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All Mail to:

P.O. BOX 596, CAMBERWELL, VIC. 3124.

Phone 03 9815 2175 or 03 9762 3662

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DANIEL CHAPTER 7

In this chapter seven, we now set about studying the detailed prophetic part of the **Book of Daniel**. Chapter 2 has given an overall plan of the prophecy of the Gentile powers arranged in the form of an **image of a man** seen in a dream by king Nebuchadnezzar and interpreted by God through Daniel.

In chapter 7, it was **Daniel** who had the dream, whereas in chapter 2, it was the king **Nebuchadnezzar** who had the dream. The dream in chapter 7 revealed the same **Gentile Powers** in greater detail than in chapter 2 and they were symbolized as **four wild beasts**.

The Gentile succession of powers we shall see to be opponents and enemies of God and His people Israel. It is logical that God would have created these enemies in order that he might be able to correct His people when they were in disobedience to Him as He explained so well in Leviticus 26 and Deuteronomy 28.

Daniel 7.1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

7.2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

7.3 And four great beasts came up from the sea, diverse one from another.

7.4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

1. BABYLON:

Many years before this time (of Daniel), **Jeremiah** had warned the Jewish nation that because of their disobedience to God, He would send the king of Babylon against them who would conquer them:

Jeremiah 20.1 Now Pashur the son of Immer the priest, who *was* also chief governor in the house of the Lord, heard that Jeremiah prophesied these things.

20.2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the Lord.

20.3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks.

Then said Jeremiah unto him, "The Lord hath not called thy name Pashur, but Magor-missabib.

Pashur = most noble. Magor-missabib= terror round-about. See Bullinger's note on this verse.

20.4 For thus saith the Lord, 'Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of the king of Babylon, and he shall slay them with the sword.

20.5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

20.6 And thou, Pashur, and all that dwelt in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies."

20.7 O Lord, Thou hast deceived* me,
and I was deceived . . .

***Deceived** comes from Heb. *pathah*. AV also translates *pathah* as “entice” or “persuade”. God as we know is not a deceiver.

Jeremiah gives the duration of this captivity as 70 years in Jeremiah 25. 11.

Jeremiah 25.11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

Daniel tells us that he knew this prophecy, for we read in Daniel 9.1-2:

Daniel 9.1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

9.2 In the first year of his 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.

Actually, to divert for a moment, the next few verses of Jeremiah are exceedingly interesting, because he goes on to say that he (Jeremiah) was feeling the reproach and derision of God’s words to him daily to such an extent that he wanted to desist from speaking any more in God’s name. However he then goes on to say in the 9th verse of Jeremiah 20 that a burning desire had been put in his heart which he could not resist. So for continuity let us read on:

Jeremiah 20.7 O Lord, Thou hast deceived me, (=induced or persuaded me) and I was deceived (induced or persuaded): Thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily.

9 Then I said, “I will not make mention of Him, nor speak any more in His name.” But *His word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*

(So not only do we read that God hardened the heart of Pharaoh, God also softened the heart of Jeremiah towards Himself when he, (Jeremiah) wanted to stop prophesying in God's name, but pressed on.

Returning now to the **four wild beasts** of Daniel 7 we read of the beasts:

The first was like a lion and had eagles' wings: (Daniel 7.4). Jeremiah many years before Daniel also prophesied of the lion in Jeremiah 4. 7

Jeremiah 4.7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

4.11 At that time shall it be said to this people and to Jerusalem, "A dry wind of the high places in the wilderness toward the daughter of My people, not to fan,* nor to cleanse,

***fan=winnow.**

4.12 *Even* a full wind from those places shall come unto Me: now also will I give sentence against them."

4.13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: His horses are swifter than eagles. Woe unto us! for we are spoiled.

Wind is an invisible power, and so is the Holy Spirit an invisible power. Wind is aptly used for the Holy Spirit. In Jeremiah 4.11, **wind** ("dry" in AV, but "hot" in Moffatt) means **invasion**. Stirring up the great sea: (Sea is the symbol for society in convulsion as in the Book of Revelation).

Also this prophecy appears in Habakkuk 1.

Habakkuk 1.6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs.

1.8 Their horses are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

Returning to Daniel 7 verse 4, we read describing the first beast:

7.4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and was made to stand upon the feet as a man, and a man's heart* (mind) was given to it.

* **heart**, Greek *lbab* = heart, mind.

As Filmer says in his *Daniel's Predictions*, Babylon rose rapidly to power under its first two kings Nabopolassar and Nebuchadnezzar, who conquered Assyria, Palestine, Arabia and Egypt. Later kings took life more easily. Nabonidus, the last of them retired to Tima, a pleasant oasis in Arabia, leaving his eldest son Belshazzar to represent him in Babylon. See more of this later.

2. MEDO-PERSIA: Is the **second power** (beast or being) described here as succeeding Babylon.

Daniel 7.5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

The second beast was like to a bear. The bear is a big **slower moving** animal, and so was the Medo-Persian army. When Xerxes came against Greece, the "Cambridge Ancient History" records that it took four years to organize his mighty Persian army. This army was said by Herodotus to number 1,700,000 men. J B Newman in "*Beginners Ancient History*" p. 72 writes:

"A Greek historian says that there were Assyrians in armour, Ethiopians with arrows tipped with flint, Libyans who fought with stakes hardened in the fire, archers from India, wild tribes from the desert armed with dagger and lasso, Negroes from Africa dressed in lion-skins and wielding huge clubs, and many others."

We are told in the verse 5 that the bear had three ribs in the mouth between the teeth, and it was told to "Arise and devour much flesh". It appears that the three ribs depict the nations conquered by Medo-Persia which history records as:

Lydia, taken 545 BC,
Babylon, conquered 539 BC and
Egypt, in 525 BC.

3. GREECE: Is the **third power** (beast) which conquered and then succeeded **Medo-Persia** as the world dominating power.

Daniel 7.6 After this I beheld, and lo another, like a **leopard**, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Greece was “like a leopard”. The **Leopard** is noted for its speed, and this quality is further suggested in **double measure by the four wings**. Alexander the Great united the four Greek states (Athens, Sparta and Thebes with Macedonia) into a **Greek league**. Historians confirm the great speed of the movement of his army.

The **four heads** represent the **four different states** which made up the **Greek League in succession**, (These states were independent prior to unification under Macedonia, under **Alexander the Great**). These four Greek states were:

Athens, dominant from 477-404 BC,

Sparta, dominant from 404-376 BC,

Thebes, dominant from 371-362 BC and

Macedonia was dominant after 360 BC under Alexander the Great.

The history of Greece may therefore be said to have begun with these **four states constituting the Greek league, each dominating in turn**. The prophetic symbol of a beast with **four heads** is very appropriate.

4. THE FOURTH BEAST—ROME. An understanding of this beast will lay the foundation for an understanding of the Book of Revelation.

Daniel 7.7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong

exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

7.8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

So we see a description of four wild beasts in Daniel's vision.

As Filmer notes in his book, "*Daniel's Predictions*", p. 63, Para. 2, the mention of **iron** (teeth) links this beast with the iron legs of the image in Daniel 2, which in chapter 2 represented the Roman Empire. The **iron teeth represent the devouring Roman armies**, and the allusion would be to the iron rule exercised by the various military governments. Although the government was nominally democratic, Gibbon tells us that without violating the constitution:

"The general of the Roman armies might receive and exercise an authority almost despotic over the soldiers, the enemies, and the subjects of the republic." (See Gibbon *Decline and Fall of the Roman Empire* vol. I, p. 62 Bury edition). As an example, Gibbon points to **Pompey**, who "dethroned princes, divided kingdoms, founded colonies and distributed the treasures of Mithridates.

On his return to Rome, he obtained by a single act of the senate and people, the universal ratification of all his proceedings. Such was the power over the soldiers, and over the enemies of Rome which was either granted to, or assumed by the **generals of the republic.**" (Gibbon vol. I page 62.)

Daniel 7.7 & 19. "It devoured and broke in pieces, and stamped the residue with its feet"

We have seen in chapter 2 how this was fulfilled when the Romans destroyed the last remains of Greek culture, burning their cities and carrying off their art treasures as spoils of war. The Romans dealt with all that opposed them in like manner, a further notorious example being their treatment of the Jews, both in AD 70 and in AD 135. (Gibbon, *"Decline & Fall of the Roman Empire"* vol. IV p. 104, Everyman's Library edition).

Verses 7 to 14 give the account of the vision of the Fourth Beast.

A.V. 7.7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

7.8 I considered the horns, and, behold, there came up among them another little horn, before whom there

were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

7.9 I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment *was* white as snow, and the hair of His head like the pure wool: His throne *was like* the fiery flame, *and* His wheels *as* burning fire.

7.10 A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

7.11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

7.12 As concerning the rest of the beasts,* they had their dominion taken away: yet their lives were prolonged for a season and time.

***Babylon, Medo-Persia and Greece.**

7.13 I saw in the night visions, and, behold, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

7.14 And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion *is* an everlasting dominion, which shall not

pass away, and His kingdom *that* which shall not be destroyed.

Daniel then said he was grieved by the vision and requested an interpretation:

7.17 'These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

7.18 But the saints of the MOST HIGH shall take the kingdom, and possess the kingdom for ever, even for ever and ever.'

Verses 19 to 22 are a summary of the later part of the vision.

7.19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, break in pieces, and stamped the residue with his feet;

7.20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

7.21 I beheld, and the same horn made war with the saints, and prevailed against them;

7.22 Until the Ancient of Days came, and judgement was given to the saints of the MOST HIGH; and the time came that the saints possessed the kingdom.

To be continued God willing.

OUR LORD'S PASSION.

David Davidson in his book *Miracles of History* gives very interesting information as regards the chronology and duration of our Lord's Passion. Quoting from page 8 of this book we read:

Our Lord Himself tells us what the duration of His passion should be, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (*Matt.* 12.40). "Jonah himself," as Dean Alford remarks, "calls the belly of the sea monster 'the belly of Hades.'"

(*Sheol* in the text is rendered "Hell" in the KJV. Davidson speaks here of it as "Hades").

Jonah 2.1 Then Jonah prayed unto the Lord his God out of the fish's belly,
2.2 And said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, *and* Thou heardest my voice.

Davidson continues, to tell us that *Hades* signifies neither more nor less than *the spiritual state of natural man*, whether alive or dead. For death makes no difference to the spiritual state of a man.

Davidson adds the note: "The sense in which the word "Hades" is used in the New Testament is fully dealt with in *The Great Pyramid: Its Divine Message*, pp. 498-501.

The associated expression, "the heart of the earth" obviously cannot refer to the rock-cut tomb, in which our Lord's physical body lay from Friday evening until Sunday morning—for *two nights and one day*.

The expression clearly signifies the “earthbound” spiritual state of natural man—the spiritual state of bondage imposed by the symbolic earthly “city . . . spiritually called . . . Egypt, where also our Lord was crucified” (Revelation 11.8). The words of the prophet—“Out of Egypt have I called My Son (*Matthew 2.15; Hosea 11.1*)—have, therefore, a spiritual interpretation as well as a physical meaning.

In its wider spiritual significance our Lord’s Passion was therefore His isolation in the spiritual state of natural man—“cut off” from God—to open the way for man’s exodus from spiritual bondage by spiritual rebirth. Now, the penalty in Israel for a man grievously sinning against the Law was that he should be “cut off from among his people” (Lev. 17.10; 20.3, 5, & 6). Jesus Christ, however, submitted Himself to be “cut off” from the heavenly Zion, Himself without sin, to be made “the scapegoat” for the sins of the world, to “bear upon Him all their iniquities *unto a land of separation*” (Lev. 16.20-22, margin). The Rev. C D Ginsberg states that the words italicized mean “unto a land cut off.” The quotation from *Leviticus* here refers to the yearly *Feast of Atonement*, or *Feast of Expiations*. The “scapegoat,” however, is clearly a type of Christ, “cut off,” not for

Himself but for the people. *Daniel* 9.24-26, therefore, states that the Messiah [the Christ] shall be cut off, but not for Himself," but, as verse 24 indicates, for the people, "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness"—even as Paul says, for as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15.22). The period of our Lord's "cutting off" ended at His Resurrection on the early morning of Sunday 17th *Nisan*. As the period consisted of "three days and three nights," it began on the morning of Thursday, 14th *Nisan*. When the Jews were busy putting away all leaven prior to noon, at which time began *the first day of unleavened bread*, and also the day of "the sacrifice of the Lord's Passover." Our Lord Jesus Christ's "cutting off" was therefore the spiritual putting away of the leaven of the flesh of natural man. This is clearly explained by Paul in I *Corinthians* 5.7-8, in relation to "Christ our Passover . . . sacrificed for us." In the light of Paul's analogy we see that our Lord, by giving the bread as His "body," signified to His disciples that thereafter they were "partakers of One Body," from which "the old leaven" had been "purged."

Our Lord was, according to Paul, "Christ our Passover . . . sacrificed for

us,” and He was named by John the Baptist “the Lamb of God, Which beareth the sin of the world” (Jn. 1.29), margin. As such our Lord, in the year of the Crucifixion, as “the sacrifice of the Lord’s Passover,” was God’s sacrifice. God’s sacrifice consisted in His “cutting off” from Himself His Son as a “living sacrifice”—a spiritual sacrifice. From the moment our Lord was thus spiritually sacrificed *His own responsibility ended*. He was in His Father’s hands, as “the sacrifice of the Lord’s Passover.”

This sacrifice began after noon of 14th *Nisan*. The Passover was to be eaten in the evening which began 15th *Nisan*. “Christ our Passover, spiritually “sacrificed for us,” therefore gave of His *spiritual* body to His disciples at the Last Supper on the evening beginning 15th *Nisan*. Realizing that His own responsibility had ended when He had been spiritually sacrificed as God’s Passover, and that in all that should happen thereafter He should be the *passive* sufferer without power to alter or deviate the course of events, He indicated to His disciples that His own work was finished and that what remained to be done was not His work, but the Father’s.

“I have overcome the world,” He said (John 16.33), and in His prayer, before entering His Gethsemane, He

said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee . . . *I have finished the work which Thou gavest Me to do*" (John 17.1-4). In His agony in Gethsemane again He prayed: "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done" (Luke 22.42).

Our Lord's midnight agony in Gethsemane was the *Passing-over* of spiritual death from mankind for all who accept Him as their Saviour. As the sprinkling of the blood on the doorposts and lintels in Egypt was a token that death would "*Pass-over*" the first-born of Israel at midnight of 15th *Nisan*, our Lord's giving of the bread and the wine at His Last Supper, which was the Pascal or Passover or Passover Supper, constituted a token that spiritual death would "*pass-over*" all who accepted the sacrifice of His *spiritual* body and His *spiritual* blood.

Continuing the quote from David Davidson's book, *Miracles of History* p.11:

In the *literal* Egypt of *physical* bondage it was said: "The blood shall be to you for a *token* . . . and when I see the *blood*, I will *pass over* you" (Exod. 12.13). Before the culmination of our Lord's Passover Passion at midnight, in the symbolic Egypt of spiritual bondage, He therefore "took bread, and blessed, and break it, . . . and said, Take, eat: this is My Body . . . This [wine] is My Blood of the

New Testament, which is shed for many" (*Mark* 14.22-24). The words are definite that our Lord referred to His spiritual sacrifice that had already taken place, and not to the crucifixion of His physical body on the morrow.

The acts of our Lord's Last Supper could not have been observed by Him at any previous Passover, because they could only have been observed by Him after He had been spiritually sacrificed, as the prototypal "sacrifice of the Lord's Passover," on the afternoon of 14th *Nisan*, in the year of the Crucifixion. He was therefore spiritually sacrificed at the time the priests were sacrificing the Passover lambs.

Now, when we read the narrative of *Matthew* (21.18; 26.5): and *Mark* (11.12; 14.2), in correlation with that of *John* 12.1-330, we observe that the triumphal entry of Jesus into Jerusalem was on the Sunday preceding the crucifixion—the *Palm Sunday* of Christian tradition.

Since the Crucifixion was on a Friday, 15th *Nisan*, *Palm Sunday* coincided with 10th *Nisan*. Now, 10th *Nisan* was the day upon which the Passover lambs were set aside to be kept until 14th *Nisan* (*Exod.* 12.3-6).

Jesus was the selected "sacrifice of the Lord's Passover" for that year and was, indeed, proclaimed as such by God on Palm Sunday (*John* 12.23, 27-33). If, however,, 14th *Nisan* had coincided with Friday, the day the Crucifixion, then Palm Sunday would have fallen upon the 9th *Nisan*, and there would have been no indication that God had chosen our Lord Jesus Christ to be "glorified" as His

Passover Sacrifice in that year. Our Lord's statement (*John* 12.23, 27, 28) is definite that the "hour" had come for God to accept Him as the Sacrifice.

From this it is certain that 10th *Nisan* coincided with Palm Sunday; that our Lord's spiritual body was sacrificed on Thursday, 14th *Nisan*; that He gave of His spiritual body on the Thursday evening beginning 15th *Nisan*; and that the culmination of the "sacrifice of the Lord's Passover" was our Lord's midnight agony in Gethsemane.

Our Lord's Exodus

All this raises the question as to the spiritual significance of our Lord's literal crucifixion and His physical death. In the light of the close parallel that holds between the narrative of our Lord's Passion and Resurrection and the narrative of the Exodus of Israel from Egypt, the spiritual significance of the Crucifixion is very simply explained.

Our Lord's Death and Resurrection opened the way of deliverance from the spiritual bondage of symbolic Egypt. The first journey of the Exodus was by way of the Cross, and *Luke* 9.31 therefore, refers to "His *exodus* which He should accomplish at Jerusalem"—*exodus* being the literal Greek of the text.

The first journey of Israel's Exodus was from Rameses to Succoth (*Exodus* 12.37). They left in the early morning (12.22), which was that of 15th *Nisan*. Their first meal, obviously the midday meal, was eaten at Succoth (*Exodus* 12.37, 39), and was of baked unleavened cakes. It was to be kept as "a memorial . . . feast by an ordinance for ever" (12.14), and was to be known as "the Feast of

Unleavened Bread . . . which is called the Passover" (*Luke 22.1*), on Friday 15th *Nisan*, that our Lord completed the first journey of His Exodus by His death on the Cross. His body lay in the sepulchre during the Sabbath, Saturday, 16th *Nisan*, and He rose again before dawn "on the morrow after the Sabbath" as "the firstfruits of the dead" (compare *Lev. 23.10, 11* with *I Cor. 15.20*).

Leviticus 23.10 . . . "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

23.11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

I Corinthians 15.20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

Pentecost brought "the firstfruits unto the Lord" *Lev. (23.17)*, "the firstfruits of the spirit" (*Rom. 8.23*), as is narrated in the third chapter of the Acts of the Apostles.

Leviticus 23.15 And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: 23.16 Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

23.17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they *are* the firstfruits unto the Lord.

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All Mail to:

P.O. BOX 596, CAMBERWELL, VIC. 3124.

Phone 03 9882 4256 or 03 9762 3662

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DANIEL CHAPTER 7 continued.

Verses 23-27 contain the interpretation of the vision regarding the fourth beast:

Daniel 7.23 Thus He said, 'The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

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.

7.26 But the judgement shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

7.27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of the saints of the MOST HIGH, Whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey Him.'

7.28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

(End of chapter 7).

THE TEN HORNS.

For the account of the vision of the **FOURTH BEAST** we go back to verse **seven**. As the only metal mentioned in it is iron, in its teeth, we may assume that this beast corresponds with the fourth iron segment of the image seen by Nebuchadnezzar in his dream in chapter 2, and representing Rome. We read in this chapter 7, verse 7 that this beast *was* diverse from all the beasts that *were* before it; and it had **ten horns**. What are these ten horns? The answer is in the interpretation in verse 24:

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.

History tells us who these kings were. The Cambridge Medieval History p. 439 relates how the Italian church and its Bishops gave every assistance to Theodoric, king of the Ostrogoths to oust **Odovacer**. Gibbon in his *Decline and Fall of the Roman Empire* chapter 37 tells of the conversion of the Vandals to Christianity and then the persecution by their Arians kings of the Catholics within their country. Chapter 41 tells of the Roman emperor Justinian's military attack and the subduing of the **Vandal** kingdom in North Africa. The third kingdom to be overthrown was that of the **Ostrogoths** in **536** by the imperial army under Belisarius. **This ended barbarian rule at Rome in 536 paving the way for the papacy to be set up in 538.** Thus verse 24 was fulfilled.

7.24 and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Let us go to secular history to confirm what we have been reading:

Robert S. Hoyt in his *“Europe in the Middle Ages”*, page 65 describes ‘*Successor States*’ (that is, successor to the Roman Empire in the West), which he says were founded on the ruins of the Roman Empire in the West after Rome's fall in **A.D. 476**. On page 55, Hoyt's chapter heading reads:

“The Invasions: Alaric, Theodoric and Clovis”.

Hoyt goes on to mention that the **recovery of the Roman Empire under Theodosius was short-lived**. Theodosius ruled the Roman Empire (before the fall of the Western Sector) 379-395.

Hoyt writes:

“Within a half century the western frontiers had been permanently breached and the various German tribes, confederacies, and “nations” had begun to establish barbarian kingdoms on Roman soil. The Germanic peoples at this time may be distinguished as **East Germans and West Germans.**”

The East Germans: Hoyt states that these had their origins east of the Elbe River, and were more migratory; they experienced a more intimate contact with the civilized world. They adopted Christianity earlier, and they established their kingdoms in Roman provinces which touched the Mediterranean. The most important East German tribes were the *Visigoths*, *Ostrogoths*, *Vandals* and *Burgundians*.

The **Visigoths** were the first to play an important role within the (Roman) Empire, but the **Ostrogoths** and lesser East German tribes like the Alans had even earlier pushed their raids as far as the Caucasus and into Asia Minor. The Cambridge Medieval History (CMH), vol. I, p. 304, mentions the *Suevi* as accompanying the **Vandals** (see Filmer p. 67). In 465 they formed a separate kingdom in northwest Spain and Portugal (CMH II, p. 165) which still existed as an independent kingdom a century later. See the reference to Ulfilas, the so-called “apostle to the Goths” (an Arian*), in Hoyt p. 55 chap. 2.

***Arianism** was a Christian heresy arising from the teaching of the Alexandrian priest Arius (c. 256-336). To Arius, Jesus was a

supernatural being, not quite human, not quite divine, who was created by God. Arianism spread and was condemned by the first Council of Nicaea (AD 325). The conflict went on, however, and several bishops and emperors sided with Arius. The Catholic tenets of Rome and Athanasius finally triumphed and the **First Council of Constantinople (381)** upheld the decrees of Nicaea.

The conquest of Italy by the **Ostrogoths** was the **last invasion** of the Empire by an East German people, says Hoyt p. 63 para. 2. The kingdoms founded by East German tribes were all relatively short-lived, although their achievements were in many ways impressive.

The West Germans: Hoyt states that by contrast these people achieved less at first, but their kingdoms were more enduring. They did not migrate but rather expanded without losing contact with their homelands; they were less romanized, in some cases remaining almost wholly beyond the influence of Mediterranean civilization; and they became Christian much later, usually as "Catholics" rather than Arians. The most important West German peoples were confederations of lesser tribes, such as the **Franks**, the **Alemanni**, (from whose name arose the French name for Germany, *l'Allemagne*), the **Frisians**, the three other north German tribes of **Angles**, **Saxons** and **Jutes**, and finally, the **Lombards**.

Filmer contends from his list of migrations that took place in Europe during the **fifth century**, (i.e. the **400s**), that for a period of about twelve years **from 476 to 488, there existed on Roman territory south of the**

Danube and west of the Rhine, ten kingdoms, namely,

- 1 Britain,
- 2 Vandals,
- 3 Suevi,
- 4 Visigoths,
- 5 Ostrogoths,
- 6 Burgundians,
- 7 Salian Franks,
- 8 Ripuarian Franks,
- 9 Alemans, and the
- 10 Kingdom of Odovacer.

Filmer notes that various writers have included other kingdoms among the ten horns, but their lists usually apply to much later dates.

No kingdom that came into existence after the year 500 can legitimately be included, because they must be established for the little horn (the Papacy) to be able to spring up among them in **538 AD**, the year that Rome was freed from the Ostrogoths to whom the bishop of Rome had till then been subject.

7.24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them;

To refresh our memories, in **536 AD** Belisarius, the General commanding the emperor Justinian's troops, regained Italy from the Ostrogoths and in **538 AD** Justinian Law was established in Rome where the Pope resided. This law gave civil power to the papacy and precedence over the other churches of Alexandra, Jerusalem, Antioch and Constantinople. **AD 538** is recognized as the date of the establishment of the Papacy with civil and ecclesiastical power.

It is worth noting that from this date of **538**, the Papacy was given dominion for **1260**

years, and in 1798, Napoleon occupied Rome, proclaimed a Roman Republic and took the Pope in custody to Valence. Here we see the fulfilment of Daniel 7.25 and 12.7 and Revelation 11.2 and 11.3.

Verse 8 adds to the picture of the horn that rises among the ten horns:

Daniel 7.8 and, behold, in this horn, *were* eyes like the eyes of man, and a mouth speaking great things.

We know that the **little horn** of verse 8 is the same as that in verse 24 because in both cases it is stated to be the horn arising among the ten horns, and also it is the horn before whom were "three of the first horns plucked up by the roots." However, though the horn mentioned in verses 8 and again in 24 is one and the same, it should be mentioned that this horn is not the same as the "little horn" mentioned in the next chapter: Daniel 8 verse 9, as we shall see later.

Now let us discuss how we should interpret the terms "**horn**" and "**head**". Two important writers are worthy of mention, i.e. E. B. Elliott, and J. A. Wylie. From Wylie's "*The Seventh Vial*", page 7 we read:

"As an explanation of the way in which an alphabet of the apocalypse might be made out, we may instance a few of its more important symbols. **Earth** symbolizes society in a settled state. **Sea**, is society in a state of convulsion.

Rivers, are nations (through which they flow). A **flood** represents nations in motion. **Mountains** and **islands** are great and small kingdoms. **Air** is the

political atmosphere. **Heaven** is the civil or ecclesiastical firmament. **Sun**, the monarch. **Stars**, inferior rulers. **Hail and thunder**, wars. **Earthquake**, revolution. **HEAD** is symbolic of a form of government. **HORN**, king or kingdom. **Bow**, war. **Crown**, victory. **Altar**, martyrdom. **Coals**, severe judgments. **Vine**, a church. **Wilderness**, a state of affliction. **Rainbow**, symbolizes a covenant. **Key**, ecclesiastical authority. **Angel**, a minister of God's purposes."

These clues come from the Old Testament.

To quote Wylie again, page 6:

"In some chapter of Isaiah, or in some Psalm, we find the Rosetta stone of the Apocalypse: we mean that we there find this and the other symbol used in such a way that it is impossible to miss its meaning."

Armed with all this information we can see that Daniel 7.8 is a very interesting verse, and together with the similar verses 20 & 21, and 24, we see an 11th horn which actually becomes a head.

Daniel 7.8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

Daniel 7.20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

7.21 I beheld, and the same horn made war with the saints, and prevailed against them;

The Interpretation begins at v. 24:

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.

So first of all, how does all this tie in with known history and how did this profound change occur in this fourth beast which was so powerful, and described in vv. 24-25 as:

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.

We read in verse 7 the description of this Fourth Beast from which the little horn grew that became a head:

It was “dreadful and terrible, and strong exceedingly”, “and it had great iron teeth”. “It brake in pieces and stamped the residue with the feet of it, and it had ten horns.”

A study of history tells us how amazingly this changed over time. Filmer in his book “Daniels Predictions” summarises what happened on page 65. Filmer’s account is easily checked on, for it is all very well-known history. **To quote Filmer page 65:**

“Rome rose to the status of a leading world power in the second century before Christ. Some five hundred years later, the emperor Constantine (312-337) rebuilt Byzantium, establishing it in 330 as a new capital, and renaming it **Constantinople**. Then after a short interval of unrest, the empire was divided into two parts (in AD 364), with the two brothers Valens and Valentinian reigning as joint emperors in Constantinople and Rome. Not long after this, about the beginning of the 5th century, various barbarian hordes emanating from northern Europe started to invade Roman territory. The first groups were incorporated within the empire and granted land in Western Europe and North Africa on condition that they provided troops in time of war.

In AD 476, however, those who had settled in Italy, revolted under their leader **Odovacer**, and forced the last western Roman emperor **Romulus Augustulus** to abdicate. After that, the whole Western Sector of the empire became split up into a number of independent kingdoms.

The *Cambridge Medieval History*, (CMH) informs us that, in spite of this, the victory of Odovacer did not mean the total extinction of the ~~W~~ Western Sector of the empire.

“The absence of a separate emperor did not mean the abeyance of the Empire itself in the West. The empire had always been, and always continued to be one and indivisible.” CMH IV, page 431.”

Thus even as late as the year 800, Charlemagne was crowned “Emperor of the Romans” in the West. Meanwhile, however, a Roman emperor continued to reign in Constantinople, over the Eastern Sector, which thus became the **body of the empire**, and this continued to flourish as the leading world power until 1071, when it was **defeated by the Seljuk Turks**. Even then, the empire was not finally destroyed until attacked by the Ottoman Turks

between 1350 and 1450, and Constantinople itself did not fall until 1453. After 1453, however, there can be no question that the **Roman Empire had ceased to exist.**

It appears, therefore, that in prophecy, the eastern or Byzantine sector of the empire was represented by the **body of the beast**, while the **head of the beast** was in the west **where the original seat of government had been located in Rome.**"

Unquote from Filmer.

The horns of an animal are on its head, and we know that the horns here are kingdoms which give power to Rome and its papacy in the Western Sector of the Roman Empire during the time allotted for its domination. The Eastern Sector of the Empire can therefore be symbolic of the other part, i.e. the body of the beast.

Continuing with Filmer p. 66:

"Verse 11 requires that the **body was not to be destroyed until long after the ten horns and the subsequent little horn had arisen.** It follows that we must look for the **ten horns** within the Western Sector long before the Eastern Sector of the empire fell with the fall of Constantinople in 1453, and after the fall of the Western Sector fell in 476.

As to the boundaries of the Roman Empire, we may accept the impartial description provided by Gibbon:

‘On the west, the Atlantic Ocean; the Rhine and Danube on the north; the Euphrates on the east; and towards the south, the sandy deserts of Arabia and Africa.

The division between Eastern and Western Sectors lay on a line drawn southwards from Budapest along the Middle Danube, and across the Mediterranean to the Sahara.

The ten kingdoms must therefore be found **west of this line.** The only point of controversy relates to Britain. Gibbon calls it “the only accession which the Roman Empire received during the first century of the Christian era. (Gibbon 1, page 3 Everyman’s Library edition), and it did not regain its freedom until Rome was sacked by the Goths AD 410. So the stage is now set for verse 7.”

At this stage we repeat that Filmer names the ten horn nations as:

1. Britain.

East German group of nations:

2. The Vandals.

3. The Suevi.

4. The Burgundians.

The Goths.

5. The Visigoths.

6. The Ostrogoths.

West German group of nations:

7. The Salian Franks

8. The Riparian Franks.

9. The Alemans.

10. Odovacer.

The Encyclopaedia Britannica gives an interesting account of history leading up to the rise of the Papacy. From the 1962 Edition Volume 17, pages 200-202 we quote.

“The End of the Western Empire. The boy emperor Romulus Augustulus (in Rome) was deposed in 476 by Odovacer and no successor was nominated; and when the *patricius* Odovacer (Odoacer), the real master of Italy, sent the imperial insignia to Constantinople, the eastern emperor seemed to have become the sole rightful sovereign of the Roman world. This elimination of the imperial power in the west served perforce to enhance the prestige of the papacy throughout that half of the world, where it had begun to emerge as the focus of authority ever since Constantine had left Rome for Constantinople.”

To be continued God willing.

POLITICAL CORRECTNESS

Continued from Monthly Notes No. 661.

In Monthly Notes No. 661 we quoted from an article published by “American Free Press” which traced the subversion of Western Cultural Traditions to an Alien Marxist Clique in Germany. What historian William Lind called a “rather obscure and difficult German philosophy, is the foundation of what he says is “Cultural Marxism,” a deviation from the better-known standard Bolshevik philosophy of revolution. According to Lind, “Cultural Marxism” is what we know today as “Political Correctness.”

Lind, discussed this fascinating (and little-known) intellectual phenomenon on the Dec. 13th 2000 broadcast of Radio Free America with host Tom Valentine. The host's questions are in boldface type. Lind's responses are in regular text.

So was the Frankfurt School saying essentially that all white males are evil?"

Cultural Marxism translates a lot of the traditional Marxist framework into cultural terms. Whereas the old economic Marxism said that workers and peasants are automatically good and capitalists and aristocrats are automatically evil (regardless of what an individual does), so the new cultural Marxism says that blacks, Hispanics, homosexuals, feminists, etc., are automatically good and white males are automatically evil and, by the way, non-feminist women don't exist.

This mindset is so easy to see everywhere in our society.

The key to the intellectual work in the Frankfurt School in the 1930's to creating cultural Marxism was to cross Marx with Sigmund Freud.

One of the things they got out of Freud and out of psychology generally was the use of psychological conditioning techniques. For example, the sensitivity training that many colleges and employers are forcing students and employees to undergo. It is not an intellectual argument—it is psychological conditioning.

In crossing Marx with Freud, the Frankfurt School came up with a thesis that says that, just as under capitalism, the working class is automatically oppressed. So under Western culture, blacks, homosexuals, women—everybody but white males—are automatically the objects of oppression.

The whole oppression concept is right at the heart of the political correctness that we see all around us.

What this is really pointing to is that political correctness is not just a joke. People use the term as if it is something funny. Political correctness is an ideology and in this century we should certainly have learned how dangerous all ideologies are. It is specifically a Marxist ideology in its origins. Again it is heretical Marxism.

I wouldn't call it 'Cultural Bolshevism' because the people who put this together specifically reject the Bolshevik model, which is seizing political power through a coup or revolution and then using that to remake the rest of society. They said, No, you can't do that in Western countries. Instead you have to engage in what Gramsci called a '**long march through the institutions**' where first you take the cultural institutions, the schools, the churches, the entertainment industry, the media and then you only take political power at the end, after you have captured all the others. And this, of course, is happening all around us right now. Even in our churches political correctness is a major influence in many of our mainline denominations.

So this is very much an ideology and it is becoming the official state ideology in this

country. This is the first time in our history that America is becoming an ideological state, a country with an official ideology enforced by the power of the state. That's what so-called "hate crime" laws are about, that's what affirmative action laws are about. These are all the use of government power to enforce the ideology of political correctness, or more accurately, cultural Marxism.

In the writings that you studied, did you find that the proponents actually talked about this plan?

Oh yes, very much so. The time in which they were doing much of their work, they were very pessimistic because fascism was on the rise at that point. But the theory that they were developing was a general broad scale theory for the destruction of the culture. One of the most important tools they developed in the 1930's was what they called 'critical theory,' The term is a bit of a play on words. If someone says this term, you want to know what the theory is. The answer is that the theory is to criticize. The theory is to criticize every institution, every traditional belief in Western culture (family, religion, education), and to criticize them in the most destructive way possible and to do so unremittingly. That we see all around us today.

Modern art is a good example of this. You see it in music as well. It's not just in education etc.

And that's not accidental. Theodore Adorno, who is probably the most intellectually creative of the members of the Frankfurt School, started off as a music critic, and a promoter of Schoenberg, who

developed the 12-tone system which is explicitly a rejection of the whole harmonic basis of Western music.

Adorno's theory which you see exemplified in a great deal of modern art and architecture, is that in an age of repression and alienation (which by their definition, is inherent in Western culture), all art must express these things.

So music and paintings must be unpleasant. Architecture and all of the arts must be alienating to be true to the state of alienation which "exists" under Western culture.

I always thought that modern art was horrible and shouldn't be classified as art.

You're right, but they are intended to be horrible. They are designed to be alienating, and that is all part of the thesis. Part of the difficulty in reading Adorno is that he carries that rule through to his own prose, which makes it very difficult to follow, because (under the theory) even prose style should be deliberately bad in order to express the alienation of living under Western culture.

There's a psychoanalyst who has been an expert witness in courts opposing sex education in the schools. His argument is that children have natural, traditional phases that they go through and that if you put sex education in the schools at the wrong age, you will destroy their personalities and adversely affect them. He was pointing to the destruction of society.

Exactly. Now remember that Herbert Marcuse of the Frankfurt School understood that, ultimately you would not bring down Western culture with philosophical writings

about 12-tone music. You are going to bring it down through “sex, drugs and rock and roll.”

Marcuse wrote that what we need is a polymorphous perversity, creating a society caught in endless adolescence. [Marcuse’s theory] became one of the key readings of the New Left in the 1960’s.

He is the one who coined the concept of “repressive tolerance” —the notion that the tolerance of a wide variety of viewpoints (what we call “freedom”) is, in fact, a form of repression. He defines “liberating tolerance” as specifically tolerance for all movements from the left and intolerance for all movements from the right.

So you see the very basic concepts of things like freedom and tolerance are being redefined in sort of a newspeak fashion here and you see this on campuses today. And you see it dramatically. In effect, left-wing students are allowed to engage in any outrage—book burning or what have you—but the slightest protest from students on the right are hauled up before some Star Chamber college judicial system and threatened with expulsion. This traces back to the writings of Marcuse.

The work done by Adorno, in particular, in the 1930’s and 1940’s was very important. These were called “studies in prejudice.” You’ll notice today that the politically correct immediately dismiss any attempt to talk about reality in, for example, immigration policy. That’s “prejudice.” And this is part of the legacy of the Frankfurt School.

What they specifically did was to define as "prejudice" anything that was critical of Cultural Marxism. They did it largely drawing on Freudian theory and defining what they called an "authoritarian personality."

Adorno published a very influential book with that title in 1950. The book said that anyone who wants to uphold the old traditional standards has an authoritarian personality that's fascist in nature. If you listen to these people, the Nazis are going to come back. Isn't it hilarious that today every time you hear the left talking, they are talking about the Nazis when the Nazis have been gone for half a century. This also traces back to the Frankfurt School.

So all of these pieces are coming together as "Political Correctness": the notion that white males are responsible for everything that's wrong; that our history is oppression of those various sainted victim groups; that anyone who dares question this is psychologically unbalanced.

All of these trace to the rather theoretical work (and, in fact, somewhat difficult theoretical work) done by this small group known as the Institute for Social Research in the 1930's and 1940's.

The media today is very much promoting the concept of political correctness.

The most powerful force behind this today in our culture is clearly the entertainment industry. It gets it across not through preaching, but through parables, by integrating this message constantly into

television programs, the movies etc. Interestingly, one of the things that Adorno was involved with in the 1940's is something Princetown called "the radio project." This was specifically a study of the use of mass media—at that time radio—to try to get across certain psychological and cultural messages.

Adorno was very sceptical about this. He was somebody who was oriented very much to the high arts and he had great reservations about the effect the mass media could have on culture.

But another key figure in the Frankfurt School, Binyamin, saw it differently. Binyamin's writings have become more and more influential over the past 20 years. From the beginning he saw the vast potential of cultural markets, particularly movies (which were new in the 20's and 30's), as vehicles to remake culture along the lines they wanted.

What about sports?

I've never seen anything on sports by the Frankfurt School, but given that these are very typical German Jewish intellectuals, none of them probably had anything to do with sports in their lives. I would probably trace this back to the old Roman bread and circuses perhaps.

I would suggest that this political correctness is now in society in general and this will just happen to every area of our lives.

That was their objective. Their objective was essentially to invert the old culture in virtually every aspect of our lives. That was

Gramsci's notion of 'the long march through the institutions.'

Where you do clearly see this in sports is in this notion that men's and women's sports must be equal. What they are trying to do is say that there is no difference between men and women, that the differences are purely a matter of social role.

Here again a key member of the Frankfurt School was Eric Fromm, a Freudian psychologist, who believed very strongly in matriarchy. He argued as early as the 20's and 30's that there are essential differences between men and women. He says these are roles created by the oppressive Western culture. If we could get rid of these awful patriarchal Western males then we could have a soft, happy, easy sort of Nirvana life in a matriarchal society, a theme that now is a very important part of feminist thought.

The Frankfurt School's influence in this country remained very small, restricted to a select group of intellectuals, until Marcuse made the break-out in the 1960's. He was kind of a wet-behind-the-ears graduate student whose thinking was shaped by Horkheimer and Adorno.

But Marcuse is the one who managed to take this rather obscure and difficult German philosophy and put it in terms that the average campus member of the Students for a Democratic Society group in the 1960's could grasp. He gave us a lot of the intellectual components of that period, the notion of 'if it feels good, do it.'

Lind can be reached at 'The Free Congress Foundation' 717 Second Street, NE, Washington, DC 20002.

To be continued God willing.

Please note the Telephone number for the Victorian Headquarters at 6 Palmerston Street has been changed back to the old number 03 9882 4256 as shown at the top of this issue.

Also a few of the books we are selling have increased in price since the last book list was published. A new Book list is planned.

Also we have in stock a few DVDs entitled, "*Our Christian Heritage*" dealing with the important fulfillment of prophecy in 1917 when Jerusalem was released from the "seven times" captivity under the Babylonian Succession of Nations. This DVD covers the lightning surprise attack and the taking of Beersheba spear-headed by the Australian Light Horse cavalry. This was followed up by the surrender of Jerusalem. It mentions the amazing preservation of the Holy City in fulfillment of Isaiah 31.5 and the fact that this chapter of Isaiah was the reading from the Church of England Prayer Book at this time.

Also mentioned is the prediction by Grattan Guinness in his book "*Light for the Last Days*" of the importance of the date 1917. This book, first published in June 1886 states 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."

We have lived to see that the event was the **release of Jerusalem from the seven times subjection to the Babylonian succession of world dominating powers.** These powers are set out in the Book of Daniel as Babylon then Medo-Persia followed by Greece, then Rome. We are then told that the power became divided. History tells that power was then divided between the Western and Eastern Sectors of the old Roman Empire dominated by the papacy and the caliphate respectively. Revelation chapter 9 deals with the history of the domination of the Eastern Sector by first the Arab Saracens then by the Turks. Jerusalem continued to be dominated by the Turkish Moslems until December 1917. So it was indeed a momentous occasion when Jerusalem was freed to the British. How is it that we hear so little of this great occasion of fulfilled prophecy!

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All Mail to:
P.O. BOX 596, CAMBERWELL, VIC. 3124
AUSTRALIA
Phone 03 9882 4256
or 03 9762 3662

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DANIEL 7 (Continued)

The Encyclopaedia Britannica gives an account of the rise of the Papacy. We quote from the 1962 Edition, Vol. 17, pages 200-202.

"The End of the Western Empire

The boy Emperor Romulus Augustulus in Rome was deposed in **AD 476** by (the invading barbarian king) Odovacer. No successor was nominated; and when the *patricius* (patrician") Odovacer, the real master of Italy, sent the imperial insignia to Constantinople, the Eastern Emperor seemed to have become the sole rightful sovereign of the Roman world. **This elimination of the imperial power in the west served perforce to enhance the prestige of the Papacy throughout that half of the world, where it had begun to emerge as the focus of authority ever since Constantine had left Rome for Constantinople.**

This development made the choice of every new Pope a matter of even greater importance than it had been in the past, when rivalries, conflicts and even schisms calling for imperial intervention had sufficiently demonstrated how much was at stake. Pope Simplicius, (468-483), then had desired to see the procedure of election regulated. After that Pope's death, Odovacar's representative announced to the assembly of Roman senators and clergy that his master should be consulted about the choice of the next Pontiff, who moreover should be required to pledge himself not to alienate any part of the church's patrimony (now grown to be a considerable amount of property), of which the Pope was to be regarded as administrator. Such were the circumstances of the election of the new Pope, Felix III, who came of an old Roman family. The East, however, was still the field in which the strength of the Papacy was to be most severely tested."

UNQUOTE Encyc. Brit.

(Bold type emphasis added)

With the gradual growth of the Papacy, (symbolized by the little horn growing up among the other ten horns on the beast's head), the **power of religion** enabled it to gradually dominate the nations around it, (symbolized by the ten horns). Later on we can see this power demonstrated by **Innocent III** in the 13th century, when the Papacy had reached the height of its power.

This Pope had consecrated the election of Stephen Langton to the position of Archbishop of Canterbury in 1207. King John of England objected to this appointment only to find himself excommunicated by the Pope in 1209 and England put under an interdict. This interdict brought great hardship to all the people of England because it was a Papal sentence excluding the whole nation from partaking in certain sacraments, including public worship and the burial service. In addition, England was threatened with an invasion from France at Innocent's request. When John submitted to the Papacy under this pressure, the barons of England prepared the Magna Carta, which they coerced the King into signing. This document made King John agree to certain basic rights for the people. As we know the Magna Carta was later to become the foundation upon which England and the United States came to ensure the liberty of the people against tyrannical government. Strangely this remarkable document was mainly written by the very Stephen Langton appointed by the pope.

THE THREE HORNS PLUCKED UP.

Verse 8 announces this:

Daniel 7.8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

Verse 20 adds that “his look was more stout than his fellows”.

Daniel 7.20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

“Whose look was more stout” implies the fact that the Papacy would dominate the other nations symbolised by the ten horns, i.e. nations which arose out of the ruins of the fall of the Western Sector of the Roman Empire.

Verse 24 uses different words for those three horns described in verse 8 as being “plucked up”: here in v. 24 we read that the little horn “shall subdue three kings”:

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.

From **Filmer p. 70** we quote:

“When the ten kingdoms became established in **AD 476** the Christian church had no central government, and the bishop of Rome held no higher office than the (other) bishops of Constantinople or Alexandria. Simplicius, bishop of Rome at that time, had submitted to the authority of Odovacer, barbarian king of Italy, and when he died in **483**, Odovacer claimed the right to have a say in the election of a successor (CMH I, p. 436).

Half a century later, however, the Emperor Justinian, celebrated for his codification of Roman law, made a **decree that the bishop of Rome was to be head of all the churches**. (L E Froom, *The Prophetic Faith of Our Fathers* I [1950] p. 931) Thus the legal foundation of the Papacy was laid at the very time required by Daniel's prophecy, and it sprang up as a politico-religious power among the ten secular kingdoms. As Daniel had foretold, in verse 24, "He shall be diverse from the first, and he shall subdue three kings." The three kingdoms were:

1 ODOVACER,

2 THE VANDALS

3 THE OSTROGOTHS

1. ODOVACER: (Quoting from Filmer p. 71.)

Hostility between the so-called Catholic Church and the Barbarian Kingdoms arose because the barbarians adopted the **Arian heresy which denied the deity of Christ**. Odovacer's claim to having a say in the election of the bishop of Rome naturally caused resentment, not only in Italy but also with the Emperor, for the official religion of the Empire was orthodox Christianity. Consequently, **when Theodoric, king of the Ostrogoths, demanded more land, the Emperor Zeno found it convenient to send him to attack Odovacer**. (See *Cambridge Medieval History* I, p. 438) In **488**, **Theodoric** crossed the frontier, and in the war that ensued, he was given every assistance by the Italian church. The CMH states:

“The facts show pretty clearly that she afforded him—Arian though he was, like Odovacer—valuable assistance. It was **Bishop Laurentius** who opened for him the gates of Milan, and it was he who, after the treason of Tafa, held for him that important city; **Epiphanius, Bishop of Pavia** acted in a similar fashion. In a letter written in 492, Pope Gelasius takes credit to himself for having resisted the orders of Odovacer, and finally it was another bishop, John of Ravenna, who induced Odovacer to retreat. (See CMH 1, page 439)

In February, AD 493, through the agency of this bishop, a treaty was concluded between Odovacer and Theodoric under which the government of Italy was to be shared between the two kings, but a few days later Theodoric invited Odovacer and his chief of officers to a banquet and there massacred them. (See CMH I, p. 440) Thus the **first kingdom of Odovacer was overthrown in AD 493.**

2. THE VANDALS.

Hostility between Arians and Catholics was most marked in the Vandal kingdom in North Africa. A succession of Vandal kings persecuted the Christian church mercilessly. Thousands were torn from their homes and driven into the desert to live among the Moors, while at home others endured torture such as the amputation of ears nose tongue and right hand. (Gibbon IV p. 83, Bury Ed. IV p. 31 & Everyman Ed. IV, p. 31)

Thrasimund (498-523), says Gibbon, “instead of threats and tortures, employed the gentle, but efficacious powers of seduction.

Wealth, dignity and the royal favour were the liberal rewards of apostasy.” (Gibbon IV p. 83 Bury ed.).

Hilderic (523-531) who succeeded him was a Catholic, and for a while permitted freedom of worship, and restored two hundred bishops to their churches, but then his cousin **Gelimer**, a zealous Arian, usurped the throne and put Hilderic in prison. (Gibbon IV page 271 Bury ed.) **Hilderic's** clemency towards the African Catholics had won him the favour of the emperor **Justinian**, who resolved to deliver his Christian friend from prison. In September **533** he dispatched an army to North Africa under Belisarius, who received assistance in the form of supplies from the Catholic Church, while the clergy, “from the motives of conscience and interest, assiduously laboured to promote the cause of the Catholic emperor.” Carthage was soon captured, but meanwhile **Hilderic** had been murdered. Gelimer escaped into the desert, (Gibbon, Bury ed. IV, p. 283). Gelimer surrendered in the following year. **Thus ended the Vandals, the second of the ten kingdoms**, and Justinian “proceeded without delay to the full establishment of the Catholic Church” in North Africa. (Gibbon Bury ed. IV page 289).

3. THE OSTROGOTHS.

Meanwhile in Italy, Theodoric, the Arian king of the Ostrogoths, had pursued a tolerant policy towards the Catholics (Gibbon IV page 135), but in **523**, the emperor Justin, (uncle and predecessor of Justinian), made the Arian faith illegal throughout the empire (Gibbon IV page 139; CMH I, page 453). Theodoric was thus

forced to maintain his authority by political intrigue and bribery, so the conflict between Arians and Catholics flared up again.

Ten years later in 533 (i.e. after Justin's making Arianism illegal in 523), the emperor Justinian, wishing to secure the allegiance of the Italian Catholics for his campaign against the Vandals in Africa, issued a decree declaring the bishop of Rome to be head of all Catholic Churches.

(L. E. Froom, *Prophetic Faith of our Fathers* I, page 931 ff). But Rome and the appointment of its bishops were still under the influence of the Arian Ostrogoths, so when Belisarius returned victorious from North Africa, he was at once despatched to Italy to subdue the Ostrogoth rebels, and bring Rome once more within the empire.

Belisarius entered Rome unopposed in 536, but in the following year the Goths counterattacked, and for twelve months he was himself besieged in the city. (CMH II page 15.) Nevertheless he carried out the secret orders of the emperor, or rather the empress **Theodora**, by deposing **Silverius** who had been made bishop of Rome by the Goths, and secured the election of **Vigilius**, the imperial nominee. (Milman I, page 431 f.) Then, early in 538, another Roman army arrived on the Adriatic coast, Belisarius was freed, and the Goths were driven north beyond the river Po. They were, however, not vanquished, for three years later they recovered under a new leader **Totila**, who for eleven years defied the Romans and reconquered Italy. (CMH II, page 16).

Vigilius, the Pope with other Catholics fled to Constantinople where they implored the Emperor to resume the conquest and deliverance of Italy. (Gibbon IV, page 345 Everyman's Library ed.). In 552-3 a great army under general Narses wiped out Totila and his Gothic armies, their kingdom disintegrated, and the people either became subject to the Romans or emigrated. (CMH II, page 17 f.; Gibbon, page 347-353).

Thus was the third of the ten kingdoms eradicated by the imperial power acting on behalf of the bishop of Rome. Italy, however, had still to be cleared of the **Franks and Alemans**. In the autumn of 554, Narses crushed these hordes, and peace was restored in the following year when the last of them capitulated. (CMH II, page 18; Gibbon IV, page 421 ff. Bury) But in contrast to the Ostrogoths, the kingdoms of the Franks and Alemans remained intact beyond the Alps. **Filmer p. 74:**

THE LITTLE HORN

Daniel said that the little horn would be different from the 10 horns that rose earlier (v. 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.

Also the little horn differed in that "it had eyes like the eyes of a man" as described in v.8:

7.8 . . . in this horn *were* eyes like the eyes of a man, and a mouth speaking great things

Filmer makes the point that “the eyes suggest an overseer, and the Greek word *episcopos*, usually translated “bishop” actually means overseer, and is so translated in Acts 20.28. On these grounds there can be no objection to accepting the Papacy as the power referred to.

(a) The Rise of the Little Horn

We have seen that in prophetic symbology,* a horn is a king or a kingdom. (See also Dan. 7.24). Let us fit this into the meaning of Daniel 7 verse 8.

Daniel 7.8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

7.20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

7.21 I beheld, and the same horn made war with the saints, and prevailed against them;

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.

A time = 360 years as mentioned in earlier notes. Hence the saints suffered for 1260yrs.

So reading this we see that a little kingdom was arising among the other (10) kingdoms. This little kingdom could both see and speak great things. The "great things" come from the Hebrew word "*rabrab*" which has 8 occurrences in Scripture. It is translated as "great" six times and "great things" twice. It has the meaning of "chief" or "captain" according to Strong's Concordance. So all in all we have the picture of an overseer. Bishop comes from the word Episcopal. Chambers' Twentieth Century Dictionary gives the Greek *episkopos* as meaning an overseer. And gives *epi* = on or over, *skopeein* = to look.

Verses 24 and 25 make the point that this little horn would be different from the earlier ones. It would:

1. Subdue three kings,
2. Speak great words against the Most High
3. Wear out the saints of the Most High and think to change times and laws and who shall be given into his hand until a time and times and the dividing of time.

4. Whose look was more stout than his fellows.

Verse 20 tells of this horn: whose look *was* more stout* than his fellows”

*Stout = *rab/rab*.

During the first five or six centuries of the Papacy, it was subservient to the emperor, as it was to Justinian. Also as Filmer says on p. 74, where he quotes from the Cambridge Medieval History.

“In those days the Popes were appointed by the Emperor, if not always directly, at least under his influence. Without his permission they did not dare assume their throne; in fact, Roman law declared the election of a Pope “incomplete and invalid until it had received the imperial sanction.” (CMH II p. 686)

James Trager’s *The People’s Chronology* tells us that in 572 Pavia fell to the Lombard king Alboin, who took over almost the entire Italian Peninsula.

Filmer p. 74 takes up the story when the Popes turn to the Franks for help.

“Following the **Lombard** conquest of northern Italy, the Popes turned in the 8th century to the Franks for protection, and through them acquired territories extending north as far as the river Po. But although the Pope was granted the honour of crowning Charlemagne in **800**, and later his successors ‘Emperor of the Romans’, the Frankish emperors retained their right to exercise authority throughout Italy, and above all. to allow no Pope to be elected without their approval.”

Charlemagne (or Charles the Great) (742-814) was Emperor of the West from 800-814 and grandson of Charles Martel. Charles Martel was renowned for his victory over the Moslems in the Battle of Tours. Charlemagne XX was king of the Franks from the Carolingian family (known variously as the Carlovingsians, Carolings or Karlings). It is worth mentioning the Frankish kings who followed **Charlemagne**.

Charlemagne was followed by **Lewis I** (the Pious) in 814; followed by **Lothar I** in 840; **Lewis II** in 855; then **Charles II** (the Bald) 875; followed by **Charles III** (the Fat) crowned in 881. 14v

Gibbon in his *Decline and Fall of the Roman Empire* Vol. V, p. 292 Bury ed., states regarding these kings:

"The dregs of the Carlovingsian race no longer exhibited any symptoms of virtue or power, and the ridiculous epithets of the *bald*, the *stammerer*, the *fat*, and the *simple*, distinguished the tame and uniform features of a crowd of kings alike deserving of oblivion."

Filmer continues, p. 75

"After the deposition of Charles the Fat in 887, Rome came under attack from the **Saracens**,* and the Popes were obliged to seek help from any available source, so, as Gibbon observes, "Those who could appear with an army at the gates of Rome were crowned Emperors in the Vatican." (Gibbon V, p. 189, Everyman ed. Or V, p. 293 Bury ed.) * Moslems of North West Arabia in the Middle Ages were called thus.

In consequence, Filmer continues, "The Papacy fell into the hands of the local aristocracy, and for more than half a century a family of native origin, that of the noble Theophylact, a chief official in the papal palace, contrived to make and unmake Popes at his pleasure. (CMH III, p. 454). . . .

Hitherto the Papacy had been a weak and degenerate power, but in 1075 **Hildebrand**, having made sure that his appointment under the title of Pope Gregory VII was valid, decreed that in future not only Popes, but bishops and clergy were to be elected only by the church, and not appointed by any secular rulers. (CMH V, p. 64). When the Emperor Henry IV of Germany refused to submit to this, the Pope declared him deprived of his kingdom, and excommunicated him from the church. When Henry's subjects, from fear of similar excommunication, would no longer recognize him unless he could clear himself, he hastened across the Alps in midwinter to offer his repentance, and obtain absolution from the Pope. Gregory, reluctant to allow Henry to retain his crown, kept the emperor waiting outside in the cold for three days, bareheaded and barefooted, before he would revoke his excommunication. This he did only when Henry gave an oath acknowledging papal authority."

(b) *Speaking Great Things (Filmer p. 76)*

Daniel 7.8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were*

eyes like the eyes of man. And a mouth speaking great things.

7.20 And the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

As Filmer says p. 76, "The great things spoken by the Papacy are to be found recorded in **Canon Law** drawn up in the 13th century incorporating the decrees of earlier Popes since Hildebrand. One of these claimed that the papal authority so far surpassed that of the Holy Roman Emperor himself that "*I, of mine own power alone, without a council, have authority to depose him, or to transfer his kingdom, and to give a new election, as I did to Frederic and divers others. What power, then, or potentate in all the world is comparable to me, who have authority to bind and loose both in heaven and earth? That is, who hath both in heavenly things, and also of temporal things; to whom emperors and kings be more inferior than lead is inferior to gold. For do you not see the necks of great kings and princes bend under our knees, yea, and think themselves happy and well defenced if they may kiss our hands?*" (See John Fox, *Acts and Monuments*, R T S edition, 1877, II, p. 149.) He then goes on to boast of the numerous occasions when the Popes humiliated the kings of various European nations.

The prophecy is further amplified in the interpretation (v. 25) which says:

Daniel 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.

In fulfilment, the (Papal) Canon Law says that “the Pope, being the vicar of Jesus Christ through the whole world, instead of the living God, hath that dominion and lordship which Christ here on earth would not have, although He had it ‘*in habitu*’ but gave it to Peter ‘*in actu*’: that is, the universal jurisdiction both of spiritual things, and also of temporal. (See *Fox Acts and Monuments* IV p. 157.) Having in these words usurped a position superior to Christ Himself, the Pope continues, “I, the ordinary of all men, have the authority of the king of all kings upon subjects. I am in all and above all, so that God Himself, and I the vicar of God, have both one consistory, and I am able to do almost all that God can do It is said of me that I have a heavenly arbitrement, and therefore am able to change the nature of things, and of nothing to make things to be I am able by the law to dispense above the law, and of wrong to make justice, in correcting laws and changing them Read my canon decretal *De transl. episc. Cap ‘Quanto’*. Do you not see there manifestly expressed, how not man but God alone separates that which the bishop of Rome doth dissolve and separate? Wherefore, if those things that I do be said to be done not of man, but of God, what can you make me but God? Again, if prelates of the Church be called and

counted of Constantine for gods, I then, being above all prelates, seem by this reason to be above all gods. Wherefore no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ? (See *Acts and Monuments* IV p. 159) (Emphasis added)

These blasphemous claims, which agree almost word for word with Daniel's prophecy, are corroborated by examples where the Pope had actually reversed Christ's commands. For example, "where Christ bids Peter to put up his sword, and admonished his disciples not to use any outward force in revenging themselves, do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords in pursuing their enemies, and recovering their possessions?" And again, "Whereas Christ was present himself at the marriage in Cana of Galilee, do not I, Pope Martin, in my distinction, inhibit the spiritual to be present at marriage feasts, and also to marry themselves?" Again, "Where matrimony, by Christ, cannot be loosed but only for whoredom, do not I, Pope Gregory junior, writing to Boniface, permit the same to be broken for impotency or infamy of body? (See *Acts & Monuments* IV p. 159 f).

(c) *War with the Saints.*

Daniel 7.21 I beheld, and the same horn made war with the saints, and prevailed against them.

Daniel 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.

Also **Revelation 13.7-8** says much the same:

Revelation 13.7 And it was given unto him to **make war with the saints**, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

13.8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

To be continued God willing.

FOUNDATIONS PLAY PART IN CULTURE DISTORTION

The ongoing debate over Cultural Communism in America was the topic of discussion on the Feb 7, 1999 broadcast of the weekly call-in talk forum, Radio Free America, with host Tom Valentine. The guest was Dr E Michael Jones, an academic who has been studying the process of culture distortion for many years. He is the editor of the magazine *Culture Wars*, which is available from 206 Marquette Avenue, South Bend, Indiana 46617.

The host's questions are in boldface type.

What is *Culture Wars*? And how did you become interested in the subject of what *The Spotlight*

referred to as 'Cultural Communism?'

Culture Wars is a magazine that comes out every month and it tries to explain the parameters of the struggle that we're involved in right now. I got involved in doing a biography of Cardinal Krol of Philadelphia. As part of that research they let me into the archives and there were 200 boxes of documents that few researchers had ever seen before. What I began to realize was that this was a history of the 1960's

I ended up writing a book called *John Cardinal Krol and the Cultural Revolution*, which was basically about the 1960's. I saw it as a battle between the Enlightenment and the Catholic Church over who was going to control the settings of the culture.

The culture is like a computer. You determine various settings and when you turn it on, the settings determine how it comes up and what comes up on the screen. What happened during the 1960's was that there were some very powerful people who decided that they wanted to change the settings of our culture and that's pretty much what they did.

That's what my book was about and that's what led me to realize that this was just the beginning—we're still involved in that battle and we've been consistently losing it for about 30 years.

Make love, not war! That was a slogan of the 1960's.

It's more important to know who the people were who were behind the slogans rather than to know who the people were who were shouting the slogans.

Many people have long known that the Rockefeller Foundation, among other big foundations, has played a part in shaping American culture.

One of the really significant events in our history was the Reece Committee investigation in 1954. Rep. B. Carroll Reece (R-Tenn.) headed a congressional committee looking into the role the big foundations were playing in public life, and his committee came to the conclusion that these foundations were undermining the democratic institutions of the United States. I think he was right.

One of the big stories that came out of that commission was the Rockefeller funding of Alfred Kinsey of Indiana University at Bloomington. Kinsey was the author of the two Kinsey reports, and the Rockefellers were basically paying the bills for this. They are the ones who gave us this fraudulent survey that was used to undermine the laws and the mores of this country.

That's what I mean by changing the cultural settings. They are still bandying about that 10 per cent figure

from the Kinsey report that says that 10 per cent of the population is homosexual. That's a Kinsey figure and it's completely bogus.

Sex is probably one of the biggest foundations of a culture.

I think that's precisely what they understood. They understood that the people who control the sexual morals of the country control the country. It was a very profound insight and it's true. So they set about to change those settings, if you want to call it that, so they could take control of the culture. I think in the Clinton administration we see the final fruit of that strategy.

One of the major revolutionaries in this regard was Wilhelm Reich, who again came over from Germany, escaping from Hitler. He began his career as a psychiatrist and quickly became a Communist and was, by the time he reached Berlin in 1930, both a Communist and a psychiatrist.

Reich would work with the working class in Berlin, trying to revolutionise them, and he wasn't having a lot of success. Neither were the Communists having much success, in spite of the fact that they thought that they had a revolutionary situation on hand.

But Reich being a psychiatrist started talking about sex, and he realized it was a much more successful organizing tool to talk about sex than to talk about the latest

reports from the fourth congress of the Third Internationale.

So he started going around and started undermining the morals of the workers. He talked about this in his book, *The Mass Psychology of Fascism*.

He mentioned something that I thought was a profound insight. He said, essentially that, "We as Communists, used to debate people about the existence of God and after a while, I came to a conclusion that this was a waste of time. You aren't going to debate people away from the existence of God. But what we found was that if you get the people involved in deviant sexual behaviour, the whole idea of God just disappears automatically. (Underlining added. Ed.)

So we have here the strategy for cultural revolution, and it involves deviant sexual behaviour: sex outside marriage. That was his profound insight and that was the insight that got implemented in the United States during this period of Cultural Revolution of the 1960's.

During this past year we were told that "if it's a lie about sex" it doesn't matter if you lie.

We are seeing the replacement of our original Constitution with a new Constitution: a state religion—the worship of Dionysius, the Greek god of sexual excess. That's our new state

religion. We have a Constitution and laws on paper, but whenever some powerful figure is involved with those laws involving something with sex, then sex will always trump our Constitution. That means that sex is the real Constitution.

Another example is the abortion clinics. According to our Constitution, you have a right to assemble, but if you assemble in front of an abortion clinic [to protest], that right gets erased.

Every woman has the “right” under the law today to have an abortion, but that same woman doesn’t have the right to protect her child from having forced vaccinations [which can be harmful to the child]. Sex education is all part of this cultural war.

As it is practised, what sex education does is get young people involved with bad habits at an early age. The habits are forms of control. The bad habits that people have can be controlled by people who manipulate the media.

As a psychiatrist, Wilhelm Reich had to know that children go through stages and that if you give sex education to a child at a time when he is not physically and emotionally prepared, you can throw that person off in a number of ways.

Reich was very interested in sex education for young people, not only because of his own compulsions, but because I think he understood the political implications of it.

You can see the political implications of it everywhere you turn in our society today.

At the beginning of the century there were people who wanted to homogenize this country as a means of bringing it under control. The first thing you have to do is discredit authority. The standard authority at the beginning of this (20th) century was religion, usually through a particular ethnic group. That's the way most of the country was organized. World War I provided these people the opportunity to destroy identification with ethnic background and the identification with religion.

Religion is where most people get their morals. Sexuality and sexual behaviour is a function of the morals that you get from religion. So what you want to do is to loosen people's allegiance to these things and the first step in this was to liberalize divorce, then came contraception, then came abortion, then came homosexuality and feminism.

All of these are ways to turn commands of God into matters of opinion. Once something becomes a "matter of opinion," the people who

control the media tell you what opinions to hold. That's basically the structure that we're talking about throughout this century: the use of sexuality—intrusion into sexuality—as a means of control.

That's an interesting way of putting it: "turning a command of God into a matter of opinion."

The irony here is that at the same time William Reich was exploiting sexual perversion as a way of political organization, the Russians in the Soviet Union were trying to get themselves out of the mess that sexual liberation had caused over there. Reich went to the Soviet Union in 1930 and he asked the doctors, "What is your position on masturbation," and they gave answers like Catholic Priests, since they saw the wreckage that sexual liberation had caused within the Soviet Union during the 1920's. They saw that it was threatening the social order and they tried to pull back from it.

They had to develop a different strategy for their own country than they did for the rest of the world because they saw what Reich and those people were proposing was subversive. It was intrinsically subversive to any country in the world because, as I said, the sexual constitution is the most important part of culture. The Soviet's found that what Reich was promoting was

subversive and they couldn't allow it in their own country.

□

An interesting News Item from American
Free Press May 25th 2009.

Islamic Banks Steady While Western Banks Teeter.

Western experts have always downgraded Muslim banking, which takes seriously the religious injunctions against usury or interest. Now it turns out that Islamic banking is steady in these shaky financial times. *The Washington Post*, a primary spokesman for Western bankers, reports that the principles based on religious law insulate Muslim financial institutions from the current worldwide financial crisis. Islamic law not only bans interest but prohibits trading in debt, a multi trillion dollar industry in the high-flying financial capitals in the Western World. Many financial commentators and newsletter writers predict that the American monetary system will soon collapse under an insupportable burden of debt. Islamic compliant institutions also cannot invest in alcohol, pornography, weapons, gambling or tobacco.

□

From the **June 2009 Health Supplement of *The American Free Press***, on the front page we read:

Germany Says Genetically Modified Corn is Dangerous; Bans It.

The head of the German Agriculture Department has issued new guidelines that effectively ban a type of genetically modified

corn which has been made in a laboratory by scientists at biotech giant Monsanto. The variety of corn "MON 810" and sold under the trade name "Yield Guard," has been altered on the genetic level, making it resistant to the corn borer, a moth larva that consumes the plant and kills it.

MON 810 is grown extensively around the world. According to Agbios, an online database on genetically modified crops, more than 32 million acres in the United States has been planted with this type of GM corn.

Germany has followed in the footsteps of several other EU countries—Austria, Hungary, Greece, France and Luxembourg—which have already banned it in spite of threats of sanctions from globalist groups.

Citing a move in Luxembourg in early April to ban the cultivation of MON 810, German Agriculture Minister Ilse Aigner announced that the German Government was taking steps to prohibit farmers from planting the corn.

The two governments based their mandates on European studies that suggest a particular toxin, called Bt, added to the corn on a genetic level may be fatal to "non-target" organisms," such as ladybugs. Ladybugs and other predator bugs eat pests such as moths and beetles. A symptom of modern agriculture, the heavy use of pesticides, has resulted in a never-ending cycle where good and bad insects, are indiscriminately killed and the natural cycle is thrown out of balance.

Worse still, German officials cited research showing that pollens from corn spreads much further than previously thought. Since corn is

pollinated by wind-borne pollen, the concern is that neighbouring non GM corn could become contaminated by the genetic material from Frankenfoods, which blow for miles in the wind. This is substantiated by many organic growers who contend that it is becoming more and more difficult to find truly heirloom organic seeds that have not been tainted by genetically modified crops.

THE IMPORTANCE OF THE WORD.

John 1.1 In the beginning was the Word, and the Word was with God, and the Word was God.

Our Lord was the Word Made Flesh as we read in John 1.14:

John 1.14 And the Word was made flesh, and dwelt among us, (and we beheld His glory as of the only begotten of the Father,) full of grace and truth.

Matthew 13.19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart.

13.23 But he that received seed into good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Romans 10.17 So then faith *cometh* by hearing, and hearing by the word of God.

John 15.5 I am the true vine, ye *are* the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for **without Me ye can do nothing.**

John 15.7 If ye abide in Me, and **My words** abide in you, ye shall ask what ye will, and it shall be done unto you.

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All Mail to:
P.O. BOX 596, CAMBERWELL, VIC. 3124.
Phone 03 98824256
or 03 9762 3662

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DANIEL 7 (Conclusion)

It is easy to see in Daniel chapter 7 that verses 7 to 14 record Daniel's **vision** of the fourth beast followed by a **summary** of the vision in verses 19 to 22. Verses 23 to 27 give the **interpretation** of the vision. In verse 21 of the summary we read about an additional aspect of the little horn which precedes the judgement by the Ancient of Days, this tells us: "As I looked, this horn made war with the saints, and prevailed over them." Here is the quote given in context:

Daniel 7.20 (RSV) And concerning the ten horns that were on its head, and the other horn which came up, and before which three of them fell, the horn which had eyes and a mouth that spoke great things, and which seemed greater than its fellows.

7.21 As I looked, this horn made war with the saints, and prevailed over them,

7.22 until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints received the kingdom.

Filmer, in his book "*Daniel's Predictions*" writes: "When Daniel says 'as I looked' in the RSV, he implies that an **interval of time elapsed before the next item he describes.** (This point is made clearer in the RSV than in the AV which simply states 'I beheld'.) Consequently the war with the saints did not begin until **after the little horn had spoken its great words,** and in contrast to its small beginning, now 'seemed greater than its fellows'" (RSV v. 20)

J A Wylie in his book *The History of Protestantism* gives much help regarding the history of the "war with the saints" and how "this horn **prevailed** over them". To interpret all this chronologically, we shall deal, in order, with:

The Albigensian Massacre.

The Inquisition,

The War on the Waldenses, and

The War on the Huguenots.

The Albigensian Massacre, 1209

Rev. J A Wylie in his book *The Protestant Reformation* vol. 1 p. 36 writes:

"Those baleful fires, which had smouldered since the fall of the Roman Empire, now relighted, but this was now the act not of the State but of the Church. Rome had founded her dominion upon the dogma of persecution.

She sustained herself '**Lord of the conscience.**' Out of this prolific but pestiferous root came a whole century of fulminating edicts, to be followed by centuries of blazing piles. . . The Church of Rome claimed the exclusive right to prescribe to every human being what he or she was to believe, and to pursue with temporal terrors every form of worship differing from her own, till she had chased it out of the world. The first exemplification on a grand scale of her office which she gave mankind was the **crusades**. As the professors of an impure creed, she pronounced sentence of extermination on the Saracens of the Holy Land.

The fervour of the crusades eventually began to abate when the results had not responded either to the expectation of the Church that had planned them or to the masses that had carried them out. Those who survived inherited little save wounds, poverty and disease. The Church too began to see that the zeal and blood which were being so freely expended on the shores of Asia might be turned to better account nearer home.

France of those days, instead of forming an entire monarchy, consisted of **four grand divisions**. It is to the most southerly of the four, or Narbonne-Gaul, that our attention is now turned. This was an ample and goodly territory. Occupied by an intelligent population, it had become under their skilful husbandry, one vast expanse of corn-land and vineyard, of fruit and forest tree. To the riches of the soil were added the wealth of commerce.

The Provençal language excelled all the languages of Europe and promised to become the universal tongue of Christendom. Best of all, a pure Christianity was developing in the region. It was here, on the banks of the Rhone, that Irenaeus and the other early apostles of Gaul had laboured. Influences of recent birth had helped to quicken these seeds into a second growth. Foremost among these was the translation of the New Testament into the Provençal, the **earliest of all our modern versions of Scripture**. It seemed verily, that the thirteenth and not the sixteenth century would be the date of the Reformation, and that its cradle would be France and not Germany.

The penetrating eye of **Pope Innocent III** (who was Pope 1198-1216) saw all this very clearly. He issued an edict enjoining the extermination of all heretics. (Hardouin, *Concil. Avenion* 1209, tom. vi., pars. 2, col. 1986.)

The preparations for the war of extermination went on throughout the years 1207 and 1208 like the muttering of the distant thunder. **In the spring of 1209** these armed fanatics were ready to march. One body had assembled at Lyons. Led by Arnold, Abbot of Citeaux and legate of the Pope, it descended by the valley of the Rhone. A second army gathered in the Agenois under the Archbishop of Bordeaux. A third horde of militant pilgrims marshalled in the north, the subjects of Philip Augustus,* and at their head marched the Bishop of Puy."

* It was an invasion by Philip Augustus with which the Pope threatened King John of England should he defy him in the appointment of Stephen Langton to the position of Archbishop of Canterbury. Out of this meddling arose the Magna Carta.

With all these bishops leading the armies, no wonder people blame Christianity for so many wars that plague history. Christianity is the teachings of Christ, and these teachings do not cause wars. These wars arose out of the false teachings and actions of Popes.

To continue quoting from Wylie vol. 1, p. 41:

“The chief director of this sacred war was the Papal legate the Abbot of Citeaux. Its chief military commander was Simon de Mountfort, Earl of Leicester, a French nobleman, who had practised war and learned cruelty in the crusades of the Holy Land. In putting himself at the head of these crossed and fanatical hordes he was influenced, it is believed, quite as much by a covetous greed of the ample and rich territories of Raymond, Count of Toulouse, as by hatred of the heresy that Raymond was suspected of protecting. The number of the crusaders who now put themselves in motion is variously estimated at from 50,000 to 500,000. This overwhelming host precipitated itself upon the estates of Raymond VI, Count of Toulouse. Seeing the storm approach, he was seized with dread, wrote submissive letters to Rome, and offered to accept whatever terms the Papal legate might please to dictate.” (See Wylie, I p. 41.)

Such was his humiliation at the hands of the Papacy that he again changed sides, but all to no avail. He was again smitten with interdict and his possessions were given to Simon de Mountfort, and in the end he saw himself reft of all. (See Hardouin *Concil. Lateran* IV., tom. vii., p. 79.)

Among the princes of the region now visited with this devastating scourge, the next in rank and influence to the Count of Toulouse was the young Raymond Roger, Viscount of Beziers. Every day this horde of

murderers drew nearer and nearer to his territories. Submission would only invite destruction. He hastened to put his kingdom into a posture of defence. He called around him his armed knights, and told them his purpose was to fight: many of them were Papists as he himself was; but he pointed to the character of the hordes that were approaching, who made it their sole business to drown the earth in blood, without much distinction whether it was Catholic or Albigensian. His knights applauded the resolution of their young and brave liege lord."

The Albigenses meant to offer stiff resistance and retired within the walls of two fortified cities, **Beziers** and **Carcassonne**.

"In the middle of **July 1209** the three bodies of crusaders arrived and sat down under the walls of Beziers. The stoutest heart among the citizens quailed, as they surveyed from the ramparts this host that seemed to cover the face of the earth. Astonished but not daunted, the men of Beziers made a rush upon the pilgrims before they should have time to fortify their encampment. It was all in vain. The assault was repelled, and the crusaders, mingling with the citizens as they hurried back to the town in broken crowds, entered the gates along with them, and Beziers was in their hands. . . . The multitude, when they saw that the city was taken, fled to the churches. . . . The wretched citizens were slaughtered in a trice. Their dead bodies covered the floor of the church; they were piled in heaps round the altar; their blood flowed in torrents at the door. 'Seven thousand bodies,' says

Sismondi, 'were counted in the Magdalen alone. When the crusaders had massacred the last living creature in Beziers, and had pillaged the houses of all that they thought worth carrying off, they set fire to the city in every part at once and reduced it to a vast funeral pile. Not a house remained standing, not one human being alive.' (Wylie I, p. 42.)

Pillaging, burning and massacring as they had a mind the crusaders advanced on **Carcassone** where they arrived on the **1st of August 1209**. The city stood on the right bank of the Aude River; its fortifications were strong, its garrison numerous and brave and the young count, Raymond Roger, was at their head. The assailants advanced to the walls, but met a stout resistance. The defenders poured upon them streams of boiling water and oil, and crushed them with great stones and projectiles. The attack was again and again renewed, but was as often repulsed. Meanwhile the forty days of service was drawing to an end, and the bands of crusaders, having fulfilled their term and earned heaven, were departing to their homes. The Papal legate, seeing the host melting away, judged it perfectly right to call wiles to the aid of his arms. Holding out to Raymond Roger the hope of an honourable capitulation, and swearing to respect his liberty, Arnold induced the viscount, with 300 of his knights, to present himself at his tent. 'The latter', says Sismondi, 'profoundly penetrated with the maxim of Innocent III, that **to keep faith with those who have it not, is an offence against the faith**, caused the young viscount

to be arrested, with all the knights that followed him.'

When the garrison saw that their leader had been imprisoned, they resolved, along with the inhabitants, to make their escape overnight by a secret passage known only to them—a cavern three leagues in length, extending from Carcassonne to the towers of Cabardes. The crusaders were astonished on the morrow, when not a man could be seen upon the walls; and still more mortified was the Papal legate to find that his prey had escaped him, for his purpose was to make a bonfire of the city with every man, woman, and child within it. But if this greater revenge was out of his reach, he did not disdain a smaller one still in his power. He collected a body of some 450 persons, partly fugitives from Carcassonne whom he had captured, and partly the 300 knights who had accompanied the viscount, and of these he burned 400 alive and the remaining 50 he hanged."

Quoting from Filmer p. 79: "Those who try to whitewash the Papacy make out that the Pope had nothing to do with this massacre of innocent Christians. Records reveal, however, that Pope Innocent III had from the first obtained authentic information straight from the war. Regarding the storming of Beziers, he had received a written report from his own legate, the Abbot of Citeaux, saying, 'Our men, sparing neither rank, nor sex, nor age, slew about 20,000 souls with the edge of the sword; and, making a huge slaughter, pillaged and burned the whole city by reason of God's wrath wondrously kindled against it.'

(Coulton, *Inquisition and Liberty*, p. 99, translated from Migne, P.L. CCXIII, p. 139.) Some Catholics on the other hand are proud of Innocent III, under whose auspices the **bishop of Toulouse** is said to have destroyed more than 500,000 folk great and small, for he has since been described as 'the best of popes' and 'glorious in all his works.' He was extolled 'because he lorded it over kings, kingdoms and empires, drove out proud heretics, exalted the Catholics and sent infidels into exile.' H.K. Mann *Lives of the Popes* XI, p. 9.

The Inquisition.

In the series of persecuting edicts that led to the Albigensian massacre, the foundation had been laid for what later became known as the **Inquisition**. J A Wylie recalls that the Council of Toulouse, held in 1229, '**still further perfected the organization and developed the working of this terrible tribunal**. It erected in every city a council of Inquisitors consisting of one priest and three laymen, whose business it was to search for heretics in towns, houses, cellars and other lurking-places, also in caves, woods and fields, and to denounce them to the bishops, lords or their bailiffs. Once discovered, a summary but dreadful ordeal conducted them to the stake. . . . It worked on and on, day and night, century after century with a regularity that was appalling. With steady march it extended its area, until at last it embraced all the countries of Europe, and kept piling up its dead year by year in ever larger and ghastlier

heaps. These awful tragedies were the sole and deliberate acts of the Church of Rome.' (Wylie I p. 45 f)

The Waldenses.

One of the strongest communities of true Christians was that of the **Waldenses** whose stronghold from earliest times had been in the Cottonian Alps between France and Italy, and whose colonies were dispersed throughout Europe. Against them the Popes directed numerous campaigns led not only by the Inquisitors but also supported by the kings of France and Naples. **In 1487, Pope Innocent VIII issued a bull denouncing the Waldenses as heretics and ordered their extermination if they did not recant.** In the following year a crusade was organized, and an army of 18,000 regular troops, augmented by thousands of ruffians, advanced into the Alpine valleys. A French division, attacking from the northwest, entered the valley of Loyse, whose inhabitants took refuge in an immense cavern. Their enemies, unable to force their way in, lighted a fire in the entrance, and over three thousand persons, including four hundred children, were suffocated. (Wylie II, p. 434 ff.) The main papal army, however, advancing from the Italian side, met with defeat when they became entrapped in a narrow valley. (Wylie II, p. 443.) After that there was peace for a while, but the persecutions were soon resumed. Eventually, in January **1655**, an order was given that all Protestants in certain valleys were to be evacuated, and the inhabitants were to sell their lands to the

Romanists within twenty days. Three months later, following their refusal, an army of 15,000 arrived at the village of La Torre. Failing to take the valleys by force, they obtained access to the Waldensian strongholds on the pretext that they had come to arrest only a few fugitives, but later the soldiers turned on the unsuspecting victims, and after inflicting horrible tortures, massacred them. (Wylie II, 482 ff.)

Avenge O Lord Thy slaughter'd Saints whose
bones
Lie scatter'd on the Alpine mountains cold,
Ev'n them who kept Thy truth so pure of old
When all our fathers worship'd stocks and
Stones,
Forget not: in Thy book record their groans
Who were Thy Sheep and in their ancient fold
Slay'd by the bloody *Piedmontese* that roll'd
Mother and infant down the rocks, their moans
The vales redoubl'd to the Hills, and they
To Heav'n, Their martyr'd blood and ashes
Sow
O'er all th' *Italian* fields where still doth sway
The triple Tyrant: that from these may grow
A hundred-fold, who having learnt Thy way
Early may fly the *Babylonian* wo.
John Milton

The Huguenots

When the Protestant Reformation swept across Europe in the sixteenth century, the followers of **Calvin**, known as **Huguenots**, were persecuted by the French monarchy which remained loyal to the pope. In a series of wars between Roman Catholics and Protestants, Pope Pius V sent money and troops to support the Catholic royalists, who, **in accordance with Daniel's prophecy (v, 21) were usually victorious.** Consequently, in a letter to Charles IX of France the Pope wrote. 'You ought to take advantage of the opportunity this victory offers you, for pursuing and destroying all the enemies that

still remain'. (Wylie II, p. 591.) The pope also urged the Queen-mother, the ruler behind the throne, to pursue their enemies 'till they are all massacred, for it is only by the entire extermination of heretics that the Roman Catholic worship can be restored.' (Wylie II, p. 591.)

Following secret consultation with the king of Spain in 1572, Charles IX and his mother laid a plot to induce all the leading Protestants to assemble in Paris to negotiate a peaceful settlement of their differences, and agree to cooperation between Catholics and Protestants on the conduct of foreign wars. Then at two o'clock in the morning of **24th August 1572, St. Bartholomew's Day**, the church bells began to peal as a signal that the massacre was to begin. Some two hundred Protestant noblemen who had been guests in the Palace were the first to suffer, being led out one by one to be hacked to pieces, and their corpses piled up at the gates of the Louvre. By morning 'the entire population of the French capital was seen maddened with rage or aghast with terror. . . . Corpses were being precipitated from roofs and windows, others were being dragged through the streets by the feet, or were piled in carts and driven away to be shot into the river.' (Wylie II, p. 603.)

'In pursuance of orders sent from the court, the massacre was extended to the various provinces, and for two months these butcheries were continued, in the course of which, according to the most reliable sources, some seventy thousand Protestants were slaughtered throughout the kingdom of

France.' (Wylie II, p. 604.) Pope Pius V had died about three months before this happened, but his successor, Gregory XIII (1572-85) commanded bonfires to be lighted and a medal struck to celebrate the occasion. On one side of this an angel is seen with drawn sword, smiting a prostrate host of Protestants, above which is the motto in Latin, 'The Massacre of the Huguenots, 1572'. The personal approval of the Pope himself is endorsed on the reverse which shows the head and name 'Gregory XIII, Pont. Max.' 'All the historians,' writes Wylie, 'who lived nearest the time, and took every care to inform themselves, with one consent declare that the massacre was premeditated and arranged. It had its origination in the courts of Paris, Madrid and the Vatican.' (Wylie II, p. 597.)

These brief extracts from the records in many large volumes of similar Papal history have been cited not from a sectarian motive to vilify the Roman church, but as necessary to demonstrate that the Papacy in the middle ages fulfilled every detail of Daniel's prophecies of the 'little horn', both as to its **great boasting words**, and in **making war on God's people and conquering them (v. 21)**. That these evils are no longer a feature of the Papacy today is also a confirmation of the prophecy for, as we shall see, the time allowed for these things was limited: . . 'And they shall be given into his hand until a time and times and the dividing of time.'

THE ANCIENT OF DAYS.

In Daniel's account of the vision, he followed the description of the little horn with

the statement, 'As I looked, thrones were placed, and one that was Ancient of Days took His seat; His raiment was white as snow, and the hair of His head like pure wool. . . . The court sat in judgement, and the books were opened' (vv 9-10). The phrase 'as I looked' (RSV), or 'I kept watching' (NEB) suggests a lapse of time before the thrones were put in place for judgement to begin by the 'Ancient of Days'. In the past, some commentators have taken this 'Ancient of Days' to be (Jesus Christ) the Second Person of the Trinity and have assumed therefore, that the judgement referred to is that destined to occur at the Second Advent. It should be evident that this is quite impossible from Daniel's further statement in **verse 13**: 'I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of man, and he came to the Ancient of Days and was presented before Him.' (v. 13) Here the coming of the Son of Man with the clouds of heaven must be an allusion to the Second Coming of Christ, for He is so described in the New Testament. (Matt. 24.30, 26.64; Mark 13.26; Acts 1.11; Rev. 17). This **Son of Man must therefore be a different Person from the Ancient of Days.**

The Ancient of Days is clearly 'the Lord God Almighty Who was, and is, and is to come' (Rev. 4.8) Who sits on the throne in heaven. (Rev. 4.2). Revelation 5.6 shows that the One who sits on the throne cannot be the Second Person of the Trinity, because the Lamb (Jesus Christ) took the book from Him That sat on the throne. It follows, therefore that the judgement by the Ancient of Days

described by Daniel is a judgement by 'The Lord God Almighty Who was, and is, and is to come', and is similar to various other earlier judgements, such as that which fell on Egypt in the time of Moses (Gen. 15.14 AV), upon Israel when they were carried away into exile (Jer. 1.15-16), or on Jerusalem in AD 70.

The time of this judgement is said to be while Daniel was looking, 'because of the sound of the great words which the horn was speaking' (v. 11). The result followed after an interval while Daniel continued to look until 'the beast was slain, and its body destroyed and given over to be burned with fire' (v. 11). Now we saw that the **great words of the Papacy began at the end of the eleventh century, and were summed up in the Canon law published by Innocent III and his successors during the thirteenth century.** Not long after this, in fulfilment of prophecy, the eastern, or Byzantine part of the Roman empire, represented in prophecy by the body of the beast, in contrast to its western ten-horned head, was progressively reduced, **from 1350 onwards**, by repeated attacks of the Ottoman Turks, (in the Eastern Roman Empire) and was **finally destroyed when Constantinople fell in 1453.**

'As for the rest of the beasts,' says Daniel (v 12), 'their dominion was taken away, but their lives were prolonged for a season and a time.' This was in contrast to the Roman Empire which was totally destroyed by the Turks, the earlier three empires lost only world supremacy, but remained alive in a weakened form. Thus the **priestcraft of**

Babylon was transferred to the Roman emperors under the title of *Pontifex Maximus*, and thence to the Papacy. (A Hislop, *The Two Babylons* p. 240 f., 256f). As for Persia and Greece, they remain as second class powers to this day."

Filmer continues p. 84:

"It is only after a **further interval** that Daniel comes to the Second Advent: **verse 13** 'I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of man.' The lapse of time is emphasised by the NEB rendering: 'I was still watching in the visions of the night and I saw one like a man coming with the clouds of heaven.' The protracted sequence of events in the vision agrees with the fulfilment in history, and makes it clear that the judgement of the Ancient of Days was to take place a considerable time before the judgement by the Son of Man at the Second Advent.

THE TIME PERIOD

We have seen that the little horn (7.21-22) made war with the saints and prevailed over them, until the Ancient of Days came, and judgement was given for (or in favour of) the saints of the Most High. This judgement was evidently given at the time of the Reformation when Protestants began to free themselves both politically and doctrinally from the domination of Rome.

The interpretation reveals, however, that the persecution of Christians was to last only for a specified time: (v. 25) 'they shall be given into his hand for a time, times, and half a time,' that is for three and a half times.

As we have seen from Revelation 12, verses 6 and 14, this represents 1260 days, which signify so many years. (The authority for taking the day as symbolic for a literal year comes from Ezekiel 4 verses 5 & 6.) During this period the saints 'shall be given into his hand,' that is, be subject to the little horn, the Papacy.

Now we saw that the Papacy first became established as a civil entity in the time of Justinian when the last of the kingdoms that ruled over Rome, the Barbarian Ostrogoths, was destroyed. At that time the whole Christian church was legally made subject to the Bishop of Rome by a decree of the Emperor who appointed him 'head of all the Holy Churches'. But we saw that this became effective only as a result of the re-conquest of Italy by Justinian's generals, Belisarius and Narses. Thus as with the 2520 years in chapter 4, the beginning of the period was marked by a whole series of events spread over a number of years. We may expect, therefore, to find a corresponding series of events to mark its end.

Now **Justinian** was particularly famous for his **codification of Roman law**. The importance of this law for the church lay in its 'dealing with the organisation of the clergy, the regulation of their moral life, the foundations and administration of religious houses, the governing of ecclesiastical property, and the control and jurisdiction to which clerics were liable.' (CMH II p. 43). The first of Justinian's Code was promulgated in **529**, but it was subsequently revised, the final edition being issued in **534**. (NCMH IX,

p. 147) Adding 1260 years to these dates brings us to 1789 and 1794. In 1789 the French Revolution began when Roman law was rejected, the Catholic Church in France was nationalised and its property confiscated. The Revolution culminated with the Reign of Terror in 1794 when, between 10th June and 27th July, 1376 victims fell to the guillotine. (NCMH IX, p. 284)

Of particular significance was the **decree of Justinian in 533 which made the bishop of Rome 'head of all the Holy Churches'** (L.E. Froom, *Prophetic Faith of our Fathers* I, p. 931ff). Adding 1260 years brings us to 1793 when the revolutionaries issued a **series of 'de-Christianisation' decrees**. 'In October 1793 France deliberately broke with her religious past when the convention voted the most anti-Christian act of the Revolution, the replacement of the Gregorian calendar' by a calendar based on a ten day week eliminating Sunday. (NCMH IX, p. 147). On the 9th November the Cathedral of Notre Dame was consecrated to the worship of Reason, and by the year's end all churches in Paris, and many in the provinces, were closed. Not only Papal authority, but Christianity itself was cast off. At first this applied only to France, but in 1796 Napoleon invaded Italy, (NCMH IX, p. 225, 415; L. Pastor, *History of the Popes* XL [English transl. 1953] p. 293), threatening the pope who was forced to pay heavily to secure a truce. This lasted only until **1798, when the French army entered Rome, expelled the pope, and sent him into exile**. (NCMH IX, p. 256; L. Pastor, op. cit., pp. 332-337). These events occurred just 1260 years after

Belisarius invaded Italy and established the Papacy in Rome.

This did not bring the Papacy to an end, neither did Daniel's prophecy say that it would; it says only that the saints 'shall be given into his hand' for the stated period. All that the revolutionaries achieved in 1793 was the end of papal authority, for as soon as the pope was removed from power, freedom of religious worship followed. **After a lapse of two years the Papacy was restored, but Catholicism was no longer the state religion of France,** but the religion of the majority of Frenchmen, the Protestant Reformed and Lutheran churches being established on a par with the Roman. (NCMH IX, p. 153f.)

The Napoleonic Wars, 1796-1815, were disastrous for the Papacy. Twice during this period the pope was led away captive, and in 1806 the Holy Roman Empire collapsed. In 1808 Napoleon suppressed the last remaining **Inquisition in Spain,** and it was officially abolished in **1813.** This, however, is not the point of Daniel's time prophecy. These same disasters brought release to God's people from papal oppression over a period of nineteen years falling exactly **1260** years after **536-555,** when Justinian's generals, **Belisarius and Narses reconquered Italy, securing supremacy for the bishop of Rome as head of the whole Christian church.** (L.E. Froom, *Prophetic Faith of our Fathers* I, 931 ff.)

All these events confirm the view of many early students of prophecy who had published them long before the French Revolution.

Thus, as far back as 1689, Dr. D. Cressener, in a book *The Judgements of God upon the Roman-Catholic Church*, reckoned 1260 years from Justinian's recovery of the western empire, gave his opinion that these judgements 'will not be much sooner or later than about 100 years hence.' (op. cit., p. 309) Others made different calculations, but it was widely believed that **France** would be the principle agent for overthrowing the Papacy. (Thomas Newton, *Dissertations on the Prophecies* II, p. 336).

THE KINGDOM OF GOD

The fall of the Papacy marked a further stage in the judgement of the fourth beast and its little horn by the Ancient of Days. This was to be a gradual process, continuing to the end of the age: 'the court shall sit in judgement, and his dominion shall be taken away, to be consumed and destroyed to the end' (v. 26). This brings us to the **last two verses of the vision** which foretell the return of Christ to establish His Kingdom: 'With the clouds of heaven there came one like a Son of man. . . . And to Him was given, dominion and glory, and kingdom, that all peoples, nations, and languages should serve Him, His dominion shall be an everlasting dominion which shall not pass away, and His kingdom one that shall not be destroyed' (Dan. 7.14). There remains likewise **one verse of the interpretation unfulfilled; that is verse 27:**"

Daniel 7.27, The kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the

saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.

7.28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

End of quote from Filmer.

THE WORD OF GOD

In the last issue we wrote on the importance of the WORD of God. There are so many passages in Scripture emphasising this. Several were quoted last month. Here are more which are very interesting:

Deuteronomy 8.3 And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

This verse is quoted by Christ in Matthew 4.4 and Luke 4.4.

Matthew 4.2 And when He had fasted forty days and forty nights, He was afterward an hungred.

4.3 And when the tempter came to Him, he said, "If Thou be the Son of God, command that these stones be made bread."

4.4 But He answered and said, "It is written, **"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."**

Bullinger in his note on this verse makes the point that "the appeal is not made to the

spoken voice as in Matthew 3.17, or Matthew 17.5 but to the written word.

Job 23.12 Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary *food*.

Matthew 24.35 Heaven and earth shall pass away, but My words shall not pass away.

John 7.45 Then came the officers to the chief priests and Pharisees; and they said unto them, "Why have ye not brought Him?"

7.46 The officers answered, "**Never man spake like this Man.**"

7.47 Then answered them the Pharisees, "Are ye also deceived?"

7.48 Have any of the rulers or of the Pharisees believed on Him?

7.49 But this people who knoweth not the law are cursed.

7.50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

7.51 Doth our law judge *any* man, before it hear him, and know what he doeth?

7.52 They answered and said unto him, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

7.53 And every man went unto his own house.

This marks the end of John chapter 7, and demonstrates how the enemy made a false statement which went unanswered!

We do not read that anyone went and searched the Scriptures to look and see if any prophet had arisen out of Galilee. As Bullinger wrote in his note on this verse, "had the Jews looked they would have found that

Jonah and Hosea arose out of Galilee, and perhaps Elijah, Elisha and Amos.”

Of Jonah we read in II Kings 14.25:

II Kings 14.25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Ammital, the prophet, which *was* of Gathhepher.

The Times Atlas of the Bible 1987 shows Gathhepher on p. 64 as in the area of the tribe of Zebulun near the Sea of Galilee.

Psalms 138.1 I will praise Thee with my whole heart: before the gods will I sing praise unto Thee.

138.2 I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness and for Thy truth: for Thou hast magnified Thy word above all Thy name.

THE SECOND COMING

Our hope in this dismal world is the second coming of our Lord as promised in the Scriptures. One very clear Scriptural passage that springs to mind appears in the book of Acts chapter 1, from the Authorized Version.

Acts 1.9 And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

1.2 And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel;

1.11 Which also said, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

1.12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

Also in the second last verse of the Bible we read:

Revelation 22.20 He Which testifieth these things saith, "Surely I come quickly."

Now in the first chapter verse 2 of this book of Revelation we read Who it is "Who testifieth these things". It is the "testimony of Jesus Christ."

In the Authorised Version we read:

Revelation 22.20 He Which testifieth these things saith, "Surely I come quickly." Amen. Even so, come, Lord Jesus.

Bullinger's note on this verse points out that this is the seventh and last solemn warning by the Lord Himself in this book of Revelation, of His coming. The texts omit the words "even so" and link "Amen" with **John's response** as in the Revised Version. Also it can be seen that "come, Lord Jesus" is John's response, because the use of the word "Lord" shows the utterance to be John's. None of our Lord's people, when He was on earth, were ever so irreverent as to *address* Him as "Jesus" as did demons in Matt. 8.29. It is interesting to read our Lord's statement in John's Gospel 13.13.

John 13.13 Ye call Me Master and Lord: and ye say well; for so I am.

How beautifully consistent are the Scriptures and here we have our Lord's comforting promise at the end of the Book of Revelation "Surely I come quickly". And with John we reply: **Amen. Even so, come, Lord Jesus.**

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MONTHLY NOTES

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P.O. BOX 596, CAMBERWELL, VIC. 3124.
AUSTRALIA.
Phone 03 9882 4256
or 03 9762 3662

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DANIEL 8

With chapter 8 we now turn our attention from the Western to the **Eastern Sector of the Roman Empire** and go back and trace the history and developments in this region. This Eastern Sector is situated east of a line drawn south from Budapest along the Middle Danube River to the coast and across the Mediterranean Sea and the North Coast of Africa to the desert.

This chapter includes a "Little Horn" which is symbolic of the Islamic **Caliphate**. It is important to realise that this "Little Horn" is *different from the Little Horn of chapter 7 which is symbolic of the Papacy*. These two powers, the Papacy and the Caliphate, ran concurrently at times.

So we see that in place of the single dominating power of earlier times, the world dominating power became **divided**:

Daniel 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 the strength of iron, forasmuch as thou sawest the iron mixed with miry clay.

Just as the **commencement** of a prophecy is dated from the **date of writing**, so can the **location** of a prophecy be denoted by the **place of writing**. Both these pieces of information are provided in the first two verses of this chapter:

Daniel 8.1 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me* Daniel, after that which appeared unto me at the first.*

*I.e. the four beast vision of Daniel 7 appeared in the **first year of Belshazzar**, see ch. 7 verse 1. This vision of Dan. 8 appeared in the **third year of the reign of Belshazzar**.

8.2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river Ulai.

Ulai: The Eulaeus canal near Susa, now the Karun River. (See **Bullinger's note**.)

So here we are in the third year of the reign of King Belshazzar, in **Shushan** which was later to become the capital of Persia.

8.3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

Ram: Bullinger's note on this verse says that "A Ram has always been the symbol of Persia. Found today on ancient Persian coins.

The king wore a ram's head of gold, and ram's heads are to be seen on the sculptured pillars of Persepolis. (Bullinger) We are told in verse 20 that the Ram having two horns is the kings of Media and Persia. Bullinger says in the next verse (21) that "king" means "kingdom" and so we may suggest that the Ram with two horns is the "kingdom" of Media and Persia.

8.4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

This was fulfilled between **546 & 539 BC** when Cyrus conquered first **Lydia** in western Asia Minor, then **Bactria** in central Asia north of Persia, and finally **Babylon** to the southwest. Note how west, north and south correspond to the biblical description!

Later, in **525 BC**, Cyrus's son Cambyses conquered **Egypt**. Under his successors, the Achaemenid dynasty, the Persian Empire became the greatest world power, but passed its zenith when Xerxes unsuccessfully attacked Greece in **480 BC**. It was to defend themselves against the Persian danger at that time, that various **Greek kingdoms first became united**. This "**League**" or "**confederacy**" was dominated in turn by:

ATHENS	477-404 BC
SPARTA	404-376 BC
THEBES*	371-362 BC
MACEDONIA	AFTER 360

So these would be the four heads of the third beast of Daniel 7.6. *We have not heard much about **Thebes**, but in 371 that state took the lead in Greece. "Its sudden greatness" according to Newman's *Beginner's Ancient History* page 96, paragraph 3, "was partly due to a very wise leader by the name of **Epaminondas**, a great general and statesman." He had to contend with the much larger army of Sparta in order to gain his ambition of attaining top position among the neighbouring states. He invented a new military tactic, the **Theban Wedge**. In this he did not draw his army formation into one long line with a depth of 8-12 men as was the custom in those days, but devised the Theban Wedge, with which he broke the enemy's line at one point. Since he could not have a great depth all along the line forming a phalanx, he made one wing very deep. Thus when the battle came, (**Battle of Leuctra in 371 BC**), with his left wing 50 columns deep he crumpled up the shallow Spartan right wing, giving Thebes victory.

However, when fighting victoriously against Sparta in the **Battle of Mantinea, in 363 BC** Epaminondas was killed. As there was no man great enough to carry on his work Thebes lost her place in history as quickly as she had gained it.

THE GREAT HORN:

8.5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

8.6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

8.7 And I saw him come close unto the ram, and he was moved with choler (*anger*) against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

In the interpretation (verses 20, 21 & 22) it says of the ram,

Daniel 8.20 The ram which thou sawest having *two* horns, are the kings of Media and Persia.

8.21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

I Maccabees. 1.1 calls Alexander the son of Philip the “first king over Greece”:

I Macc. 1.1 Alexander son of Philip, the Macedonian, who came out of the land of Chettim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece.

1.2 And made many wars, and won many strong holds, and slew the kings of the earth

Until 338 BC the Greek states had been quarrelling one with another until Philip king of Macedonia succeeded in uniting them with a view to attacking Persia which had been a thorn in the side of Greece in the past as we have seen.

H. G Wells in his *Outline of History* p. 291 states:

“We know, as a matter of fact, that the Macedonians were an Aryan people very closely akin to the Greeks, and that Philip was probably the best-educated man of his time. When Philip became king of Macedonia in **359 BC** his country was a little country without either a seaport or any considerable city. It had a peasant population, Greek almost in language and ready to be Greek in sympathies, but **more purely Nordic in blood than any people to the south of it.** Philip made this little barbaric state into a great one; he created the most efficient military organization that the world had so far seen, and he had brought most of Greece into **one confederacy** under his leadership by the time of his death.” (Emphasis added)

Newman's *Beginners Ancient History* page 100 states that Philip's first act was to subdue the tribes on his borders, and then by fighting and also by cunning he gained possession of a seaport **Amphipolis**.

The *People's Chronology* by James Trager notes that in:

“342 BC, ARISTOTLE goes to Macedon at the invitation of Philip and begins 7 years of teaching including Philip's son Alexander

340 BC Philip fails in a siege of Byzantium.

338 BC Philip defeats the Athenians & Thebans in the last struggle for Greek independence in the **BATTLE OF CHAERONEA**. This unites Greece under him.”

336 BC Philip of Macedon is assassinated at Aeges during the wedding feast of his daughter.

He is succeeded by his son **ALEXANDER**, now 20 who will carry out Philip's planned expedition against the Persians.”

Alexander, in 336 BC became the **FIRST KING OF UNITED GREECE** and hence is the Great Horn of Daniel's He-Goat.

Returning to Daniel 8.8:

Daniel 8.8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

This **verse 8 is Alexander the Great's life in a nutshell**. Perhaps one verse was not much for such a magnificent career; but then there have been many great people who have not made it into even one verse in the Bible.

Philip had made sure of Alexander's education and his preparation to take over the kingdom. **Aristotle was the mentor of both**

Alexander and of his father Philip.

Furthermore it was Philip who had carefully planned the expedition against the Persians.

When Alexander succeeded his father in **336** BC he was only 20 years old. H. G Wells in his *The Outline of History* p. 298 remarks that: "from the beginning of his reign, the deeds of Alexander showed how well he had assimilated his father's plans, and how great were his own abilities. . . . At first after receiving assurances from Greece that he was to be captain-general of the Grecian forces, he marched through **THRACE** to the **DANUBE**. He crossed this river and burnt a village, the second great monarch to raid the Scythian country beyond the Danube, then recrossed it and marched westward, and so came down by Illyria. By that time Thebes which had been causing trouble was in rebellion. So his next blow was at Greece. **Thebes**, —unsupported by Athens, was taken and looted. Thebes was treated with extravagant violence. All its buildings except the temple and the house of the poet Pindar were razed and 30,000 people sold into slavery. Greece was stunned, and Alexander was free to go on with the Persian campaign."

H.G. Wells goes on to say that, "mixed with the craziness of his mother Olympas, in Alexander were the sanity of his father Philip and the teachings of Aristotle. Yet the memory of Thebes and the remorse it caused Alexander did not save three other cities from his similar brainstorms.

Tyre, he destroyed as well as **Gaza** and a city in India. In the storming of this Indian city,

Alexander was knocked down in fair fight and wounded.

He must have been badly frightened for he took such revenge that not a soul, not a child was left alive in the city."

Now he turned against his main objective. At the outset of the war, the Persians had the supreme advantage of mastery of the sea.

H.G. Wells in his *Outline of History* page 299 continues that: "At the outset of the war the Persians had the supreme advantage, they were practically masters of the sea. The ships of the Athenians and their allies sulked unhelpfully. (We must not forget the Greek's dislike of the new federalism.) Alexander, to get at Asia, had to go round by the Hellespont; and if he pushed too far into the Persian Empire, he ran the risk of being cut off completely from his base. His first task therefore, was to cripple the enemy at sea, and this he could only do by marching along the coast of Asia Minor and capturing port after port until the Persian sea bases were destroyed. If the Persians had avoided battle and hung upon his lengthening line of communications they may well have destroyed him. This they did not do. A Persian army not very much greater than his own gave battle on the banks of the Granicus (334 BC) and was destroyed. This left him free to take Sardis, Ephesus, Miletus, and, after a fierce struggle, Halicarnassus. Meanwhile, the Persian fleet was on his right and between him and Greece, threatening much but accomplishing nothing."

Deprived of its home ports and cut off from its home government, the Persian fleet became useless.

"In 333 BC, pursuing this attack upon the sea bases, he marched along the coast as far as the head of the gulf now called the Gulf of Alexandretta. A huge Persian army, under the great king Darius III, was inland of his line of march separated from the coast by mountains, and Alexander went right beyond this enemy force before he or the Persians realized their proximity. Scouting was evidently very badly done by Greek and Persians alike.

The Persian army was a vast, ill-organized assembly of soldiers, transport, camp followers and so forth (aptly symbolized in Dan. 7.5 as a bear, which is a cumbersome beast compared with the leopard which is the beast symbolizing Greece in verse 6 of that chapter 7.) Darius, for instance, was accompanied by his harem, and there was a great multitude of harem slaves, musicians, dancers and cooks. Many of the leading officers had brought their families to witness the hunting down of the Macedonian invaders. The troops had been levied from every province in the empire; they had no tradition or principle of combined action.

Seized by the idea of cutting off Alexander from Greece, Darius moved his multitude over the mountains to the sea; he had the luck to get through the passes without opposition, and he encamped on the plain of Issus between the mountains and the shore. There Alexander, who had turned back to fight, struck him. The cavalry charge and the phalanx smashed this great brittle host as a stone smashes a bottle. It was routed. Darius escaped from his war chariot—that out-of-date instrument—and fled on horseback,

leaving even his harem in the hands of Alexander.

All the accounts of Alexander after this battle show him at his best. He was restrained and magnanimous. He kept his head and held steadfastly to his plan. He let Darius escape unpursued into Syria and continued his march upon the naval bases of the Persians—that is to say, upon the Phoenician ports of Tyre and Sidon. Sidon surrendered to him. Tyre resisted. The siege lasted seven months, Gaza held out for two. In each case there was a massacre, the plundering of the city and the selling of the survivors into slavery. Then towards the end of 332 BC Alexander entered Egypt, and the command of the sea was assured. Greece which all this while had kept wavering in its policy, decided now at last that it was on the side of Alexander, and the council of the Greek States at Corinth voted its “Captain-General” a golden crown of victory. From this time onwards the Greeks were with the Macedonians.

The Egyptians were with the Macedonians from the beginning. They had lived under Persian rule for nearly two hundred years, and the coming of Alexander meant for them only a change of masters; on the whole, a change for the better. Alexander had destroyed Tyre; in Egypt on one of the mouths of the Nile River, he now founded a new city, Alexandria to replace that centre of trade. To the north of Tyre, near Issus, he founded a second port, Alexandretta. Both these cities flourish to this day, and for a time Alexandria was perhaps the greatest city in the world. The sites, therefore, must have been wisely chosen.

But also Alexander had the unstable imaginativeness of his mother, and side by side with much creative work, he indulged in religious adventures. The gods of Egypt took possession of his mind. He travelled four hundred miles to the remote oasis of the Oracle of Ammon. He wanted to settle certain doubts about his true parentage. Was so ordinary human being as Philip of Macedon really his father?"

How gratifying, then, for him to discover presently that he was no mere successful mortal, not one of these vulgar Greekish folk, but ancient and divine, the son of god, the Pharaoh god, son of Ammon Ra

Next spring, (331 BC) he returned to Tyre, and marched thence round towards Assyria, leaving the Syrian Desert on his right. Near the ruins of forgotten Nineveh he found a great Persian army that had been gathering since the battle of Issus, awaiting him. It was another huge medley of contingents, and it relied for its chief force upon the now antiquated weapon, the war chariot. Of these Darius had a force of two hundred and each had scythes attached to its wheels and to the pole and body of the chariot. With four horses to each chariot it is obvious that if one of those horses was wounded by javelin or arrow, the chariot was held up."

The Persians were no match for the more mobile Macedonians. Such was the Battle of **ARBELA (or Gaugamela)** on the Tigris in 331 BC where the Persian forces of Darius III made a last stand, and were routed again. The date the battle was fought was 1st October 331 BC.

We know its date so exactly because eleven days before it began, the soothsayers on both sides had been greatly exercised by an eclipse of the moon. Darius fled to the north into the country of the Medes. Alexander marched on to Babylon."

According to James Trager's *The People's Chronology*, Alexander sacked the Persian capital of Persepolis and it took 20,000 mules and 5,000 camels to carry off the loot.

H.G. Wells writes in his *Outline of History* page 304:

"Now begins a new phase in the story of Alexander. For the next 7 years he wandered with an army chiefly of Macedonians in the north and east of what was then the known world. At first it was a pursuit of Darius. Afterwards it became what on the map looked like a wild goose chase; it seems to aim at nothing in particular and to get nowhere.

He approached the Caspian Sea, turned east, penetrated far into Turkestan, swung south into India, sailed down the Indus River to its mouth and then after a frightful march through the deserts of Baluchistan, arrived again at Babylon. Some of Alexander's troops returned home by sea, thereby rediscovering the sea route from the Indus to the Euphrates.

Alexander now began to assume the airs of an oriental potentate. All who approached him on official business for example, had to bow to the earth and kiss his feet. Inflamed by insolence and wine, he became unbearable even to his best friends. Carousals, (from "carouse" = all-out drinking, feasting,) crimes and follies disgraced his court. A fever carried him to his grave in his 33rd year.

In verse 8 and in verse 22 we read that the great horn (Alexander the Great) was broken, indicating Alexander's end and then THE FOUR HORNS mentioned in verses 8 & 22 as coming up out of the broken single horn.

Repeating verse 8 we read:

Daniel 8.8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Also verse 21-22

8.21 And the rough goat *is* the king* of Grecia: and the great horn that *is* between his eyes *is* the first king.

*king=kingdom

8.22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

History bears out as does Filmer in his book *Daniel's Predictions* and also Bullinger's note for this verse 22 that the four kingdoms were those of:

1. CASSANDER in Macedonia and Greece;
2. LYSIMACHUS in Bythnia, Thrace, Mysia etc.
3. SELEUCUS in Syria, Armenia and territory east of the Euphrates.
4. PTOLEMY in Egypt, Palestine and some parts of Asia Minor.

THE LITTLE HORN:

The breaking of the great horn of the he goat is symbolic of Alexander's death.

8.9 And out of one of them (that is, one of the four horns,) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.*

*The land of Israel. (See Bullinger's note). Only Ezekiel 20.15 & Daniel use this term "the pleasant land" for the Holy Land. The same land as in 11.16, 41 where it is called "the glorious land".

8.10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

THE RISE OF THE LITTLE HORN: (vv 9-10 & 23-25.)

From what we have seen of the interpretation so far, it seems clear that the Little Horn arose from one of the four horns which arose from the single broken horn. The inference is obvious that this Little Horn must have arisen in the territory of the Greek empire of Alexander. Knowledge of history suggests that all the details of the prophecy were, in fact fulfilled by Mohammed and his successors. The Little Horn of Daniel 87 we saw was the Papacy. Here it is the Mohammed & his successors.

To be continued God willing.

v. 9

WHAT MANNER OF PERSONS OUGHT WE TO BE

Many may feel apprehensive about what is to happen and indeed is inevitable. Let us turn our attention to what Scripture says we as individuals should do, and how we should prepare for the coming events. This seeking out "*what manner of persons ought ye (or we) to be*" is made all the more important because we are told in Scripture what is to happen and that we are approaching the end of this age.

We read in II Peter 3.7-12:

II Peter 3.7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

3.8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

3.9 The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward,[†] not willing that any should perish, but that all should come to repentance.

[†] us-ward = toward you

Compare this with I Tim. 2.4: Who will* have all men to be saved, and to come to the knowledge of the truth.

*will: see Bullinger's Ap. 102.1 to clarify the meaning of this verse. "Will" is Gr. *thelo* = to wish.

3.10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements

shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

3.11 *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

3.12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

This is not talking about *our* part in the cleansing process, but seeing we know that these things are to happen and we are forewarned, how should we be preparing ourselves personally? We are not necessarily talking about whether we should go out and try to fight a personal battle against the anti-Christ forces. What we are concerned with is how we can best serve God at this crucial time and do what He wants us to do.

The only place we can find this out is from His word in the Bible. Let us go back to verse 11:

II Peter 3.11 *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

3.12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

3.13 Nevertheless we, according to His promise look for **new heavens and a new earth**, wherein dwelleth righteousness.

So according to verse 13, we, according to His promise can look for this place wherein dwelleth righteousness. **His promise referred to here is to be found in Scripture.**

3.14 Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless.

To be at peace, without spot and blameless is of course impossible except for those in Christ through God's mercy, not through works. It is only those who study the Scripture and have "ears to hear" from God, who know what is to happen. These are the people to whom Peter is talking. Peter talks about the position of the non-believers earlier in this chapter, in verses 3, 4 & 5. But we have the Scriptures and have a responsibility as we read also in Luke 12.47-48. Here our Lord likened his disciples to servants waiting for their Lord to come at a day and hour unknown to them.

Luke 12.35 Let your loins be girded about, and *your* lights burning;

12.36 And be yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately.

12.40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

12.47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

12.48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few. For whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

We act like this in our daily lives. If an employer gives responsibility to a man, he will expect more of him. If he sends some to conferences or study classes, again naturally he will expect some results.

Scripture says that God acts in this way and **because we have knowledge of what God has planned He will expect more of us.**

- But coming back to **II Peter 3.15** we read:

II Peter 3.15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

3.15 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

Note: Paul's epistles are called "**Scripture**".

In the next issue we shall deal, God willing, with what Paul says about this important subject "What manner *of persons* ought ye to be in *all* conversation and holiness, looking for and hasting unto the coming of the day of God."

Peter ends this epistle with words which draw our attention to the fact that it is "seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."

II Peter 3.17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

3.18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and for ever. Amen.

To be continued, God willing.

A SECULAR RECORD OF CHRIST

It is said by doubters that there is no record of our Lord's existence to be found in secular history?

The classic work of Joseph ben Matthias, otherwise known as Flavius Josephus, born in AD 37 wrote the following about Jesus Christ in his *Antiquities of the Jews*. We quote from Book XVIII chapter III paragraph 3:

"Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure.

He drew over to him both many of the Jews, and many of the Gentiles.

He was [the] Christ; and when Pilate, at the suggestion of the principle men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.”

JUDGE ORDERS FED TO REVEAL DEEP SECRETS

From p. 1 American Free Press, September 7th 2009.

In a major victory for those who want to see the Federal Reserve become more “transparent”, a Federal Judge has ruled that the privately owned and operated profit machine of the central bankers must release secret details surrounding \$2 trillion (of your money) in loans it made to its banker pals across the world. Rep. Barney Frank (D. Mass. U S Congress), the chairman of the U S House of Representatives Financial Services Committee, said he plans to introduce legislation that will limit the Federal Reserve’s power to lend money without oversight and subject it to a full audit that will be made public.

“We will subject them to a complete audit,” said Frank. “I have been working with Ron Paul, the main sponsor of that Bill. The House will pass it probably in October.”

JOHN ADAMS' STATEMENT

Quite well known is the statement made by **John Adams**, for two terms Vice President of the U S. under Washington after which he became the **Second President of the U. S.** after George Washington. He said:

All the perplexities, confusion and distress in America arise not from defects in the Constitution or Confederation, not from want of honour or virtue so much as from downright ignorance of the nature of coin, credit and circulation. (Emphasis added)

WHO WERE THE GENTILES PAUL TURNED TO.

Acts 13.44 And the next Sabbath day came almost the whole city together to hear the word of God.

13.45 But when the Jews (of Antioch in Pisidia, see v. 14) saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

13.46 Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. (Gr. *ethnos*=nations).

13.47 For so hath the Lord commanded us, *saying*, 'I have set thee to be a light of the Gentiles,

that thou shouldest be for salvation unto the ends of the earth.”

13.48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Who were these Gentiles?

Many teach that when Paul turned to the Gentiles, he turned away completely from God's people Israel. But do we not read in Genesis of an **unconditional everlasting covenant that God made with the children of Israel?** Further Paul says in Romans 11:

Romans 11.1 I say then, Hath God cast away His people? God forbid.

Who then were these people who Paul turned to? It must have been scattered Israel otherwise God would have broken His promise and His covenant to His people Israel.

Also Paul said when addressing Agrippa in Acts 26.19:

Acts 26.19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

26.20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should **repent*** and turn to God, and do works meet for repentance.

This leaves only one answer, **the Gentiles were scattered Israel** because **repentance implies sin, and sin is transgression of God's law according to 1 John 3.4, and God's law was only given to Israel as we hope to establish now.**

Romans 4.15 . . . for where no law is, there is no transgression.

Ephesians 2.1 And you *hath* He quickened, who were dead in trespasses and sins; *

2.2 Wherein in time past ye walked according to the course of this, according to the prince of the power of the air, (Satan) the spirit that now worketh in the children of disobedience:

2.3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the **children of wrath**, even as others.

If God gave His law only to Israel, then Paul must be addressing **Israelites**, for sins and trespasses imply there is a law and the law was given only to Israel!

The question is, **did God give His law to Israel exclusively?**

Malachi 4.4 suggests this: Remember ye the law of Moses My servant, which I commanded unto him in Horeb **for all Israel, with the statutes and judgments.**

Deuteronomy 4.8 is even more definite:

Deut. 4.5 Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

4.6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, ‘Surely this great nation *is* a wise and understanding People.’

4.7 For what nation *is there so* great, who hath God *so* nigh unto them, as the Lord our 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?

4.23 Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, *or* the likeness of any *thing*, which the Lord thy God hath forbidden thee.

4.24 (For the Lord thy God *is* a consuming fire, *even* a jealous God.)

4.25 When thou shalt beget children, and children’s children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the Lord thy God, to provoke Him to anger:

4.26 I call heaven and earth to witness against you this day,* that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall be utterly destroyed.

***“This day”** This is a solemn idiom, used for great emphasis. It occurs 42 times in this book (of Deuteronomy) and also in Luke 23.43 where its not being recognized as an idiom has led to enormous trouble. The idiom has its parallel in English with the use of the words: “I tell you here and now”, spoken for emphasis not for immediacy.

4.27 And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

4.28 And there ye shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

4.29 But if from thence thou shalt seek the Lord thy God, thou shalt find *Him*, if thou seek Him with all thy heart and with all thy soul.

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 shalt 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 He swore unto them.

4.32 For ask now of the days that are past, which were before thee, since the

day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

4.33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

4.34 Or hath God assayed to go *and* take Him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

4.35 Unto thee it was showed, that thou mightest know that the Lord He is God; *there is* none else beside Him.

So here we have in plain language what is repeated so many times in Scripture: Israel is given God's perfect law and if obedient will be a nation most envied among the nations. But in disobedience, will sink into bondage to other nations. This is the theme of the Book of Judges. See also Deuteronomy 28 and Leviticus 26. Also Jeremiah 31.33; Hebrews 8.10 & 10.16 all support the view that God's law was indeed given and taught only to Israel. To suggest otherwise is to depreciate so much important Scriptural teaching. Conversely Israel can be identified as unique among the nations in its prosperity and liberty in obedience to God's laws and its poverty and bondage in its disobedience.

See Deuteronomy 5 where God gave His law to Israel and to no other:

Deuteronomy 5.1 And Moses called all Israel, and said unto them, "Hear O Israel, the statutes and judgments which I speak in your ears this day,* that ye may learn them, and keep, and do them.

* **This day** A solemn idiom, used for great emphasis. Occurs 42 times in this book and in Luke 23.43.

5.2 The Lord our God made a covenant with us in Horeb.

5.3 The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

Returning to our theme we see that the fact that Paul was addressing Israelites is made clear if we read on in Ephesians 2 to verse 11:

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.

2.10 For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2.11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

2.12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of

promise, having no hope, and without God in the world.

Ephesians 2.13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

2.14 For He is our peace, Who hath made both one, and hath broken down the middle wall of partition *between us*;

2.15 Having abolished in His flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in Himself of twain one new man, so making peace;

2.16 And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby:

2.17 And came and preached peace to you which were afar off, and to them that were nigh.

Underlining and bold typing are added.

I John 3.4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

See Deuteronomy 5.1 And Moses called all Israel, and said unto them, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

5. 2 The Lord our God made* a covenant with us in Horeb.

* "Make" in Heb. *karath*= to cut

The background to all this is to be found in several places in Scripture, for instance Jeremiah 3:

Jeremiah 3.6 The Lord said also unto me in the days of Josiah the king, "Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

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

Cp Rev.9.20-21

3.11 And the Lord said unto me, "The backsliding Israel hath justified herself more than treacherous Judah.

Jeremiah 3.12 Go and proclaim these words toward the north, and say, "Return, thou backsliding Israel, saith the Lord; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the Lord, *and* I will not keep *anger* for ever.

3.14 "Turn, O backsliding children, saith the Lord, for **I am married unto you**: and I will take you one of a city, and two of a family, and I will bring you to Zion.

3.15 And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding.

3.18 In those days the house of Judah shall walk with* the house of Israel, and they shall† come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

*walk with = “go unto” according to Bullinger.

†and they shall = “that they may” (Bullinger)

A NOTE ON FAITH

Romans 10.17 So then faith *cometh* by hearing and hearing* by the word of God. †

*hearing **Gr. akoe.** †the texts read “Christ”

“The just shall live by (his/her) faith”.
Rom. 1.17; Gal. 3.11. Quoted from Hab. 2.4.

It is important to remember that we are saved by **God’s** grace not by **our** faith. Both are God’s gifts. The idea that we are saved by our faith introduces the enemy’s favourite false teaching of salvation by good works. We cannot do works to the level required by God without God’s help, that is, His grace.

Chambers’s Twentieth Century Dictionary defines God’s grace as “the undeserved mercy of God.” Another common definition of grace we sometimes hear is, “God’s unmerited favour.”

Romans 3.23 For all have sinned and come short of the glory of God:

3.24 Being justified freely by His grace through the redemption that is in Jesus Christ:

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.

This is exactly what happens when people think they have done something to earn their salvation that others have not done. Furthermore this situation is aggravated by the way some evangelists preach when they tell their hearers that they should accept Jesus and take Him into their hearts. Preaching in this way does not take into account the fact that our Lord has told us in John 6.44 "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.

It is so true what Ephesians 2.9 says, that salvation is not of works lest any man should boast. Self-righteousness comes with thinking we have earned salvation by our own good work of accepting Jesus.

No, we receive our salvation as a gift from God Who has given us the Scripture and the ability to understand it and the desire to believe it and realize we need to repent. We do not need to do penance, which is only another form of works. All the glory is God's. And this is what the verse I Corinthians 4.7 means.

I Corinthians 4.7 For who maketh thee to differ *from another*? and 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*?

Hebrews 11 is the great faith chapter. In verse one the word faith is defined as the "full confidence we have in the things we hope for." (See J. B. Phillips translation.)

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6 PALMERSTON STREET, CAMBERWELL, VICTORIA,
3124,
AUSTRALIA.

All Mail to:
P.O. BOX 596, CAMBERWELL, VIC. 3124.
Phone 03 9882 4256
or 03 9762 3662

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WORLD FEDERATION (VICTORIAN HEADQUARTERS)
Inc.]

DANIEL CHAPTER 8 (Continued)

THE RISE & RULE OF THE LITTLE HORN

Philip K Hitti in his book *The Arabs, a Short History*, who sees the best in the Arabians, writes, "One hundred years after the death of Muhammad his followers were the masters of an empire greater than that of Rome at its zenith. They stand today as they stood in the past in a strategic geographical position astride one of the greatest arteries of world trade. No people in the early Middle Ages contributed more to human progress so much as did the Arabs, a term which in our usage would comprise all Arabic-speaking peoples, including the Arabians, that is, the inhabitants of the Arabian peninsula. Arab scholars were studying Aristotle when

Charlemagne and his lords were reportedly learning to write their names.”

Today Islam at 1.5 billion ranks as the second most numerous of the world’s religions after Christianity which stands at 2.1 billion, (these figures are from Reader’s Digest World Atlas, 2004).

In the last issue of our notes we began the study of Daniel chapter 8. This deals with what became of the Eastern (Greek) Sector of the Old Roman Empire and tells the story in symbolic language. We read that Daniel had a vision of a “he-goat”, (an acknowledged symbol of the nation of Greece), and in the vision this he-goat had a “notable horn between his eyes” (v 5); Daniel saw that the “he-goat waxed ^(grew) very great.” (v 8) and “when he was strong, the great horn was broken” (v 8); and “for it came up four notable ones toward the four winds of heaven.” Out of one of these four horns there appeared a little horn, which grew exceeding great, toward the south, and toward the east, and toward the pleasant *land* (v 9). Verse 21 tells us that the goat represents Greece. Interestingly, the idea that the goat is a known symbol for Greece can be obtained from the internet and that Aegeus was an archaic figure in the founding myth of Athens —the “goat-man” who gave his name to the Aegean Sea.

We can learn much history from the study of the 8th chapter of Daniel. The goat (the kingdom of Greece) had a notable horn representing Alexander the Great who is here called the first king of Greece in v. 21. He is also called the first king in I Maccabees 1.1. (Athens, Sparta, Thebes and Macedonia united under Alexander to withstand the attacks on them by Persia.)

We know from history that Alexander the Great died at the height of his glory, symbolized by the notable horn being broken when the he-goat was strong. (v. 8)

Horn is a Scriptural symbol for king or kingdom. In regard to the symbols in Scripture we have simply interpreted them as we go. Rev. J. A. Wylie has written on biblical symbols in his book "The Seventh Vial", on page 5 he writes:

"The key to the Apocalypse is to be sought for in the Old Testament Scriptures There is not a single figure or character admitted, the use of which had not been already sanctioned, and its meaning determined, in the law, the Psalms, or the prophets.

Now let us return to our theme:

After Alexander the Great died no one person was capable of taking over his kingdom and there was a power struggle resulting in him eventually being succeeded by four of his generals. So it is not difficult to see that four kingdoms grew up out of the broken stump of the horn (which was Alexander) on the goat (which was Greece). The four generals succeeding Alexander took over their separate states, but "not in his own power" (v 24), which means they were not descended from Alexander or in any way directly connected with him. Alexander had only one posthumous son.

Daniel 8.8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Daniel 8.9 And out of one of them came forth a little horn, which waxed

exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

As we mentioned in the last issue of these notes, various historical records, including H G Wells *The Outline of History* as well as Filmer's book *Daniel's Predictions*, and Bullinger's Bible notes, all agree that the **names of Alexander's four generals** and the **location of their four kingdoms** were as follows:

1. **CASSANDER** in Macedonia and Greece;
2. **LYSIMACHUS** in Bythnia, Thrace, Mysia etc.
3. **SELEUCUS** in Syria, Armenia and territory east of the Euphrates.
4. **PTOLEMY** in Egypt, Palestine and some parts of Asia Minor.

In the last issue we covered vv. 1-8 where the **Persian Empire** was represented as a **two horned Ram** and the Greek Empire as a **he-Goat** with **one notable horn between its eyes**.

In verse 5 of the story the he-goat came running furiously from the west without touching the ground toward the Persian Ram, which it cast down and stamped upon it.

"Without touching the ground" signifies the great speed at which Alexander and his army moved. This symbolism also matches the symbolism used in Daniel 7 for the Greek Empire where the **speedy winged leopard** is used to represent it.

This contrasts with the **bear** symbol used for Persia to represent the slow movement of the Persian army. See p. 10 of the last Monthly Notes.

Before continuing on in verse 9, we shall go forward to where Daniel requests the meaning of this vision which he has just seen. Gabriel was asked by an un-named man's

voice to explain to Daniel the vision. Starting in verse 15 we read:

Daniel 8.15 And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

8.16 And I heard a man's voice between *the banks of* Ulai, which called, and said, 'Gabriel, make this *man* to understand the vision.'

8.17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, 'Understand, O son of man: for at the time of the end *shall be* the vision.'

8.18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

8.19 And he said, 'Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

Moffatt renders this verse 19:

8.19 Moffatt "Come, I will let you know what is to happen during the closing days of the wrath divine."

Now in **verses 20 & 21** we have Gabriel's interpretation of the vision where Daniel is told that the **ram he saw represented the kings (kingdom) of Media and Persia**. And the rough goat represented the king (kingdom) of Greece: and the great horn that *is* between his eyes *is* the **first king**. We explained in the last issue that "the first

king” of the united Greek states was Alexander the Great. (He is called this also in I Macc. 1.1.)

Daniel 8.20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

8.21 And the rough goat *is* the king (kingdom) of Grecia: and the great horn that *is* between his eyes *is* the first king.

8.22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8.23 And in the latter time of their kingdom, when their transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

8.24 And his power shall be mighty: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

8.25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

So it appears that the “**little horn**” which grew from one of the four horns which grew out of the broken single horn is what Gabriel interprets as “a king of fierce countenance” in v 23.

Using the information in verses 23-25, can we identify this great power which is to arise?

From the interpretation, it was to arise—
From one of the Greek kingdoms, i.e. 1 of the 4 horns.
In the latter time of these four Greek kingdoms,
When their transgressions had come fully,
This power spread south, east and to the Holy Land.
Was mighty, destructive, prosperous & destroyed the mighty & the holy people?

Through policy it caused craft to prosper. See below.
Destroying many by peace. (Peace on acceptance of the Koran or tribute. Otherwise it was the sword.)
Standing up against Jesus Christ.

As a great power which would eventually end by being broken without hand (this expression always emphasises the absence of all human instrumentality such as in Dan. 2.34 where it means “by act of God.”) This was noted at the middle of the 8th century when the Saracen locusts settled. See “The Book of Revelation” document p. 62 et seq.

Chambers’s Dictionary: Policy = a system of administration guided more by interest than by principle: cunning. See Bullinger’s note on Job 28.28.

Dealing with each of these aspects separately, we know from history that Islam developed within the territory of one of the four kingdoms that arose from Alexander the Great’s Empire, namely, that of Seleucid.

It did indeed arise in the latter time of these kingdoms for it ended them.

It spread when Christianity, in the territory of the old Greek Empire had become fragmented by divisions and corrupted by false teaching. e.g. Idolatry, of which the iconoclastic dispute is an example.

The first part of Revelation 9 tells that Islam’s incursion into the region of the **Western Sector** of the Old Roman Empire where the Papacy held sway, was limited to the **symbolic period** of five months.

Interpreted on the day for a year basis this means 150 years. Daniel 8.9 tells that Islam was only to spread to the **east, the south, and into the Holy Land**. The spread to the west was limited. Mosheim in his book *Church History* vol. 1, p. 171 records the limited time when Islam invaded the West:

“In the year 714, the Saracens crossed the sea which separates Spain from Africa. The rapid progress of these bold invaders was, indeed, checked by Charles Martel, who gained a signal victory over them in a bloody action near the city of Poitiers, AD 732. But the vanquished spoilers soon recovered their strength and their ferocity, and returned with new violence to their devastations. This engaged Charlemagne to lead a formidable army into Spain, with a design to deliver that whole country from the oppressive yoke of the Saracens; but this grand enterprise, though it did not entirely miscarry, was not, however, attended with the signal success expected from it. The Christian religion in Spain and Sardinia suffered inexpressibly under these violent usurpers.”

It is fascinating to see the prophecy of verse 25 fulfilled where it says **“he shall be broken without hand”**. It was not to be the work of man to stop the Saracen menace but the work of God.

Going on at this time the Greeks were having trouble over the idolatrous worship of **icons**. Leo IV dubbed an iconoclast died in 780, possibly poisoned by his wife Irene who restored icon worship. Leo IV was succeeded by his 10 year old son Constantine VI.

Islam became prosperous from the wealth and fertility of the territory they conquered and their armies were cunningly instructed not to damage the trees or crops of the land.

Policy this word in the v. 25 is from Heb. *sekel* meaning cunning. I.e. out of interest rather than principle, see note above.

Craft, this word in the v. 25 is *mirmah* from Heb. *ramah* meaning to **deceive**.

Note that the former portion of Daniel, ch.2.4-ch.7.28 is written in Aramaic (or Chaldee), while the latter part 8.1 to the end is in Hebrew. This is to teach us that the *historic* portion is in the Gentile language, because it is concerned with "the times of the Gentiles", and with Gentile supremacy in relation to Israel; while the *prophetic* portion is in Hebrew (the language of Israel), because it is concerned with "the time of the end", and with the events which will lead up to the time when God will "restore again the kingdom to Israel" (Acts 1.6) (See Bullinger's *Companion Bible* p.1178.)

Gibbon in his book *Decline and Fall of the Roman Empire* vol. v. p. 486 writes:

"The wars of the Moslems were sanctified by the prophet; but, among the various precepts and examples of his life, the caliphs selected the lessons of toleration that might tend to disarm the resistance of the unbelievers."

Furthermore, E B Elliott in his *Horae Apocalypticæ* vol. 1 p. 453 records the often quoted order of Caliph Aboubeker, (Abu Bekr) issued to the Saracen hordes on their first invasion of Syria,

“Destroy no palm-trees, nor any fields of corn, cut down no fruit trees, nor do any mischief to cattle,” was an order originating not from the individual character of the Caliph, but from the precept of Mahomet.

Elliott draws our attention to a comparison of this order, with the merciful ordinance in Deut. 20.19 where the tree of the field is man’s life, for thou mayest eat of them. Elliott adds:

“for what was dictated by *policy* in the Koran, was dictated by *mercy* as well in the law from Sinai.” (Emphasis added)

Nevertheless the policy enabled the quick regeneration of the lands of Islam to a **prosperity** which would eventually eclipse even that of Charlemagne.

Revelation 9.4 (written 96 AD) in the prophecy of the same event says:

Revelation 9.4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

9.5 And to them it was given that they should not kill them,* but that they be tormented five months: and their torment *was* as the torment of a scorpion, when it striketh a man.

* Compare with Ezekiel 23.10.

“That they should not kill,” evidently means that Islam is subjecting Christendom to temporary incursions not to extinction. The first is at the hands of the Saracen Arabs, for five months:

Revelation 9.5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was ass the torment of a scorpion, when it striketh a man.

The second, the Turks attack was from the Turks, as recorded in the second part of Revelation 9.

What are some of the reasons for the rapid spread of Islam? John Lawrence Mosheim in his *Ecclesiastical History* vol. 1 p. 158 writes:

The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident. The terror of Mahomet's arms, and the repeated victories which were gained by him and his successors were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artful and marvellously adapted to the corrupt nature of man: and, in a more particular manner, to the manners and opinions of the eastern nations, and the vices to which they were naturally addicted; for the articles of faith which it proposed were few in number, and extremely simple;* and the duties it required

were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions.

(Also). . the gross ignorance, under which the Arabians, Syrians, Persians, and the greatest part of the eastern nations laboured at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer.

To these causes of the progress of Mahometism, we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites, dissensions that filled a great part of the east with carnage, assassinations and such detestable enormities as rendered the very name of Christianity odious to many.

*Gibbon in his *Decline and Fall of the Roman Empire* vol. 5 p. 394 tells:

“I believe in one God, and Mahomet the apostle of God,” is the simple and invariable profession of Islam.

Joseph Milner in his *History of the Church of Christ* vol. 3, p. 122 agrees with this, including the important point which we quote:

He (Mahomet) had begun in the year 608 to declare himself a prophet, and formed a farrago of doctrines and rites, in which there was a mixture of Paganism, Judaism and Christianity, whence he found means to draw over to his party some of the various sorts of men who inhabited Arabia. An age of excessive ignorance favoured his schemes: at this day . . . a book such

as the Koran could scarcely move the mind of any person in Europe. But he laid hold of the corrupt passions of man, and indulging his followers in sensuality, ambition, and the love of booty, and by promising them a carnal heaven hereafter, he contrived a religion more directly adapted to please mankind than any other of which we have heard.

Within a year of the death of the Prophet Mohamed in AD 632, Abu Bakr, the first successor of Mohamed (called a Caliph), brought the whole Arabian Peninsula (to the south of the he goat territory of Greece) under the sway of Islam. In the following year he overran Mesopotamia and Persia (to the east), but returned in 634 to invade Syria and Palestine.

This Caliph died in August 634 and was succeeded by Mohamed's advisor **Omar** who went on to conquer "the glorious land", capturing Jerusalem in **637**. In **642** the Moslems defeated Persia. They moved on and eventually conquered north Africa and Spain. This campaign is the subject of the first half of the 9th chapter of the **Book of Revelation**.

We now go to v. 10 for more information on the little horn.

Daniel 8.10

8.10 And it waxed great, even to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

It is not difficult to see how the second part of verse 10 fits:

. . . and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

These were Christians and their churches:

Fulfilment of the second part of Daniel 8.10, (Revelation 9.1-12) are confirmed by Gibbon in his *Decline and Fall of the Roman Empire*, Bury edition vol. v, p. 489, regarding the “casting down” and “stamping upon” some of the host and of the stars.

Quoting Gibbon we read:

“The northern coast of Africa is the only land in which the light of the Gospel, after a long and perfect establishment has been totally extinguished. Five hundred episcopal churches were overturned by the hostile fury of the Donatists, the Vandals, and the Moors. The zeal and numbers of the clergy declined; and the people, without discipline, or knowledge, or hope, submissively sank under the yoke of the Arabian prophet.” i.e. Mohamed. (Emphasis added)

Daniel 8.11 Yea, he magnified *himself* even to* the Prince of the host, and by him the daily *sacrifice* was taken away, and the place of His sanctuary was cast down.

* to = against. (Bullinger)

The **daily sacrifice**, was the continual burnt offering, one lamb was sacrificed in the morning and one in the evening as set out in Exodus 29.38-46.

Exodus 29.42 This shall be a continual burnt offering throughout your generations *at* the door of the

tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.”

Repeating verse 11 in the AV we read:

Daniel 8.11 Yea, he magnified *himself* even to the Prince of the host, and by him the daily *sacrifice* was taken away, and the place of the sanctuary was cast down.

The RSV reads:

Daniel 8.11 Yea, it magnified itself, even to the Prince of the host; and it took away from him the continual *burnt offering*, and the place of his sanctuary was cast down.

Note that the RSV does not use the masculine pronoun “he” as used in the AV. The pronoun relates to the Hebrew word “horn” which anyone can check from a concordance as being a feminine noun. Hence the AV is wrong in using the masculine pronoun. So it was not the feminine “horn” which took away the daily sacrifice but the masculine Prince of the host.

Other translations agree that the pronoun should not be masculine in view of the fact that the pronoun relates to the feminine “horn”

11 (Moffatt) It even magnified itself to match the Prince of the starry host and deprived him of the daily sacrifice, demolishing the place of his sanctuary.

11 (Ferrar Fenton) It even stood up against the COMMANDER of THAT ARMY! and took from him the

Perpetual Offering, and threw down
his holy dwelling!

All the sacrifices were done away with by our Lord's finished sacrifice on Calvary. This verse Daniel 8.11 as rendered in the AV gives the impression that the little horn which waxed exceeding great and which evidently is Mohamed was the power that took away the daily sacrifice. This makes no sense because we know from the rest of Scripture and history that the daily sacrifice was made redundant and was superseded by our Lord's finished sacrifice 600 years before the time of the little horn of Daniel 8. That is, of course if we are right in ascribing the symbol of the little horn to Mahomet.

The temple was destroyed by the Romans in 70 AD over 500 years before the time of Mohamed.

Note, only the AV gives the second and fourth words in the verse 11 (pronouns) a masculine gender.

Moving on to verse 12 we read:

Daniel 8.12 And an host* was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

***host** Heb. *tsaba*. Although from the same Heb. word, as host in v. 11, here in verse 12 "host" refers to a completely different —earthly, military— host. With this, Bullinger agrees. This military host is, in fact, in opposition to the "Prince of the host" of v. 11. It is the Moslem host.

Filmer in his book *Daniel's Predictions* p. 93 draws our attention to the fact that verses 11 & 12 of this chapter, which we have just

been discussing, have been declared the most difficult in the whole book of Daniel.

Daniel 8.13 (AV) Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, 'How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?'

8.14 And he said unto me, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'

8.15 And it came to pass, when I, *even* I Daniel, had seen the vision, and for the meaning, then, behold, there stood before me as the appearance of a man.

8.16 And I heard a man's voice between *the banks of* Ulai, which called, and said, 'Gabriel, make this *man* to understand the vision.'

8.17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, 'Understand, O son of man: for at the time of the end *shall be* the vision.

The RSV renders the last statement of verse 17: "Understand, O son of man; for the vision belongeth to the time of the end.

Time of the end" is not "the latter days" in 2.28 or 10.14.

8.18 Now as he was speaking with me, I fell into a deep sleep on my face toward the ground: but he touched me, and set me upright.

8.19 And he said, 'Behold, I will make thee know what shall be in the last end

of the indignation†: for at the time appointed the end *shall be*.

† = wrath (of God)

8.20 The ram which thou sawest having *two* horns are the kings of Media and Persia.

8.21 The rough goat *is* the king* of Grecia: and the great horn that *is between* his eyes *is* the first king. §

*king = kingdom.

8.22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Note “not in his own power” was explained in paragraph 3 of p. 2.

§ **Alexander** is called the first king (of Greece) in I Maccabees chapter 1 verse 1.

He was the first king over united Greece as we know also from history. The 4 nation states had united in order to defend themselves against Persia.

We see from verse 20 that the ram with two horns represents the king(dom)s of Media and Persia. In verse 21 we are told that the he-goat is the king(dom) of Greece.

Only Divine foresight and inspiration could have caused this prophecy to be written. Only God can see the end from the beginning as we read away back in Isaiah 46.9.

Isaiah 46.9 Remember the former things of old: for *I am* God, and *there is none else*; *I am* God, and *there is none like Me*,

46.10 Declaring the end from the beginning, and from ancient times the things that are not yet done,

saying, My counsel shall stand, and I will do all My pleasure: (emphasis added)

Continuing with Daniel 8.22 we read in the next verses about a king of fierce (bold) countenance.

The King of Fierce Countenance:

Daniel 8.22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8.23 And in the latter time of their kingdom, (i.e. of the four kings: Ptolemy, Seleucus, Lysimarchus and Cassander) when the transgressors are come to the full,* a king of fierce countenance, and understanding dark sentences, † shall stand up.

* "In the latter time of their kingdom, when the transgressors are come to the full." The transgressions of the Western sector under the Papacy are catalogued in Rev. 9.20 & 21 where they are described as those of "the rest of men" who learnt nothing from the warning of the fall of Constantinople to Islam in 1453. The transgressions of the Eastern Church in the Eastern Sector of the Old Roman Empire led to their falling to the Moslems. This was completed by the fall of Constantinople in 1453. The "rest of men" (those in the Western Sector of the old Roman Empire under the Papacy) mentioned in Rev. 9.20 learnt nothing from the fall of the Eastern Sector to the Moslems. Failure to be warned also happened to Judah when the Northern Nation of Israel fell to the Assyrians many years before, in 721 BC.

† Gibbon writes in vol. v, p. 348 Bury edition: "he darkly announces the signs, both in heaven and earth, which will precede the universal dissolution etc."

Again Gibbon p. 349 writes of his asserting the blackest heresy that "every man who believes in God, and accomplishes good works, may expect in the last day a favourable sentence.

This king (kingdom) or succession of rulers set forth in 632 and conquered and

Under the name of Istanbul, this city remains under the Turks to this day.

Further evidence of God using Islam as an opposing force against idolatry is given by Rev. E B Elliott in his *Horae Apocalypticae* vol. 2, p. 31-32 where Elliott records the Vow that Mahomet II made public in 1469, 16 years after his capture of Constantinople.

From Elliott we quote this vow:

“It was on 2nd of August, AD 1469, that Mohamed II had published in all the mosques of his empire the vow following,

“I Mahomet, son of Amurath, . . emperor of emperors and prince of princes, from the rising to the setting sun, promise to the only God, creator of all things, by my vow and by my oath, that I will not give sleep to my eyes, that I will eat no delicates, that I will not seek out what is pleasant, that I will not touch what is beautiful, nor turn my face from the West to the East, till I overthrow, and trample under the feet of my horses, the *gods of the nations*, those *gods of wood, of brass, of silver, of gold, or of painting*, which the disciples of Christ have made with their hands.

Does history tell of the king of fierce countenance standing up in the latter days of the four kingdoms that follow Alexander and at a time when the transgressors are come to the full? And did this kingdom destroy wonderfully and prosper and destroy the mighty and the holy people? Surely there is no other power that answers to that description than Islam.

Gibbon in his *Decline and Fall of the Roman Empire* Bury edition vol. V p. 359 writes of the change that came over the

prophet Mahomet after his flight from Mecca to Medina in 622. This flight is called the Hegira and marks the beginning of the Moslem calendar. Remember the Bible uses the descriptive term “man with fierce countenance” in verse 23 to describe the so-called prophet Mohamed. Gibbon also uses this selfsame word in his description of him:

Quoting from Gibbon:

“the prophet of Medina assumed, in his new revelations, a fiercer and more sanguinary tone, which proves that his former moderation was the effect of weakness: the means of persuasion had been tried, the season of forbearance was elapsed, and he was now commanded to propagate his religion by the sword, to destroy the monuments of idolatry, and, without regarding the sanctity of days or months, to pursue the unbelieving nations of the earth.

(Emphasis added)

As with a jig-saw puzzle, the only piece that fits and satisfies all these requirements of the “little horn” which waxed exceeding great is Mohamed and his successors. According to many preachers, and teachers Antiochus Epiphanes was this “little horn” of Daniel 8, but although he may fit verse 23, he certainly does not fit the criteria of verse 9.

Daniel 8.9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*

This fits Islam, not Antiochus Epiphanes.
Returning to where we left off in verse 13 we read:

8.13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, 'How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?'

8.14 And he said unto me. 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'

Filmer says on page 99 paragraph 2

"Seeing that prophecies always seem obscure until they have been fulfilled, it is not surprising that this one is not as clear as we would like. The question is, when did the period of 2300 years begin? In the case of the Papacy, we saw that 1260 years was the duration of its political supremacy. But here the period is given in answer to the question, 'How long shall be the vision . . . ?' Presumably, therefore, we are to start calculating from the events symbolised at the **beginning of the vision**, and **not from the rise of Mohamed, or the Moslem powers**.

Now we have already seen, both regarding the Babylonian sequence of empires in Daniel 4, and the Papacy in chapter 7, that these **arose in successive stages** which were followed at the end of their respective

time periods by **successive stages in their decline.**

If we apply this principle to the Moslem powers, and regard them as arising out of the Greek empire, then we would expect the successive stages in the rise of that empire to be followed 2300 years later by significant changes leading to the removal of Moslem occupation of the sanctuary and the Holy Land. It may therefore not be unimportant to notice, as earlier writers did, that the **Ottoman Turks were defeated in the Greek war of Independence (which began) in 1821, two thousand three hundred years from 480 BC when the onslaught of the Persians under Xerxes caused the petty Greek kingdoms to unite against him. 480 BC to 1821 = 480 + 1821 = 2300.**

But as there is no year between the years 1 BC and AD 1 it takes us to AD 1821.

Rodney Castleden's *World History* records for 1821: *February:* A Greek War of Independence begins. *June:* Battle of Dragasani west of Bucharest: an Ottoman army defeats a Greek nationalist force, but the war will continue for ten years.

So it was not until 10 years later in 1832 that **Greek independence was completed** in a treaty signed by Britain, France, Russia and Bavaria. The 17 year old son of Ludwig I of Bavaria was made **King Otto of Greece.**

Filmer on page 91 says: "This statement seems to apply more to the time when the main subject of the prophecy was to be

fulfilled, namely the little horn, than to the historical background about the ram and the goat. Now this term, **“the time of the end”**, is not the same as **“the latter days”** which we have taken to mean the whole of the Christian era. It is also to be distinguished from **“the consummation”** (Daniel 9.27, AV), signifying the end of the age, or the Second Advent. It occurs again in Daniel 11.35; & 11.40 and in 12.4 where it evidently signifies the fifth period of world history symbolised by the feet in Nebuchadnezzar’s vision of the metallic image in chapter 2. The angel gave further particulars about the time of fulfilment in verse 19.

8.18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

As was just mentioned, Filmer mentions that the angel gave further particulars about the fulfilment in verse 19. Note “the latter end of the AV rendering as “the last end of the indignation:” The NEB renders it, “Behold, I will make known to you what shall be at the latter end of the indignation; for it pertains to the appointed time of the end.” Thus the time of the end is closely connected with “the latter end of the indignation.” Some have thought that the “indignation” or “wrath” (NEB) is the time of God’s wrath against Israel, but there is very little evidence for this view. In Daniel 11.36 “the Wilful King” is said to prosper “Till the indignation is accomplished”, and then “at the time of the end **the king of the south** shall attack him” 11.40. Here the indignation appears to be God’s wrath against

the “Wilful King” who, as we shall see, represents the eastern sector of the Roman Empire. Thus “the appointed time of the end,” 8.19 is seen to be the time that God has appointed for the end of the **fourth empire, and the beginning of the fifth and final period symbolised by the feet of the metallic image.**

8.19 And he said, “Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

9.20 The ram which thou sawest having two horns are the kings of Media and Persia.

9.21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Alexander was the first king of the federated states of Greece as is spelt out in I Macc. 1. 1 already quoted. Before that each state was known as Athens, Sparta, Thebes and Macedonia.

9.22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Alexander’s family did not succeed to the kingdom, fulfilling the words “but not in his power” in verse 22.

9.23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

So this little horn arises out of one of the four horns **in the latter time of their (the four**

horns) kingdom. Remember that the little horn of chapter 7 arose among the 10 horns. Daniel in verse 15 "sought for the meaning" and in verse 16 "a man's voice. . . . said; "Gabriel make this man to understand the vision

9.24 And his power shall be mighty, and not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

9.25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

By peace destroy many. Gibbon in his description of the siege of Damascus in his *Decline and fall of the Roman Empire* vol v p. 422 Bury ed. Tells 'Ye Christian dogs, you know your option: the Koran, the tribute or the sword.' The only alternative to death was peace by conversion or tribute.

8.26 And the vision of the evening and the morning which was told *is* true: therefore shut thou up the vision; for it *shall be* for many days.

8.27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

To be continues God willing.

WHAT MANNER OF PERSONS OUGHT WE TO BE?

In the last issue of these Monthly Notes we took up the question asked by Peter in his Epistle, II Peter 3.11. “What manner *of persons* ought ye to be in *all* holy conversation and godliness”?

Now let us move on to consider what Paul says regarding, “**What manner of persons ought we to be,**” in his epistles. Paul writes of the responsibility of believers who are given knowledge of what is to happen at the end of this age.

Romans 1.7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

1.8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

So this is written to the saints not to the unbeliever, as are all the epistles. In the last chapter 5.20 we read “But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Now turn to Romans 6.1:

Romans 6.1 What shall we say then? Shall we continue in sin that grace may abound?

6.2 God forbid. How shall we, that are dead to sin, live any longer therein?

6.3 Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death?

6.4 Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

On coming out of the water we are to live as resurrected in Christ.

6.11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

6.12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Moving on to Romans 12:

Romans 12.3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.

So we are told not to exalt ourselves above other people. For instance, one person might think he or she knows God's word better than others and so exult. This is not an uncommon failing amongst Christians but at the same time we should not neglect correcting or receiving correction of error. There are ways of speaking tactfully to people so as not to cause offence.

12.4 For as we have many members in one body, and all members have not the same office:

12.5 So we, *being* many, are one body in Christ, and every one members one of another.

12.6 Having then gifts differing according to the grace that is given to us, whether **prophecy**, *let us prophesy* according to the proportion of faith;

12.7 Or **ministry**, *let us wait on our* ministering:

or he that **teacheth**, on teaching;

12.8 Or he that **exhorteth**, on exhortation:

he that **giveth**, *let him do it* with simplicity; (Greek liberality)

he that **ruleth**, with diligence;

he that **showeth mercy**, with cheerfulness.

So we are not all alike, and are not all given the same measure of faith or the same gifts. So if we are different it does not mean we should exalt ourselves above others. It is just that God has chosen us for a certain purpose and we are all members of the same body.

Paul says much the same in Ephesians 4:

Ephesians 4.11 And He gave, apostles; and some, prophets; and some, evangelists; and some pastors and teachers;

4.12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

4.13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

4.14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning

craftiness, whereby they lie in wait to deceive;

4.15 But speaking the truth in love, may grow up into Him in all things, Which is the Head, *even* Christ:

4.16 From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We are reminded of the very important political statement of our Lord when He stated in Matthew 23.11:

Matthew 23.11 But he that is greatest among you shall be your servant.

23.12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Continuing in Romans 12.9:

Romans 12.9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

12.10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

(Which Bullinger says means: in every honourable matter leading one another on.)

12.11 Not slothful in business (RSV renders this "in diligence not slothful"); fervent in spirit; serving the Lord;

12.12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Instant in prayer = steadfast in prayer. (Bullinger)

12.13 Distributing to the necessity of the saints: given to hospitality.

12.14 Bless them that persecute you
bless and curse not.

Sometimes those most likely to persecute us are the other Christians. They may think we are preaching false doctrine when we preach the Gospel of the Kingdom. So we must be most careful not to react.

Matthew 10.36 And a man's foes
shall be they of his own household.

Luke 12.53 The father shall be
divided against the son, and the son
against the father; the mother against
the daughter, and the daughter against
the mother; the mother in law against
the daughter in law, and the daughter
in law against the mother in law.

These verses are quotes from Micah 7.

Romans 12.15 Rejoice with them that
do rejoice and weep with them that
weep.

This is another way of saying **love your
neighbour as yourself**. We should not envy
anyone.

12.16 *Be* of the same mind toward
another.

This is the opposite to "divide and rule", a
technique which destroys groups by dividing
them into fighting factions.

Mind not high things, but condescend
to men of low estate. **Be not wise in
your own conceits.**

(From Prov.3.7 which says, "**Be not wise in thine own
eyes.**" Note that bold type marks quotes from other
scriptures.

12.17 Recompense no man evil for
evil. **Provide things honest in the
sight of all men.**

12.18 If it be possible, as much as lieth in you, live peaceably with all men.

12.19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, **Vengeance is Mine, I will repay, saith the Lord.**"

12.20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

This is a quote from **Proverbs 25.21-22.**

12.21 Be not overcome of evil, but overcome evil with good.

Our Lord must be mindful of us being overcome with evil for we read in II Peter 2.9:

II Peter 2.9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Our faith, which, like God's grace, is a gift from Him, enables us to put our cares upon Him. If we have this sort of faith He will protect us as we read in:

I Corinthians 10.13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

To be continued God willing.

WE FACE ONLY TWO ALTERNATIVES

Winston Churchill stated his belief that we are faced by a choice between two alternatives: **measureless reward** or **supreme disaster**. These are strong uncompromising words. It would be more pleasant to believe that even if we fail to reap the full reward we might at least be allowed to enjoy some of it, and that in any case we need be no worse off than we are now. But the facts are on Winston's side.

From *Money the Decisive Factor* by Allhusen & Holloway.

Did not Scripture say the same thing many years earlier?

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.

Leviticus 26 and Deuteronomy 28 support the view that there are only two alternatives, obedience or disobedience to God's commandments each with clear consequences.

Also:

Matthew 6.24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matthew 12.30 He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

It is interesting to read John's question in his Gospel 9.38 where he asks our Lord:

Mark 9.38 And John answered Him, saying, "Master, we saw one casting out devils in Thy name, and he followed not us: and we forbad him, because he followeth not us".

9.39 But Jesus said, "Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.

9.40 For he that in not against us is on our part.

THE IMPORTANCE OF THE GOSPEL OF THE KINGDOM

The Gospel of the Kingdom of God has cleansing power against much false teaching as it tells the destiny of God's people in a kingdom on this earth after the fall of the Babylonian succession of nations so beautifully summed up in:

Revelation 11.15 And the seventh angel sounded, and there were great voices in heaven, saying, "The kingdoms of this world are become *the kingdoms* of our Lord and of His Christ; and **He shall reign for ever and ever.**"

John the Baptist, our Lord, the Apostles including Paul, taught the Gospel of the Kingdom. That was the gospel they preached. The first reference to John the Baptist's teaching in Matthew's Gospel is in chp. 3 v 2:

Matthew 3.1 In those days came John the Baptist, preaching in the wilderness of Judea,

3.2 And saying, "Repent ye: for the kingdom of heaven is at hand.

3.3 For this is he that was spoken of by the prophet Esaias, saying, "The voice of one crying in the wilderness, '**Prepare ye the way of the Lord, make His paths straight.**'"

At the beginning of the Book of Acts:

Acts 1.1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

1.2 Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen:

1.3 To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

1.4 And being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith He*, "ye have heard of Me.

Then at the very end of the Book of the Acts:

Acts 28.30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

28.31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

To be continued God willing.

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All Mail to:
P.O. BOX 596, CAMBERWELL, VIC. 3124.
Phone 03 9882 4256
or 03 9762 3662

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DANIEL 9

Daniel 9.1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

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

These passages from the Book of Jeremiah are two: in chapter 25.11-12, and in chapter 29.10.

Jeremiah 25.11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

25.12 And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

25.13 And I will bring upon that land all My words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

Again we read in Jeremiah 29:

Jeremiah 29.10 For thus saith the Lord, 'That after seventy years be accomplished I will visit you, and perform My good word toward you, in causing you to return to this place.

29.11 For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

29.12 Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you.

(Daniel fulfilled this verse when he prayed the intercessory prayer recorded in this 9th Chapter of his book.)

More relevant information is recorded near the end of the Book of II Chronicles:

II Chronicles 36.20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

36.21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: *for* as

long as she lay desolate she kept Sabbath, to fulfil threescore and ten years.

So we can see three periods of seventy years:

THE SERVITUDE

THE CAPTIVITY

THE DESOLATIONS.

The servitude began in the **fourth year of Jehoiakim**, the first year of the reign of Nebuchadnezzar, when the Judah Kingdom passed under Chaldean rule for **seventy years**:

Jeremiah 25.1 The word that came to Jeremiah concerning all the People of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadnezzar king of Babylon,

25.2 The which Jeremiah the prophet spake unto all the People of Judah, and to all the inhabitants of Jerusalem, saying,

25.3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

25.11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

THE CAPTIVITY: is dated by Ezekiel from the carrying away to Babylon of Jehoiachin (also called Jechoniah or Coniah), in the eighth year of Nebuchadnezzar (II Kings 24.8-16)

G. W. Gayer in his *Old Testament Chronology* who used David Davidson's dating had this to write about this period on page 97:

"Jehoiakim died at the close of his eleventh year, which ended in the spring of 595 BC. Jehoiachin (also called Jechoniah or Coniah) was put on the throne, but had only reigned three months and ten days when Nebuchadnezzar carried him off captive to Babylon. With him went Ezekiel (Ezekiel 1. 1-2) and also Mordecai (Esther 2.6)."

Esther 2.5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjaminite;

2.6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

2.7 And he brought up Hadassah, that is Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

Resuming the quote from Gayer:

"After an interval Zedekiah was put on the throne by Nebuchadnezzar, who was then in his ninth year (594 BC), therefore Zedekiah counted his first year in 594 BC.

Jeremiah was shown the "sign" of the figs "after that Nebuchadnezzar had carried away captive Jechoniah. (Jeremiah 24.1)" (End quote from Gayer.)

II Kings 24.8 Jehoiachin was eighteen years old when he began to reign in Jerusalem three months. And his

mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

24.9 And he did *that which was* evil in the sight of the Lord, according to all that his father had done.

24.11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

Hence began the captivity of Judah.

THE DESOLATIONS began with the beginning of the **third and last siege of Jerusalem by Nebuchadnezzar** and ending in the second year of Darius Hystaspis

The threescore and ten years already referred to above in II Chronicles 36.21 is the fulfilment of Leviticus 26.32-35, and has reference to the "the LAND"

Leviticus 26.32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

26.33 And I will scatter you among the heathen, and I will draw out a sword after you: and your land shall be desolate, and your cities waste.

Not only did Daniel learn that the time of release from captivity of Judah was at hand, but if he read further in Jeremiah's prophecies, he would have been joyous to read:

Jeremiah 29.12 Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you.
29.13 And ye shall seek Me, and find *Me*, when ye shall search for Me with all your heart.

Daniel did **pray** and **seek God** with all his heart, **confess** his and the people's sin, and he did **find God**, as we see as we read one of the most salutary and most moving intercessory prayers in all Scripture. Reading from verse 3:

Daniel 9.3 And I set my face unto the Lord God, and made my confession, and said, 'O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments;
9.5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments:

9.6 Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the People of the land.

9.7 O Lord, righteousness *belongeth* unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries wither Thou hast driven them, because of their trespass that they have trespassed against Thee.

9.8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee.

9.9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against Him;

9.10 Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets.

9.11 Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against Him.

9.12 And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

9.13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth.*

* "Yet made not our prayer." Such is the case today.

9.14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God *is* righteous in all His works which He doeth: for we obeyed not His voice.

9.15 And now, O Lord our God, That hast brought Thy People forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly.

9.16 O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy People *are become* a reproach to all *that are* about us.

9.17 Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake.

9.18 O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we* do not present our supplications before Thee for our righteousness, but for Thy great mercies.

* we: others were praying with Daniel.

9.19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy People are called by Thy name.'

9.20 And whiles I was speaking, and praying, and confessing my sin and the sin of my People Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

9.21 Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly,

touched me about the time of the evening oblation.

9.22 And he informed *me*, and talked with me, and said, 'O Daniel, I am now come forth to give thee skill and understanding.

9.23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

To be continued God willing

THE CITY NOT FORSAKEN

The first Quote from Exodus follows immediately after the voice of God had given the Ten Commandments to Moses.

Exodus 20.19 And all the People saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the People saw *it*, they removed, and stood afar off.

20.19 And they said unto Moses, "Speak Thou with us, and we will hear: but let not God speak with us, lest we die."

20.20 And Moses said unto the people, "Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not."

20.21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

Afar off. Note the difference between law here and grace. See Ephesians 2.13:

Ephesians 2.4 But now in Christ Jesus ye who sometimes (once) were far off are made nigh by the blood of Christ.

20.22 And the Lord said unto Moses, "Thus thou shalt say unto the children of Israel, 'Ye have seen that I have talked with you from heaven.

20.23 Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold.

20.24 An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My name **I WILL COME UNTO THEE,** and I will bless thee. (Emphasis added)

20.25 And if thou wilt make Me an altar of stone, thou shalt not build *it* of hewn stone, for if thou lift up the tool upon it, thou hast polluted it.

20.26 Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.'

When Israel went into the Promised Land they were told in Deuteronomy 12.1-2:

Deuteronomy 12.1 These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

12.2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon

the high mountains, and upon the hills,
and under every green tree:

12.3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

12.4 Ye shall not do so unto the Lord your God.

12.5 But unto the place which the Lord your God shall choose out of all your tribes to put His name there, *even* unto His habitation shall ye seek, and thither thou shalt come:

12.6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

12.7 And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

God's name therefore represented His Person or Presence. Israel was to meet with God in worship in the particular places where He “**chose to put His Name.**”

In this Christian era we have the special privilege of being able to worship God “in the Name of His Son”, our Saviour and Lord, Jesus Christ. And our Lord also said in:

Matthew 18.20 For where two or three are gathered together in My name, there am I in the midst of them.

The **first** place where God “put His name” was SHILOH in the Promised Land. Shiloh means “place of rest”. It was a city of EPHRAIM ten miles to the north of Bethel. Here the tabernacle was set up after the conquest of Canaan. See Joshua 18.1-10:

Joshua 18.1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

18.2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

18.3 And Joshua said unto the children of Israel, how long *are* ye slack to go to possess the land, which the Lord God of your fathers hath given you?

18.4 Give out from among you three men from *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to Me.

18.5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

18.6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to Me, that I may cast lots for you here before the Lord our God.

18.7 But the Levites have no part among you; for the priesthood of the Lord *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

18.8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, "Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

18.9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at **Shiloh**.

18.10 And Joshua cast lots for them in **Shiloh** before the Lord: and there Joshua divided their land according to their divisions. (Emphasis added)

The Tabernacle was in Shiloh at this time and remained there during the period of the Judges until the Ark of the Covenant fell into the hands of the Philistines with great slaughter and destruction: **I Samuel 4.4-11 I Samuel 4.4-11**

Five hundred years later when the House of Judah became apostate, Jeremiah referred to the destruction of Shiloh which occurred for the same reason as we read in Jeremiah 7.8-15.

Jeremiah 7.8 Behold, ye trust in lying words, that cannot profit.

7.9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

7.10 And come and stand before Me in this house, which is called by My name, and say, ‘We are delivered to do all these abominations?’

7.11 **Is this house, which is called by My name, become a den of robbers in your eyes?** Behold, even I have seen *it*, saith the Lord.

7.12 But go ye now unto My place which *was* in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My People Israel.

7.13 And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

7.14 Therefore will I do unto *this* house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

7.15 And I will cast you out of My sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

7.16 Therefore pray not thou for this People, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee.

The **second** place where God was to “put His name” was BETHEL, meaning House of

God—a place in Central Palestine, about ten miles north of Jerusalem at the head of the Pass of Michmash and Ai. It was originally the Royal Canaanite city of LUZ, (Gen. 28.19)

It is very interesting to read Genesis chapter 28.18 to the last verse 22.

Genesis 28.18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up for a pillar, and poured oil upon the top of it.

28.19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first.

28.20 And Jacob vowed a vow, saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

28.21 So that I come again to my father’s house in peace; then shall the Lord be my God:

28.22 And this stone, which I have set *for* a pillar, shall be God’s house: and of all that Thou shalt give me I will surely give the tenth unto Thee.”

The name BETHEL was at first apparently given to the sanctuary in the neighbourhood of Luz, and was not given to the city itself until after its conquest by the Tribe of Ephraim.

When Abram entered Canaan he formed his second encampment between Bethel on the west and Hai on the east (Genesis 12.8); and on his return from Egypt he came back to it, and again “called on the name of the Lord” (Genesis 13.4).

Here Jacob, on his way from Beersheba to Haran had a vision of the angels of God ascending and descending on the ladder whose top reached unto heaven, (Gen. 28.10-19) and on his return he again visited this place where God talked with him (Gen. 31.13; 35.1-15). There he built an altar, and called the place El-beth-el (God of Bethel).

Hosea 12.4-5 makes reference to this second occasion of God's speaking with Jacob at Bethel. In troublous times the people went to Bethel to ask counsel of God. (Judges 20.18-31; 21.2) Here the Ark of the Covenant was kept for a long time under the care of Phinehas, the grandson of Aaron (20.26-28).

Here, in Bethel Samuel held in rotation his court of justice (I Sam. 7.16)

After the kingdom of All Israel was divided, Bethel was included in the Northern Kingdom of Israel and became one of the seats of the worship of the golden calf (I Kings 12.28-33; 13.1). The Prophet Hosea calls Bethel in contempt Beth-aven (house of Idols). Bethel remained an abode of priests even after the Kingdom of Israel was desolated by the King of Assyria (II Kings 17.28-29) Finally all the idolatries were extirpated by Josiah, King of Judah (II Kings 23.15-18) and the place was still in existence after the Babylonian Captivity (Ezra 2.28; Neh. 7.32).

The **third and final place where God was to "put His Name"** was **JERUSALEM**.

II Chronicles 33.7 . . God had said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put My name for ever."

been discussing, have been declared the most difficult in the whole book of Daniel.

Daniel 8.13 (AV) Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, 'How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?'

8.14 And he said unto me, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'

8.15 And it came to pass, when I, *even* I Daniel, had seen the vision, and for the meaning, then, behold, there stood before me as the appearance of a man.

8.16 And I heard a man's voice between *the banks of* Ulai, which called, and said, 'Gabriel, make this *man* to understand the vision.'

8.17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, 'Understand, O son of man: for at the time of the end *shall be* the vision.

The RSV renders the last statement of verse 17: "Understand, O son of man; for the vision belongeth to the time of the end.

Time of the end" is not "the latter days" in 2.28 or 10.14.

8.18 Now as he was speaking with me, I fell into a deep sleep on my face toward the ground: but he touched me, and set me upright.

8.19 And he said, 'Behold, I will make thee know what shall be in the last end

of the indignation†: for at the time appointed the end *shall be*.

† = wrath (of God)

8.20 The ram which thou sawest having *two* horns are the kings of Media and Persia.

8.21 The rough goat *is* the king* of Grecia: and the great horn that *is between* his eyes *is* the first king. §

*king = kingdom.

8.22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Note “not in his own power” was explained in paragraph 3 of p. 2.

§ **Alexander** is called the first king (of Greece) in I Maccabees chapter 1 verse 1.

He was the first king over united Greece as we know also from history. The 4 nation states had united in order to defend themselves against Persia.

We see from verse 20 that the ram with two horns represents the king(dom)s of Media and Persia. In verse 21 we are told that the he-goat is the king(dom) of Greece.

Only Divine foresight and inspiration could have caused this prophecy to be written. Only God can see the end from the beginning as we read away back in Isaiah 46.9.

Isaiah 46.9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like Me,

46.10 Declaring the end from the beginning, and from ancient times the things that are not yet done,

saying, My counsel shall stand, and
I will do all My pleasure: (emphasis
added)

Continuing with Daniel 8.22 we read in the
next verses about a king of fierce (bold)
countenance.

The King of Fierce Countenance:

Daniel 8.22 Now that being broken,
whereas four stood up for it, four
kingdoms shall stand up out of the
nation, but not in his power.

8.23 And in the latter time of their
kingdom, (i.e. of the four kings: Ptolemy, Seleucus,
Lysimarchus and Cassander) when the
transgressors are come to the full,* a
king of fierce countenance, and
understanding dark sentences, † shall
stand up.

* "In the latter time of their kingdom, when the transgressors
are come to the full." The transgressions of the Western
sector under the Papacy are catalogued in Rev. 9.20 & 21
where they are described as those of "the rest of men" who
learnt nothing from the warning of the fall of
Constantinople to Islam in 1453. The transgressions of the
Eastern Church in the Eastern Sector of the Old Roman
Empire led to their falling to the Moslems. This was
completed by the fall of Constantinople in 1453. The "rest of
men" (those in the Western Sector of the old Roman Empire
under the Papacy) mentioned in Rev. 9.20 learnt nothing from
the fall of the Eastern Sector to the Moslems. Failure to be
warned also happened to Judah when the Northern Nation of
Israel fell to the Assyrians many years before, in 721 BC.

† **Gibbon** writes in vol. v, p. 348 Bury edition: "he darkly
announces the signs, both in heaven and earth, which will
precede the universal dissolution etc."

Again **Gibbon** p. 349 writes of his asserting the blackest
heresy that "every man who believes in God, and
accomplishes good works, may expect in the last day a
favourable sentence.

**This king (kingdom) or succession of
rulers set forth in 632 and conquered and**

caused the end of these four previous kingdoms.

8.24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy People.

Who is the “king of **fierce** countenance, and understanding dark sentences . . . and who has mighty power and will destroy wonderfully, prosper, destroy the mighty and the holy People?” Could it be that Mohamed and his successors were sent by God as a judgment at a time when the transgression of Christendom was “come to the full”? (See Daniel ch. 8.23).

Eventually there were two incursions of Islam into Christendom ending with the fall of Constantinople in 1453 (vv. 17, 18, 19). Each of these Moslem incursions **almost destroyed Christendom.** These attacks did not destroy Christendom. God mercifully put **time limits** on each attack, first on the Saracen Arabs symbolically expressed as “five months”, which, interpreted on the day for a year system is 150 years. This agrees with history. In the second incursion, that by the Turks, they were given “an hour, and a day, and a month, and a year, for to slay the third part of men. Interpreted this is 391 years and is the period from the year when the Turks first crossed the Euphrates River into Roman territory in 1062 until the fall of Constantinople. The fall of Constantinople marked the end of the Turkish expansion.

Under the name of Istanbul, this city remains under the Turks to this day.

Further evidence of God using Islam as an opposing force against idolatry is given by Rev. E B Elliott in his *Horae Apocalypticæ* vol. 2, p. 31-32 where Elliott records the Vow that Mahomet II made public in 1469, 16 years after his capture of Constantinople.

From Elliott we quote this vow:
“It was on 2nd of August, AD 1469, that Mohamed II had published in all the mosques of his empire the vow following,

“I Mahomet, son of Amurath, . . emperor of emperors and prince of princes, from the rising to the setting sun, promise to the only God, creator of all things, by my vow and by my oath, that I will not give sleep to my eyes, that I will eat no delicates, that I will not seek out what is pleasant, that I will not touch what is beautiful, nor turn my face from the West to the East, till I overthrow, and trample under the feet of my horses, the *gods of the nations*, those *gods of wood, of brass, of silver, of gold, or of painting*, which the disciples of Christ have made with their hands.

Does history tell of the king of fierce countenance standing up in the latter days of the four kingdoms that follow Alexander and at a time when the transgressors are come to the full? And did this kingdom destroy wonderfully and prosper and destroy the mighty and the holy people? Surely there is no other power that answers to that description than Islam.

Gibbon in his *Decline and Fall of the Roman Empire* Bury edition vol. V p. 359 writes of the change that came over the

Perpetual Offering, and threw down
his holy dwelling!

All the sacrifices were done away with by our Lord's finished sacrifice on Calvary. This verse Daniel 8.11 as rendered in the AV gives the impression that the little horn which waxed exceeding great and which evidently is Mohamed was the power that took away the daily sacrifice. This makes no sense because we know from the rest of Scripture and history that the daily sacrifice was made redundant and was superseded by our Lord's finished sacrifice 600 years before the time of the little horn of Daniel 8. That is, of course if we are right in ascribing the symbol of the little horn to Mahomet.

The temple was destroyed by the Romans in 70 AD over 500 years before the time of Mohamed.

Note, only the AV gives the second and fourth words in the verse 11 (pronouns) a masculine gender.

Moving on to verse 12 we read:

Daniel 8.12 And an host* was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

*host Heb. *tsaba*. Although from the same Heb. word, as host in v. 11, here in verse 12 "host" refers to a completely different —earthly, military— host. With this, Bullinger agrees. This military host is, in fact, in opposition to the "Prince of the host" of v. 11. It is the Moslem host.

Filmer in his book *Daniel's Predictions* p. 93 draws our attention to the fact that verses 11 & 12 of this chapter, which we have just

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All Mail to:
P.O. BOX 596, CAMBERWELL, VIC. 3124.
Phone 03 9882 4256
or 03 9762 3662

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CHRISTMAS

With the approach of Christmas, we dismiss much of the celebrations as having little to do with the birth or the teachings of Christ. Evidently it falls on the day when the mid-winter festival was held in ancient times. However, the celebrating of Christmas does, to some extent, keep the name of Christ in the public arena similar to what Paul writes about in his Epistle to the Philippians:

Philippians 1.15 Some indeed preach Christ even of envy and strife; and some also of good will:

1.16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

1.17 But the other of love, knowing that I am set for the defence of the gospel.

1.18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Many of us may have heard from the advertising industry that even adverse advertising can be good promotion, and that it is better to completely ignore one's opposition.

In this disbelieving age, the fact that our calendar dates from the birth of Christ must, at least, support the existence of Christ. This also applies to Easter.

Nevertheless, the disbelief and apostasy in the world both now and at all times does make us understand the truth of Romans 8.22:

Romans 8.22 For we know that the whole creation groaneth and travaileth in pain until now.

8.23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

8.24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Christmas brings a happy time to many people, families are brought together, and there is a brief rest from the tiring routine of work. Children mostly do have a lovely time.

On the other hand, many people who have dealt with the public will notice that in the New Year many people suffer a terrible aftermath from Christmas. Debt from

overspending can cause depression and stress. This results in problems within many marriages. Over-indulgence in alcohol causes a dreadful increase in the road-toll. In short, much of the sadness results from forgetting God and His commandments.

If we cast our thoughts on the fact that *the first Christmas was God actually coming to His people and living among them and speaking such words that even those who opposed Him admitted "never man spake like this man."* (John 7.46) These were words from the very same One as put dread in the people when He spoke at Mount Sinai many years previously, causing them to say to Moses:

Exodus 20.19 . . . "Speak **thou** with us, and we will hear: but let not God speak with us, lest we die. (emphasis added)

The One we celebrate at Christmas was the same One Who followed them in the wilderness, for we read in I Corinthians:

I Corinthians 10.1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

10.2 And were all baptized unto Moses in the cloud and in the sea;

10.3 And did all eat the same spiritual meat;

10.4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

The **words** He spoke were of such importance that our Lord was called "The Word."

John 1.1 In the beginning was the Word, and the Word was with God and the Word was God.

After He had fulfilled His preaching and teaching He then paid the price of sin for the people. He allowed His body to be crucified and His blood to be shed for the sins of the world:

II Corinthians 5.21 For He hath made Him *to be* sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

As we think of the happiness and the sadness Christmas brings, we might think of those salutary words spoken to the apostles by the two men in white apparel after their Lord had been taken up from them:

Acts 1.10 And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel;

1.11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

This is our abiding hope, and the celebration of the beginning of His first coming should turn us to the promise of His next coming not as gentle Jesus meek and mild, but in *power*.

ARE WE RIGHTEOUS OUT OF DESIRE OR OUT OF POLICY?

In our present sinful Adamic state it is not possible for us to reach the level of righteousness required by God without His help. This we call this help **God's grace**.

It is evident that all systems of philosophy and all other systems of religion can bring very great and laudable works. However, when God chooses a person in which to put His righteousness He is able to make that person a new creation. In this case God puts the *desire* in a person to obey His commandments rather than natural lusts and that has huge salutary consequences in the life of that person. This desire to choose righteousness is part of our *faith*, and is a gift from God. So faith is a gift from God and like all other gifts it is the giver who decides to whom a gift is given, hence the scripture:

John 6.44 No man can come to Me, except the Father Which hath sent Me draw* him: and I will raise him up at the last day.

* **Draw** = Greek *helkuo* There are 8 occurrences and the AV translates all as "draw". 1 to draw, drag off. 2 metaphorically to draw by inward power, lead, impel.

We describe the change that takes place in a person when God comes and gives His faith to him or her as *justification*. A justified person is a saved person.

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.

2.10 For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Very important information is contained in this second chapter of Paul's epistle to the Ephesians and it is worth reading to the end of it.

If we can but understand the changes which God makes in a person, it will help us understand much that is otherwise hard to grasp, for instance how predestination can operate at the same time as free-will. Also we can get an understanding of the futility of politics when it is administered by people who lack that precious gift from God called **faith**. The truth contained in Deuteronomy 28 and Leviticus 26 becomes clear. The last verse in Romans 14 would be hard to comprehend without this knowledge.

Romans 14.23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

It is fascinating to ponder over Romans 10.2 where we read:

Romans 10.2 For I bear them record that they have a zeal of God, but not according to knowledge.

The Greek word for knowledge here is *epignosis* meaning precise and accurate knowledge. How often do we hear of people who try to compensate for lack of knowledge with zeal or passion. It is worth referring to Bullinger's Companion Bible Appendix page 148 for an understanding of Greek prepositions such as *epi* in the word *epignosis*.

Just in from "American Free Press" Issue 51, 2009, page 11:

'DECLARATION OF CHRISTIAN CONSCIENCE'

The Manhattan Declaration: A call of Christian Conscience, a 4,700 word statement, signed by 150 Orthodox, Catholic and Evangelical Christian leaders and announced at a press conference in Washington on November 20th 2009, now has in excess of 260,000 signers. (286,851 on 14/11/09) The Declaration was drafted by Dr Robert George, McCormick professor of jurisprudence, Princeton University, Timothy George, professor, Beeson Divinity School at Stamford University, Birmingham, Ala.; and Chuck Colson, founder of the Chuck Colson Center for Christian World View.

Here are three salient excerpts from the 4,700 word Declaration.

1. "We are Christians who have joined together across historic lines of ecclesial differences to affirm our right—and more importantly, to embrace our obligation—to speak and act in defense of these truths.

We pledge to each other, and to our fellow believers, that no power on Earth, be it cultural or political, will intimidate us into silence or acquiescence."

2. "We recognize the duty to comply with laws, whether we happen to like them or not, unless the laws are gravely unjust, or require those subject

to them to do something unjust or otherwise immoral.”

3. “We will not comply with any edict that purports to compel our institutions to participate in abortions, embryo destructive research, assisted suicide and euthanasia or any other anti-life act; nor will we bend to any rule purporting to force us to bless immoral sexual partnerships, treat them as marriage or the equivalent, or refrain to proclaiming the truth, as we know it, about morality or immorality and marriage and the family.”

These are fighting words, but are they just words from a document, signed by the drafters and thousands of interested people that will be forgotten? What is the next step? The founders of this movement are serious and they offer some action points on their website manhattandeclaration.org

Caution, there is another website: Manhattan Declaration that deals with global warming. Make sure you have the correct manhattandeclaration.org so you can read the right declaration.

Professor Robert George and the other promoters of the Declaration like to compare their work with John Wesley’s Great Awakening, the Celtic Revival or other movements for social and political action. □

caused the end of these four previous kingdoms.

8.24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy People.

Who is the “king of fierce countenance, and understanding dark sentences . . . and who has mighty power and will destroy wonderfully, prosper, destroy the mighty and the holy People?” Could it be that Mohamed and his successors were sent by God as a judgment at a time when the transgression of Christendom was “come to the full”? (See Daniel ch. 8.23).

Eventually there were two incursions of Islam into Christendom ending with the fall of Constantinople in 1453 (vv. 17, 18, 19). Each of these Moslem incursions almost destroyed Christendom. These attacks did not destroy Christendom. God mercifully put time limits on each attack, first on the Saracen Arabs symbolically expressed as “five months”, which, interpreted on the day for a year system is 150 years. This agrees with history. In the second incursion, that by the Turks, they were given “an hour, and a day, and a month, and a year, for to slay the third part of men. Interpreted this is 391 years and is the period from the year when the Turks first crossed the Euphrates River into Roman territory in 1062 until the fall of Constantinople. The fall of Constantinople marked the end of the Turkish expansion.