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# Appendix 1

Technical Papers

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# Technical Papers

## Jehovah's Redemptive Names

"Jehovah is distinctly the redemptive name of deity," and means "the Self-Existent One Who reveals Himself." These seven redemptive names...."point to a continuous and increasing self-revelation."...."In His redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man for His lost state to the end."

Since it is His redemptive relation to us that these names reveal, they must each point to Calvary where we were redeemed, and the blessing that each name reveals must be provided by the Atonement. This the Scriptures clearly teach.

The following are the seven redemptive names:

1. Jehovah-Shammah—"The Lord is there," or present, revealing to us the redemptive privilege of enjoying His Presence, Who says, "Lo, I am with you always." That this blessing is provided by the Atonement is proven by the fact that we are "made nigh by the blood of Christ;"
2. Jehovah-Shalom—"The Lord our Peace," reveals to us the redemptive privilege of having His Peace. Accordingly, Jesus says, "My peace I give unto thee." This blessing is in the Atonement, because, "the chastisement of our peace was upon Him" when "He made peace by the blood of His cross;"
3. Jehovah-Rahah—translated "The Lord is my Shepherd." He became our Shepherd by giving "His life for the sheep," therefore this privilege is a redemptive privilege, purchased by the Atonement;
4. Jehovah-Jireh—means, "the Lord will provide" an offering, and Christ was the Offering provided for our complete redemption;<sup>1</sup>
5. Jehovah-Nissi—means "the Lord is our Banner," or "Victor," or "Captain." It was when, by the cross, Christ triumphed over principalities and powers that He provided for us, through the Atonement, the redemptive privilege of saying, "thanks be unto God which giveth us the victory through our Lord, Jesus Christ;"

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<sup>1</sup> also, the Lord will provide your every need.

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6. Jehovah-Tsidkenu—translated *"the Lord our Righteousness."* He becomes our righteousness by bearing our sins on the cross; therefore our redemptive privilege of receiving "the gift of righteousness" is an Atonement blessing; and,

7. Jehovah-Rapha—translated *"I am the Lord that healeth thee."* This name is given to reveal to us our redemptive privilege of being healed. This privilege is purchased by the Atonement, for Isaiah, in the Redemptive Chapter, declares, *"Surely He hath borne our sicknesses and carried our pains."* For the sake of the argument, I have reserved this name for the last. The fact is, that the very first covenant God gave after the passage of the Red Sea, which was so distinctively typical of our redemption, was the covenant of healing, and it was at this time that God revealed Himself....by the first redemptive and covenant name, Jehovah-Rapha, *"I am the Lord that healeth thee."* This is not only a promise, it is a *"statute and ordinance."*<sup>2</sup>

Jehovah's otherwise ten redemptive names, with additions starred:

<u>Jehovah Jireh</u>	Jehovah will see or provide	Gen 22:14
<u>Jehovah Raphah</u>	Jehovah the Healer	Ex 15:26
<u>Jehovah Nissi</u>	Jehovah my Banner	Ex 17:15
<u>Jehovah Mekaddishken</u>	Jehovah that doth sanctify	Ex 31:13; Lev 20:8,21:8,22:32; Ezek 20:12
<u>Jehovah Shalom</u>	Jehovah our Peace	Judg 6:24
<u>Jehovah Zebaoth</u> *	Jehovah of Hosts	I Sam 1:3; and frequently elsewhere.
<u>Jehovah Zidkenu</u>	Jehovah our Righteousness	Jer 23:6,33:16
<u>Jehovah Shammah</u>	Jehovah is there	Ezek 48:35
<u>Jehovah Elyon</u> *	Jehovah most High	Psa 7:17,47:2,97:9
<u>Jehovah Roi</u> *	Jehovah my Shepherd	Psa 23:1

### Christ the Conqueror

'Christ [is] the Conqueror of Satan:

1. Christ the Conqueror of Satan in Himself;

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<sup>2</sup> Bosworth, F. F., *Christ the Healer*, pp.21-23, quoting *The Scofield Bible*, pp.6,7 and footnote

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2. Christ the Conqueror of Satan by His works;
  3. Christ the Conqueror of Satan by His Death;
  4. Christ the Conqueror of Satan by His life after death,<sup>3</sup> and,
  5. Christ the Conqueror of Satan by His future judgement.<sup>4</sup>

### Seven Supernatural Sons

1. Isaac;<sup>5</sup>
2. Jacob;<sup>6</sup>
3. Joseph;<sup>7</sup>
4. Samson;<sup>8</sup>
5. Samuel;<sup>9</sup>
6. Shunamite woman's son;<sup>10</sup> and,
7. Jesus.<sup>11</sup>

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<sup>3</sup> viz., the resurrection, and His place on high.

<sup>4</sup> Vaughan, C. J., *Christ the Light of the World*, p.198

<sup>5</sup> Gen 18:6-11,21:1-4

<sup>6</sup> Gen 25:21

<sup>7</sup> Gen 30:1,2

<sup>8</sup> Judg 13:2,3

<sup>9</sup> I Sam 1:11

<sup>10</sup> II Kings 4:16,17

<sup>11</sup> Isa 7:4; Mat 1:20-23, etc.

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# Wine is Leaven?

Grape juice commences to ferment within twelve hours of pressing, depending on temperature. In the ancient Near East, the winepress was in two parts: an upper and a lower vat, connected by a short channel. The grapes were trodden in the upper and the liquid, with solids, collected in the lower. The first stage of fermentation began in the lower vat about six to twelve hours after pressing started. The wine was then transferred to jars or skins for storage and further fermentation.

Wine is referred to often in the Old Testament, using a number of Hebrew words either to describe its inherent qualities or its effects:

1. Wine foams;<sup>12</sup>
2. Wine is red;<sup>13</sup>
3. Wine is new;<sup>14</sup>
4. Wine is strong;<sup>15</sup> and,
5. Wine is sweet or new.<sup>16</sup>

Some even advance the argument that wine is a leavened product and, as a result, cannot be used at Passover and during the feast of Unleavened Bread. However, the biblical injunction concerns the making and eating of leavened bread and the removal of raw leaven from the home. Wine, a fermented product, is mentioned on a number of occasions as being used in conjunction with Passover and the feasts. The rabbinical prohibition on beer and whisky during Passover and Unleavened Bread is based on the Jews' oral law, and lacks supporting biblical authority.<sup>17</sup>

## Wine for Lord's Supper / Passover

The wine used during the celebration of the Lord's Supper / Passover<sup>18</sup> is fermented wine, and not the grape juice that some claim. Grape juice naturally ferments,<sup>19</sup> and in the system used in the Holy Land at the

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<sup>12</sup> Psa 75:8; the wine, Hebrew: yayin, 'foams' or is 'full of mixture.'

<sup>13</sup> Deut 32:14; Isa 27:2,3; Ezra 6:9; Hebrew: chemar, 'red wine,' through the meaning of 'to boil up,' 'to ferment with scum.'

<sup>14</sup> Hebrew: gleukos, 'new wine' or 'must.'

<sup>15</sup> Num 28:7; Deut 14:25,26; Hebrew: shekar, 'strong drink.'

<sup>16</sup> Isa 49:25,26; Joel 3:17,18; Amos 9:13; Hebrew: asis, 'new-' or 'sweet wine.'

<sup>17</sup> the retention of beer's head is usually based on the addition of xanthan gum or carrageenan, both thickening, not raising agents.

<sup>18</sup> Mat 26:27,28; Luke 22:20; I Cor 11:25b

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time, mere grape juice would be partially fermented by the time it had been transferred to its container, whether jar or wineskin.

### Jewish wine aloofness

The extent to which the Jews held themselves above others in the matter of wine is delineated by Edersheim: '[Heathen] wine was wholly interdicted—the mere touch of a heathen polluted a whole cask; nay, even to put one's nose to heathen wine was strictly prohibited!....According to R. Asi, there was a threefold distinction [concerning the interdiction of wine]. If wine had been dedicated to an idol, to carry, even on a stick, so much as the weight of an olive of it, defiled a man. Other wine, if prepared by a heathen, was prohibited, whether for personal use or for trading. Lastly, wine prepared by a Jew, but deposited in the custody of a Gentile, was prohibited for personal use, but allowed for traffic....Jews were to avoid passing through a city where there was an idolatrous feast—nay, they were not even to sit down within the shadow of a tree dedicate to idol-worship.'<sup>20</sup>

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<sup>19</sup> through natural, indigenous, or spontaneous fermentation, as a result of the action of wild or ambient yeast present in wine cellars, vineyards and on the grapes themselves, the latter sometimes known as grape 'bloom' or 'blush.'

<sup>20</sup> Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, p.63 and footnote (with added comment and clarification in square brackets)

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# Food Laws

The Law concerning food is a little complex, usually not arising of itself but from the Hebrew wording used. In addition, the Jews have accreted much.

## Kosher & Glatt Kosher

In an observant Jewish household, the preparation of food and all that is associated with it is done in accordance with Kosher<sup>21</sup> rules or laws, including the killing of 'clean' animals by a religious slaughterer.<sup>22</sup> These rules are many and varied. Many, however, are but Jewish accretions to, and extrapolations of, the Law and, as such, do not concern the Judæo-Christian. Perhaps the most extreme of these—the Jewish prohibition of eating meat and milk (or meat and dairy products)—derives from the Jews' understanding of *'thou shalt not seethe a kid in his mother's milk.'*<sup>23</sup> This, surprisingly, is all on which the belief is founded. The practice of seething or boiling a kid in his mother's milk at that time was pagan, through and through. 'It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking by these means to make them fruitful, that they might bring forth more abundantly in the following year.'<sup>24</sup>

Glatt<sup>25</sup> Kosher, a further refinement of the existing Jewish rules, relates to the purity of the animal after being slaughtered, for it must be inspected for and have smooth and defect-free lungs.<sup>26</sup> Nowadays, the term has been expanded to encompass non-meat products which have been produced and prepared under a stricter standard of Kashrut.

Some understanding of God's Laws concerning meat can be gleaned from the Passover lamb, which is roasted.<sup>27</sup> This is described as *'without blemish.'*<sup>28</sup> As commanded earlier, in Genesis, the blood is to be drained

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<sup>21</sup> Hebrew: kashrus, from the root, kasher, 'suitable' or 'pure'; this has been expanded into a comprehensive law covering permitted and forbidden food for observant Jews.

<sup>22</sup> called a Schocken.

<sup>23</sup> Ex 23:19b; varying lengths of time to be allowed between eating the two are given of by differing branches of Judaism.

<sup>24</sup> *Clarke's Commentary*

<sup>25</sup> Yiddish: 'smooth.'

<sup>26</sup> if defects on the lungs are found, then the meat is Hebrew: treif, 'torn,' 'mortally injured,' and non-kosher. If the lungs are found to be defect-free and smooth, the meat is considered glatt kosher.

<sup>27</sup> this distinguishes the Passover meal from some pagan meals of the time; the Egyptians ate raw meat in honour of the god Osiris.

<sup>28</sup> Ex 12:5a; Hebrew: tamtyn, suggesting 'perfection.'



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and not eaten.<sup>29</sup> This is extended in Leviticus to a prohibition on eating neither fat nor blood.<sup>30</sup> The prohibition on blood is also reiterated in Acts.<sup>31</sup>

The Passover lamb's *'purtenance'*,<sup>32</sup> mentioned as being eaten, adds a little complexity. It means *'inner parts'*,<sup>33</sup> and introduces the offal as potentially acceptable, but subject, again potentially, to the qualification that anything left unconsumed by morning had to be burned.<sup>34</sup> Roasting the lamb would remove any fat, so the innards could be eaten, but this is not comprehensive, since, in turn, it is subject to an inferred restriction on certain internal organs and membranes. Leviticus proscribes the fat, kidneys, and covering<sup>35</sup> of the liver,<sup>36</sup> but not the liver itself,<sup>37</sup> through being dedicated to the Lord by being burnt on the altar. It follows, by inference, that the heart, but not the pericardium, may be eaten.

### Clean animals, fish, & birds

The Bible lists clean and unclean food; the clean for food, the unclean not.<sup>38</sup> Animals which *'cheweth the cud'* and *'parteth the hoof'* are clean.<sup>39</sup> Those that do either one or the other, or neither, are unclean, and

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<sup>29</sup> Gen 9:4, *'But flesh with the life thereof, which is the blood thereof, shall ye not eat;'* the animal is slaughtered by cutting the throat and draining the blood, also cf. Lev 3:17,7:26,27

<sup>30</sup> Lev 3:17b

<sup>31</sup> Acts 15:20,29

<sup>32</sup> Ex 12:9d; Hebrew: gereb.

<sup>33</sup> as N.I.V., R.S.V., and others.

<sup>34</sup> Ex 12:10b

<sup>35</sup> the *'caul.'*

<sup>36</sup> Lev 3:4,10,15,4:9,8:16,25

<sup>37</sup> term used in Ex 29:30,32, et al, Hebrew: yothereth, indicating that the part of the liver that had to be sacrificed was the *'fatty'* piece.

<sup>38</sup> cf. Lev 11:1-47;

Biological magnification and accumulation: the further one departs from the lowest natural feeding levels for man—the plant base—the more toxins are added to the tissues. In animals, herbivores—which eat of the natural plant base—are found at the lowest levels of trophic aspects of the ecosystem. Cud-chewing (ruminant), warm-blooded (poikilothermic), cloven-hoofed animals (ungulates) are clean and wholesome for food. The camel, while cud-chewing, does not have a cloven hoof, and is unclean. It retains urea to avoid sweat loss in the desert which, in turn, affects the physiology of the creature, resulting in poor thermal regulation and toxin accumulation in the tissues. Cameloids, such as llamas and alpacas, have cloven hooves but do not chew the cud. Coprophages—animals that eat *fæces*, such as dog and cat (carnivores), and rabbit and hare (herbivores)—have no pre-stomach (rumin) where bacteria can act on the food intake and produce necessary enzymes, etc. While broadly similar processes occur in the *cæcum* at the end of the intestine, these animals have to ingest *fæces* to avail of certain necessary enzymes, etc. This action imports toxins from fecal waste and, as a consequence, the meat exhibits higher toxin loads.

Pigs are scavengers by nature, with a short—4 hour—digestive sequence insufficiently long to remove excess toxins which become stored in fat cells and organs. Lacking sweat glands, pigs are also unable to remove excess toxins by sweating. As omnivores, pigs eat carrion, waste, including fecal waste, etc., and not only present higher toxin loads, but also are prone to carrying certain bacteria and viruses that can bridge the human / animal barrier, including *yersinia enterocolitica*, *salmonella*, *staphylococcus aureus*, *listeria monocytogenes*, *enterococcus*, the parasites *taenia solium* and *trichinella*, and menangle virus and hepatitis E.

Poor thermal regulation affects the digestive system in snakes, lizards, etc. These cold-blooded (homeothermic) creatures can have food decompose or ferment in the stomach while they are cold and inactive owing to low temperatures, resulting in increased toxin loads. Frogs and toads, etc., also fall into this category.

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are not to be used for food.<sup>40</sup> So bull, cow, ox, bison, lamb, sheep, goat, and deer are clean, and may be eaten,<sup>41</sup> but rabbit, hare, rat, mouse, weasel, pig, camel, horse, donkey, ass, tortoise, crocodile, alligator, and such like are unclean, and may not be eaten.

Fish, to be clean, must have fins and scales.<sup>42</sup> All other things in the sea, including all forms of shellfish, are '*an abomination*,'<sup>43</sup> and must not be eaten.

Fowl and poultry are listed only in terms of the unclean.<sup>44</sup> Traditionally considered as clean are goose, duck, chicken, turkey, and pigeon. '*Flying creeping things*' are unclean,<sup>45</sup> save for the locust, certain beetles, and the grasshopper.<sup>46</sup>

### Dairy & eggs

Milk from clean animals is clean;<sup>47</sup> milk from unclean animals is not. Similarly, eggs from clean birds are clean, those from unclean birds are not.

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Fish live in a stable temperature regime (water) and have a remarkably high ability to self-detoxify. Finned and scaled fish at some time in their life-cycle are herbivorous, and the combination renders these fish clean, although intensively-farmed fish can exhibit alarming toxin levels in their abnormally high fatty tissue content (arising from the pelletized food, antibiotics (antibiotic resistance is often induced over time), pesticides, and disinfectants used in the fish farming process) and also various deformities, and so on. Fish farming can involve chemicals which are neurotoxins, including dioxins, mercury, and polychlorinated biphenyls (P.C.B.s), and, as a result, the produce of many fish farms is best avoided. Lampreys (eels, catfish, and the like) are scavengers, as are arthropods (lobsters, langoustines, crabs, etc.). All exhibit high toxin loads. Sharks and rays have very poor self-detoxification ability and concentrate and retain urea. Cephalopods (squid, etc.) are carnivores, and, again, exhibit high toxin loads. Ostreidae (oysters), and the range of bivalves, molluscs, clams, etc., can concentrate and retain dangerous toxins. The toxins responsible for most shellfish poisonings are water-insoluble, heat and acid-stable, and ordinary cooking methods do not eliminate them. The principal toxin responsible for paralytic shellfish poisoning is saxitoxin. Some shellfish can store this toxin for several weeks after a harmful algal bloom passes, but others, such as butter clams, are known to store the toxin for up to two years. Additional toxins are found, such as neosaxitoxin and gonyautoxins I to IV. All of these act primarily on the nervous system. In addition, snails (mainly gastropods) have neurotransmitters which are different to humans' and many can have an allergic reaction after eating them.

Fowls of the air which are unclean are carnivores or scavengers (such as owls, hawks, vultures, etc.) which exhibit increased toxic loads. Clean fowl, such as chicken, which have been fed carcass meal should be avoided as they would be rendered unclean. As a general statement, clean animals and fowls which have been removed from their original and natural dietary source should be considered unclean, unless proven otherwise.

Flying creeping things, Lev 11:20f., are unclean save in a few instances, such as with the locust. The cleanliness of the '*beetle*,' the '*cricket*,' the '*grasshopper*,' etc., cf. Lev 11:22e (various translations), should be considered moot, since the precise meanings of the Hebrew words (chargol, chagab) are unclear.

Meat of things that die of themselves is unclean, and meat that is not slaughtered in accordance with biblical provisions is unclean (an extreme modern example being 'roadkill').

<sup>39</sup> Lev 11:3

<sup>40</sup> Lev 11:4-31

<sup>41</sup> blood, veins, and skin must be removed.

<sup>42</sup> Lev 11:9-12

<sup>43</sup> Lev 11:11-12

<sup>44</sup> Lev 11:13-20; eagle, osprey, kite, vulture, and the like.

<sup>45</sup> Lev 11:20-23

<sup>46</sup> cf. note on cleanliness of '*flying creeping things*,' Lev 11:20f., sup., esp. v.22e.

<sup>47</sup> with cow's milk, some are lactose-intolerant, in which case goat's milk would be an adequate substitute.

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## Fruit, vegetables, & cereals

Fruit, vegetables, and cereals are clean unless they are poisonous or otherwise injurious to health. Restrictions apply to the produce of fruit trees in that the first three years' produce should not be eaten, and to barley grown in the Promised Land, which should not be eaten until after the annual Wavesheaf ceremony.<sup>48</sup>

## Wines, whiskies, beers & other beverages

Only wine fermented using clean ingredients should be drunk, but the Jews' restriction to wine only of Jewish manufacture and made under Jewish supervision, being an addition to the Law, does not apply to the Judæo-Christian.

Whisky<sup>49</sup> is clean, as is beer, in the normal course of events, although some specialist beers might have unclean ingredients or products used in manufacture.

Tea, coffee, cocoa, and the like are clean. Caffeine is not proscribed.

## Judæo-Christian food

The Judæo-Christian's food must be biblically-correct—if meat, from biblically clean animals, humanely slaughtered with the blood properly drained, and then suitably handled and prepared—but need not conform to Jewish Kosher / Glatt Kosher regulations which are not found in the Bible.

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<sup>48</sup> q.v. sup.

<sup>49</sup> also applies to other spirits such as gin, vodka, brandy, etc.

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## Human Sacrifice

There are two main instances of actual or potential human sacrifice given in the Bible, in addition to the sacrifice of Christ. “*And [God] said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*”<sup>50</sup> This, God’s instruction to Abraham, concerned the trial sacrifice of Isaac. A ram was sacrificed, ultimately, in his stead.

“*And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then shall it be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord’s, and I will offer it up for a burnt offering.*”<sup>51</sup>

The first to meet Jephthah on his return was his daughter, his only child.<sup>52</sup> She was sacrificed two months later, a virgin.<sup>53</sup> Jephthah’s error was manifold. Scott, in his commentary, gives a brief summary of Jephthah’s past: ‘Jephthah seems evidently to have been the son of ‘*an harlot*’ (not a ‘*concubine*,’ or secondary wife), of a ‘*strange woman*,’ either an alien of bad character, or an Israelitess whose infamous conduct procured her that title.<sup>54</sup> So that his birth seemed, according to the Law, to exclude him ‘*from the congregation of the Lord.*’ Gilead, the father of Jephthah, seems to have been a descendant of Gilead, the grandson of Manasseh—Jephthah had no right to share with his brethren in the inheritance; but he had not deserved to be turned out destitute, as if he had been a vagabond or a malefactor.

A number of men of broken fortunes and unsettled dispositions joined themselves to Jephthah:<sup>55</sup> it does not appear, however, that they attempted anything against their own countrymen, but rather they made reprisals on those nations who oppressed them. In this course of life they learned hardiness, boldness, and military skill; and thus Jephthah acquired that reputation which made way for his advancement, as commander in the war against Ammon. It is not improbable that he also reformed his followers, and gave them some instructions in religion, as David in similar circumstances evidently did in respect of his adherents.’

Henry, in his commentary, continues: ‘Most condemn Jephthah; he did ill to make so rash a vow, and worse to perform it. He could not be bound by his vow to that which God had forbidden by the letter of the sixth commandment: ‘*Thou shalt not kill.*’<sup>56</sup> God had forbidden human sacrifices, so that it was (says Dr. Lightfoot) in

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<sup>50</sup> Gen 22:2; cf. Gen 22:13

<sup>51</sup> Judg 11:30,31

<sup>52</sup> Judg 11:34

<sup>53</sup> Judg 11:38,39

<sup>54</sup> Judg 11:1,2

<sup>55</sup> Judg 11:3

<sup>56</sup> actually, ‘*Thou shalt not murder.*’

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effect, a sacrifice to Moloch; and, probably, the reason why it is left dubious by the inspired penman, whether he sacrificed her or no, was, who did afterwards offer their children might not take any encouragement from this instance.' But that misses and conflicts with the introduction of the affair: '*Then the spirit of the Lord came upon Jephthat.*'<sup>57</sup> Later, it says, '*And Jephthat judged Israel six years: then died.*'<sup>58</sup> He had considerable standing both in the community and before God. Returning to Henry, there is another view expressed: '[Jephthat] is mentioned among the eminent believers, who by faith did great things.<sup>59</sup> And this was one of the great things he did; it was done deliberately, and upon two months' consideration and consultation. He is never blamed for it by any inspired writer. Though it highly exalts the paternal authority, yet it cannot justify any in doing the like. He was an extraordinary person, '*the Spirit of the Lord came upon him*'; many circumstances, now unknown to us, might make this altogether extraordinary, and justify it, yet not so as it might justify the like. Some learned men have made this sacrifice a figure of Christ the Great Sacrifice; He was of unspotted purity and innocency, as she a chaste virgin; He was devoted to death by His Father, and so made a curse, or an anathema for us; He submitted Himself, as she did, to His Father's will—'*Not as I will, but as thou wilt.*'<sup>60</sup>

But is that right? The analogy to Christ can be accepted, but to 'justify' the deed is to go much further. Quite who or, more likely, what Jephthet foresaw as being '*whatsoever cometh forth of the doors of my house to meet me,*' is moot, whether it were thought to be animal or human. Worse, the translation of, '*shall surely be the Lord's, and I will offer it up for a burnt offering,*' may equally be rendered: *shall surely be the Lord's, or I will offer it up for a burnt offering.*<sup>61</sup> The latter would introduce legal compliance ab initio, in that it allowed clear differentiation between a human to live and an animal to die, but it would proscribe the ultimate deed. Given that his daughter was sacrificed, the inference, especially in light of the content of the verse in Hebrews,<sup>62</sup> is that the former applied. If this be accepted, then a further inference would suggest that Jephthet did not foresee, in his wildest imaginings, that the first to meet him on his return would be his daughter. Given that she was, the vow remained extant. If you make a vow before God, you perform it. That, in turn, would rank as a test of his ability to judge (that is, to be a leader) of the nation in ensuing years: his absolute adherence to the Law, regardless of his personal thoughts, feelings, or circumstances.<sup>63</sup>

Other instances in the Bible of human sacrifice, and God's view of human sacrifice, include:

1. '*And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son*

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<sup>57</sup> Judg 11:29a

<sup>58</sup> Judg 12:7

<sup>59</sup> Heb 11:32

<sup>60</sup> Mat 26:39c

<sup>61</sup> Judg 31c,d

<sup>62</sup> Heb 11:32

<sup>63</sup> Cripps, Richard S., *A Critical and Exegetical Commentary on the Book of Amos*, p.196 footnote (with added comment and clarification in square brackets)

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*that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.*<sup>64</sup>

2. *'But [Ahaz] walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.'*<sup>65</sup>

3. *'[The Jews] have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but the valley of slaughter,'*<sup>66</sup> and,

4. *'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?'*<sup>67</sup>

And, of course, our Lord Jesus Christ.

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<sup>64</sup> II Kings 3:26,27

<sup>65</sup> II Kings 16:3 (with added comment and clarification in square brackets)

<sup>66</sup> Jer 19:5,6 (with added comment and clarification in square brackets)

<sup>67</sup> Micah 6:6,7; this is rhetorical.

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## ‘Lost’

‘Three lost things.’<sup>68</sup> We must...note that these three parables are not simply three ways of stating the same thing. There is a difference. The sheep went lost through sheer foolishness [and through ignorance]. It did not think, and many a man would escape sin if he thought in time. The coin [of its own ‘volition’] did not get lost at all; it was lost through no fault of its own. Many a man is led astray, and God will not hold him guiltless who has taught another to sin. The son deliberately went lost, callously turning his back on his father [as a premeditated, wilful act, but with mitigating circumstances]. But the love of God can defeat the foolishness of man, the seductions of the tempting voices, and even the deliberate rebellion of the heart.<sup>69</sup>

In ancient times, in the Near East, it was by no means unusual for a father to divide his substance between his sons well before his death. In short, he retired from working the land, and passed on his goods to his heirs to work, but formal, legal title did not pass until the death of the testator. The heirs, in turn, had to work the land, and maintain and support their father, providing for all his needs. Only on his death would title pass.

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<sup>68</sup> concerning this tripartite parable, there is one key aspect which many have failed to grasp: each of the core players—the shepherd, the woman, and the father—are not immortal or divine beings, they are mortals, or are composed of mortals, thus: the lost sheep, Luke 15:1-7 (one in an hundred, illustrative of the effort made by the ‘elect’ or similar leader or overseer to save the individual, and contrast with John 10:11-16, where Christ says, ‘*I am the good shepherd,*’ v.11a, Who defends and protects His flock and lays down His life for His sheep. There is a difference. The former is a shepherd’s search for a wandering sheep as part of the Great Commission given to the church, Mat 28:18-20, and as found counterpoised in the ‘*foolish [or ‘iniquitous,’ v.17a, Hebrew: alil] shepherd*’ of Zech 11:15-17, ‘*which shall not visit those that be cut off, neither shall seek the young one,*’ etc. v.16b; the latter is Our Saviour, Jesus Christ, Who did lay down His life for His flock); the lost coin, Luke 15:8-10 (one in ten, standing, as the woman, for the church, and ten for the seven church eras plus the three years of Christ’s ministry, q.v. sup., illustrative of the effort made to save the lost church, or, better, those of worth in a lost church era, for the silver is indicative of the refined product still to be found in the lost era, while that era, as a whole, will lose its golden candlestick, q.v. Rev 2:5d and parable of the ten virgins, sup.); and the prodigal son, Luke 15:11-32 (one of two, of the brothers, illustrative of the effort made to save the lost of the progeny of Abraham, the lost of Israel). In this there is a cadence: one hundredth, the individual lost and found; one tenth, the church era people lost and found; one half, the progeny of Abraham lost and found, for the inheritance was given to Abraham and his seed, Luke 1:55b, ‘*to Abraham and his seed forever*’; Gal 3:16a, ‘*Now to Abraham and his seed were the promises made*’; also cf. I Chron 16:17,18; Psa 69:36; Isa 65:9, et al.

<sup>69</sup> Orthodox Judaism, strangely, alights on this parable, claiming that it is evidence of the superiority faithfulness of Judaism (the faithful son) over Christianity (the prodigal son). The parable simply will not support the contention. The faithful son, despite taking umbrage over how his brother was treated by his father on his return, was just that, faithful, which Pharaseeism / Judaism has not been, being singularly unfaithful to the Father and His Law, and utterly mired in occultism. Jerusalem, the capital of Judah, standing for the Jews, is excoriated in Ezekiel chpt. 23, being described as worse (Ezek 23:11) than her whoring sister, Samaria, the capital of Israel, standing for the so-called ‘lost tribes’ (Aholabah and Aholah respectively). Fatally to the Jewish contention, the younger is Aholabah, Ezek 23:4a, not Aholah, whereas the Jews regard Christianity as the younger, not the elder. Also, Jer 3:11b, ‘*backsliding Israel hath justified herself more than treacherous Judah,*’ gives God’s judgement on Judah’s calamitous performance. In reality, of course, Judæo-Christianity is not the younger, for it, and it alone, is the continuous line from Abraham, the real father in the parable, through the Old Covenant, then through Christ, and into His kingdom in the Millennium, bringing in the New Covenant, fulfilling at the end in the new heavens and the new earth, with God the Father coming to reside with His Son and His own, forevermore, q.v. sup.

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Being the younger son of two, the 'prodigal' would receive one third of the estate. That he begged for, and that he promptly '*realized*,<sup>70</sup> that is, sold for money. He then departed, to squander the entire on riotous living and false friends. In doing so, he sinned against his father, and God, in a number of ways, for he:

1. Clamoured for ownership in what he did not have a right to own;
2. Destroyed the integrity of his father's lifetime's work by squandering his share of the estate;
3. Did so before his father's eyes;
4. Failed to consider his father's feelings, causing him heartfelt grief;
5. Failed to consider and act upon what his father wanted;
6. Failed to provide for and maintain his father;
7. Brought shame upon the family in the eyes of others;
8. Succumbed to insensitivity and arrogance;
9. Succumbed to greed and avarice;
10. Succumbed to selfishness;
11. Gave in to weakness, seeking the false praise of strangers;
12. Lived a hedonistic life utterly divorced from God's Law;
13. Failed to honour his father; and,
14. Failed to honour God.

But then, after the inevitable collapse, in the very pit of destitution, '*he came to himself*.<sup>71</sup> In other words, he came to his senses, and resolved to return to his father and ask for forgiveness, seeking nothing better than the status of a hired servant (the implication here was that theretofore he had not '*been himself*'). On return to his father, however, he was welcomed back into the family, as a son, not as a hired servant. But it should not be forgotten that he had squandered his inheritance, before it was due him. The father confirms this

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<sup>70</sup> Luke 15:13

<sup>71</sup> Luke 15:17



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in his response to his elder son: 'Son, thou art ever with me, and all that I have is thine.'<sup>72</sup> Often, the importance of this is overlooked. Certainly, the [younger] son, on repentance and seeking forgiveness, was forgiven by his father. But he had taken his 'share' improperly, misused it dreadfully, and, importantly, was not invested with another inheritance! His heritable rights had been squandered and lost. His standing in the family was greatly diminished. He was a son, but a son no longer with an inheritance, his heritable right to the estate of his father.<sup>73</sup>

What, then, is to be taken from this?

The first point is that wilful sin—for the prodigal did plan it beforehand—is forgivable if the person is '*not himself*.' In Judæo-Christianity, that corresponds to a person's state 'before baptism.' After baptism, that relaxation ceases, other than in the case of immediate repentance,<sup>74</sup> and then there has to be restitution under the Law, if against man, and complete repentance, if against God, the penalty for the sinner's sin, substitutionary death, already having been suffered by Jesus Christ. In this context, the slaying of the '*fatted calf*' in a way can be taken as symbolical of blood sacrifice.

Secondly, and crucially, the wilfully sinful life that we have lived before repentance does impact on what happens later if then we wilfully disregard God, walking away from him and using all his manifold gifts for our own selfish pleasure. If we do that, even on repentance and being welcomed back, there is a very substantial loss compared to the status of those who do not do so.

So what is the difference, in terms of inheritance in the kingdom of God? What exactly is the loss? It is simply this: the purpose of a man's life is to '*inherit the kingdom of God*.'<sup>75</sup> But that is an inheritance with distinct rankings, and all should strive for the highest mark: the 'elect' of God. The best will inherit the highest status in the kingdom, that of the cherubim (with two attaining the highest rank of archangel).<sup>76</sup> Those of lesser standing will be ranked with the angels. The true inheritance of man is that of the status of crowned cherubim. Having squandered his material gifts, then returning in remorse, repentant, availed the prodigal much, but it did not avail him everything. There was loss, and a very substantial one, for the prodigal was forgiven and accepted back into the family, but without a renewed share in the family inheritance. The loss to the backsliding Christian is that of the high standing in the kingdom: '*a better resurrection, and others were tortured, not accepting deliverance; that they might obtain a better resurrection*';<sup>77</sup> and, '*this is the first resurrection*'.<sup>78</sup> Man's purpose

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<sup>72</sup> Luke 15:31b

<sup>73</sup> Barclay, William, *The Gospel of Luke*, pp.206-214 (with added comment and clarification in square brackets)

<sup>74</sup> q.v. sup.

<sup>75</sup> cf. I Cor 6:9-11, as an immortal being, I Cor 15:40-54; John 3:36 (with added comment and clarification in square brackets), '*He that believeth on the Son hath everlasting life: and he that believeth not [Greek: apeithon, 'disobedient,' 'rejecteth'] the Son shall not see life; but the wrath of God abideth on him.*'

<sup>76</sup> q.v. sup.

<sup>77</sup> Heb 11:35b

<sup>78</sup> Rev 20:5b

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and goal is to be part of that *'first resurrection,'* the resurrection to be crowned cherubim in the kingdom of God. Nothing else remotely compares!

For the Judæo-Christian, the particular interest lies in this third parable, and its implications for the forgiveness of sin. At first reading, it might seem that, upon repentance, all sin is forgivable and forgiven, regardless of its nature, but that is a final step which the detail of the parable does not support.

Judæo-Christianity founds the doctrine of forgiveness of sin on the provisions for forgiveness found in the Scriptures. Of particular importance in this context is the issue of forgiveness, or the lack of it, of wilful sin. It will be recalled that in the ritual sacrificial system, a system of substitution, there were prescribed sacrifices for:

1. Sins of ignorance;
2. Sins of weakness;
3. Sins of omission;
4. Sins of forgetfulness; and,
5. Sins of inadvertence,

but there was no prescribed sacrifice for unrepented wilful sin (that is, premeditated in the full knowledge of the penalty), and repeated wilful sin.

The coming of Christ and the general availability of the Holy Spirit opened up the general availability of access to the kingdom of God for mankind, subject to repentance and obedience to His word. That made wilful sin capable of being forgiven, but only on and after baptism. Strangely, this parallels the ritual position, and does not conflict with it, for the ritual sacrifices were given to God's people, the Israelites, and that nation was a forerunner of the church. Once inside the church—which some term 'spiritual Israel'—that is, baptised and inside, there is no forgiveness of wilful sin committed after baptism, other than when realized and immediately and completely repented of, and, crucially, in circumstances where some element of weakness or ignorance were in play when the sin was committed.

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# Menorah

*'Hammer pure gold to make a lampstand. Its base, stand, flower-like cups, buds, and petals must all be joined together in one piece. The lampstand must have six branches going out from its sides—three on one side and three on the other. Each branch must have three cups shaped like almond flowers on it. Each cup must have a bud and a petal. Each of the six branches going out from the lampstand must be the same. And there must be four more cups made like almond flowers on the lampstand itself. These cups must also have buds and petals. Put a bud under each pair of branches that goes out from the lampstand. Each of the six branches going out from the lampstand must be the same. The branches, buds, and lampstand must be made of one piece, hammered out of pure gold. Then make seven small oil lamps and put them on the lampstand so that they give light to the area in front of it. The wick trimmers and trays must be made of pure gold. Use seventy-five pounds [one talent] of pure gold to make the lampstand and everything with it. Be very careful to make them by the plan I showed you on the mountain.'*<sup>79</sup> The same inventory can be seen in its making, also recorded in Exodus.<sup>80</sup>

This may be compared with: *'Then the angel who was talking with me returned and woke me up as if I had been asleep. He asked me. "What do you see?" I said, "I see a solid gold lampstand with a bowl at the top. And there are seven lamps and also seven places for wicks. There are two olive trees by it, one on the right of the bowl and one on the left." Then I asked the angel, "What are the two olive trees on the right and left of the lampstand?" I also asked him, "What are the two olive branches beside the two gold pipes, from which the olive oil flows to the lamps?" He answered, "Don't you know what they are?" "No, sir," I said. So he said, "They are the symbols of the two who have been appointed to serve the Lord of all of the earth.'*<sup>81</sup>

The K.J.V. differs significantly in: *'and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof,'*<sup>82</sup> in that it makes mention of seven pipes. If this translation is correct—and the content of verse twelve<sup>83</sup> does tend to bear it out in that the oil flows from a collection point to all the lamps and this could only be done by means of pipes, conduits, or possibly even flumes—then the possibility that the Menorah was made with an integral system of oil delivery pipes remains.

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<sup>79</sup> Ex 25:31-40, N.C.V. (with added comment and clarification in square brackets)

<sup>80</sup> Ex 37:17-24

<sup>81</sup> Zech 4:1-3,11-14, N.C.V.

<sup>82</sup> Zech 4:2b, K.J.V.

<sup>83</sup> Zech 4:12

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It may also be compared with: *'And when I turned, I saw seven golden lampstands, the seven lampstands are the seven churches, and the seven stars are the seven angels of the seven churches,'*<sup>84</sup> and, *'These two witnesses are the two olive trees and the two lampstands that stand before the Lord of the earth.'*<sup>85</sup>

The Menorah described in Exodus is similar but not identical to that usually represented in pictorial form today: generally held to have been of solid construction,<sup>86</sup> with each lamp needing separate charging with oil by the priests. The central lamp, situated on the actual lampstand as distinct to the branches, comprises a four-fold cup arrangement, whereas the branches each had but one cup.<sup>87</sup>

At the time of the crucifixion of Christ, in confirmation that the observance of the ordinances of worship were no longer required for those to be under the then imminent Christian dispensation, the veil of the Temple was rent from top to bottom: *'And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.'*<sup>88</sup> While this also signified the ending of the separation between man and God, this is so only for those of the Judæo-Christian dispensation. It is particularly important to note that the veil was not wholly removed: it is still there as a barrier to those not of the true Christian dispensation, and, consequently, for those, the ceremonial and ritual practices under the Law remain extant, regardless of the existence or otherwise of the Temple.<sup>89</sup>

Early writers attest to the violence of the rent act. Jerome in a letter to Hedibia relates that the huge lintel of the Temple was broken and fell, and he connects this with the rending of the veil. Writing in the nineteenth-century AD, Edersheim says, 'It would seem an obvious inference to connect again this breaking of the lintel with an earthquake.'<sup>90</sup> Josephus also reports the mysterious extinction of the middle and chief light of the golden candlestick, forty years before the destruction of the Temple. If true, this would serve as an indication of God's extreme displeasure, nay, wrath over the events which had then just transpired: the ultimate crime of fallen man against his loving and beneficent Creator and Provider, One who was soon to become the 'first-born of the first-born' upon His ascension.

Since the central and main lamp of the golden Menorah signified the presence of God's Holy Spirit, the Shekinah, and a sign of Jehovah's imminence in the Temple and with His people, its extinguishment signified

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<sup>84</sup> Rev 1:12b,20b, N.C.V.

<sup>85</sup> Rev 11:4, N.C.V.

<sup>86</sup> though the weight of gold involved, one talent, suggests it was more likely hollow, at least in part; Ex 25:39a,37:24a

<sup>87</sup> this, again, suggests a hollow construction, with oil from the central reservoir / lamp feeding through the hollow arms to the other lamps.

<sup>88</sup> Mat 27:51

<sup>89</sup> the levitical sacrificial system was Temple-based.

<sup>90</sup> Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, p.610; the lintel was massive; about 10 metres (33 feet) long, and weighing over 30 tonnes. The Temple veils were 20 metres (66 feet) long, 10 metres (33 feet) wide, 10 centimetres (4 inches) thick, and wrought in seventy-two squares. They were so heavy that reportedly it took about three hundred priests to manipulate each one. Only the hand of God could have rent this massive veiling asunder. It is also reported in the Talmud that the massive bronze doors, which took many priests to open and close, opened of their own accord (cp. Zech 11:1), despite being securely fixed with massive keepers embedded in a huge single stone threshold, although Josephus records this as occurring shortly before the destruction of the Second Temple.

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God's removal of His Power and presence from among the Jews. They would be given forty years' probation, to 'mend the rend,' as it were, during which, if the Jews' belief and conduct were not righted, the probation would end, and the punishment would be meted.

In Zechariah, the lampstand of pure gold, alluding to that in the Sanctuary, is depicted, with the addition of two olive trees with two branches and two gold pipes to supply the oil (representing God's Holy Spirit) to the central charging point and common reservoir. Since these two olive trees discharge into and provide oil for all of the seven lamps, representing the seven eras of the church,<sup>91</sup> the two witnesses, represented in this way, can be seen to be God's highest chosen conduits, the very pinnacle of God's 'elect' in the church, empowering the church through God's Holy Spirit to its greatest hour.

Given the operating description in Zechariah,<sup>92</sup> the core and the branches of the lampstand could have been hollow to permit the flow of oil to each of the lamps once it had been discharged into the four-fold central cup arrangement. Indeed, the mere fact that there are four such cups on the Menorah described in the book of Exodus suggests that the charging of the lamps with olive oil was done centrally, with the oil then flowing to all of the others through the piped lampstand and its six piped branches. Although speculative, the four cups could represent the 'double portion' to the firstborn—naturally as first-born males, and spiritually as the first spirit beings, after Christ, to enter the kingdom, for Christ says, '*Come up hither*' to them,<sup>93</sup> and this can only be at the very start of the '*dead in Christ*' rising, not afterwards or at the end of the rising—two for each of the two end-time witnesses.

The descriptions given in Revelation differ, however, as there is a lampstand for each of the seven church eras and, later, two lampstands (rather than one) in addition to the two olive trees representing the two witnesses.

The seven individual lampstands are necessary here, for each can lose its place: '*So remember where you were before you fell. Change your hearts and do what you did at first. If you do not change, I will come to you and take away your lampstand from its place.*'<sup>94</sup>

By the time the witnesses arrive, and owing to their unique position and role, they are regarded as separate lampstands, the epitome of the human kind, so far as sinning man can be. Separate lampstands also indicate that the witnesses are unrelated, in a 'secular' family sense.

One thing that the seven menorah lamps certainly cannot signify is the seven days of the week, with the central lamp for the Sabbath, despite being postulated on occasion, sometimes by Jews. '*And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall*

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<sup>91</sup> q.v. sup.

<sup>92</sup> Zech 4:12

<sup>93</sup> Rev 11:12a

<sup>94</sup> Rev 2:5, N.C.V., relating to the church era of Ephesus.

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*give light over against the candlestick.*<sup>95</sup> The candlestick was in the Holy Place, and, as such, week-days could not be represented there. The only day of the week sanctified, that is, <sup>96</sup>made holy, is the Sabbath: *'And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.'*

Opposite the candlestick in the Holy Place stood the table of showbread, with twelve loaves, one for each of the twelve tribes of Israel. It is quite logical, therefore, to have the menorah represent the seven eras of the church, for that is the light-giving function they do, or certainly should, discharge. And the true church is Israelite.

### Textual Corruption?

'The primary difficulties are started by the text. The traditional or "Masoretic" text is often desperately corrupt. At a number of places<sup>97</sup> it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots ( . . . ). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them. Scholars and students will recognise them readily, and I must ask the general reader to believe that none has been admitted except upon what the translator regards as sufficient evidence. This may seem to involve a large act of faith. But very few, apart from those who have done some first-hand work upon the subject, realize how uncertain and precarious is the traditional text of some books of the Old Testament. It would have swollen the book inordinately to have justified either the readings or, for the matter of that, the renderings, one after another. Besides, to do this would be, in the words of the translators of the Authorized Version, to "weary the unlearned, who need not know so much, and trouble the learned, who know it already."

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<sup>95</sup> Num 8:1,2

<sup>96</sup> Gen 2:3

<sup>97</sup> e.g., Gen 35:22; Judg 3:1; I Sam 13:1; Jer 3:1; Zech 6:15

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Now, in Moffatt's translation a number of interesting things are evident. Among these are: 'Intrusions' are found almost 'willy-nilly' in the Masoretic text.<sup>98</sup> But when it comes to the printed versions of the Bible, these 'intrusions' are removed. By way of illustration:

1. The tithing verses<sup>99</sup> appear as an 'intrusion' in chapter one of that book; and,
2. The Zerubbabel discourse<sup>100</sup> is found as an 'intrusion' in chapter six of that book.<sup>101</sup>

The latter is of interest, for almost de facto it denies or reduces, by a form of spatial relocation / 'dislocation,' the possibility of any exclusive connection between the two olive trees / lampstands and Joshua and Zerubbabel; an exclusivity which, in any event, is aberrant, despite having been made by many expositors in the past, especially by Jewish ones.<sup>102</sup>

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<sup>98</sup> these may well indicate the original textual sequence, and probably do in almost all circumstances.

<sup>99</sup> Mal 3:6-12, K.J.V.

<sup>100</sup> Zech 4:6b-10a, K.J.V.

<sup>101</sup> Preface to Moffatt's translation of the Old Testament, First World War edition.

<sup>102</sup> Young's Literal Translation places the entire in chpt. 4.

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## Modern Judaism on Sacrifices

Modern Judaism's<sup>103</sup> view of the sacrificial system is very different to what non-Jews would ever imagine. The underlying reason why such a view should have taken hold in a community that prides itself on strict observance of what the votaries is their vast array of written and oral laws is expounded by Edersheim: 'It is a curious fact, but sadly significant, that modern Judaism should declare neither sacrifices nor a Levitical priesthood to belong to the essence of the Old Testament; that, in fact, they have been foreign elements imported into it—tolerated, indeed, by Moses, but against which the prophets earnestly protested and incessantly laboured.<sup>104</sup> The only arguments by which this strange statement is supported are that the book of Deuteronomy contains merely a brief summary, not a detailed repetition, of sacrificial ordinances, and that such passages as Isaiah,<sup>105</sup> [and] Micah,<sup>106</sup> inveigh against sacrifices offered without real repentance or change of mind. Yet this anti-sacrificial, or, as we may call it, anti-spiritual, tendency is really of much earlier date. For the sacrifices of the Old Testament were not merely outward observances—a sort of work-righteousness which justified the offerer by the mere fact of his obedience—since *'it is not possible that the blood of bulls and goats should take away sins.'*<sup>107</sup>

The sacrifices of the Old Testament were symbolical and typical. An outward observance without any real inward meaning is only a ceremony. But a rite which has a present spiritual meaning is a symbol; and if, besides, it also points to a future reality, conveying at the same time, by anticipation, the blessing that is yet to appear, it is a type. Thus the Old Testament sacrifices were not only symbols, nor yet merely predictions by fact (as prophecy is a prediction by word), but they already conveyed to the believing Israelite the blessing that was to flow from the future reality to which they pointed. Hence the service of the letter and the work-righteousness of the Scribes and Pharisees ran directly contrary to this hope of faith and spiritual view of sacrifices, which placed all on the level of sinners to be saved by the substitution of another, to whom they pointed. Afterwards, when the destruction of the Temple rendered its services impossible, another and more cogent reason was added for trying to substitute other things, such as prayers, fasts, etc., in room of the sacrifices. Therefore, although none of the older Rabbis has ventured on such an assertion as that of modern Judaism, the tendency must have been increasingly in that direction. In fact, it had become a necessity—since to declare sacrifices of the essence of Judaism would have been to pronounce modern Judaism an impossibility. But thereby also the

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<sup>103</sup> as opposed to that in Orthodoxism / ultra-Orthodoxism.

<sup>104</sup> q.v. Geiger, Dr. A., *Judaism and its History*

<sup>105</sup> Isa 1:11 etc.

<sup>106</sup> Micah 6:6 etc.

<sup>107</sup> Heb 10:4



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synagogue has given sentence against itself, and by disowning sacrifices has placed itself outside the pale of the Old Testament....

The fundamental idea of sacrifice in the Old Testament is that of substitution, which again seems to imply everything else—atonement and redemption, vicarious punishment and forgiveness. The firstfruits go for the whole products; the firstlings for the flock; the redemption-money for that which cannot be offered; and the life of the sacrifice, which is in the blood,<sup>108</sup> for the life of the sacrificer.<sup>109</sup>

Some Jews, amongst others, cite a passage in Hosea in defence of their claimed demise of the sacrificial system: '*For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.*<sup>110</sup> <sup>111</sup> *Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.*<sup>112</sup> They apply this tract to the Jews, regardless of the fact that Hosea was a prophet, not to the Jews, but to the northern house of Israel. He prophesied a few years before the onset of the Assyrian captivity, and the prophecy was borne out: the northern tribes were without a prince, and a sacrifice for many, many years. It does not apply to the Jews, the southern house of Israel. Come the time of the end, of course, the northern house will return to the Promised Land, as seen in Old and New Testament eschatology.

In summary, Modern Judaism not only cuts itself off from Christ—as does all Judaism—but, by denying the worth and provenance of the sacrificial system, it also cuts itself off from the pre-Christian dispensation fully described in the pages of the Torah in the Old Testament. That which they have, they invented: an 'oral' rabbinical law, traditions of men, their own god, and, of course, wholesale confusion.

The Jews were given forty years from the crucifixion of Jesus Christ to repent, and they did not do so. The destruction of the Temple ended all hope of any redemption, until the end-time, when the veil will fall from their eyes, and they will see themselves for the poor people that they are.<sup>113</sup>

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<sup>108</sup> Lev 17:11

<sup>109</sup> Edersheim, Alfred, *The Temple—Its Ministry and Services*, chpt. 5, pp.74-76

<sup>110</sup> the reference to '*teraphim*' identifies the Israelites' obsession with the occult. Gesenius traces the word to an unused root *taraph*, which in the Syriac has the significance, '*to inquire*.' Teraphim, q.v., were speaking oracles, i.e., talking and moving idols and statues; cp. Gen 31:19;34. These had some semblance of the human form, with larger ones found in the pagan temples, and smaller, private ones in dwellings. They were consulted widely and regularly to foretell the future and also to identify the most propitious course of action and its timing. In occult, the practice is closely related to astrology, but it also involves the evil spirit world manipulating idols to make them appear to talk. Similarly, reports of talking idols are remarkably common in Roman Catholicism.

<sup>111</sup> Edersheim, Alfred, *Jesus the Messiah*, p.1042, extracted from the Targum of pseudo-Jonathan, and also found in the Pirqé de R. Eliez. c.36:

'It is stated that the Teraphim were made in the following manner: a first-born was killed, his head cut off, and prepared with salt and spices, after which a gold plate, upon which magic formulae had been graven, was placed under his tongue, when the head was supposed to give answers to whatever questions might be addressed to it.'

<sup>112</sup> Hosea 3:4,5 (subscripted emphasis added).

<sup>113</sup> Zech 12:10-14

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# Jewish Coinage

‘Jewish coinage in the time of Christ. In order of value [in 1955AD values], the principal coins were as follows:

1. The Lepton, which means ‘the thin one’; it was the smallest coin, and was worth one sixteenth of a penny. It was the widow’s mite;<sup>114</sup>
2. The Quadrans was worth two lepta, therefore it was one eighth of a penny;<sup>115</sup>
3. The Assarion was worth a little more than a halfpenny;<sup>116</sup>
4. The Denarius was worth about eight pence. It was a day’s pay for a working man;<sup>117</sup> and it was the coin that the Good Samaritan left with the innkeeper.<sup>118</sup>
5. The Drachma was a silver coin worth about nine pence. It was the coin which the woman lost and searched for;<sup>119</sup>
6. The Didrachma or Half-shekel was worth about two shillings. It was the amount of the Temple Tax which everyone had to pay. It was also for thirty didrachmae—about £3—that Judas betrayed Jesus;
7. The Shekel was worth about four shillings, and was the coin found in the fish’s mouth;<sup>120</sup>
8. The Mina is the coin mentioned in the parable of the pounds.<sup>121</sup> It was equal to 100 drachmae; and was, therefore, worth about £4; and,
9. The Talent was not so much a coin but a weight of silver worth £240. It is mentioned twice in Matthew,<sup>122</sup> including in the parable of the talents.<sup>123</sup>

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<sup>114</sup> Mark 12:42

<sup>115</sup> mentioned in Mat 5:26

<sup>116</sup> mentioned in Mat 10:29; Luke 12:6

<sup>117</sup> Mat 20:2

<sup>118</sup> Luke 10:25

<sup>119</sup> Luke 15:8

<sup>120</sup> Mat 17:27

<sup>121</sup> Luke 19:11-27

<sup>122</sup> Mat 18:24,25:14-30

<sup>123</sup> Barclay, William, *The Gospel of Luke*, pp.175,176 (with added comment and clarification in square brackets)

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## Self-persuasion / False Arguments / Self-deception

"Self-persuasion is a very powerful force because, in a very real sense, the persuaded never know what hit them. They come to believe that a particular thing is true not because J. Robert Oppenheimer or T. S. Elliot or Joe "The Shoulder" convinced them it is true but because they convince themselves the thing is true. What's more they frequently do not know why or how they came to believe it. This renders the phenomenon not only powerful but frightening as well. As long as I know why I came to believe X, I am relatively free to change my mind; but if all I know is that X is true—and that's all there is to it—I am far more likely to cling to that belief, even in the face of a barrage of disconfirming evidence." False arguments have been categorized by logicians in what are called the "fallacies of relevance." There are at least twenty-two ways to deceive people by using the false logic hidden in "fallacies of relevance." I will give examples of these types of fallacies under their title. According to Patrick J. Hurley of the University of San Diego, these false arguments are:

1. Appeal to Force (Argumentum ad Baculum: Appeal to the "Stick") example: "We must be constantly on guard against deception. Many have left us because they were deceived. Therefore, if you associate with them, we will have to disfellowship you from the church."
2. Appeal to Pity (Argumentum ad Misericordiam--gaining sympathy) example: "God's ministers sacrifice long hours to do his work. Many times they don't even have enough time to spend with their families. The least that you could do is dig deep in your pockets and show God how thankful you are for the sacrifices of his ministers."
3. Appeal to the People (Argumentum ad Populum--flattering listeners) example: "Not many have been called by God to do his work. Those who are must be very special. It is you, brethren, who are specially hand-picked by God to preach this unique gospel to a deceived world of non-believers."
4. Argument Against the Person (Argumentum ad Hominem) example: "Many of you ministers have learned your theology from the evangelist who has just left God's church. Many believe that he was dedicated to the truth. But, I want you to know that for many years he was nothing but a thorn in our sides and a rebellious person."
5. Accident (drawing an illogical conclusion by accident) example: "During the Dark Ages the Catholic church controlled the whole world and would not allow freedom of religion. Therefore, we can safely conclude that Catholics today are all evil people secretly bent on controlling the world."

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6. Straw Man (similar to ad Hominem) example: "Mr. Brownshoe talks a lot about the good old days, when he was first baptized. As we know, in the good old days the church made a lot of mistakes because it was too harsh. Obviously, Mr. Brownshoe wants us to return to the harsh times when women and children were treated cruelly. Clearly Mr. Brownshoe hates women and children."

7. Missing the Point [or Irrelevant Conclusion] (Ignoratio Elenchi) example: "After taking that course in Social Psychology, Mrs. Jones stopped attending church services. Obviously, Satan deceives people when they go to college."

8. Red Herring (used to get someone off the path) example: "Brethren, it is true that God's ministers commit sin. And Mr. Wanderlust did indeed commit adultery with the deacon's wife. But, David was a man after God's heart and he committed adultery too. If David could do it and be found innocent, you must not judge Mr. Wanderlust."

9. Appeal to Unqualified Authority (Argumentum ad Verecundiam) example: "Our late apostle told me, as he lay dying, that I must change the doctrines he taught for more than forty years. I tried to record him but could not find a recorder. Based on his authority alone, you must agree that I must make these changes."

10. Appeal to Ignorance (Argumentum ad Ignorantiam) example: "Why, all the Ph.D.s in the world can put their egg-shaped heads together and NEVER conclude the truth that we, the weak of the world, have come to accept. God chooses just exactly who he reveals true knowledge to. "

11. Hasty Generalization (Converse Accident) example: "I went to the dentist to get my abscessed tooth removed and he couldn't take me this week. I went to the other dentist in town and he was busy too. God is obviously trying to tell me that I should never go to dentists but just rely on prayer for healing."

12. False Cause example: "There was an earthquake last week in China. The book of Revelation says that earthquakes precede the return of Christ. Isn't it wonderful that Jesus is returning in our time?"

13. Slippery Slope (everything leads to disaster) example: "When that earthquake occurred last week in China, I began to hoard water in my basement. I must hoard thousands of gallons because when the great famine occurs people will come and force me to give them my water and, if I refuse, they will begin to riot. The riot will lead to several murders and then the news media will come. Then the whole world will find out that I have water in my basement and more people will come. All law and order will break down and I will be the cause of the end of the world."

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14. Weak Analogy example: "Before Jesus' ministry in the New Testament, John the Baptist prepared the way for him. Jesus is about to return again. Therefore, our apostle must be a type of John the Baptist."

15. Begging the Question (Petito Principii--it just doesn't follow) example: "The Apostle Paul and our present leader were personally taught by Jesus Christ. How could we ever question our leader's request to drink this cyanide since the Apostle Paul was bitten by a poisonous serpent and lived to tell about it?"

16. Complex Question (a question that can't be answered 'yes' or 'no') example: "Have you stopped breaking God's laws yet?"

17. False Dichotomy (either you do this or else) example: "Either you are committed to pay your tithes to God's true church or you are stealing from God. You don't want to be stealing from God, so you'd better pay your tithes to His church."

18. Suppressed Evidence example: "Peter Waldo, a successful businessman, was called by God to preach the gospel during the Middle Ages. Our apostle was a successful businessman and was called in these latter days to preach that same gospel."

19. Equivocation (things appear to be equal so they must be equal) example: "The title 'church of God' occurs exactly 12 times in the Bible. There were 12 apostles. So, 12 must be a significant number. Since our church is called 'The Church of God' we must be the same church as the church in the New Testament."

20. Amphiboly (an illogical play on words) example: " The Hebrew words berith and ish mean covenant people. Therefore, the British are God's covenant people."

21. Composition (a sweeping generality) example: "Since God likes me to give a tenth of my salary to the church, I will give all of my salary. You can't outgive God."

22. Division (an oversimplification) example: "Our church is God's true church. Therefore, every individual member in our church must be truly converted."<sup>124</sup>

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<sup>124</sup> Renehan, Bruce, *Daughter Of Babylon, The True History of The Worldwide Church of God*, chpt. 1 (with added comment and clarification in square brackets)

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## Occultism, New Age, & World's Religions

Occultism is described by McRoberts: 'Inherent within the nature of the occult [hidden or secret knowledge of the supernatural] is the concept of an 'inner truth'<sup>125</sup> and an 'outer truth.'<sup>126</sup> The successful penetration of the New Age into Western culture is due, in large part, to the deceptive design of a gap between an 'inner-' and an 'outer truth.' The New Age's vibrantly positive facade acts as 'sheep's clothing' for the spiritual delusion of the occult....

Direct mystical states<sup>127</sup> are the norm in the New Age. Propositional revelation<sup>128</sup> is considered to be a barrier to spiritual awareness. Experience is the final authority. Methodology is de-emphasised. Therefore, numerous mystical-inducing methods are practised by adherents of the New Age Movement in order to attain cosmic consciousness.<sup>129</sup> Techniques include eastern meditation, yoga, martial arts, visualisation, guided imagery, hypnosis, biofeedback, body therapies,<sup>130</sup> seminar training,<sup>131</sup> sensitivity groups, and many others.

In the New Age, the expanded consciousness of man<sup>132</sup> is believed to be the most powerful acting force on the physical plane. The energies required in the ethereal counterpart to bring in the New Age are occult and under the control of human consciousness. The reordering of reality is limited to man's own state of mind. Spangler postulates: 'Man must learn to build that culture through his attunement [sic] to the ideas of New Age, to externalise its characteristics from within his own creative consciousness. In this he will find his new glory and his fulfilment as a builder of a new heaven and a new earth. New Age is consciousness first, form later.

The claim is that as the New Age man attunes his consciousness with the consciousness of ultimate reality, the idea of the New Age will materialise on earth....

For sociologist George Leonard, altered states of consciousness have brought him to the realisation that 'I am the universe.' In the New Age, the search for the higher self is united with the search for the ultimate reality.'<sup>133</sup>

Lilley goes further into this pagan concept where he is exuberant about reaching '+3,' the highest state of consciousness: 'We are creating energy, matter and life at the interface between the void and all known

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<sup>125</sup> real truth known only to occult initiates.

<sup>126</sup> attractive, yet misleading face presented to the public.

<sup>127</sup> subjective, intuitive experience in union with an occult spirit world.

<sup>128</sup> as found in the Bible.

<sup>129</sup> variation of the primal lie, q.v. sup., glossed to the point where physical evolution of man from primitive life forms reaches its culmination with his spiritual evolution into gods, achieved by realising 'Christ consciousness.'

<sup>130</sup> e.g., rolfling, bioenergetics, kinesiology.

<sup>131</sup> such as Erhard Seminar training, Silva Mind Control, Foundation for Mind Research, Arica Institute.

<sup>132</sup> the new heaven and the new earth, described in chapters twenty-one and twenty-two of Revelation, comes down from God in heaven. It has absolutely nothing whatsoever to do with the so-called expanded consciousness of the mind of pagan man.

<sup>133</sup> Spangler, David, *Revelation: The Birth of a New Age*, pp.191,211; a form of autosoterism, q.v. sup.

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creation. We are facing into the known universe, creating it, filling it...I am 'one of the boys in the engine room pumping creation from the void in the known universe; from the unknown to the known I am pumping.'<sup>134</sup> <sup>135</sup>

Such demented drivel is an amazingly frequent occurrence in New Age thinking, where the '*strong delusion*' indicative of the last days thrives on a bewildering array of irrational theosophical and psychic theories. The alliance or oneness of the universe, as a composite whole,<sup>136</sup> is becoming ever more popular with the gullible and unthinking. In their pagan-driven purview, the world and their god are of one essence. All is god and god is all, with the world then being imbued with a consciousness. Put simply, this is worship of self and of creation, rather than the Creator. Paul describes them as those '*Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.*'<sup>137</sup>

'Reinforcing these out-and-out pagan beliefs, confusingly to the supplicant, is a complex array of mystic channelers,<sup>138</sup> ascended masters, occult spirits, astral bodies and whatever, all claiming to have urgent and important messages, either for individuals, or for mankind in general. When these are analysed, however, they are found to be nothing more than misleading, amoral, self-centred, pagan affirmations of man's sinless nature and inherent god-hood. The thrust of most spirit messages is to deny the reality of death and its function in judgement. Scripture, on the other hand, teaches that the fear of judgement is a spur to conviction of sins, contrition, repentance, and redemption.

Should an individual fail to recognise his inner godliness, his inherent divinity, New Age philosophy has a ready-made solution to this perceived dilemma: reincarnation. Starting with an inner, immortal soul, reincarnationists believe that this soul experiences multiple lives, gradually honing itself into a state of perfection in which oneness with the impersonal god of Pantheism is realised. A variation on this, and one that is even more closely attuned with the innermost musings of Pantheism, is transmigration. This is the belief that the immortal soul can return to inhabit any number of things, including animals, birds, rocks, trees, waterfalls, and the like. Indeed, it is claimed that gods are everywhere, and in everything. This taxonomy is termed Polytheism. It has to be said that reincarnation finds the more ready acceptance in the West, where the thought of becoming a waterfall by transmigration appears to hold little attraction.<sup>139</sup>

McRoberts describes the influence of Eastern mysticism on New Age thinking: 'Intrinsic to Eastern spirituality, regardless of the appearance of ethics or the sophisticated-sounding philosophy, is open idolatry,

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<sup>134</sup> Lilley, John, *The Centre of the Cyclone: an Autobiography of Inner Space*, p.210

<sup>135</sup> McRoberts, Kerry D., *New Age or Old Lie*, pp.6-8 (with added comment and clarification in square brackets)

<sup>136</sup> a philosophical view known as Pantheism.

<sup>137</sup> Rom 1:25;28

<sup>138</sup> voluntarily demon-possessed.

<sup>139</sup> McRoberts, Kerry D., *New Age or Old Lie*, pp.6-8

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animism, and spiritism. New Age spirituality is non-historical and non-revelational. Experience alone becomes the norm by which to test spiritual realities. The New Age mystic is left with the irrational form of spirituality based on a religious experience. For the New Age, the appeal of raw spiritual power squelches any concern to evaluate its legitimacy. Few bother to inquire after the source of spiritual expression.<sup>140</sup>

This influence is further exposed in occult definitions of love:

1. 'The force that moves the sun and the other stars';
2. 'The heaven that encircles all';
3. 'A spiritual motion that can never rest short of the thing that fills it with devotion'; and,
4. 'The essence of God, the universe, nature.'<sup>141</sup>

The last encapsulates the New Age where God is impersonalised and becomes diffused in nature and the universe; where 'one becomes god,' where 'one is one with god,' and where 'one is god.'

This spirit of our age, the same spirit as that of ancient Babylon, flies contrary to the will of God. Public opinion, fickle and perverse as it is, cannot reflect the things of God. The death of Diana, Princess of Wales, the resulting public grief and emotional outpourings of unprecedented proportions, and all the hullabaloo over the more controlled and restrained conduct of senior royalty, merely served to drive or encourage many members of the public farther along the prevailing path of inverted standards. When personality cult<sup>142</sup> worship is allied to a reverence and adulation of lifestyle, material comfort, and wellbeing, inevitably it leads directly to a purely self-seeking, pleasure-driven, epicurean and hedonistic morality, and the gullible and immediate acceptance of every stage-managed, infantile, and charismatic display. Nowadays, most people are wed, indissolubly, to the great god 'Lifestyle'; that more than anything is the modern form of marriage.

'When the heart is....alienated, God does not require a constrained bodily service. He does not compel us to abide with Him. If our real desire is for [a material part of] His portion, and not for Himself, He gives us our desire. He does not treat us as if we have no capacity of choice. He does not save us, whether we will or no.

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<sup>140</sup> McRoberts, Kerry D., *New Age or Old Lie*, p.11

<sup>141</sup> Dante.

<sup>142</sup> in a world of images and illusions, John Paul II was the first media-savvy pope, and an actor. The delirious language of modern public relations melded with the heavily manipulated mass hysteria of a personality cult were utilised to induce a fabricated self-hypnosis in the crowds of adoring young fans. The extravagant outpourings of grief at his death and funeral in significant measure stem from this massaging of mass emotion over the years: show-business, rather than religion.



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[Too many] have been laboriously carting stones into a moss which quietly absorbs all our labour, and shows absolutely no result. We have spent our portion, our talents, our opportunities, our life, in striving to please ourselves, [not to please God].<sup>143</sup>

'Hedonism is the god of modern man. Hedonism is the attempt to find temporary pleasure in anything that will satisfy. Narcissism<sup>144</sup> is the impetus for modern hedonistic man as he desperately seeks an escape from the despair of a godless humanistic culture void of any absolutes necessary to give meaning to life. The irrational then becomes an alternative for modern hedonistic man and his insatiable appetite for pleasure.'<sup>145</sup>

'Money-making is one of the most obvious and convenient goals which a man can choose for himself in life....Now, men can very soon learn the art of measuring their progress, not by themselves, or their own personal growth, not by any ripeness of character and real internal acquisition, but by mere outward, material gain. They are content with some little glows of satisfaction that they are rising in the world, that they are able this year to command some luxuries that were last year beyond their reach, and especially that this actual thing, money, has increased in their hands. This is the way we practically come to measure ourselves by what we have, and to think that our life consists in the abundance of the things we possess.

And what our Lord insists upon here<sup>146</sup> and seeks to impress us with, is the folly and disaster of so doing. He shows us that a man and his possessions<sup>147</sup> are distinct; that a man's life is not longer nor happier in proportion to what he has; that the man, the living [being], is one thing, the goods another; that he goes one way, they another.

Wealth [has come] through that medium which is most evidently at God's discretion....his wealth had been built up by the elements, whose influence he could neither command nor restrain....yet he seizes and claims as his own the fruits of his fields, as if he had been the maker of them, as if no one else had spent anything on them, and as if he had to consult no one but himself as to their disposal.'<sup>148</sup>

'[To the wealthy, say: 'Don't] miss the opportunity of being God's almoner, dispensing God's bounty to the needy.'<sup>149</sup> 'The position that you occupy [in life] and the advantages you enjoy are the indication that God means your life to serve a useful purpose.'<sup>150</sup>

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<sup>143</sup> Dods, Marcus, *The Parables of Our Lord*, pp.130,132,133 (with added comment and clarification in square brackets)

<sup>144</sup> the view that everything exists for the individual's pleasure.

<sup>145</sup> McRoberts, Kerry D., *New Age or Old Lie*, p.32; a 'mass movement of the dead.'

<sup>146</sup> in the parable of 'The Rich Fool,' Luke 12:13-21

<sup>147</sup> Barclay, William, *The Gospel of Luke*, p.166:

'Luke 12:15, 'Even if a man has an abundance his life does not come from his possessions.'

<sup>148</sup> Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, pp.48-52 (with added comment and clarification in square brackets)

<sup>149</sup> Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, p.53 (with added comment and clarification in square brackets)

<sup>150</sup> Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, p.69 (with added comment and clarification in square brackets)

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New Age gurus and their followers regard all of the religions of the world in the overall context of Pantheism.<sup>151</sup> This leads to the claim that all religions are equal, for, at their core, they teach the same basic 'truths.' This is Syncretism, the alignment of one with all, creating a seamless unity. The notion that all religions emanate from the same source, and all lead to God, is uniquely pagan. Phraseology such as 'shared common values' and 'shared fundamental truths' is often adopted in an attempt to bind seriously disparate and antagonistic religious beliefs into some form of superficial unity.

The basic theme that originally all was one is found in pagan thought time and time again. Separation, whether it be heaven and earth, male and female, light and darkness, came about later when a mythical super-race of enlightened men plunged into decline and, in the process, lost their innate psychic powers. It is held to be the transcendent task of the New Age to bring about a righting of this fall. And to think that people actually believe it!

Crete synchronises an array of vastly divergent and competing religious beliefs: 'Throughout history, humanity's evolution has been guided by a group of enlightened men, the Masters of Wisdom. They have remained largely in the remote desert and mountain places of earth, working mainly through disciples who live openly in the world. The message of the Christ's reappearance has been given primarily by such a disciple [sic], trained for his task for over twenty years. At the centre of this "Spiritual Hierarchy" stands the World Teacher, Lord Maitreya,<sup>152</sup> known by Christians as Christ. And as Christians await the Second Coming, so the Jews await the Messiah, the Buddhists the fifth Buddha,<sup>153</sup> the Moslems the Imam Mahdi,<sup>154</sup> and the Hindus await Krishna. These are all names for one individual. His presence in the world guarantees there will be no third World War [sic].'<sup>155</sup>

The religious schizophrenia underpinning this statement by Crete and the syncretism of the New Age becomes patent when consideration is given to the fundamental nature of some of the world's major religions:

1. Buddhism is agnostic;<sup>156</sup>
2. Confucianism is agnostic;<sup>157</sup>
3. Hinduism, a congeries of religions, is heavily polytheistic;<sup>158</sup>

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<sup>151</sup> or hylotheism.

<sup>152</sup> meaning 'friend.'

<sup>153</sup> meaning 'angel,' or 'light bearer,' the latter analogous to Lucifer.

<sup>154</sup> Mahdi – 'the Guided One,' q.v. inf.

<sup>155</sup> Crete, Benjamin, *The Reappearance of the Christ and the Masters of Wisdom* (with added comment and clarification in square brackets)

<sup>156</sup> philosophical view that it is impossible to determine whether or not there is a God.

<sup>157</sup> there is no God.

<sup>158</sup> everyone's a 'god.'

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4. Taoism is metaphysically dualistic;<sup>159</sup> and,

5. Shintoism is henotheistic.<sup>160</sup>

Of the world's three monotheistic religions, Islam is seen as revisionist, in that it portrays what it holds to be God-given truth and instruction which runs completely contrary to Scripture.<sup>161</sup> As God is never-changing, it is irrational to suppose that God would communicate one set of Laws and revelation to one generation, and then a completely different set of laws and an entirely different newer revelation to a later one. This, however, is exactly what Islam claims.<sup>162</sup> Judaism, for its part, is a composite with one form of ancient Baby-lonian religion, while mainstream, visible Christianity is another composite, with another form.<sup>163</sup>

The sum of this brief recital is that there is no syncretism in the world's main religions. They cannot be all equal, for they contradict each other time and time again. Many deny even the existence of God, and the diversity of doctrine is simply immense.<sup>164</sup> But the New Age disregards all of this in its attempt to portray a unity in the world's religions. In the New Age view, as all religions are equal, it is irrelevant which is chosen and adhered to by the individual, for all lead along the same path, and all teach the same fundamental truths. To the contrary, in the Bible, Christ says, *'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'*<sup>165</sup> This is exceptive, while open to all if they genuinely desire, but not inclusive and syncretic.

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<sup>159</sup> perceiving two, eternal, impersonal forces, the negative 'Ying,' the positive 'Yang.'

<sup>160</sup> recognising one supreme or local deity, but also recognising many 'gods,' in common with Polytheism.

<sup>161</sup> brought out by McDowell, Josh, and Gilchrist, John, *The Islam Debate*

<sup>162</sup> the partial demurring of Islam from the final evil world power has been discussed sup. and needs no elaboration here, as it has further ramifications that will be entered into later.

<sup>163</sup> McRoberts, Kerry D., *New Age or Old Lie*, pp.33f.; both contain elements of Egyptian pagan religion, Greek philosophy, and the occult; the remaining monotheistic religions—Judaism and mainstream Christianity—are dealt with in more detail in this work, as is Judæo-Christianity, with two divine Beings in a single Godhead.

<sup>164</sup> Barclay, William, *The Gospel of John*, Vol.1, p.58:

'Kant said long ago that two things convinced him of the existence of God—the starry heavens above him and the moral law within him. We neither gave ourselves life, nor did we give ourselves the reason which guides and directs life. It must have come from some power outside ourselves.

Froude, the great historian, said that the whole of history is a demonstration of the moral law in action....And it is a demonstrable fact of history that moral degradation and national collapse go hand-in-hand. "No nation," said George Bernard Shaw, "has ever outlived the loss of its gods." All history is the practical demonstration that there is a God.'

<sup>165</sup> Mat 7:13,14

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## Lifestyle

'A man's God is that which he thinks to be the most important thing in his life. His God is that which he is prepared to give his whole time, his whole thought, his whole strength.'<sup>166</sup>

In too many cases 'We have been laboriously carting stones into a moss which quietly absorbs all our labour, and shows absolutely no result, if we have spent our portion, our talents, our opportunities, our life, in striving to please ourselves. If we have not made common cause and partnership with God, and been content to have our individual portion merged in His—then manifestly we have as thoroughly alienate ourselves and our portion from God as if we had spent it on riotous living [as did the prodigal son].'<sup>167</sup>

'The return of the prodigal was perhaps not prompted by the highest of motives [though he did offer to be his father's servant]. What high motives could you expect in a man who had lived for his own pleasure, and was now lying starving? But who would be saved if he had to show a repentance void of all selfishness?'<sup>168</sup>

'One of the greatest tests of any man's life is the number of things which he has come to regard as essential. Clearly, the fewer things we regard as essential, the more independent we will be. When all kinds of things become essentials, we are at the mercy of the luxuries of life.'<sup>169</sup>

'Lifestyle' is the 'great god' of the western world. 'Again it must be remembered that [Paul] is here assessing a lifestyle rather than an occasional or isolated instance of sin. It is a matter of interest that the list generally deals with those things which are inimical to a social relationship. The covetous feels an inordinate desire for what belongs to another. A railer reviles in harsh, abusive language, and thus destroys the peace and dignity of another. A drunkard makes himself obnoxious by his irrationality which destroys communion with others. An extortioner obtains by force, illegality or ingenuity the property of another.

The attitude enjoined by Jesus is summed up in the admonition to do unto others as you would have them do unto you. In the community of the saints, each must esteem others better than himself, in honour preferring one another. It is obvious that the body cannot exist if the members destroy one another for selfish ends. Such a course is not only inimical to the congregation but destructive of the divine purpose.'<sup>170</sup>

*'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there your heart be also.'*<sup>171</sup>

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<sup>166</sup> Barclay, William, *The Plain Man's Guide to Ethics*, p.21

<sup>167</sup> Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, pp.132,133 (with added comment and clarification in square brackets)

<sup>168</sup> Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, p.136

<sup>169</sup> Barclay, William, *The Gospel of Matthew*, Vol.1, pp.237,238

<sup>170</sup> Ketcherside, W. Carl, *The Twisted Scriptures*

<sup>171</sup> Mat 6:19-21

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The word translated 'rust' is brosis. It literally means 'an eating away,' but it is nowhere else used to mean rust. Most likely the picture is this. In the east many a man's wealth consisted in the corn and the grain that he had stored away in his great barns. But into that corn and grain there could come the worms and the rats and the mice, until the store was polluted and destroyed. In all probability, the reference is to the way in which rats, and mice, and worms, and other vermin, could get into a granary and eat into the grain.

There was no permanence about possessions like that.

Suppose a man arranges his life in such a way that his happiness depends on his possession of much money; suppose a crash comes and he wakes up to find his money gone; then, with his wealth, his happiness has gone.

If any man is wise, he will build his happiness on things which he cannot lose, things which are independent of the chances and the changes of this life. Burns wrote of the fleeting things:

"But pleasures are like poppies spread:  
You seize the flower, its bloom is shed;  
Or like the snow falls in the river,  
A moment white—then melts forever."

Anyone whose happiness depends on things like that is doomed to disappointment. Any man whose treasure is in things is bound to lose his treasure, for in things there is no permanence, and nothing lasts forever.

In the last analysis all things belong to God. Scripture makes that abundantly clear. "*The earth is the Lord's, and the fulness thereof; the world and those who dwell therein.*"<sup>172</sup> "*For every beast of the forest is mine, the cattle on a thousand hills....If I were hungry, I would not tell you, for the world and all that is in it is mine.*"<sup>173</sup>

In Jesus' teaching it is the master who gives his servants the talents,<sup>174</sup> and the owner who gives the husbandmen the vineyard.<sup>175</sup> This principle has far-reaching consequences. Men can buy and sell things; men can to some extent alter and rearrange things; but man cannot create things. The ultimate ownership of all things belongs to God.

Therefore this basic principle of life emerges. There is nothing in this world of which any man can say, "This is mine, and I will therefore do what I like with it." Of everything he must say, "This is God's, and I must use it as its owner would have it to be used."

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<sup>172</sup> Psa 24:1

<sup>173</sup> Psa 50:10,12

<sup>174</sup> Mat 25:15

<sup>175</sup> Mat 21:33

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The second basic principle is that people are always more important than things. If possessions have to be acquired, if money has to be amassed, if wealth has to be accumulated at the expense of treating people as things, then all such riches are wrong. Whenever and wherever that principle is forgotten, or neglected, or defiled, far-reaching disaster is certain to follow.

The third principle is that wealth is always a subordinate good. The Bible does not say that, "Money is the root of all evil," it says that "*The love of money is the root of all evils.*"<sup>176</sup> It is quite possible to find in material things what someone has called "a rival salvation." A man may think that, because he is wealthy, he can buy anything, that he can buy his way out of any situation. Wealth can become his measuring-rod; wealth can become his one desire; wealth can become the one weapon with which he faces life. If a man desires material things for an honourable independence, to help his family and to do something for his fellow-man, that is good; but if he desires simply to heap pleasure upon pleasure, and to add luxury, if wealth has become the thing he lives for and lives by, then wealth has ceased to be a subordinate good, and has usurped the place in life which only God should occupy.

One thing emerges from all this—the possession of wealth, money, material things is not a sin, but it is a grave responsibility. If a man owns many material things it is not so much a matter for congratulation as it is a matter for prayer, that he may use them as God would have him to do.<sup>177</sup>

**Materialism, at its base, is a reversal of priorities. It places the temporal above eternal things.**

'There are two great questions about possessions, and on the answer to these questions everything depends:

1. How did a man gain his possessions? Did he gain them in a way that he would be glad that Jesus Christ should see, or did he gain them in a way that he would wish to hide from Jesus Christ? A man may gain his possessions at the expense of honesty and honour....A man can enrich his bank account at the expense of impoverishing his [whole being]. A man may gain his possessions by deliberately smashing some weaker rival. Many a man's success is founded on someone else's failure. Many a man's advancement has been gained by pushing someone else out of the way. A man may gain his possessions at the expense of some higher duties [by devoting his all to the accumulation of possessions and forgetting to care for his family and his fellow men]. There are possessions which can be acquired at too great a cost. A man must ask himself: "How do I acquire the things which I possess?"

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<sup>176</sup> I Tim 6:10; R.S.V. 'of all kinds of evil.'

<sup>177</sup> Barclay, William, *The Gospel of Matthew*, Vol.1, pp.238-240,250-252

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2. How does a man use his possessions? There are various ways in which a man may use the things which he has acquired. He may not use them at all. He may have the miser's acquisitiveness which delights simply in possession. His possessions may be quite useless—and uselessness always invites disaster.

He may use them completely selfishly. A man may desire a bigger pay for no other reason than he wants a bigger car, a new television set, a more expensive holiday. He may think of possessions simply and solely in terms of what they can do for him. He may use them malignantly....Wealth gives power, and a corrupt man can use his possessions to corrupt others—and that, in the sight of God, is a very terrible sin. A man may use his possessions for his own independence and for the happiness of others. It does not need great wealth to do that, for a man can be just as generous with half-a-crown as with a thousand pounds. A man will not go far wrong if he uses his possessions to see how much happiness he can bring to others. Paul remembered a saying of Jesus which everyone else had forgotten: "*It is more blessed to give than to receive.*"<sup>178</sup> It is characteristic of God to give, and, if in our lives giving always ranks above receiving, we will use aright what we possess, however much or however little it may be.<sup>179</sup>

There should be no care or worry over possessions or provisions for the Judæo-Christian. God will take care of all of these things: '*Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*'<sup>180</sup> We must begin our study of this passage by making sure that we understand what Jesus is forbidding and what He is demanding. The A.V. translates Jesus' commandment: '*Take therefore no thought for the morrow.*' Strange to say, the A.V. was the first translation to translate it that way. Wycliffe had it: '*Be not busy to your life.*' Tyndale, Cranmer, and the Geneva version all had: '*be not careful for your life.*' They used the word '*careful*' in the literal sense of 'full of care.' The older versions were, in fact, more accurate. It is not ordinary, prudent foresight, such as becomes a man, that Jesus forbids; it is worry. Jesus is not advocating a shiftless, thriftless, reckless, thoughtless, improvident attitude to life; he is forbidding a care-worn, worried fear, which takes all the joy out of life.

The word which is used is the word merimnan, which means 'to worry anxiously.' Its corresponding noun is merimna, which means 'worry'....In Greek, the word is the characteristic word for anxiety, and worry, and care.

Worry is needless, useless and even actively injurious....Worry is blind....Worry refuses to learn the lesson of history....Worry refuses to learn the lesson of life....Worry is essentially futile. There may be greater

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<sup>178</sup> Acts 20:35

<sup>179</sup> Barclay, William, *The Gospel of Matthew*, Vol.1, pp.253,254 (with added comment and clarification in square brackets)

<sup>180</sup> Mat 6:34

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sins than worry, but very certainly there is no more disabling sin. “*Take no anxious thought for the morrow*”—that is the commandment of Jesus, and it is the way, not only to peace, but also to power.’<sup>181</sup>

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<sup>181</sup> Barclay, William, *The Gospel of Matthew*, Vol.1, pp.255,256,259-261



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## Ethics & Morals

'The malaise runs even deeper, however, as deception nears the absolute, the cultural dilemma is completed and locked, and the vast panoply of horrific consequences appears: 'Man is [seen as] the accidental product of evolved non-intelligent mass and is reduced to machine, only one more part in the closed system of cause and effect. He is not [seen as] a special creation as in the Judæo-Christian world view, but rather the accidental result of psychological and chemical conditioning. There is no overarching meaning and purpose to life in a determined universe. Indeed, free will is an illusion. Ethics are restricted to the subjective judgements of the individual. The relativistic thinking of secular humanism rejects any notion of an ultimate right and wrong, truth or error. The contemporary confusion of the concepts of ethics and morals has resulted in the rapid degeneration of our culture.<sup>182</sup> A distinction must be made between these two concepts.

Ethics<sup>183</sup> is a normative science. As a normative science, ethics is concerned with the standards (or norms) employed to evaluate the value system of a culture. This means that ethics is concerned with the way things "ought" to be within a given culture.

Morality is a descriptive science<sup>184</sup> and therefore is concerned with describing behaviour within a given culture. Moral actions describe what people actually do and therefore "isness" rather than "oughtness" is intrinsic to the nature of morals.<sup>185</sup>

Hence, ethics is not concerned with what we do, as are morals, but rather ethics is concerned with what we ought to do. [Morality is at once restricted and relative to the moral frame of reference, and is a human construction influenced by ever-changing human culture].

The confusion of these concepts (ethics and morals) has resulted in like-minded people determining what is right and wrong within our society. Issues of right and wrong or even what is normal are therefore determined on the basis of what people enjoy doing rather than what they ought to be doing....

When the normal (relating to morals) becomes the normative (relating to ethics), then the present "isness" (the way things are) of a culture determines what "ought" to be. This is in contradiction to the biblical ethic that determines the legitimacy of "isness" by what is ultimately right as founded upon the character of the

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<sup>182</sup> Sugden, Christopher, *Radical Discipleship*, p.135:

'Culture includes a society's world view—that point of reference which gives cohesion to abstract thought, social norms and economic structures. It explains why and how things exist, continue or change. It evaluates forms of social life and behaviour which are proper and improper. It gives psychological stability in times of crisis and gives sociological identity in times of peace. It systemises and orders the varied perceptions of reality in society into an overall perspective. It gives unified meaning to what happens in society (This understanding is a précis of the model given by Kraft, Charles in *Christianity in Culture*).'

<sup>183</sup> Greek: eithikos.

<sup>184</sup> or an art.

<sup>185</sup> as, indeed, is much moral obliquity (deviation from moral rectitude).

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transcendent God. A nation such as America, entrapped in this confusing dilemma, wallows in the filthy mire of its own moral depravity, claiming with relativistic blindness that evil is good and good is evil.<sup>186</sup>

[Jesus] came with an uncompromising ethical demand.<sup>187</sup> 'The word 'ethics' comes from the Greek word meaning a 'habit' or 'custom.'<sup>188</sup> Are we then to say that ethics simply consists of habits and customs and conventions which have been fixed and stereotyped so that things which were once the usual thing to do have become the obligatory thing to do?

Take another word; take the Greek word for law.<sup>189</sup> If you look up the word in the Greek dictionary you will find that the first meaning given for it is 'an accepted custom.' Are we at the same thing again? Is law something which has become so habitual, so conventional, that it has finished up by becoming an obligation? Is it simply the case that 'the done thing' has become 'the thing that must be done'? Take still another word; take the Greek word for justice;<sup>190</sup> in Greek the word means 'an accepted standard of conduct'—and obviously this is an entirely variable thing, quite different in one society from another, quite different in Central Africa and in the Midlands of England or the Highlands of Scotland. Are we back at the same thing again? Is justice simply stereotyped custom, habit and convention? When we talk about ethics, law, justice, are we really only talking about habits and customs—or does it go deeper than that?

In the Old Testament it goes far deeper, for, as it has been put, the Old Testament ethics is conformity of human activity to the will of God. Ethics for the Old Testament is not what convention tells me to do, but what God commands me to do.<sup>191</sup>

'Spencer,<sup>192</sup> who actually introduced the phrase 'survival of the fittest,' extended Charles Darwin's [blasphemous] theory<sup>193</sup> of the biological evolution of life to include ethics. 'Social Darwinism' became the basis for determining the worth of certain classes and races of people. The [so-called] ethic of 'strength over weakness' was the impetus for the hideous war crimes of Hitler and the Third Reich.<sup>194</sup> Hitler determined that the ideal was a super race of Germanic people and that it was morally expedient to strain the human race of Jewish blood and also of both mental and physical invalids. The relativity of moral action and the confusion of ethical / moral categories leave the secular humanist with no objective ground upon which to judge such atrocities against human nature.

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<sup>186</sup> Barclay, William, *The Gospel of Luke*, p.26 (with added comment and clarification in square brackets)

<sup>187</sup> Barclay, William, *The Mind of Jesus*, p.29 (with added comment and clarification in square brackets)

<sup>188</sup> Greek: ethos.

<sup>189</sup> Greek: nomos.

<sup>190</sup> Greek: dike.

<sup>191</sup> Barclay, William, *Ethics in a Permissive Society*, p.14 (with added comment and clarification in square brackets; subscripted emphasis added)

<sup>192</sup> Herbert Spencer.

<sup>193</sup> blasphemous theory.

<sup>194</sup> Schaeffer, *How Should We Then Live?* p.151

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If there is any value that does have value, it must lie outside the whole sphere of what happens and is the case....Ethics is transcendental.<sup>195</sup> Pantheism,<sup>196</sup> however, fails to provide an unchanging, transcendent point of reference for ethical decisions. If all that exists is one undifferentiated whole, then categories of good and evil are ultimately abandoned. Men are left with the inability to distinguish right from wrong in this kind of universe.<sup>197</sup>

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<sup>195</sup> Wittgenstein, Ludwig, *Tractatus Logico-Philosophicus*

<sup>196</sup> together with all mystical and humanist worldviews of reality.

<sup>197</sup> Barclay, William, *The Gospel of Luke*, p.4

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## Hierarchies of Demons

The confusion in the minds of those who have set themselves, without Divine guidance through the Holy Spirit of God, to classify the rankings of demons is admirably demonstrated. 'Hierarchies of Demons: The hierarchies of demons were modelled on those of the angels (sic!). In the first hierarchy was Beelzebub, the prince of the Seraphim;<sup>198</sup> and in descending order: Leviathan, the leader of heretics; Asmodeus, the tempter of the flesh; Balberith, the evil spirit of murder; Astaroth, who personifies sloth; Verrine, the spirit of intolerance; Gressil, the instigator of impure thoughts; and Sonneillon, the inciter of hatred. In the second hierarchy is Carreau, the spirit of implacability; Carnivean, who leads men and women into obscenity; Oeillet, who is contemptuous of man's vows, especially of poverty; Rosier, the author of unlawful love; and Verrier, who tempts man to break the vow of obedience. In the third hierarchy is Belias, the prince of pride and misleader of women; Olivier, who urges cruelty and inhumanity; and Invert, the specialist in possessing religious women.

These demons were also grouped into classes. The grouping of the fifteenth-century demonologist de Spina is as follows: fates; poltergeists; incubi and succubi; armies; familiar spirits; nightmares; those produced by sex with humans; those in disguise; those who assailed saints; and those who persuaded women to attend sabbats (witches' meetings). Whether there is any significance in the order is not clear. Neither are other categories clear. Much obfuscation in writing about demonology derives largely from the fact that thinking was naturally in the realm of the speculative: opinion and nothing more. What reality there is, the Bible (for the believer) provides....

Classification: Where the spirits dwelt (good and bad) was of considerable moment to the early '[pagan] Christian' adherents, to judge from the elaborate cosmology they created to explain such entities as 'hell' and 'heaven.' Demons were therefore classified not only according to function but also according to habitation. Guazzo, one of the most influential writers on demonology, gives a list where demons are thus characterized. In his 1608[AD] 'Compendium Maleficarum,' we can read of a variety of devils [demons] such as the 'fiery,' who dwelt in the upper air; the 'aerial,' who dwelt in the air around us; the 'terrestrial,' cast from heaven to live permanently on or in the earth; the 'aqueous,' who lived in the waters; the 'subterranean,' who dwelt in caves and caverns; and the 'heliophobic,' who hated light, and never appeared in daytime.

Incubi and Succubi: There appears to be another kind of devil [demon], not much written about at first, but figuring strongly in later witchcraft trials. These were the incubus and succubus demons who assaulted humans in their sleep. Incubi were believed to be male demons who lay on women, especially nuns, in their sleep and had intercourse with them. Succubi (or succubae, strictly) were female demons who either deceived men into acts of intercourse, or by their great powers were able to cause men to submit to their actions, against

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<sup>198</sup> the Bible does not describe Satan as a Seraph; he was formerly a Cherub.

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their will. Again, members of the religious orders were especially prone to be their victims. These particular evil beings assumed great moment in the age of witchcraft.

Many learned writers accepted the theory of the incubus and succubus demons, including....Augustine and....Thomas Aquinas....Categorization appeared to be something of a mania among the clerics and religious thinkers of the age, and indeed there were types of victim: the willing, the unwilling, and the bewitched....

A consideration of Greek belief concerning demons reveals a strong sense that demons acted as mediators between gods and man. As they were also generally believed to be the souls of the dead, who in life were good or bad, it was logical to suppose that the demons themselves could be good or bad. This of course was not so in Christian belief. In this, heathen deities were always, in reality, demons.<sup>199</sup>

### Jewish demonology

'Here....we mark the presence of Parsee elements of superstition. In general, these spirits resemble the gnomes, hobgoblins, elves, and sprites of our fairy tales. They are cunning and malicious, and contact with them is dangerous; but they can scarcely be described as absolutely evil. Indeed, they often prove kind and useful; and may at all times be rendered innocuous, and even made serviceable....

[As to their character and location], [i]n general, we may expect to find demons on water, oil, or anything else that has stood uncovered all night; on the hands before they have been washed for religious purposes, and on the water in which they have been washed; and on the breadcrumbs on the floor. Demons may intimate or perform all that the prophets or great men of old had wrought. The magicians of Egypt had imitated the miracles of Moses by demoniacal power.<sup>200</sup> So general at the time of our Lord was the belief in demons and in the power of employing them, that even Josephus<sup>201</sup> contended that the power of conjuring up, and driving out demons, and of magical cures, had been derived from King Hezekiah, to whom God had given it. Josephus declares himself to have been an eye witness of such a wonderful cure by the repetition of a magical formula. This illustrates the contention of the Scribes that the miraculous cures of our Lord were due to demon-iac agency....

Egypt was regarded as the home of magic.<sup>202</sup> In connection with this, it deserves notice that the Talmud ascribes the miracles of Jesus to magic, which He had learned during His stay in Egypt, having taken care,

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<sup>199</sup> Finlay, Anthony, *Demons—The Devil, Possession, and Exorcism*, pp.38,40,41,44 (with added comment and clarification in square brackets)

<sup>200</sup> *Shem.* R.9

<sup>201</sup> Josephus, *Antiquities of the Jews*, 8.2.5

<sup>202</sup> *Kidd.* 49b; *Shabb.* 75a

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when He left, to insert under His skin its rules and formulas, since every traveller, on quitting the country, was searched, lest he should take to other lands the mysteries of magic.<sup>203 204</sup>

### Demons' descriptions

Evil spirits (also known as demons or devils) are depraved spirits familiar with human weaknesses and desires. Some are more vile than others. The Bible has many names for these spirits:

1. Deaf and dumb spirit;<sup>205</sup>
2. Evil spirit;<sup>206</sup>
3. Familiar spirit;<sup>207</sup>
4. Foul spirit;<sup>208</sup>
5. Lying spirit;<sup>209</sup>
6. Perverse spirit;<sup>210</sup>
7. Seducing spirit;<sup>211</sup>
8. Spirit of an unclean devil;<sup>212</sup>
9. Spirit of antichrist;<sup>213</sup>
10. Spirit of bondage;<sup>214</sup>
11. Spirit of death;<sup>215</sup>

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<sup>203</sup> Shabb. 104b

<sup>204</sup> Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, pp.1028,1031,1041 (with added comment and clarification in square brackets)

<sup>205</sup> Mark 9:17-29

<sup>206</sup> Luke 7:21; Acts 19:12,13

<sup>207</sup> I Sam 28:7

<sup>208</sup> Mark 9:25

<sup>209</sup> II Chron 18:20-22

<sup>210</sup> Isa 19:14; Rom 1:17-32

<sup>211</sup> I Tim 4:1

<sup>212</sup> Luke 4:33

<sup>213</sup> I John 4:3

<sup>214</sup> Rom 8:15

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12. Spirit of divination;<sup>216</sup>
  13. Spirit of error;<sup>217</sup>
  14. Spirit of fear;<sup>218</sup>
  15. Spirit of haughtiness;<sup>219</sup>
  16. Spirit of heaviness;<sup>220</sup>
  17. Spirit of infirmity;<sup>221</sup>
  18. Spirit of jealousy;<sup>222</sup>
  19. Spirit of slumber;<sup>223</sup>
  20. Spirit of the world;<sup>224</sup>
  21. Spirit of whoredoms;<sup>225</sup> and,
  22. Unclean spirit.<sup>226</sup>

These spirits are not given individual names.<sup>227</sup> Neither are they ranked, although Satan is the head.

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<sup>215</sup> I Cor 10:10,15:26

<sup>216</sup> Acts 16:16

<sup>217</sup> I John 4:6

<sup>218</sup> II Tim 1:7

<sup>219</sup> Prov 16:18,19

<sup>220</sup> Isa 61:3

<sup>221</sup> Luke 13:11-13

<sup>222</sup> Gen 4:5-8; Num 5:14

<sup>223</sup> Isa 29:10; Rom 11:8

<sup>224</sup> I Cor 2:12

<sup>225</sup> Hos 4:12,5:4

<sup>226</sup> Mark 6:7; Luke 11:24-26

<sup>227</sup> evil spirits claim for themselves a bewildering array of weird names.

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# Magic Squares

The 'Seals of the Planets,' popular before the time of Christ,<sup>228</sup> are of passing interest because the one containing 'The Grand Number of the Sun' has the 'very sacred number' thirty-six laid out in a six-by-six square with the numbers from one to thirty-six, so arranged that they add up to the same in all directions, with the total of the whole seal being six hundred and sixty-six.

Since the sun-god was considered as the ruler over the thirty-six constellations of the sky and the thirty-six rooms of the circle of the zodiac, it was inevitable that as the summation number of the numbers from one to thirty-six, the number six hundred and sixty-six should have been assigned to the sun as the ruler over all the gods of heaven and earth.

Agrippa<sup>229</sup> identifies the number six hundred and sixty-six with the 'magic square' of the sun. Since the sun was held to govern the thirty-six decans of the sky, Agrippa felt it appropriate to assign the number six hundred and sixty-six to the solar deity.

In the 'magic square,' each row, column, and diagonal totals one hundred and eleven, with the whole table totalling six hundred and sixty-six:

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

The magic square actually originated in ancient Babylon. The religious belief of the time was based on the worship of the sun, the moon, the planets, and certain visible stars. In place of names they ascribed a sacred number to each of these pagan deities, in ranking order. The highest and most important was the sun, #1, believed to be the father of the gods. The moon was #2 (the wife of the sun god), and so on, down through

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<sup>228</sup> Budge, E. A. Wallis, *Amulets and Superstitions*

<sup>229</sup> Agrippa, Cornelius, *De Occulta Philosophia*



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all the 'children, to #36. The sun was also allotted the summation number 666,<sup>230</sup> termed 'the grand number of the sun.' Each god was held to rule over a decan of the zodiac (ten degrees).

By having some object in which the spirits of the deities were supposed to reside, the magic square or solar seal, a six-by-six matrix, when worn as an amulet, was believed to ward off the evil intentions of these thirty six gods, all of whom were supposed to be inherently or potentially malevolent towards man. By condensing all thirty six into six rows and two diagonals, each totalling one hundred and eleven, with the entire square totalling six hundred and sixty-six, the maximum control or power over all of the deities or spirits was thought to be attained, and even, on occasion, their active assistance secured.

This was not the only 'magic square.' In China, the square of Lo Shu,<sup>231</sup> giving a magic number of fifteen, is also referred to as the Magic Square of Saturn or Chronos. By the simple device of adding nineteen<sup>232</sup> to each number to the Square of Saturn, the magic number becomes seventy-two,<sup>233</sup> Satan's number of evil governance, etc., and the so-called 'Answer to everything.'<sup>234</sup>

4	9	2
3	5	7
8	1	6

23	28	21
22	24	26
27	20	25

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<sup>230</sup> incidentally, also the sum of the numbers on a roulette wheel (a circular or 'sun-shaped' gaming device), containing the first thirty-six natural numbers. 666 is also a triangular number, since 666 counters can be so arranged in two-dimensional pyramid fashion to form an equilateral triangle, with each side containing thirty-six counters. It is the largest triangular number consisting of a single repeated digit.

<sup>231</sup> c.650BC

<sup>232</sup> the day in July of the Dog-Star, Sirius, standing for Satan.

<sup>233</sup> as seen in the later Kubera-Kolam version.

<sup>234</sup> Adams, Douglas, *The Hitchhiker's Guide to the Galaxy*, supercomputer Thor's answer.

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# Æsculapius

In Greek mythology, Æsculapius,<sup>235</sup> son of Apollo, was a Greek healer who became a Greek demigod, and a famous physician. His mother, the nymph Coronis, a princess of Thessaly, died when he was an infant. Æsculapius was the most important among the Greek gods and heroes who were associated with health and curing disease. Apollo is said to have entrusted the child's education to the Centaur Chiron, who taught Æsculapius the arts of healing. When grown, he became so skilled in surgery and the use of medicinal plants that it is claimed he could even restore the dead to life. Hades, ruler of the dead, became alarmed at this and complained to Zeus, who, fearing that he might render all men immortal, killed Æsculapius with a thunder-bolt; one of the few gods ever said to have died.

Although a deified mortal, Æsculapius, or in the Greek, Asklepios, was not worshipped as a god until post-Homeric times. Homer refers to him only as a skilful physician, and it was Apollo<sup>236</sup> <sup>237</sup> who was regarded

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<sup>235</sup> often called the god of medicine or healing, but also Apollo, q.v.

<sup>236</sup> worship of the sun-god: the nine-metre (3 x 3) diameter oculus, at the very zenith of the dome (of the Pantheon in Rome), is an 'eye in the sky,' the all-seeing eye of that light which it permits to enter the Pantheon (meaning 'all the gods'), that of the sun. It represents, in fact, the all-seeing eye of the sun-god, Apollo (called Phœbus Apollo). The floor of the Pantheon is slightly domed, representative of the curved surface of the earth, and the sun-god's deemed dominion over the earth.

In Chartres Cathedral, near Paris, France, a lightly-gilded metal pin or tenon has been cast of old in a slightly raised slab in the stone floor which marks the exact spot to where the rays of the sun, at the summer solstice, penetrate. The rays pass through a tiny hole in a stained or coloured glass window, the hole being in the centre of an image of Saint Pollinard, who is none other than Apollo.

The *vesica piscis* (a pointed oval) is also in Chartres Cathedral, where Christ is portrayed in sculpted stonework sitting in judgement within a *vesica piscis*, a pointed oval. In ancient fertility cults, the pointed oval, like a vertically-cast eye, was symbolic of part of the female genitalia: the vulva. Christ, therefore, is seen as a manifestation of the sun-god, Apollo.

<sup>237</sup> Savage, Katherine, *The History of World Religions*, pp.95-97

'Apollo, one of the many sons of Zeus, represented everything that the Greeks admired most. He was an example of perfect manhood, a fine athlete, an accomplished musician, and an upholder of law and order. Poets tell how he conquered Delphi and built a temple where an oracle, inspired by the divine wisdom of Apollo, made prophecies for the good of the Greek people. According to Greek legend, Zeus had decided to discover the exact centre of the earth by releasing two eagles from opposite ends of the world and watching their course. They flew towards each other and met over Delphi, proving that this was the centre point.

The ruins of the temple of Apollo lie high in the mountain range of Mount Parnassus on a shelf of pearl-grey rock with sheer cliffs above and a steep drop to the valley hundreds of feet below. Men who made pilgrimages to consult the oracle must have felt that they were climbing very close to the gods.

There are varying reports of the Delphic ritual and it undoubtedly changed from one century to the next. But most historians agree that in an inner sanctuary of the temple the Pythia, a mortal woman chosen to be the priestess and mouthpiece of Apollo, sat on a golden tripod attended by a band of priests. At appointed times the Pythia prepared to receive inquiries and made oracular responses which everyone accepted as the words of Apollo.

The regular time for consultation was the seventh day of the month, except for the three mid-winter months when the oracle did not speak. Shortly after dawn, the priests poured cold water over a goat in order to find out if the day was a lucky one. If the goat shivered it was counted a good omen. Then they sacrificed the goat, probably on an altar outside the temple, to announce to the waiting people that the ceremony was about to begin. If the goat did not react to the icy shower, the consultations were postponed.

The Delphic oracle was greatly in demand. Kings and statesmen came from all the Mediterranean countries to seek counsel from Apollo on matters of state. They inquired whether it was advisable to found new colonies and if a certain

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as the god of healing until that role was taken over by his son in the fifth-century BC. After he became an object of worship, his followers organised a guild of physicians called the Aselapiads. Many temples of this cult were built, and served like the health resorts of today. There, the patients, treated with mineral spring baths, massage, inunction with oil, narcotics, hallucinogenic drugs, hypnosis, and dog-licking, experienced so-called 'dream cures.' The worshipping of serpents<sup>238</sup> and the handling of serpents were prevalent. Hislop describes the form of worship accorded Æsculapius: 'Among the lords many, and the gods many, worshipped in the imperial city,<sup>239</sup> the two grand objects of worship were the "Eternal Fire," kept perpetually burning in the temple of Vesta, and the Epidaurian snake. In Pagan Rome, this fire-worship and serpent-worship were sometimes separate, sometimes conjoined; but both occupied a pre-eminent place in Roman esteem....The Epidaurian snake, that the Romans worshipped along with the fire, was looked on as the divine representation of Æsculapius, whom that sacred snake represented, the child of the Sun....To symbolise this relationship, the head of the image of Æsculapius was generally circled with rays. The "golden beams" around the head of Æsculapius were intended to mark the same, to point him out as the child of the Sun, or the sun incarnate. Æsculapius, whom that sacred snake represented, was, evidently, just another name for the great Babylonian god....<sup>240</sup> The mythical birth of Æsculapius was just the same as that of Bacchus. His mother was consumed by lightning, and the infant was rescued from the lightning that consumed her, as Bacchus was snatched from the flames that burnt up his mother [Lempriere].'<sup>241</sup>

Of the children of Æsculapius, whose wife was Epione, the best known are his daughters Hygeia<sup>242</sup> and Panacea.<sup>243</sup> These assisted in the various temples and fed the sacred snakes. Æsculapius also had two sons, Machaon and Podalirius, who were the first military surgeons and were skilled in extracting weapons, binding wounds, and applying drugs.

Æsculapius was generally depicted as a bearded man wearing a robe that leaves his breasts uncovered. His attribute was a staff with a snake coiled about it. The staff used today as a symbol of the medical

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site was likely to prove suitable for development. They approached the oracle before going to war or financing a new enterprise. Ordinary people brought their personal problems too, asking if they should get married, what profession they should choose and which crops they should plant. The enquirers presented their questions to the priests. They, in turn, passed them on to the Pythia, who fell into a trance and in that state pronounced the answers.

Delphic prophecies were often sound and far-seeing, for the wisdom of the oracle was fortified by practical knowledge of worldly conditions. The keepers of the shrine recruited a force of messengers who operated rather like a news service. They travelled far and wide, bringing back the latest information from every Mediterranean shore for Greek guidance. Hence the oracle gained a reputation for exceptional vision, and Delphi grew rich on the fees and gifts which people gave in return for the consultations.'

The Delphic oracle probably derived its name from Apollo's cult title, Delphinos. In ancient times, Delphi was known as Pytho, from which derives, most probably, the title Pythia.

<sup>238</sup> Ophiolatry.

<sup>239</sup> Rome.

<sup>240</sup> Footnoted.

<sup>241</sup> Hislop, Alexander, *The Two Babylons*, pp.235-237 (with added comment and clarification in square brackets)

<sup>242</sup> Health.

<sup>243</sup> all-healing.

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profession is actually the winged caduceus of Hermes, but even this is somewhat appropriate—Hermes was the god of commerce—since medicine has been much involved in commerce and financial gain down through the ages. Hermes, incidentally, was also the god of thieves, which might also have some bearing.

In its mythological correct form, the modern winged staff, caduceus, showing twin snakes around a single slim staff, or wand of Hermes<sup>244</sup> was a symbol of heralds and commerce, and is not the traditional symbol of medicine. It is, however, found today in various styles in medical, veterinary, chiropractic, and dental symbols. The correct symbol, the staff of Æsculapius, has one serpent, rather than two. In this form, that of a single snake coiled around a staff, it symbolises to pagans the serpent guarding the tree of life in the garden of Eden. Æsculapius was worshipped as the god of medicine and was portrayed with the Olympian attitude of Zeus recognisable by his prime attribute, the snake; a symbol of rejuvenescence, based, it appears, on the fact that the snake changes its skin with regularity.

The main cult of Æsculapius was established in the 4<sup>th</sup>-century BC with sanctuaries at Athens, Epidaurus, Tricea, and Kos.<sup>245</sup> In 293BC a temple was built in Rome on an island of the Tiber, for which the cult statue was carved by the Greek sculptor Alkamenes. Later, Pergamum in Asia Little<sup>246</sup> became the seat of this pagan worship.

Hippocrates was born in 470BC. He declared that only the study and observation of nature and of man would point the way to the truth. In his quest for knowledge, he developed a moral code and a quasi-religion of medical service which have survived remarkably intact to this day.

Many a medical institution, both ancient and modern, wittingly or not, has dedicated itself through the Hippocratic oath, or by some other means,<sup>247</sup> to the service of Satan.<sup>248</sup> Even their crests and emblems

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<sup>244</sup> or Mercury, in Greek and Roman mythology.

<sup>245</sup> birthplace of Hippocrates.

<sup>246</sup> viz., Asia Minor.

<sup>247</sup> The classical Hippocratic oath is still retained and administered in some medical colleges. Some, it must be said, administer no oath or undertaking at all, and some use an updated and modified oath or affirmation often related to untaught and, as a result, vague and ill-defined 'core values.'

The original version of the Hippocratic oath, to this present day, rehearses the pagan oath:

'I swear by Apollo the physician, by Æsculapius, Hygeia, and Panacea, and I take to witness all the gods, all the goddesses, to keep according to my ability and my judgement the following Oath:

To consider dear to me as my parents him who taught me this art; to live in common with him and if necessary to share my goods with him; to look upon his children as my own brothers, to teach them this art if they so desire without fee or written promise; to impart to my sons and the sons of the master who taught me and the disciples who have enrolled themselves and have agreed to the rules of the profession, but to these alone, the precepts and the instruction. I will prescribe regimen for the good of my patients according to my ability and my judgement and never do harm to anyone. To please no one will I prescribe a deadly drug, nor give advice which may cause his death. Nor will I give a woman a pessary to procure abortion. But I will preserve the purity of my life and my art. I will not cut for stone, even for patients in whom the disease is manifest; I will leave this operation to be performed by practitioners. In every house where I come I will enter only for the good of my patients, keeping myself far from all intentional ill-doing and all seduction, and especially from the pleasures of love with women or with men, be they free or slaves. All that may come to my knowledge in the exercise of my profession or outside of my profession or in daily commerce with men, which ought not to be spread abroad, I will keep secret and will never reveal. If I keep this oath faithfully, may I enjoy my life

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brazenly sport a depiction of Æsculapius in serpent form wreathed around a dead tree or staff.<sup>249</sup> Sometimes these go further, depicting the very pictorial form of Æsculapius, while others depict the snake actually wreathed around the pagan symbol of the cross.<sup>250</sup> Hislop goes deeper in his description of the snake-god: 'Æsculapius means 'the instructing snake,' but also, by another interpretation, 'the strength-restorer,' or the healing god. Macrobius, giving an account of the mystic doctrine of the ancients, says that Æsculapius was that beneficent influence of the sun which pervaded the souls of men.<sup>251</sup> The serpent was the symbol of the enlightening sun.

'The splendid and glorious Teitan,' [a] title commonly given to the sun, was the name given at Rome to the Epidaurian snake, worshipped under the name of Æsculapius, that is, the 'man instructing serpent.' Here then, in Rome, was Teitan, or Satan, identified with 'the serpent that taught mankind,' that opened their eyes (when, of course, they were blind), and gave them the 'knowledge of good and evil.'

Now the great god,<sup>252</sup> cut off in the midst of his power and glory, was symbolised as a huge tree, stripped of all its branches, and cut down almost to the ground. But the great serpent, the symbol of the life restoring Æsculapius, twists itself around the dead stock, and lo, at its side sprouts a young tree—a tree of an entirely different kind, that is destined never to be cut down by a hostile power—even the palm tree, the well-known symbol of victory.

The Babylonian king pretended to be a representative of Nimrod or Phaethon; [but] the prophet... informs him, that, as certainly as the god<sup>253</sup> in whom he gloried had been cast down from his high estate, so certainly should he. In the classic story, Phaethon is said to have been consumed with lightning (and... Æsculapius also died the same death); but the lightning is a mere metaphor for the wrath of God.

In Pergamos, especially, where pre-eminently 'Satan's seat was,' the sun divinity, as is well known, was worshipped under the form of a serpent and under the name of Æsculapius, [again] 'the man instructing serpent.' According to the fundamental doctrine of the Mysteries, as brought from Pergamos to Rome, the sun was

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and practice my art, respected by all men and in all times; but if I swerve from it or violate it, may the reverse be my lot.'

<sup>248</sup> Rx is often said to be an abbreviation of the Latin word recipere: 'regain,' or, as medics claim: 'take thus.' But that, although commonly maintained in medical circles, is profoundly in error. At best, so far as the Latin abbreviation is concerned, it stands for recidere: 'to cut off,' 'to lop off.' The cutting or lopping is more to the point, for those writing the Rx prescriptions are cut off, indeed, through their Hippocratic Oath to Satan from the Lord God Almighty.

<sup>249</sup> e.g., British Medical Association (B.M.A.) logo.

<sup>250</sup> Barclay, William, *The Mind of Jesus*, p.76 (with added comment and clarification in square brackets):

'In the ancient [pagan] world the god of healing was Æsculapius. The two great centres of his worship were Rome and Epidaurus. Epidaurus has been called the Lourdes of the ancient world [and how appropriate that is!]. Sufferers came to these temples, and spent the night there in the darkness. The emblem of Æsculapius is the snake. Accordingly, tame and harmless snakes were let loose in the dormitories; when they touched the people lying there, the people thought that it was the touch of the god, and they were healed.'

<sup>251</sup> Sat., lib. I. cap. 23

<sup>252</sup> viz., Nimrod.

<sup>253</sup> viz., Satan.

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the one only god; and of that only god, Tammuz or Janus, in his character as the Son, or the woman's seed, was just an incarnation.<sup>254</sup>

Here, then, is clear correlation and correspondence between the pagan 'healing god,' the roots and origins of medical practice and profession, sun-worship, oath swearing and allegiance to pagan gods, and the 'instructor of good and evil': none other than Satan.

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<sup>254</sup> Hislop, Alexander, *Two Babylons*, pp.98,234,278,279

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## Who is the Conferer?

The Donation of Constantine is a forgery that claims to be the document of the transfer of the temporal crown from the emperor to the pope, allegedly taking place in the time of Sylvester, bishop of Rome at the time of Constantine, according to a certain papal official, Christophorus. It is also claimed that Sylvester was offered but declined the imperial crown, but accepted, instead, a simple Phrygian cap, the so-called humble forerunner of the great triple tiara.

The Phrygian cap, besides being representative of an ancient society dedicated to sodomy,<sup>255</sup> and a device worn in the Roman Empire by a freed slave (hence often termed 'the liberty cap'), is also a symbol of freedom from God's Law, dating from the crass moral nadir in the region of Phrygia in ancient Asia.

'The primary symbol of the papacy is the Triregnum, the pope's three-tiered tiara. Following a general design of probably Persian or Byzantine origin, the tiara consists of three jewelled silver circlets over a white cap, a form arrived at in the fourteenth century.<sup>256</sup> Various versions of the tiara were worn from that time right through to Pope Paul VI, who was crowned with the latest version.<sup>257</sup>

After the reforms of the Second Vatican Council, Paul VI set his tiara on the altar of St. Peter's Basilica as a gesture of humble piety and a symbolic renunciation of any hint of a claim to temporal power. Although his 1975[AD] Apostolic Constitution required that his successor be crowned with it, the three popes since Paul VI—John Paul I, John Paul II, and Benedict XVI—have all refused coronation ceremonies outright and have opted for inaugurations instead (leaving the crowning of British sovereigns as the only surviving coronation ceremony in the world). So while it is currently not part of the papal regalia, the tiara is still depicted in heraldic symbols and flags of the Vatican, the Pope, and the Holy See, and it is up to each individual future pope whether or not to have a traditional coronation or an informal inauguration.

The three levels of the papal tiara are often associated with a wide range of trinities, and there is no clear answer as to whether any of them is definitive. Even the two formal bodies that constitute the Vatican disagree. The Holy See attributes the three crowns (from top to bottom) to: the Pope's authority as universal pastor, his universal ecclesiastical jurisdiction, and his temporal power. The Vatican City, on the other hand, says that the levels symbolize the Pope as father of the princes and Kings, Ruler of the World, and Vicar of Our Saviour Jesus Christ [sic].

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<sup>255</sup> q.v. sup.

<sup>256</sup> 1314AD

<sup>257</sup> 1963AD

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[T]he [pope's personal] coat of arms is topped with a headpiece. In the first versions of his emblazon, Benedict XVI broke with tradition and topped his arms with a simple mitre, representing his inauguration rather than coronation. In later versions, it seems to have reverted to the more traditional papal tiara.<sup>258</sup>

Given Malachy O'Morgair's prophecy,<sup>259</sup> many view the current pope, Francis I, who succeeded to the papal throne upon the retirement of Benedict XVI<sup>260 261 262</sup>—and, as it appears to many commentators,

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<sup>258</sup> Kenner, T. A., *Symbols and their Hidden Meanings*, pp.83,84,87 (with added comment and clarification in square brackets)

<sup>259</sup> q.v. sup.

<sup>260</sup> *The Cutting Edge* website:

The thirteen days 'blood sacrifice to the beast,' (19 April—01 May), the first and last days of which are days of human sacrifice.... The current pope, Benedict XVI, was elected on 19 April, 2006AD. Although purely speculative, it is not beyond possibility that he will die either on the same day sometime in the future, with the new pope elected on the thirteenth day of the blood sacrifice, or actually die on the thirteenth day.

Malachi O'Morgair (or a Vatican forger appropriating his name) predicted that the next pope will be the last-in-line, 'Peter of Rome'; if correct, otherwise known to the 'elect' as the false prophet.

<sup>261</sup> Urquhart, Gordon, *The Pope's Armada: Unlocking the Secrets of Mysterious and Powerful New Sects in the Church*, pp.185-187 (with added comment and clarification in square brackets; subscripted emphasis added):

'Cardinal Joseph Ratzinger [Pope Benedict XVI] has also recognised the value of portraying the papacy as the champion of the new [Romish cultic] movements. Suddenly, according to Ratzinger, the Catholic Church has embraced pluralism—in the form of the movements. Only the fuddy-duddy bishops are too conservative to accept it. 'Even today,' says Ratzinger, 'we see certain kinds of movements which cannot be reduced to the episcopal principle, but rather draw support, both theologically and practically, from the primacy of the pope.'

Ratzinger and bishop Cordes have gone on to develop a theory of greater centralization in the papacy using the movements as an argument. This finds clear expression in *The 'Communio' in the Church*, a talk given by Cordes at The Second International Conference of Ecclesial Movements in March, 1987AD.

Cordes sees the papacy as saving the Church from 'the absolutist tendencies of the local churches.' What we are witnessing in the case of the current pontiff [John Paul II] is the defence of pluralism. That is, of course, used in Ratzinger's sense; not with the commonly understood meaning of a diversity of ideas, but the varied structures represented by the movements.

Cordes calls on the historical parallels of the papacy of Gregory VII (1073–1085AD) and the rise of the mendicant movements, Franciscans and Dominicans, in the thirteenth century—periods which, according to Cordes, have 'extreme relevance' for today's situation. He quotes an article of Cardinal Ratzinger's on *Pluralism as a Question for the Church and for Theology* in which he asserts that 'the two major impulses which produced the full flowering of the doctrine of the primacy—that is to say, the struggle for the Western freedom of Church from State under Gregory VII (d.1085AD) and the controversy over the mendicant orders in the thirteenth century—are not derived from a desire to unite but from the dynamic of pluralistic needs.'

He explains how the mendicant order of monks who were no longer confined to monasteries, but roamed freely from one diocese to another, no longer depended on the bishops but received their orders from general ministers who owed allegiance directly to the pope. 'This centralism, thus provoked by the monks, naturally had its repercussions on the concept of the [Roman] Church of the faithful in general: the Petrine ministry emerged with greater clarity.'

Thus the argument of the importance of the papacy to the movements is used to justify a model of papal power that returns to the excesses of the Middle Ages.

The historical parallels used by these advocates of the new ultramontanist to sustain their arguments are quite extraordinary. Gregory VII and Innocent III (1198–1216AD), who approved the Franciscan order, were guilty of the greatest abuses of papal power that the Catholic Church has ever known. It is curious that Gregory VII is bracketed with the events surrounding the mendicants in the thirteenth century, still more strange that he should be held up by Cordes as an example of 'extreme relevance' for today. His main claim to fame was to have asserted the jurisdiction of the papacy not only over spiritual matters but over temporal too, in his excommunication and humiliation of the holy Roman Emperor Henry IV. Powers claimed by Gregory for the papacy included: 'That the pope is the only one whose feet are to be kissed by all princes....That he may depose emperors....That the pope may absolve the subjects of unjust men from their fealty....That he may himself be judged by no-one....That the Roman Church has never erred, nor never,



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enigmatically called 'Peter of Rome'<sup>263</sup> by Malachy, and the last-in-line—will take upon his head the Triregnum in a full 'pomp and circumstance' coronation ceremony at some point after his election, thereby restating the old papal tripartite claims at absolute authority on earth, although this succession line is seriously questioned sup., in that there is seen to be another pope arising beyond the term of Francis.

The '*whore sitting upon many waters*,'<sup>264</sup> is described as sitting on or arrogating or assuming regality over '*peoples, and multitudes, and nations, and tongues*.'<sup>265</sup> The whore '*reigneth over the kings of the earth*,'<sup>266</sup> where the Greek translated '*reigneth*,'<sup>267</sup> means, literally, '*holding royalty*.' This is assumed royalty, arrogated authority, and has to be compared with God's rule, expressed as '*reigneth*.'<sup>268</sup> God's is by divine right; it is not hereditary. The whore's is by presumption and arrogation; a false reign with no foundation.

A woman in eschatology signifies a church, a religion, or a religious movement. The pure woman in Revelation<sup>269</sup> is the true church, the Judæo-Christian church. The '*whore*,' by comparison, is degenerate: a strumpet, a harlot. The conferrer is the head of the whore church, a whore that rides the beast: '*and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns*.'<sup>270</sup> The whore cannot be a male rider: '*I sit a queen, and am no widow, and shall see no sorrow*,'<sup>271</sup> or so she thinks. The heard of that false church, the pope, has a triple crown, founded on arrogated power and authority, and on forgery. Accordingly, so coronated, he cannot be the first horseman crowned with but a single garland, but that rider can be garlanded, so conferring the title of Holy Roman Emperor. The old title is set to return.

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by the witness of Scripture, shall err to all eternity [footnote: q.v., Granfield, Patrick, *The Limits of the Papacy*] Not satisfied by the title 'Vicar of Christ,' Innocent III styled himself 'Vicar of God.'

Does this view of the papacy tie in with the pope's mandate to the new movements: the 'New Evangelization': the creation of a united Europe 'from the Atlantic to the urals'; the new Christendom, not only in the spiritual but in the temporal realm? Can Cordes and Ratzinger seriously be suggesting a return to this model of the papacy?'

<sup>262</sup> Urquhart, Gordon, *The Pope's Armada: Unlocking the Secrets of Mysterious and Powerful New Sects in the Church*, p.326:

'Cardinal Ratzinger's definition of political morality as 'the art of possible compromise.''

<sup>263</sup> an interesting correlation exists with the preparation of and formation of the Roman Catholic Church: "Peter of Rome" took the place of the Pet-Roma, the "Book of Stone" which played a major part in initiation into the Eleusinian Mysteries. An effective unification of all of Rome's religions had to not only include the major deities of those religions, but it also had to place them in a position subordinate to the over-god, who was to pull them all together, and to grant him the higher authority. The names of the disciples, then, corresponded to the names of those deities. Matthew was Mithras, Thomas - Tammuz, Mark - Mars, John - Oannes, Peter - Jupiter, Paul - Apollo. Even the Virgin Mary was a variation on older myths. The name "Jesus Christ" was actually a contraction on "Hesus" and "Christos". The use of crosses, as symbols, was almost non-existent before. This was generally regarded as a violation of the second commandment, and the reminder of Christ's suffering was usually deemed inappropriate.

<sup>264</sup> Rev 17:1

<sup>265</sup> Rev 17:15

<sup>266</sup> Rev 17:18

<sup>267</sup> Greek: exousa basileian

<sup>268</sup> Rev 19:6; Greek: ebasileuse

<sup>269</sup> Rev 12:1-17

<sup>270</sup> Rev 17:3b

<sup>271</sup> Rev 18:7c

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Charlemagne crowned himself by seizing the crown from the hands of the pope.<sup>272</sup> In the instance of the first horseman, however, he is 'granted ' or 'given' the garland. That grant, and the title attendant of 'Holy Roman Emperor,' can only come from the pope.

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<sup>272</sup> in 800AD; Antichrist to be anointed by the pope? cf. Rev 13:12 in Green's Literal Translation.

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## ‘Just War’

‘Let us now consider how, from the time of Augustus, the Orthodox doctrine of the [mainstream] church came to be embodied in the conception of a ‘just war.’<sup>273</sup>

In his commentary<sup>274</sup> Augustine claims that only a just war could satisfy the stratagems which Joshua used. He defines a just war: ‘Righteous wars may be defined as wars to avenge wrongs....when a nation or state has to be attacked for neglecting either to make reparations for some misdeeds committed by its own citizens or to restore what has been wrongfully seized.’

In a letter to Boniface,<sup>275</sup> Augustine insists that peace is to be sought, but that war may be unavoidable: ‘Peace ought to be your desire, war only your necessity....War is waged in order to win peace. Hence, even in warfare, be a peacemaker that you may by conquering your assailants, bring them over to the advantages of peace....Let it be necessity, not your desire, which slays the foe in fight.’

Augustine again deals with this again in the work ‘Against Faustus’ in the eighth book. We are told to render to Cæsar what is Cæsar’s, and this involves paying taxes for the upkeep of the army and the payment of the soldiers. ‘The natural order of things, which promotes the peace of mankind, lays it down that a ruler has the authority and the ability to undertake war....It is wrong to doubt that war is righteous when it is undertaken in obedience to God, to overawe or crush or master human arrogance. And since there is no power except from God,<sup>276</sup> a good man is justified in accepting the orders of even a bad ruler.’ Love is not a sentimental thing, he says, and it may be that others for their own good have to be treated with a certain ‘benignant asperity.’<sup>277</sup>

Let us briefly trace the doctrine the doctrine of the just war up to the Reformation when so much of [Protestant] doctrine was crystallized.

Thomas Aquinas deals with objections to war alleged to be based on the teaching of Jesus. Jesus said that they who take the sword will perish by the sword,<sup>278</sup> but here ‘to take’ means ‘to use without warrant,’ and this forbids unauthorized or private persons from using military force. War does not agree with the commands,

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<sup>273</sup> the concept of the ‘Just War’ (*ius ad bellum*) is patently un-Christian. It appears to rely on the triumvirate:

1. the prior exhaustion of all other methods of resolution of the dispute;
2. the avoidance of unnecessary loss of life, principally through the minimisation of civilian casualties; and,
3. the reasonable prospect of a just peace.

This has to be compared with Rom 12:17a, ‘*Recompense to no man evil for evil,*’ and Mat 5:39a, ‘*But I say unto you, That ye resist not evil.*’ Rom 18:19b, ‘*Vengeance is mine; I will repay, saith the Lord.*’ There is no such thing in Judæo-Christianity as man-determined ‘Just War.’

<sup>274</sup> on Josh 6:10

<sup>275</sup> Augustine, *Letter* 220.3

<sup>276</sup> Rom 13:1

<sup>277</sup> asperity: ‘severity,’ ‘harshness.’

<sup>278</sup> Mat 26:25

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'Resist not evil,' and 'Avenge not yourselves,'<sup>279</sup> but these commandments are satisfied by the cultivation of a placable spirit, and cannot require us to do mischief by allowing evil to go unpunished. It may be argued that, 'If the peacemakers are blessed, then the war-makers are cursed,' but war may often be the best way to make peace.<sup>280</sup>

Luther never had any doubt that the gospel 'presupposes natural rights and duties,' and he defends and praises the Christian soldier.

Calvin held that war is an act of retributive justice, and it is to be used and waged precisely as the civil magistrate imposes penalties and punishments....'It is no breach of the commandment, Thou shalt not kill. The slaying of the authors of an unjust war is an execution, the judge is God, and the fighting men who defend the right are merely God's instruments. If it be objected that the New Testament does not expressly permit Christians to fight, it is to be observed that the New Testament does not undertake to legislate about civil polity, and that it presupposes that the Old Testament in which the greatest men of God like Moses and David were mighty men of valour in the service of God.'

Here then is the position of the doctrine of the just war, and this has always been the voice of orthodoxy. It is true that there have been other voices, notably the voice of the Quakers. Robert Barclay wrote: 'Whoever can reconcile this, Resist not evil, with, Resist evil by force; again, Give also thy other cheek, with, Strike again; also, Love thine enemies, with, Spoil them, make a prey of them, pursue them with fire and with sword, or, Pray for those that persecute you, with, Persecute them by fines, imprisonment, and death itself. Whoever can find a means to reconcile these things may be supposed to have found a way to reconcile God with the Devil, Christ with the Anti-Christ, light with darkness, and good with evil'<sup>281</sup>....

Broadly speaking, a just war has always been taken to be a war in defence of that which is right, or in punishment of that which is wrong. Normally, wars of conquest have not been included in the category of a just war, although even they, on occasion, have been claimed to be just....Let us look at some of the general considerations which have been advanced as justifications for war.

There is a claim that just retribution has always been an essential part of Christian belief. There is the Parable of the Last Judgment.<sup>282</sup> There are the eschatological condemnations in Mark chapter thirteen and Matthew chapter fourteen. There is the doom of the Revelation on all the opponents of God. Now, it is argued, if retribution on the wrongdoer is part of the very structure of the Christian Ethic and part of the very principle of the world's existence, then 'it may well be thought incredible that Christianity has made it criminal for a nation to be a fellow-worker with God in restraining the powers of wickedness and in seeing justice done upon earth.' To refuse to take part in the exercise of such retribution, it is argued, 'demands a code of morals, which, if binding,

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<sup>279</sup> Mat 5:39

<sup>280</sup> Aquinas, Thomas, *Summa Theologica*, 2.2 qu. 40, art. 1

<sup>281</sup> in 1676AD

<sup>282</sup> Mat 25:31-46

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would entail grave censure upon God Himself, and give ground for an indictment of the methods of His government of the universe.' It is surely relevant to answer that retribution exercised by the holy God and retribution exercised by sinful man are very different things. If there is such a thing as vengeance, that vengeance belongs to God.<sup>283</sup> And it is surely difficult and even impossible to believe that those who were responsible for the bombing of Hiroshima and Nagasaki can in any sense whatever be called the co-workers of God....

There are two very old pro-war arguments which must be noted, for they are still in use. There is the argument, stated by Bacon, that war is necessary to preserve the vitality of a nation, just as exercise is essential to preserve the health of the body. 'No body,' said Bacon, 'can be healthful without exercise, neither natural body nor politic: and certainly to a kingdom or estate a just and honourable war is the true exercise.'

Second, there is the claim that war is the school of all the virtues, that in war courage and heroism, loyalty and comradeship blossom and flourish as nowhere else. But there are wars of another kind, wars against want and disease and ignorance and poverty which can supply the high adventure which makes men great.

There is still another argument which is perhaps more difficult to answer than any other. It is argued, and it is true [sic!], that in many ways our debt to the state is even greater than our debt to our parents, and that to abandon the state in its time of need is just as dishonourable as to abandon a parent in his or her time of need. A country has a kind of corporate personality<sup>284</sup> from which it is very difficult to divorce or isolate oneself. The only answer to this is that there can be a duty which takes precedence even of duty to parents or to country or to any earthly loyalty or relationship.

We must now turn to the views of certain of the great [mainstream] Christian thinkers about a just war. Thomas Aquinas<sup>285</sup> says that a just war must be waged by a prince invested with legitimate authority (this, for instance, precludes rebellion and revolution), against an enemy who has deserved punishment, and with the intention that good will be promoted and evil removed. Calvin<sup>286</sup> declares that a war inspired by greed is always unjust, and that a just war is a war in which a prince, acting for God, undertakes to stop by force a nation which has embarked on a murderous and marauding enterprise. Grotius<sup>287</sup> identifies three kinds of just war—a war in which a nation maintains and protects its own interests, a war in which it intervenes on behalf of others, and a war embarked upon by duty to God.

We may note more briefly certain other views of what constitutes a just war, views which have never been widely held. It has been argued that an anticipatory war is justified [sometimes called a pre-emptive attack] that it is just to attack a nation before it can cause the trouble that it seems set to cause. It has been

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<sup>283</sup> Rom 12:19

<sup>284</sup> viz., a legal fiction?

<sup>285</sup> Aquinas, Thomas, *Summa Theologica*, 2.2 qu. 40, art. 1

<sup>286</sup> Calvin, John, *Institutes*, 4.20

<sup>287</sup> Grotius, Hugo, *De Iure Belli et Pacis*, Bk. 2

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argued by Hegel that a nation may at any moment be the best representative of the world-spirit of its time, and that this gives it, as an elect nation, a right to embark on a career of conquest, for in the end it will be better for lesser nations to be conquered by such people. Rothe held that it was just to initiate an aggressive war against a nation whose lusts have made it a chronic disturber of the peace, and he held that it may have a right to initiate a war to replace a lower civilization, or to bring under a greater and a better power an effete and a degenerate nation. Finally, it may be noted that it has actually been held that 'aggression is a natural right, the extent of which is measured by the power which God has bestowed on the transgressor.' This is simply to say that in the last analysis might is right...

What, then, are the arguments against the pacifist position?

1. It is argued that the Christian Ethic of love is an individual ethic of personal relationships between individual people, and that it was not, and is not, meant to govern the relationships of governments and states. This would mean that there is a difference between what might be called public and private ethics; and,
2. (This doctrine goes back as far as Martin Luther). Luther distinguished between two kingdoms. There is the spiritual realm, which is the *Kingdom of the Lord's Right Hand*, and the secular realm, which is the *Kingdom of the Lord's Left Hand*. The Christian as an individual is committed to an ethic of absolute love. But in the secular world, the Christian is not an individual, he is a man in relation, in relation to his family, in relation to his master at work, in relation to the state. Then he must protect. Here he is not a Christian; he is a father, a master, a citizen. In this realm it is quite wrong to talk of non-resistance; he must protect property, he must defend his own and other people's rights, and he must maintain the status quo. 'Do you want to know what your duty is as a prince or a judge or a lord or a lady with people under you?' Luther asks, and he answers, 'You do not have to ask Christ as to your duty; ask the imperial or territorial law.' So Luther says definitely and bluntly that as individuals we must in the spiritual realm commit ourselves to the ethics of love, but as citizens of the state of our law is the law of the state, and it we must accept. And that is precisely the argument on the basis of which at least a part of the German Church [namely, both Lutheran and the Holy See] was able to accept Hitler. There could hardly ever have been preached more dangerous doctrine.

Surely the answer to this is that, no matter where I am, I remain I. I do not change as a person when I move from the realm of my private life into the realm of my public life. The state is no more than the sum total of its members and its citizens, and, if it is possible to say that as a citizen I deliberately accept a different code from that which I accept as an individual, then it must mean that private and public morality will forever be different things; and on this argument public morality is and always will be very much lower than private morality.

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A Christian man is a Christian citizen. We cannot take off and put on our Christian ethic as we would put on and take off a coat when we enter and leave a house. The Christian cannot agree to do as a citizen that which he would not do as an individual Christian....

If we really believe in Christianity we would also believe that Christianity is its own defence [or, rather, our Lord God is its guarantor and defender], and it may be that we must conclude that a faith that needs the defence of modern warfare is not a faith which even deserves to survive. And because of this there is a duty on us which we must go on to face....

In the defence of [mainstream] Christian values one atomic bomb was dropped on the Japanese city of Hiroshima and as a consequence seventy-one thousand, one hundred and thirty-nine people were killed. On one night the German city of Dresden was attacked by three successive waves of bombers—first two hundred and forty-four Lancasters, second five hundred and twenty-nine Lancasters, third four hundred and fifty Flying Fortresses. At that time the population of Dresden was about six hundred and fifty thousand, and into the city were also packed more than three hundred thousand refugees from the East. The city had no anti-aircraft guns. In that one night one hundred and thirty-five thousand people were killed and eighty thousand buildings were destroyed. And it is of interest to note that the British and American claim was that between two hundred thousand and two hundred and fifty thousand people had been killed. A claim was, in fact, made to even more savage destruction than was actually inflicted. If this can be called the defence of Christian values and of western civilization, then the claim is that such values and such a civilization can only be defended by destroying them. How any such action can in the remotest way be connected with the defence of Christianity is beyond all normal understanding. And that is war. It is futile to say that war could be so ordered and controlled that such things cannot happen. It is a simple fact that nothing can control war, once war is begun [the history of warfare is replete with unintended consequences]. No amount of argument can justify the defence of a religion said to be the religion of love by action like that....

If the advocates of a just war think that they can control the weapons used in war and the methods in making war, they must be the most deluded simpletons that the world has produced.

The only weapon, the only armour, the only defence that Christian pacifism has is its Christianity [and the Lord God]. And this is why the staging of mass meetings, of marches, or passive resistance and the like are worse than useless; they are positively harmful; for they do no more than to demonstrate that pacifism is the enemy of law and order [and also the lack of trust in God to defend His own].<sup>288</sup>

The completely non-violent character of Judæo-Christianity is seen in Luke, where even the soldiers are told to '*do violence to no man*'<sup>289</sup> by John the Baptist. There is no room here for the Romish doctrine of a

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<sup>288</sup> Barclay, William, *The Plain Man's Guide to Ethics*, pp.78-80,82-85,87,88,90-92 (with added comment and clarification in square brackets)

<sup>289</sup> Luke 3:14d

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'just-' or 'righteous war.' Christ gave the proper Christian response to evil: *'But I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.'*<sup>290</sup> *'Therefore if thine enemy hunger, feed him; if he thirst, give him to drink....be not overcome of evil, but overcome evil with good.'*<sup>291</sup> In the Judæo-Christian belief, vengeance is restricted to God: *'Vengeance is mine, I will repay, saith the Lord.'*<sup>292</sup> The only person who can wage righteous war is Jesus Christ, and that upon His glorious return, in that He is *'called Faithful and True, and in righteousness he doth....make war.'*<sup>293</sup>

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<sup>290</sup> Mat 5:39,44

<sup>291</sup> Rom 12:20a,21; the results may not be edifying, however: 'No good deed goes unpunished;'

*Wikipedia:*

The phrase 'No good deed goes unpunished' is a sardonic commentary on the frequency with which acts of kindness backfire on those who offer them. In other words, because life is inherently unfair, those who help others are doomed to suffer as a result of their being helpful.'

God's solution to such ingratitude is found in Prov 25:21,22, *'If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink : For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.'*

<sup>292</sup> Rom 12:19b

<sup>293</sup> Rev 19:11b



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## Suffer the Little Children

“Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God.”<sup>294</sup> “Of such,” said Jesus, “is the kingdom of God.” What is it about the child that Jesus liked and valued so much?

1. There is the child’s *humility*. There is the child who is an exhibitionist, but such a child is rare and almost always the product of misguided adult treatment. Ordinarily, the child is embarrassed by prominence and publicity. He has not yet learned to think in terms of place and pride and prestige. He has not yet learned to discover the importance of himself;

2. There is the child’s *obedience*. True, a child is often disobedient, but, paradox though it may seem, his natural instinct is to obey. He has not yet learned the pride and the false independence which separate a man from his fellow men and from God;

3. There is the child’s *trust*. That is seen in two things:

(a) It is seen in the child’s acceptance of authority. There is a time when he thinks his father knows everything and that his father is always right. To our shame, he soon grows out of that. But instinctively the child realizes his own ignorance and his own helplessness and trusts the one who, as he thinks, knows; and,

(b) It is seen in the child’s confidence in other people. He does not expect any person to be bad. He will make friends with a perfect stranger. A great man once said that the greatest compliment ever paid him was when a little boy came up to him, a complete stranger, and asked him to tie his shoelace. The child has not yet learned to suspect the world. He still believes the best about others. Sometimes that very trust leads him into danger for there are those who are totally unworthy of it and who abuse it, but that trust is a lovely thing; and,

4. The child has a *short memory*. He has not yet learned to bear grudges and nourish bitterness. Even when he is unjustly treated—and who among us is not sometimes unjust to his children?—he forgets, and forgets so completely that he does not even need to forgive.

Indeed, of such is the kingdom of God.<sup>295</sup>

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<sup>294</sup> Mark 10:14b

<sup>295</sup> Barclay, William, *The Daily Study Bible, Gospel of Mark*, p.242

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## Millennial Language

Four books of the Old Testament mention the *'language of Syria'* or *'of the Syrians.'*<sup>296</sup> The language of the Syrians (Aramaic) is contrasted to the language of the Jews (Hebrew), with one being effectively unintelligible to users of the other, despite the existence of certain cognate or quasi-cognate words linking them.

The exposure and development of these languages, as well as others in the region, was lengthy and complex, none more so than that which became known as the Jews' language, '[the] common designation of Y'hudit [being] "Judaic." Only as late as in Mishnaic days was the term "(Lashon) 'Ivrit," i.e., "Hebrew (language)," to appear for the first time.<sup>297</sup>...In Talmudic times, the Hebrew language was viewed with rather ethnocentric romanticism as the original language of mankind. Hebrew, the sages taught, was the language of God used when He created the world, the language spoken by Adam, Eve, and the Serpent, and shared by all men until they split up into many tongues at the Tower of Babel.'<sup>298</sup>

Patai refers to this recital as 'Agadistic fantasies,' relating the development of Hebrew to a series of assimilations of basic Aramaic with Canaanitic and Egyptian languages. Certainly, the closest language to ancient Hebrew would have been Canaanite, which traces its origin from its cuneiform links with the early period of the development of Aramaic, but to assume that the assimilation was as Patai has it would be erroneous,

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<sup>296</sup> II Kings 18:26,28, Isa 36:11,13, Neh 13:24, and II Chron 32:18; Isa 36:11, exhibiting Heb: aramiyth, Aramaic, the language of Syria and Heb: yehuwdiyth, the Jews' language, Hebrew; also cf. Neh 13:24, where the language of Ashdod, Ammon, and Moab is compared with the Jews' language, which is stated as being unintelligible to them.

<sup>297</sup> *Wikipedia*:

'Aramaic is a family of languages (traditionally referred to as "dialects") belonging to the Semitic family. More specifically, it is a part of the Northwest Semitic subfamily, which also includes Canaanite languages such as Hebrew and Phœnician. The Aramaic script was widely adopted for other languages and is ancestral to both the Arabic and modern Hebrew alphabets. During its 3,000-year written history, Aramaic has served variously as a language of administration of empires and as a language of divine worship. It was the day-to-day language of Israel in the Second Temple period (539 BC–70AD), the language that Jesus Christ probably used the most, the language of large sections of the biblical books of Daniel and Ezra, and is the main language of the Talmud. However, Jewish Aramaic was different from the other forms both in lettering and grammar. Parts of the Dead Sea Scrolls are in Jewish Aramaic showing the unique Jewish lettering, related to the unique Hebrew script.'

Gen 31:47 shows both Hebrew and Aramaic in use. Laban refers to the *'heap of stones'* as Aramaic: yegar sahaduta, while Jacob refers to it as Hebrew: gal-ed.

Rawlins, Clive L., *Barclay: The Authorized Biography*, p.584:

'The Jews took Aramaic seriously despite their veneration of Hebrew, even if some of their leaders believed that angels could not understand it!'

*Wikipedia*:

'The modern word "Hebrew" is derived from the word "Ibri" (plural "Ibrim"), one of several names for the Jewish people. It is traditionally understood to be an adjective based on the name of Abraham's supposed ancestor, Eber, mentioned in Gen 10:21. This name is possibly based upon the root meaning "to cross over." Interpretations of the term link it to the crossing over and homiletical of the people who crossed over the river Euphrates.

In the Bible, the Hebrew language is called Yəhudit because Judah (Yəhuda) was the surviving kingdom at the time of the quotation (late 8th century B.C. (Is 36, II Kings 18)).'

<sup>298</sup> Patai, Raphael, *The Jewish Mind*, p.43; Ginsberg, Louis, *Legends of the Jews*, 1:181;3:94,113,205

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since Canaanite became inveigled with Hebrew and largely assimilated with it,<sup>299</sup> eventually adopting an alphabet version based on the Hebrew 22-character form, but with a script derived largely from Egyptian hieroglyphics, thereby differentiating it from Hebrew. Hebrew did not originate from its Canaanitic neighbour, rather, Canaanite slowly lost its former roots and largely assimilated with Hebrew.

Later, once the assimilation process had advanced, the original Canaanite transmuted to Phœnician. Indeed, the ketav ivri alphabet and script, held to be essentially Phœnician, was used during the First Temple period. A modified version of this script is still in use today by the Samaritans. After the Babylonian captivity, and under the leadership of Ezra the scribe, the Jews adopted the Aramaic alphabet and square script known as ketav ashuri or ketav meruba. Ketav ashurit was then termed, apparently for the first time, leshon ha kodesh, the 'holy language,' and, in the fifth century B.C., the Aramaic characters were chosen as the official script for Torah scrolls.<sup>300</sup>

## Babel

After the flood, '*the whole earth was of one language, and of one speech.*'<sup>301</sup> Here, '*one*'<sup>302</sup> means '*unified*' or '*united*,' thus allowing for differing dialects, since it is clear that prior to the nations being dispersed on the earth after the flood, there were numerous dialects or versions or '*tongues*' of the source language extant.<sup>303</sup> This range of dialects could explain the root of what would become, post the confusion of tongues at

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<sup>299</sup> q.v. Gen 9:18,25-27, where Canaan (a descendant of Ham, not Shem), was cursed by God to be a servant unto Shem. Since the servant assimilates with his master's regime, not the other way around, so Canaanite would gradually assimilate to the language of the descendants of Shem.

<sup>300</sup> the Dead Sea Scrolls were written in a transition period when both the older ketav ivrit and the replacement ketav ashurit were in use. The first use of the term 'holy language' is ascribed to the language which the Jews adopted while in Babylon. It has no provable connection to the pre-Babel language and dialects, or to the language used in the garden of Eden.

There is also a Jewish belief that God revealed the Torah to Moses using ketav ashurit, not ketav ivri, owing to the latter being considered profane and riddled with paganism, but, after the sin at Horeb,<sup>300</sup> the second tablets were written in ketav ivri. There is nothing whatsoever to substantiate this, and the assertion appears to be nothing more than fantasy. Indeed, the content of Ex 34:1b, '*I will write upon these tables the words that were in the first tables*' flatly contradicts the Jewish fable.

<sup>301</sup> Gen 11:1; Hebrew: echad, '*one*,' as in '*united*,' comprising more than one variant; saphah, '*language*' or '*lip*'; dabar: '*speech*' or '*word*.'

<sup>302</sup> Hebrew: echad; had it been a single, inviolate language, not subject to dialectic mutation, the word used would have been yachid. Biblical / ancient Hebrew has a remarkably small vocabulary, extending, by some accounts, to not far above 10,000 words, with 2,050 root words currently in existence, from a supposed original 5,000 or thereabouts. The total Hebrew vocabulary compares with biblical Greek's 200,000 words, and modern English's 750,000 upwards.

<sup>303</sup> q.v. Gen 10:5b,20,31, which use or infer / import the plural '*tongues*,' from Hebrew: lashon, '*tongue*'; K.J.V.'s Gen 10:32c, '*divided in the earth after the flood*' should read '*dispersed*,' from Hebrew: parad.

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Babel,<sup>304</sup> the range of loosely-related languages, gradually growing further apart, found in the Middle East. But does that leave Hebrew as the original language of man, dating from the time of Adam?<sup>305</sup>

Unfortunately, the division of tongues at Babel acts as a watershed, before which it is impossible to discern with absolute certainty the use of Hebrew, but it does permit the possibility. Given the serene conditions prior to expulsion from Eden, it is likely that the language in use there was a pure language, and either not Hebrew, as it is known today, or a root source in pure form, essentially preserved in the dialect of Abraham.<sup>306</sup> Presumably, the purification process would also apply to the written form of the language.

As to the timing of the confusion at Babel, Genesis records the naming of a son of Eber<sup>307</sup> as Peleg, '*for in his days was the earth divided.*'<sup>308</sup> Naming a child for the division or confusion of the nations should give a close indication of the date of the incomplete construction of the Tower of Babel. Based on the chronology elucidated in this work,<sup>309</sup> it gives a very close approximation,<sup>310</sup> if not the exact date.

### Interadventual

The interadventual period<sup>311</sup> is marked by a serious adjustment in the language used for communication of God's plan and purpose: '*For with stammering lips and another tongue will he speak to this people,*' (plural '*tongues*' in the N.I.V.),<sup>312</sup> must refer, initially, to the Koine Greek of the New Testament, and then, in its greater exposition, to English, the international language of today, whereas, '*In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts; one shall be called the city of Destruction,*'<sup>313</sup> in context,<sup>314</sup> must be post-Second Coming.

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<sup>304</sup> q.v. Gen 11:2-9

<sup>305</sup> Adam named the animals and the fowls with names plucked out of his own mind, cf. Gen 2:19,20, so was that in Hebrew, and, if it were, who is then responsible for the language? God, or man, or both?; in 1559BC, the Torah was recorded by Moses in Hebrew.

<sup>306</sup> belief in the original source language of Eden is termed Edenics; Hebrew is usually attributed as that source, sometimes termed the Hebrew-first theory.

<sup>307</sup> from whom the Jews claim the name Hebrew derives.

<sup>308</sup> Gen 10:25b,c

<sup>309</sup> q.v. inf., '7,000-year Chronology.'

<sup>310</sup> it is not possible to determine the exact date as the naming of Peleg must have happened either at the point of completion of the tower, or soon thereafter, although given the mores of the Bible, the former is more likely.

<sup>311</sup> q.v. Isa 28:11-13

<sup>312</sup> Isa 28:11

<sup>313</sup> Isa 19:18; '*the city of Destruction*' in Egypt, probably a reference to a descendant or inheritor of On-Heliopolis.

<sup>314</sup> q.v. Isa 19:18-25; the '*language of Canaan*' could also refer to the cursive script used in proto- and ancient-Hebrew, in comparison with the squared script used in Hebrew today.

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## Millennial

*'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.'*<sup>315</sup> This specifically mentions to 'turn,'<sup>316</sup> or 'overturn' or 'transform,' a 'pure'<sup>317</sup> or 'purified' language, and is addressed to the inhabitants of Jerusalem and the Israelites, 'dispersed' among the nations.<sup>318</sup> These are termed 'the people,'<sup>319</sup> or 'the peoples,'<sup>320</sup> 'the remnant of Israel,'<sup>321</sup> noted as having formerly transgressed massively.<sup>322</sup> They are not part of the 'elect' or of the 'intermediate peoples.'<sup>323</sup>

The above cited verse in Isaiah chapter nineteen is post second-coming, in the Millennium of rest. That the language to be in use at that time in Egypt and, by implication, Syria, referred to in a book written between c.720–681BC<sup>324</sup> is as that of Canaan and not of either Israel or Jerusalem or God is telling, since there are many references and uses of the words 'Israel,' 'Jerusalem,' and 'God' in the book of Isaiah, and it would have been a simple matter to refer to any or all, had it been applicable. Accordingly, since 'the language of Canaan' cannot be a reference to base Canaanitic, which was pagan through-and-through, it must refer back to the language spoken in Canaan by those early named entrants, Abraham and his family.<sup>325</sup> That would not and could not have been pagan in origin or in substantial content,<sup>326</sup> although its present-day derivatives, Aramaic and Hebrew, most certainly are, and in need of urgent purification.

Although importing the caveat in the Preamble on conjecture, especially in light of the marked paucity of references in Scripture, a reasonable inference is that if Arabic is to be replaced as the lingua franca of Egypt, then Arabic will be replaced elsewhere, and if Arabic is replaced by the 'language of Canaan,' then all other existing world languages will disappear too, to be similarly replaced. Not only does this involve the removal of

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<sup>315</sup> Zeph 3:9

<sup>316</sup> Hebrew: haphak.

<sup>317</sup> Hebrew: barar.

<sup>318</sup> Zeph 3:10b

<sup>319</sup> K.J.V.

<sup>320</sup> N.K.J.V.

<sup>321</sup> Zeph 3:13a

<sup>322</sup> Zeph 3:11-13

<sup>323</sup> q.v. sup.

<sup>324</sup> thus c. one-and-a-third millennia after the time of Abraham, and c. eight centuries after the time of Joshua and the taking of Canaan by the children of Israel. By the time of Isaiah, '-of Canaan' would have been a decidedly unusual, if not utterly archaic term in the context of language, since dates for the writing of the book of Isaiah are sometimes given as 701–681BC, although others dispute this.

<sup>325</sup> q.v. Gen 12:7f.; the language of Abraham's country of origin was Sumerian (earliest historical records dating back to 2900BC), with increasing Akkadian intrusions, intrusions which effectively resulted, c. 2,000BC (slightly after Abraham's departure from Haran, q.v. inf.), in its substitution by Akkadian, the cuneiform language of the Assyrians, which, in turn, transmuted to Aramaic over the following centuries. Aramaic eventually developed into Arabic. Neither Sumerian, Akkadian, nor Aramaic are substantially congruous to Hebrew, although, with the exception of Sumerian, which is a language isolate, all are Semitic and exhibit a range of cognate and quasi-cognate words.

<sup>326</sup> Although it is entirely possible that even at that time it had assimilated some pagan elements, thus the need of purification, Zeph 3:9.

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all other languages, it also imports the destruction of all written works and other records in those languages. Paul prophesied, 'Where there be tongues, they shall cease,'<sup>327</sup> the 'tongues' being languages.

This does not conflict with, 'Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you,'<sup>328</sup> since that must take place at the beginning of the Millennium when the acknowledgment of God will become universal extremely quickly after the Millennium's onset. It follows that the 'ten' of all languages of the nations or Gentiles—ten being the minimum number needed to constitute a shul,<sup>329</sup> an indication of the regard the nations will have at that time for the Jews, being part of the people of God—have their direction towards Jerusalem,<sup>330</sup> a location which will neither use nor regard any of the profane and pagan former languages of the nations.

The language of Eden, in the form of the revived dialect used by Abraham in Canaan, is literally the 'lip of Canaan.'<sup>331</sup> That language, in its dialect, was the mode of communication between God, the Lord or Word, and Abraham.<sup>332</sup> As noted, it was replaced, in that function, vis-à-vis God's people, first by Greek, and then by English, but it will reappear in the Millennium of rest, as the ubiquitous lingua franca of the mortals outside the core of the Holy Land of Israel.<sup>333</sup> Being early dialect, it would have remained so limited that it will prove inadequate as a modern medium of expression,<sup>334</sup> so, of necessity, it must be suitably expanded as well as purified.

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<sup>327</sup> I Cor 13:8c

<sup>328</sup> Zech 8:23

<sup>329</sup> Yiddish: shul, synagogue, deriving from the German word for 'school,' emphasising the synagogue's role as a place of religious study.

<sup>330</sup> Zech 8:22, 'Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.'

<sup>331</sup> Zeph 3:9; this does not refer to the religion, but to the language.

<sup>332</sup> q.v. Gen 18:1-33

<sup>333</sup> the core comprising immortal 'elect' surrounded by mortal 'intermediate peoples,' q.v. sup.

<sup>334</sup> serious wanting in basic ancient Hebrew is not difficult to discover. Patai, Raphael, *The Arab Mind*, pp.70-73,76 (with added comment and clarification in square brackets):

'[C]asting one more glance at Hebrew, one of the few other Semitic languages in addition to Arabic alive today. In its ancient form, Hebrew duplicated the indeterminacy of verb tenses ....found in Arabic. In biblical Hebrew usage, the imperfect can refer to the past tense; similarly, the perfect can refer to the future, much as in Arabic. However, after the biblical period, the Hebrew language began a process of development whose end result today is a complete elimination of these ancient ambiguities. In fact, it can be said that one of the main differences between modern and biblical Hebrew is that in modern Hebrew the verb has past and future tenses as in Western languages, while in biblical Hebrew it had perfect and imperfect forms as Arabic still has today.

The most outstanding Semitic linguists agree that the study of the Arab [and Hebrew] verb is, for the scholar who approaches it from an Indo-European background, extremely difficult. The tenses do not correspond to those in the Indo-European languages.

As Carl Brockelmann put it [in Brockelmann, Carl, *Grundriss der vergleichenden Grammatik der semitischen Sprachen*, vol. II, p.144 (with added comment and clarification in square brackets)] 'The study of the usage of the Semitic tempora is rightly considered one of the most difficult chapters of Semitic syntax because it [i.e., the meaning of the tense forms] oscillates strongly in the individual Semitic languages themselves, and because it is difficult to represent them [the Semitic tempora] by the categories of the modern Indo-Germanic languages.'

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Despite this purification and substitution, and contrary to Jewish religious contentions concerning the efficacy of present-day Hebrew, *'the language of Canaan'* cannot be regarded as the language of God.<sup>335</sup> At most, it appears to have originated, at least in part, with Adam, and been kept sensibly inviolate throughout its transmission, at least down to Abraham. It is also too rudimentary to be God's language. It will not be a holy language in the sense that the Jews, Muslims, and Roman Catholics maintain, respectively with Hebrew, Arabic, and Latin. It will be the peripheral, purified language of mortals not forming part of the Millennial nation of Israel. This purified language will be rigorously enforced, with the removal of all other languages through the medium of the Lord's *'rod of iron,'*<sup>336</sup> with which He will rule the world.

## Israel

Accordingly, it is contended that in the Millennium of rest, the language of Israel, that is, the 'elect' in the Holy Land, will be a different language, an holy language, the language of the kingdom of God.<sup>337</sup> This could offer an explanation as to why Isaiah calls the language of the Egyptians in the millennial period that of Canaan, but purified, taking Zephaniah's account, but distinguishable from the language of the holy kingdom of God, for that will be the pure, new language of Israel.

In this, the language of the 'elect,' then spirit beings, would be more comprehensive than that permitted to the 'intermediate peoples,' who will be mortal during the currency of the Millennium, most likely using either a restricted version of it or an enhanced version of the purified *'language of Canaan'*.

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'Arabic cannot be considered in isolation from the other Semitic languages; linguists assume that proto-Semitic—the primordial, hypothetical language from which all the known Semitic languages developed—had only one verb form, the imperfect, which had a wholly universal function [whether this is true or not, it serves to illustrate potential limitations of ancient Hebrew].

In biblical Hebrew, Job 3:3 in literal translation, says: "*Perish will the day in which I shall be born*"; but the meaning actually is: "*May the day perish in which I was born.*" In Arabic [and in biblical Hebrew] the imperfect form can stand for present, future, and past, the perfect can also mean pluperfect, future and, in the most frequently used expressions of everyday life, present participle.

The existence of a meaningful correlation between culture and language was recognized as early as the AD1920s by the linguist Edward Sapir [Sapir, Edward, *The Status of Linguistics as a Science*, pp.48,49] whose famous statement on the subject is still frequently quoted: 'Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society....The fact of the matter is that the "real world" is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The world in which different societies live are distinct worlds, not merely the same world with different labels attached.'

<sup>335</sup> this is not the language of God. Adam named the animals and the fowls of the air, cf. Gen 2:19,20, giving him de facto ownership of them. Similarly, the names he chose were his, not God's. It follows that whatever language in which Adam conversed with God, he 'owned' or was the author of at least part of it, so that the language came, in a measure, from man, beginning with Adam when in his 'suspended' idyllic state, before declining into to mortality.

<sup>336</sup> q.v. Psa 2:9; Rev 2:27,12:5,19:15

<sup>337</sup> cp. Rev 2:17,3:12, both mentioning *'new names,'* as does Isa 62:2 in relation to Zion and Jerusalem.

A Jewish Midrash on the migdal bavel (tower of Babel) states that at the end time there will be a single, purified language, which, of course, is ascribed by them to a purified version of Hebrew.

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## Post-millennial

The sole language, post-millennium, will be the holy language, the language of the new kingdom of God.

## YHWH

So where does this leave the tetragrammaton? The four letters remain inviolate since, regardless of which Semitic language was used, the letters would remain extant; they are equally valid in each of the principally discussed Semitic languages.<sup>338</sup> The correct pronunciation, of course, is another matter entirely, and is dealt with elsewhere.<sup>339</sup>

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<sup>338</sup> some would dispute this, insofar as paleo-Hebrew—a rather poorly understood fragmentary language—is concerned.

<sup>339</sup> q.v. sup.



## Permissible on Sabbaths

Activity	Weekly Sabbath	Atonement	Passover	Other annual: U.B., Pent., Trump., Tabs., L.G.D.	New Moon	Sabbatical Years	Yobel / Jubilee
kindle fire	no	no	yes	yes	yes	yes	yes
collect wood	no	no	yes	no	no	yes	yes
heal	yes	yes	yes	yes	yes	yes	yes
travel	no	no	yes	yes	yes	yes	yes
servile work	no	no	no	no	no	no	no
other lesser work, non-servile (but see other categories below)	no	no	yes	no	no	yes	yes
eat	yes	no	yes	yes	yes	yes	yes
drink	yes	no	yes	yes	yes	yes	yes
prepare food	no	no	yes	no	no	yes	yes
cook	no	no	yes	no	no	yes	yes
reheat previously prepared food	no	no	yes	yes	yes	yes	yes
electrical power from grid (consume or purchase)	no	no	no	no	no	yes	yes
buy	no	no	yes	no	no	yes	yes
sell	no	no	yes	no	no	yes	yes
praise God	yes	yes	yes	yes	yes	yes	yes
pray	yes	yes	yes	yes	yes	yes	yes
study	yes	yes	yes	yes	yes	yes	yes
debate doctrine	yes	yes	yes	yes	yes	yes	yes
personal reflection / contemplation	yes	yes	yes	yes	yes	yes	yes
preach (for those who may do so under the Law)	yes	yes	yes	yes	yes	yes	yes
fast	no	yes	no	no	no	no	no
feast	no	no	yes	yes	yes	n/a	n/a
sacrifice (by a Judæo-Christian)	no	no	no	no	no	no	no
sacrifice (by a non Judæo-Christian) with no standing Temple	no	no	yes	no	no	n/a	n/a
sacrifice (by a non Judæo-Christian) with a standing Temple	yes	yes	yes	yes	yes	n/a	n/a
feed and water animals	yes	yes	yes	yes	yes	yes	yes
save 'ox in ditch' on holy days (animals in distress or dire need)	yes	yes	yes	yes	yes	yes	yes
harvest crop	no	no	no	no	no	no	no
pick fruit to eat in field	yes	no	yes	yes	yes	yes	yes
harvest fruit of field	no	no	no	no	no	no	no
recreational sports	no	no	no	no	no	yes	yes

# Days of Daniel

2,520+75 days: 2,595 days	Daniel 9:27				
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 20%; padding: 5px;">250 days</td> <td style="width: 60%; padding: 5px;">2,300 days</td> <td style="width: 20%; padding: 5px;">45 days</td> </tr> </table>	250 days	2,300 days	45 days	Daniel 8:14, leaving 250 days to build & consecrate '3rd' temple	
250 days	2,300 days	45 days			
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%; padding: 5px;">2,520 days</td> <td style="width: 20%; padding: 5px;">75 days</td> </tr> </table>	2,520 days	75 days	Valley of Decision / Armageddon		
2,520 days	75 days				
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 60%;"></td> <td style="width: 40%; padding: 5px;"> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;">30 days</td> <td style="width: 50%; padding: 5px;">45 days</td> </tr> </table> </td> </tr> </table>		<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;">30 days</td> <td style="width: 50%; padding: 5px;">45 days</td> </tr> </table>	30 days	45 days	Return of Christ; Sanctuary cleansed + 30 days; Armageddon + 45 days
	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;">30 days</td> <td style="width: 50%; padding: 5px;">45 days</td> </tr> </table>	30 days	45 days		
30 days	45 days				
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;">1,260 days</td> <td style="width: 50%; padding: 5px;">1,260 days</td> </tr> </table>	1,260 days	1,260 days	Daniel 9:27,12:7		
1,260 days	1,260 days				
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%; padding: 5px;">1,290 days</td> <td style="width: 20%; padding: 5px;">45 days</td> </tr> </table>	1,290 days	45 days	Daniel 12:11		
1,290 days	45 days				
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 100%; padding: 5px;">1,335 days</td> </tr> </table>	1,335 days	Daniel 12:12; Time of Blessedness			
1,335 days					

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# Disposition of Tribes

Dan

Asher

Naphtali

Manasseh / Ephraim

Reuben

Judah

## **SANCTUARY**

Levites

Benjamin

Simeon

Issachar

Zebulon

Gad<sup>340</sup>

**North:** Reuben, Judah, Levi

**West:** Gad, Asher, Naphtali

**SANCTUARY GATES**<sup>341</sup>

**East:** Joseph, Benjamin, Dan

**South:** Simeon, Issachar, Zebulon

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<sup>340</sup> Ezek 48:22-29

<sup>341</sup> Ezek 48:30-34

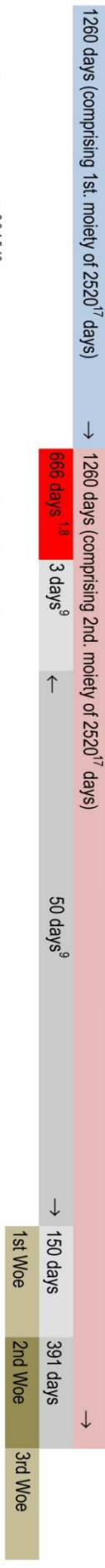
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# Seven Seals of Revelation

See spreadsheet below:

666 days<sup>18</sup> 594 days<sup>8</sup> 594 days<sup>8</sup> 594 days<sup>8</sup>

1st Seal	2nd Seal	3rd Seal	4th Seal	5th Seal	6th Seal	SEVENTH SEAL			SEVENTH SEAL			SEVENTH SEAL	
White Horse	Red Horse	Black Horse	Pale Horse	Great Tribulation	Heavenly Signs	Silence in heaven	1st Trump	2nd Trump	3rd Trump	4th Trump	5th Trump	6th Trump	1st Vial
Deception	War	Famine	Pestilence	Captivity & martyrdom	Sun, moon, & stars dark, plus a great earthquake – entire lasting for.	Short period – <i>half an hour</i> , <sup>1</sup> with voices, thunder, lightning, and an earthquake	One third of trees and grass burnt <sup>1</sup>	One third of sea turns to blood; one third of sea life dies; one third of ships lost <sup>1</sup>	One third of rivers turn to wormwood <sup>1</sup>	One third of sun, moon, & stars darkened <sup>1</sup>	Locust plague on those not sealed by God lasts for.	200 million world army – one third of mankind left alive dies in this period of.	Cancerous sores on those with the mark of the Beast & who worship image of the Beast
Beast conquers bloodlessly, tho' precipitating seals 2, 3, & 4	1st moiety: 4 Seals / 1260 days, when 25% of all mankind dies												



1st Seal starts: 19 July, 2020<sup>2,3,4,5,10</sup>, which on the Judaic calendar falls on Tammuz 27.

7-year Antichrist–Jews covenant signed / starts: 19 July 2020<sup>2,3,4,10,14</sup>

3rd Temple completion & cleansing: 26 March, 2021<sup>4,5</sup>

Abomination of Desolation' set in Temple: 31 December, 2023<sup>6</sup> / Great Tribulation starts 01 January, 2024<sup>7</sup>

2 witnesses' 1260 days' warning: starts 27 December, 2023 (almost comprising 2nd moiety of 1260 days,

but starting 3.5 days earlier, and finishing 3.5 days earlier, completing on 9 June, 2027)

Death of 2 witnesses: 9 June, 2027<sup>18</sup> Dead in Christ & then the sealed 'elect' rise to meet Christ 'in the air': 13 June,

Correlation with 'The Days of Daniel':

1260 days (1st moiety) → 1260 days (2nd moiety), giving total of 2520<sup>17</sup> days

250 days<sup>4,5</sup> (to build & consecrate 3rd Temple: 19 July 2020 → 26 March, 2021)

2300 days from the consecration of the 3rd Temple to its cleansing by Christ on Day of Atonement: 9 October, 2027

Correlation with Zechariah's four chariots:

Zechariah's four chariots, starting with 1st Woe

SEVENTH SEAL SEVENTH SEAL

SEVENTH TRUMP (a short work, 109 days)			SEVENTH TRUMP			
1st Vial	2nd Vial	3rd Vial	4th Vial	5th Vial	6th Vial	7th Vial
Cancerous sores on those with the mark of the Beast & who worship image of the Beast	Sea turns to blood, all sea creatures die	Rivers turn to blood	Scorching sun with great heat	Beast's seat of government & empire afflicted	Euphrates dries up – 3rd world's kings sent forth to world's armies begin travel to Armageddon	Greatest ever earthquake, & hail; Babylon the great falls together with the cities of the nations

Pentecost / Shavuot: 13 June, 2027<sup>15</sup>  
 Yom Teruah / Trumpets: 30 September, 2027<sup>13 15</sup>  
 Yom Kippur / Atonement: 9 October, 2027<sup>16</sup>

3rd Woe 109 days →

Christ returns to Mount of Olives @ 2:36UTC: 30 September, 2027<sup>20</sup>

18 May, 2026 Start of 3rd Woe: 13 June, 2027 (three woes are concatenated)  
 End of 3rd Woe: 30 September, 2027

Christ proclaims 40th Jubilee since 27AD: 9 October, 2027  
 30 days after returning to the Mount of Olives, sanctuary cleansed of *Abomination of Desolation*: 30 October, 2027

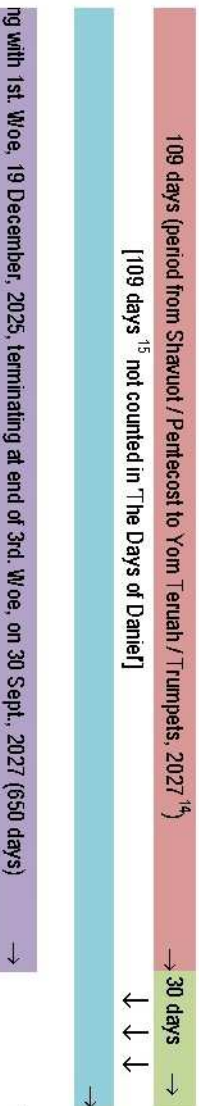
Final destruction of Babylon the Great, the Eternal City, Rome, on 30 September, 2027<sup>13</sup>

2: 04 July, 2027 22: or 01 August 22, corresponding to Tammuz 27 (speculative dates shown in ORANGE)

45 days after cleansing of the Temple, 'Valley of Decision' or 'Destruction' (world's armies destroyed in Jehoshaphat) the battle [Gr. *polemo*: 'campaign'] of great day of

13 June, 2027 Christ's wedding feast 'in the air': starts 13 June, 2027 & completes 109 days later, on 30 September, 2027<sup>19</sup>

God Almighty,' cf. Rev 16:14, & time of blessedness: 13 / 14 December, 2027<sup>21</sup>



ing with 1st. Woe, 19 December, 2025, terminating at end of 3rd. Woe, on 30 Sept., 2027 (650 days) →

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NOTES:

- 1: '666,' the number of the Beast. The 'one third' destructions in the first four trumps = 33.3%, '333' being a common, obscured or opaque occult form of '666.'
2. The date of signing or confirming of the Antichrist's 'false-peace' covenant with the Jews (Sunday, 19 July), falls on the ancient, occult day of the rising of the dog-star, Sirius, occult symbol of Satan, the 'hound of heaven,' known to the Romans as Janitor Lethacus, 'the keeper of hell,' and to Vedic India as 'The Leader.' Sirius is also the chief star of the ancient constellation Phoenix, and known as 'the hidden god.' It is also the day of the occult festival of the marriage of Isis and Osiris. Some claim 19 July to be the birthday of Isis, while others maintain the birthday falls on the 17th. It should be noted here that there is a great deal of dispute when it comes to calculating the dates of Egyptian festivals due to problems in their calendar system (it was only 360 days for some period of time), with 5 'epagomenal days' (6 during leap years) inserted later into the Egyptian Calendar. These days were reserved as birthdays for the gods. Nowadays, the heliacal rising of Sirius occurs in early August, and varies depending on the latitude of the observation. 19 July was the first day of the deeply-occult French Revolutionary Republic's eleventh month called Thermidor [derived from the Greek: therme, 'heat,' and doron, 'gift']. It ran from 19 July to 17 August, inclusive.
3. The date of signing / confirming of the covenant is apposite, for it is both Satan's dog-star day and a Sunday (dies solis), and brings on the destruction of the Jews and others, come its mid-point, in the Great Tribulation. In occult lore, Sirius is held to represent man's spiritual sun' during the Dog-days when the rising Sirius appears to coalesce with the solar sun, becoming enveloped in its glowing light, and then to disappear behind it. Occultists believe that after that 'spiritual' union a rebirth or resurrection is to be expected. This sits well with the timing and expectation of the Antichrist's covenant or confirmation of same with the leaders of the Jews, a covenant which puts in train the events of the last seven years. The exact date of the heliacal rising of the Dog-star depends on the location, specifically the latitude, of observation. Currently, if observed from Cairo, Egypt, it falls on 5 August. The Egyptian Middle Kingdom used the heliacal rising of Sirius, the 'god,' known to them as Sopdet, as the start of their calendar. It was considered to be the most important star in the sky. Of old, it was noticed, and the Sothic cycle confirms, that Sirius does not move retrograde across the sky like other stars, a phenomenon widely known as the precession of the equinox. This gives Sirius the unusual characteristic of appearing to stay stable relative to the equinox and solstices, and for the same reason, the helical rising (or zenith) of Sirius does not slip through the calendar (at the precession rate of about one day per 71.6 years), as other stars do. This remarkable stability within the solar year may be one reason that the Egyptians used it as a basis for their calendar, whereas no other star would have sufficed. Over time, however, the equinoxes move and, with them, despite its relative calendar stability, the date of the heliacal rising of the Dog-star. The Egyptians noticed, probably in about 2800BC, that the rising of Sirius coincided with two natural phenomena: the beginning of the hot weather of summer, and the annual flooding of the Nile. They used the appearance of Sirius to predict the coming of the floods, and declared the first day that Sirius was visible before the Sun to be the first day of their new year. At that time, at the latitude of Egypt, the date of the heliacal rising of Sirius was about 1 July, although it has moved to later in the year during the intervening thousands of years.
5. 250-day period almost certainly equates with the duration of the 1st Seal, the 'white horse' or bloodless phase, during which a false peace prevails. This then falls into disarray, with the onset of the second seal with world war and wholesale bloodletting. The 250-day period ends 25 March, 2021AD. The Judaic calendar's 'day of preparation' is on the 26th, a Friday, followed by the weekly Sabbath, with the Jewish Passover / first day of Unleavened Bread on the 28th. Therefore the 250 days must include not only the construction of the Temple, but its cleansing and dedication too. The Third Temple's construction will be aided by a revamped barrier-cum-wall separating the Jewish part of Palestine from the West Bank, as then defined. In turn, come the Antichrist's resiling from his covenant, the barrier will serve as a barrier for the enclosure of the Jews.
6. The date of setting up the '*abomination of desolation*' in the 3rd. Temple falls on a Sunday, dies solis, the day of the sun-god.
7. The Great Tribulation, with the worship of the Antichrist and his image, and the mark of the Beast, starts on the profane world's traditional day for 'great' new beginnings or new ventures: 1st. January. This exhibits a common military strategy: the element of surprise. That there can be no diminution in the overall time-span given for this cataclysm in the Bible is evident from Dan 12:6b,7 (with added comment and clarification in square brackets), '*How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and sware by him that liveth for ever that it shall be for a time, times, and an half: and when he shall have accomplished to scatter [or 'dash in pieces'] the power of the holy people, all these things shall be finished.*' It is on sworn authority before God that the power of the Antichrist, which exposes in the Great Tribulation, shall endure for three-and-a-half years.

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8. The foreshortened period of the Great Tribulation is 666 days, in which the 'elect' is persecuted by the Antichrist. The balance, 594 days, is the period in which the 'unsealed intermediate peoples' [but not the 'elect'] continue to be persecuted.
  9. The three days of darkness—28 through 30 October, 2025—will make it extremely difficult for the occult powers to assemble the desired masses of human victims for ritual sacrifice on the feast of Savan, 'lord of the dead.' On the very day that the Antichrist and his occult devotees would wish to gorge themselves in the mass sacrifice of God's 'elect,' the first day after the period of darkness—commonly known as Hallowe'en (31 October, 2025AD), the greatest of the eight annual occult feasts of human sacrifice—they are thwarted partially by the 'elect' being sealed by God, becoming utterly unassailable. The duration of the darkness mirrors that which occurred during the Exodus plagues on the Egyptians, recorded in Ex 10:22, leaving 50 days for the first four trumpets, etc.
  10. The rise of the ten original kings / kingdoms and the subsequent rise of the Antichrist occur before the onset of the 1st. Seal and the signing or confirming of the 7-year covenant with the Jews.
  11. The start of the fall of three of these kings could occur either before the onset of the seven seals or during the currency of the first four of those seals (more probably the former), in any event completing before the onset of the 5th. Seal, the Great Tribulation.
  12. The rise of the ten very end-time, usurping kings most likely happens during the 7th. Trumpet. Although speculative, it is shown on the day of the rising of the dog-star, Sirius, a day that would strongly commend itself to the mind of the Antichrist, given the precedent.
  13. Rev 16:9 reads, '*And the great city was divided into three parts....and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*' The Greek here poorly translated 'divided,' ginomai, actually means 'became.' The Greek translated 'parts' is meros, meaning 'divide' or 'share,' deriving from the obsolete and more primitive form meiromai, meaning 'due portion,' 'allotment,' or 'allocation.' The sense conveyed in meros is that of becoming the third and final part of a tripartite fall, that being the final allocation or allotment of judgement to the 'great city.' The third and final destruction is clearly presaged here, three being the biblical number of judgement. Historically, Rome saw destruction by fire in c.390BC, and again in 64AD, both occurring on the occult day of the rising of the dog-star, Sirius: 19 July. When the Huns entered 'Italy' under Atilla in 452AD, Emperor Valentinian III and the Senate requested Pope Leo I (Leo the Great) to negotiate with Atilla, whom he met near the present town of Peschiera del Garda and induced him to retire on the promise of the payment of an annual tribute. Three years later, the Vandal chieftain Genseric (Gaiseric) appeared before the defenceless walls of Rome and once again Leo endeavoured to placate an invader. This time he was less successful, obtaining no more than an undertaking to refrain from bloodshed and from firing the city as he sacked it. The pillage of Rome lasted fourteen days, and the Vandals returned to Africa with both riches and captives. God has ordained that Rome be destroyed by fire three times, so Genseric could not have torched the city to its destruction in 455AD. The 'Eternal City' is to be destroyed for the final time on 30 September, 2027AD. While a certain 'consistency' might commend itself with the final destruction on 19 July (as the previous ones), it would be erroneous. A Phoenix arising from the ashes of destruction on the day of Satan is not applicable to God's final destruction, from which there can be no resurrection out of the ashes. The date usually given for the inauguration of Rome (A.U.C., Latin: anno urbis conditae), 754–753BC, thus gives the total lifespan of Rome (based on its third and final destruction in 2027AD) as 2,779 or 2,780 years.
  14. From the time from the signing of the Antichrist's covenant with the Jews, on 19 July, 2020AD, to the date of his being cast into the lake of fire, 14 December, 2027AD, is 2,704 days. By then, the satanic, world-dominating plans will have been utterly eliminated.
  15. The dates in 2027AD for the two feasts, Shavuot / Pentecost and Yom Teruah / Trumpets, are based on God's sacred calendar, and not the Judaic / Hebrew / Babylon 19-year Metonic cycle postponed calendar. The Judaic calendar gives Shavuot as falling two days earlier than 13 June, and Yom Teruah, which is called Rosh Hashanah by the Jews, two days after 30 September, giving 113 days from Shavuot to Yom Teruah rather than the correct 109 days. Were 113 days inserted in the spreadsheet, the significance of the 'dog-day' signing of the Antichrist's covenant would be lost, and much else besides.
  16. Similarly, the Judaic calendar gives the date of Yom Kippur in 2027AD as 11 October, two days late compared with God's sacred calendar.
  17. 2520, the number of days to the time of the start of the wedding feast '*in the air*,' q.v., is the least number capable of being divided by each of the ten digits—zero to nine—without a remainder. It is, therefore, the number of chronological perfection, bringing to the time of spiritual perfection of the 'elect.'
  18. The death of the two witnesses occurs at 12:39 Jerusalem (actually Cairo) I.D.S.T. time (allowing an adjustment for the time difference between Cairo and Jerusalem on that day and the one hour anomaly owing to Israel Daylight Saving Time (I.D.S.T.) vis-a-vis the true midnight), or 09:39 U.T.C.



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19. Christ's '*return in the air*' occurs at 00:39 Jerusalem (actually Cairo) I.D.S.T. time (allowing an adjustment for the time difference between Cairo and Jerusalem on that day and the one hour anomaly owing to Israel Daylight Saving Time (I.D.S.T.) vis-a-vis the true midnight); or 21:39 U.T.C. on the previous day, if using the Julian / Gregorian calendar. An alternative to the location-specific, adjusted clock midnight method of calculation, based on the mid-point (midnight) between Jerusalem sunset on 12 June, 2027AD and sunrise on 13 June, 2027AD (19:45 and 05:33 I.D.S.T. respectively), gives the same result: 00:39 I.D.S.T.
20. Christ's return to the mount of Olives occurs at 05:36 Jerusalem (Cairo) I.D.S.T. time; 02:36 U.T.C.
21. The location of the destruction the Antichrist's forces, commonly called Armageddon but occurring in the Valley of Jehoshaphat (erroneously identified as the Kidron Valley immediately to the east of the Old City in Jerusalem in a 4th.-c travelog, but most likely the Valley of Blessing, Emek Berakah, in the desert of Tekoah in the vicinity of Khirbet Bereket, about 11 miles south of the city, where Jehoshaphat, king of Judah, triumphed over the forces of Ammon, Moab, and Mount Seir near the cliff of Ziz overlooking a strategic pass—Nahal Tekoah (Wadi Khureitun)—which anciently connected En Gedi on the Dead Sea with the wilderness of Judah near Tekoah, q.v. II Chron 20:14-26, but now more likely connecting with Metsoke Dagot, overlooking the Dead Sea and just north of Mitspe Shalem, from which a metalled road extends into the desert) occurs at the time of the full moon, technically on 13 December, 2027AD, at 18:09 U.T.C. (20:09 I.S.T., Israel Standard Time). In the event, it would appear that the forces of the Antichrist vainly attempt to array to the south of Jerusalem (probably as part of an encircling manoeuvre) only to be destroyed by Christ before they can attain battle order.
22. Sole speculative dates identified on basis of potential occult significance to the Antichrist: July 04 is the 66th. day from the pagan high festival of 30 April / 01 May, and is also a New Moon, during which 'hidden time' in occult lore greater power is available to its practitioners. August 01 corresponds to the Judaic calendar's Tammuz 27 (27 = 3x3x3, q.v. Note #1) in that year, and is also the Illuminati / occult great human-sacrifice black-sabbath festival of Lughnasa. The occult, of course, attributes inherent power to certain numbers.
23. 31 October is Samhain, the Illuminati / occult highest day of human sacrifice, only this time it is thwarted by God, for the 'elect' are sealed, and protected from harm.

#### Bible references:

Beginnings of sorrows: Mat 24:3-8

1st. Seal: Rev 6:1,2

2nd. Seal: Rev 6:3,4

3rd. Seal: Rev 6:5,6

4th. Seal: Rev 6:7,8

2 x 1260 days: Dan 8:14,9;27,12:7; Rev 11:2,13:5

Antichrist's covenant: Dan 9:27

5th. Seal: Mat 24:9,21,22; Luke 21:23,24; Rev 6:9-11

6th. Seal: Mat 24:29,30; Joel 2:30,31; Rev 6:12-17

Sealing of 'elect': Rev 7:3-8

Silence in heaven: Rev 8:1-6

7th. Seal: Rev 8:1-6

'Short work': Rom 9:28

1st Trump (of 7th. Seal): Rev 8:7

2nd. Trump: Rev 8:8,9

3rd. Trump: Rev 8:10,11

4th. Trump: Rev 8:12

5th. Trump (1st. Woe): Rev 9:1-12

6th. Trump (2nd. Woe): Rev 9:13-21

7th. Trump (3rd. Woe): Rev 8:13; 16:2-21

3 Woes: Rev 9:12

1st Vial (of 7th. Trump): Rev 16:2

2nd. Vial: Rev 16:3

3rd. Vial: Rev 16:4-7

4th Vial: Rev 16:8,9

5th. Vial: Rev 16:10,11

6th. Vial: Rev 16:12-16

7th. Vial: Rev 16:17-21

10 kingdoms: Dan 7:24

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Antichrist following: Dan 7:24  
3 kings fallen: Dan 7:24  
Talking image in Temple: Rev 13:14,15  
Mark of the Beast: Rev 13:16,17  
10 very end-time kings: Rev 17:12,17  
Rome's destruction: Rev 16:10,17:15-18,18:1-24  
4 chariots / horses: Zech 6:1-8; cp. 1:8  
Cleansing Temple: Dan 8:14  
Wedding feast '*in the air*': Mat 22:2-13; Mark 14:25; Luke 10:36; I Thes 4:16,17  
Armageddon: Rev 19: 11-21; Ezek 39:11-13  
2520 days: Dan 9:27  
2300 days: Dan 8:14  
1260 days: Dan 12:7  
1290 days: Dan 12:11  
1335 days: Dan 12:12

Correlation with man's annotation of World Wars: (God views WW1 and 2 as part of the '*wars and rumours of wars*,' q.v. Mat 24:6; Mark 13:7)

World War I: 1914–1918AD.

World War II: 1939–1945AD.

World War III: producing 'reduction to dust' of existing world order. 10 world regions or kingdoms set up. Antichrist rises to power and influence thereafter as the 'great peacemaker,' bringing a false security. His 7-year covenant with the Jews allows the building of the 3rd. Temple in Jerusalem.

World War IV: four horsemen of the Apocalypse, the first 4 Seals, especially the latter three.

World War V: 1st. and 2nd. Woes.

World War VI: 75 days after Christ's return to mount of Olives.

World War VII: at end of the Millennium of rest.

Descriptions of World Wars I–VII:

World War I: 1914–1918AD, known as 'The Great War,' involving many European nations and empires, the USA, and others.

World War II: 1939–1945AD, between the Axis powers (Germany, Italy, and Japan, with others), and the Allies (USA, Russia, Great Britain and its Empire, with others).

World War III: soon-coming conflict (probably falling within the period 2012–2016AD) centred on the volatile Middle East region, including the state of Israel, but rapidly engulfing the globe militarily and economically, out of which chaos (or 'reduction to dust') will rise the 10 super-states of the New World Order (Latin: ordo ab chaos), to be followed by the appearance of the Antichrist and his rise to a position of world dominance.

World War IV: presaged in the horsemen of the Apocalypse. One quarter of all mankind then alive will perish, as confirmed in Rev 6:8b, '*And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*' This takes place during the first moiety (first half) of the Antichrist's 7-year covenant with the Jews.

World War V: presaged in the 1st. and 2nd. Woes, the former lasting 150 days and afflicting those who have not been sealed by God (i.e., all save the 'elect'), and the latter involving a global military conflagration in the form of 200 million combatants, lasts for 391 days: '*for a season: a day, and a month, and a year, for to slay the third*

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*part of men,*' cf. Rev 9:15,16 (correctly translated). These two periods form the 5th. and 6th. Trumpets of the 7th. Seal, part of the dread and terrible '*Day of the Lord.*'

World War VI: The climactic battle on the return of Our Lord Jesus Christ, recited in Rev 19:11-21. This battle occurs principally in the valley of Jehoshaphat, but extends back almost to Megiddo (Armageddon), where musters the world's armies in the vast plain of Jezreel. The strike by Our Lord happens at the exact time of the full moon.

World War VII: The final war, closing off all, occurs at the end of the Millennium of rest. Satan, bound in the pit for the entire of the Millennium, cf. Rev 20:1-3, is released for a short time. Satan's armies are destroyed by fire from heaven, and Satan, and all his demons, perish in the lake of fire for their wickedness and rebellion against God.

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# Appendix 2

Bibliography

Glossary

Acronyms

Schedule of Minor Headings

Index

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# Glossary

A.D. / B.C.:	(Anno Domini) in the year of our Lord / Before Christ (otherwise C.E. and B.C.E., Common Era / Before Common Era)
Ante / post:	before / after
De facto:	in reality
Ecce signum:	behold the proof
Et sequor (et seq.):	and following
Exempli gratia (e.g.):	for example
Idem quod (i.q.):	the same thing
Id est (i.e.):	it is
In brevitatis causa:	for the purpose of brevity
Infra (inf.):	below

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In hoc:	herein
In toto:	entirely
Mutatis mutandis:	the necessary changes being made
Pro tempore (pro tem.):	for the time being
Quod vide (q.v.):	which see
Sic:	thus
Stet:	it stands
Stich / hemistich / distich:	a line of the Bible / part line / two lines
Supra (sup.):	above
Videlicet (viz.):	namely

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- Acharit ha-yamim:** (Hebrew, 'end of days'): The Hebrew term used in Judaism to designate that period of the end-time described by the prophets. It includes Yom YHWH, ('the day of the Lord') in which God's judgement falls upon Israel's adversaries, as well as Yemot ha-Mashiah ('the days of the Messiah'), the period preceding the judgement. It is followed by Olam ha-ba ('the world to come'), the eschatological future world.
- Agnosticism:** The philosophical view that it is impossible to know whether there is a God.
- Akashi records:** Records containing all knowledge as recorded by the 'universal mind.' These mysterious records are said to exist in the occult ethereal realm.
- Aliyah:** (Hebrew: 'to go up, ascend'): The Jewish expression used for the act of returning or migrating to the land of Israel.
- Allah:** The monotheistic god of Islam, and also the name of an earlier Arabian moon-god who married the sun-goddess and who had three daughters: Al-Lat, Al-Uzzah, and Manat. Mohammed is said to have allowed his followers to worship these last three goddesses for a brief time, although this is disputed by many Islamic scholars. The symbol of Islam is the crescent moon.
- Ankh:** (Egyptian: 'sandal strap,' 'life'): The handled cross, pagan symbol of eternal life when held in the hand of a 'god' or a Pharaoh.
- Antinomianism:** Antinomian comes from the Greek compound of anti, 'against,' and nomos, 'law,' giving the meanings of 'lawlessness' or 'opposed to or against laws.' It also derives from the Greek anomos, 'against the law' or 'lawless,' a word which appears twenty-five times in the New Testament, although in the K.J.V. and its broad derivatives and in modern translations often the meaning is effectively hidden behind a number of less specific translations, such as '*iniquity*,' '*transgression*,' '*wickedness*,' and '*unrighteousness*.' It is correctly and completely accurately translated in only a handful of instances or less, depending upon version. Tozer pinpoints the fundamental, fatal error in antinomianism.<sup>342</sup>

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<sup>342</sup> Tozer, A. W., *Paths to Power*:

'Fundamental Christianity in our times is deeply influenced by that ancient enemy of righteousness, Antinomianism. The creed of the Antinomian is easily stated: we are saved by faith alone; works have no place in salvation; conduct is works, and is therefore of no importance. What we do cannot matter as long as we believe rightly. The divorce between creed and conduct is absolute and final. The question of sin is settled by the Cross; conduct is outside the circle of faith and cannot come between the believer and God. Such, in brief, is the teaching of the Antinomian. And so fully has it permeated the Fundamental element in modern Christianity that it is accepted by the religious masses as the very truth of God. Antinomianism is the doctrine of grace carried by uncorrected logic to the point of absurdity. It takes the teaching of justification by faith and twists it into deformity.'

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- Archangel: Currently the highest ranking angel, probably that of a seraph; cp. K.J.V. Dan 10:13b, '*Michael, one of the chief princes,*' with Tanakh v.14: '*Michael, a prince of the first rank.*' Jude, in v.9, when referring to Michael, uses the definite article: '*the archangel,*' indicating singularity. Michael, meaning '*one like God,*' blows the last trump, cf. I Thes 4:16. Contrary to popular belief, Gabriel is not an archangel, cf. Luke 1:26 where he is termed an angel, i.e., a messenger. Given his apparent parity in contending with fallen cherub Satan, '*the prince of the kingdom of Persia,*' cf. Dan 10:13, Gabriel, in all probability, is a cherub.
- Arianism: One of the major reasons why Arius<sup>343</sup> denied that the Son had existed co-eternally with the Father as the Word was because he applied Plato's concept of the indivisible Monas to God the Father, as he interpreted Scripture. Plato also considered the attributes of the indivisible Monas, or First Cause, to be incommunicable, meaning they couldn't be shared with any other entity outside of itself. Following this 'logic,' Arius denied that the Son had the attributes of the Father, such as eternity and omniscience. He placed the Son, whom he labelled the 'Duas'—another Platonic term—between the created world and God as a kind of demigod, who was neither fully God nor only man. Arius' concept of Jesus Christ is similar to Plato's portrayal of the Demiurge in his dialogue the Timæus, as the semi-divine actual creator of the material universe, but his attributes were finite, not infinite.
- Ascended masters: A spiritual entity that has been released from the cycles of reincarnation to occupy a heavenly status and aid men in their evolutionary development. Demons, portraying themselves as ascended masters, communicate through channellers.
- Ashkenazi: (Yiddish: pl. Askenazim): Those Jews and their descendants who came from Germany or parts of Europe as contrasted with Sephardi(m)—Jews from Spain or Portugal.
- Astral body: The spiritual, non-material body possessed by all humans, and which continues to exist after death, according to occultists.

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Charles Finney in the AD1800s spoke of it 'as the opposite extreme to legalism. Legalists are all work; Antinomians no work. Professing to have yielded up their whole agency to Christ, they throw all responsibility upon Him and do nothing. Under pretence of being led by the Spirit and of waiting for God to reveal His will to them, they give themselves up very much to spiritual indolence.'

II Thes 2:7, '*For the mystery of lawlessness doth already work: only he who now letteth will let, until he be taken out of the way.*' This is better translated in the Moffatt translation as: '*For the secret force of lawlessness is at work already; only it cannot be revealed till he who at present restrains it is removed,*' although '*restricted*' would be better again, q.v. sup. for the corrected translation in its entirety.

<sup>343</sup> 260–336AD

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Astral projection:	This refers to out-of-body experiences. During out-of-body experiences, the astral and physical bodies are believed to remain connected by a 'silver cord.'
Atheism:	The theory or belief that God does not exist.
Atman:	Hindu term for the soul of man. The atman is considered divine.
Attunement:	The mystical sense of oneness with the microcosm (man) and the macrocosm (cosmos). Synonym for 'at-one-ment.'
Aura:	A psychic energy field claimed by occultists to emanate from all living creatures and special inanimate objects.
Autosoterism:	The theory that man, through his own agency, can heal or cure his ills regardless of their taxonomy.
Avatar:	Sometimes referred to as the 10 <sup>th</sup> Avatar, a manifestation of the impersonal, Universal One in an enlightened man. This term derives from classic Hinduism. One strand of Hinduism holds that the human soul and Brahmin are the same (we are all gods). Hinduism also evidences 'womb houses,' or shrines to gods and goddesses.
Azarah:	(Hebrew: 'enclosure'): The term used for the precinct of the Jerusalem Temple or its outer court.
Ba'al:	(Hebrew, et al: 'lord'): Generally, a Canaanite deity, but specifically the epithet of the fertility and storm god. Also worshipped under the name of Bel, amongst others.
Bath qol:	'Nowadays, (the Jews) believe in what they call the <u>Bath qol</u> , a Hebrew phrase which means 'the daughter voice,' or 'the daughter of a voice.' When <u>Bath qol</u> spoke it quoted scripture most often. It was not really the direct voice of God; it was what one might call the echo of His voice, a distant, faint whisper instead of a direct, vital communication.' <sup>344</sup>
Bhuddism:	Bhuddism, more a philosophy than a religion, is atheistic and autosoteric, q.v. sup. The term Buddhism comes from the Sanskrit word <u>buddh</u> , 'to awaken.' Buddhism's eight-fold path to enlightenment contains: the right view, right aim, right speech, right action, right living, right intent, right mindfulness, and right concentration. It is agnostic (the philosophical view that it is

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<sup>344</sup> Barclay, William, *The Gospel of John*, Vol.2, p.127

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impossible to know whether there is a God), and autosoteric (where a person's salvation depends on his or her own endeavours), where 'emptiness is bliss,' leading to a state of Nirvana or enlightenment. Buddhism has its own 'messiah,' the 5<sup>th</sup> Buddha, who is to bring world-wide enlightenment to man amid a new age of peace and harmony. In Japan, Buddhism is called Zen Buddhism. There is also a contemplative monastic form of Buddhist worship.

**Bilocation:** The Russian term for clairvoyance, sometimes used as a synonym for out-of-body experiences.

**Brahmanism:** q.v. Hinduism.

**Celtic cross:** 'The Celtic cross is a symbol from Northern Europe. A cross with a circle behind it, the symbol originally indicating the union of heaven and earth [actually a very ancient fertility symbol, with a stylized erect penis and open vulva, and, at another level, the pagan cross symbol set over a representation of the sun as a never-ending, and thus eternal, ring]. The ornate tracery and knot-work often associated with crosses of this type emphasized the infinity of the divine, and the triquetra, or three-leafed Celtic knot, being never-ending, is a strong symbol of eternity and infinity in its own right. In its earlier form, with equal length arms, the Celtic cross was originally the sign of Odin, chief god of the Norse people. This attribution has led to an unfortunate association in recent years, with white neo-Fascist political parties across Northern Europe adopting a simplified version of the symbol as their common logo, because of the Aryan connection.'<sup>345</sup>

**Chabad:** An acronym formed from the initials of the three Hebrew words **chokmah** ('wisdom'), **binah** ('understanding'), **da'at** ('knowledge'), which are used as the name as the Hasidic movement founded in White Russia by Shneur Zalman of Lyady. Chabad Lubavitch is a specific organisation of Chabad, headquartered in Brooklyn, New York.

**Chag:** Claimed to be Hebrew for '*pilgrim feast*,' applied by Jews to the three commanded-assembly annual feasts:<sup>346</sup> Passover / Unleavened Bread; Pentecost; and Tabernacles. The correct Hebrew term for these is shalosh regalim. From Exodus and Judges<sup>347</sup> it is seen as actually referring to travelling to various feasts, not just the three recited. The root, chagag, meaning '*marching*,' imports the meaning of travelling as opposed to the very restricted 'Sabbath day's

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<sup>345</sup> Kenner, T. A., *Symbols and their Hidden Meanings*, p.143 (with added comment and clarification in square brackets)

<sup>346</sup> Deut 16:16; one of the three biblically-mandated shalosh regalim on which Jews made pilgrimages to the Temple in Jerusalem.

<sup>347</sup> Ex 10:9; Judg 21:19



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journey.' In relation to Psalms,<sup>348</sup> chag pictures the 'elect' going to the wedding feast of the Lamb 'in the air.'

- Chakras:** The seven energy centres of the human body. The kundalini—the serpent force coiled at the base of the spine—must be generated through the chakras by means of meditation. When the kundalini reaches the crown chakra, at the top of the head, enlightenment results, more commonly known as demonic possession. A common New Age belief is that the town of Glastonbury in Somerset, England is the 'heart chakra of planet Earth.'
- Channelling:** The process of receiving information from either the 'higher self' or a metaphysical entity. A channeller (a modern term for a medium) is the human contact between the physical world and the ethereal dwelling of the spiritual entity. The channeller usually goes into a trance during the process of making contact with the spirit being from the incorporeal world.
- Cherubim:** Bar the archangel (Tanakh, '*a prince of the first rank*')<sup>349</sup> who is probably of the rank of seraph, cherubim are the highest ranking group of angels. Two covered the Mercy Seat in the Temple, with four set before God's throne in heaven.
- Christendom:** Indicating the geographical spread of mainstream Christianity, it denotes both Romanism and its many offspring. It has nothing whatsoever to do with Judæo-Christian belief.
- Clairaudience:** Extrasensory data perceived as a sound by an individual.
- Clairvoyance:** Extrasensory perception of physical objects or events. Clairvoyance is distinguished from E.S.P., q.v. inf., which involves perception of thoughts.
- Cohen:** (Hebrew: '*priest*,' pl. cohanim): An Israelite descendant of the family of Aaron, which was designated as a priestly line.<sup>350</sup> Belonging to the tribe of Levi, they are referred to as the Levitical priesthood. They were responsible for ritual sacrifices in the Temple, and for teaching the Law.
- Confucianism:** 'Confucianism, a Chinese religion, is agnostic. Confucius' [the Latinised form of Kung-Fu-tzu, meaning master Kung from Fu] writings were mainly works on moral philosophy and state theory. Five of his books are considered canonical, including I Ching, the book of Changes. A

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<sup>348</sup> Psa 81:3

<sup>349</sup> Tanakh: Dan 10:14

<sup>350</sup> cf. Ex 28:1,41

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further four are termed classic. Kung's philosophy of ethics started with the aberrant premise that man is, by nature, good, and that all evil is the result of lack of insight. The goal of Confucianism is to educate people to love truth as perceived by the higher Eastern mind, as well as goodness and generosity, the nurturing of family relationships, and the maintenance social manners. Its 'Golden Rule,' reciprocity of treatment, is held in high esteem by its devotees.<sup>351</sup>

**Consumerism:** 'One of the biggest advertising agencies in the world, Young and Rubicam, has declared that belief in consumer brands has replaced religion in people's lives. "People are turning to them for meaning," it says. "The brands that are succeeding are those with strong beliefs and original ideas. They are also the ones that have the passion and energy to change the world, and to convert people to their way of thinking through outstanding communications."<sup>352</sup>

**Contractarianism / Contractualism:** Comprises a variety of theories that justify moral principles and political choices because they depend on some form of social contract involving certain ideal conditions, such as lack of ignorance or uncertainty, founded on a general theory of ethics which claims that individuals make the right choices under an hypothetical social contract. In this, it can be viewed as a subset of autosoterism.

**Cornucopia:** All sorts of aberrant belief: 'In the surrounding mists, the attendant figures of shamanists, tantric yogists, cosmic-power tappers, grail theorists, seekers of the inner self and the advocates of a dozen kinds of meditation, massage, or mystic communion come and go. One can only wish them well.'<sup>353</sup>

**Demiurge:** q.v., Arianism.

**Devir:** (Hebrew: '*sanctuary*,' translated in K.J.V. as '*oracle*,' derived from the word meaning 'the back part of the room'; also '*debir*'): the third division of the Temple, the innermost chamber, the Holy of Holies, where the ark of the covenant was housed. The Hebrew word shares the same consonants as Davar, or Dabar, the '*Word*,' and Jewish legend links the Sanctuary with the Word, through the ten words of the Decalogue, the two stone tablets of which were contained in the ark of the covenant.<sup>354</sup>

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<sup>351</sup> *Wikipedia*, et al. (with added comment and clarification in square brackets)

<sup>352</sup> Leggett, Jeremy, *Half Gone: Oil, Gas, Hot Air, and the Global Energy Crisis*, pp.249,250

<sup>353</sup> Ross David, *The Celts of the British Isles*

<sup>354</sup> also cf. 'Hechel.'

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- Dispensationalism:** The aberrant view that God deals differently with man in the Old and New Testaments in terms of salvation. Dispensationalists believe that God dealt with Israelite believers in the Old, but deals with Gentile believers in the New Testament. This has led to the erroneous notion that God has discarded the Jews. Many also hold that salvation was by works in the Old, and by grace in the New Testament.
- Divination:** A method utilised for discovering personal significance relative to present or future events. The means of attaining this information may include dreams, mediumistic possession (e.g., Pythonic spirits of divination, cf. Acts 16:16-18), consulting with the dead (necro-mancy), or 'reading' natural / contrived phenomena.
- Docetism:** Docetism comes from the Greek word dokein which means 'to seem'; and the heresy is so called because it held that Jesus only seemed to be a man. In other words, that He was not flesh-and-blood, but wholly spirit. Some Gnostics held a variation of that heresy. They held that Jesus was a man in whom the Spirit of God came at His baptism; that the Spirit remained with Him throughout His life until the end; but since the Spirit of God could never suffer and die, it left Him before He was crucified. Thus they gave Jesus's cry on the cross as: *"My power, my power, why hast thou forsaken me?"*
- Donation of Constantine:** 'Donation of Constantine (Latin: Constitutum Constantini), an ancient document probably drafted around 755AD, purported to be a grant made early in the 4<sup>th</sup>-century by Emperor Constantine the Great to Pope Sylvester I. In it the emperor, on transferring the seat of the empire to Byzantium, gave to the pope as a free gift the city of Rome and other Western lands. The document was exposed as a forgery by the humanists of the 15<sup>th</sup>-century (in that it contained some glaring errors!), especially Lorenzo Valla. The original purpose of the forgery is uncertain, but probably it was to give a valid historical basis to papal claims to temporal power....Constantinople was given the additional title of 'New Rome' in 330AD.<sup>355</sup>
- However, the following should be considered:
1. The Donation of Constantine was a forgery, a fake, and a fraud;
  2. Rome was not destroyed or abandoned post-330AD;
  3. Rome was the seat and base of the occult religious system in thrall to Satan;
  4. Rome was the place where this world-girdling religious system was inveigled with the empire's military rulers;
  5. Byzantium was built on two hills, whereas Revelation describes Babylon the great, the place of the apostate religion symbolised by a woman, as a seven-hilled city (i.e., Rome);

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<sup>355</sup> *Encyclopedia Americana*, article 'Donation of Constantine'

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6. Constantinople fell to the Turks in 1453AD, so falling under the mantle of Islam, where it still resides. Islam is not the great apostate religious system which forms so much of the subject matter of the book of Revelation; and,

7. The empire was called the Roman Empire, and, later, the Holy Roman Empire.

Duas: q.v., Arianism.

Eastern Gate: The gate of 2nd Temple times that served as the eastern entrance into the Temple. The original name of this gate during that period was the Shushan Gate, which may exist today beneath the present sealed double gate called the Golden Gate, or just south of it. The term 'golden' was mistakenly applied to this gate because the reference in Acts 3:2 to another inner Temple gate used the Greek word horaia ('beautiful'), which was mis-understood as aurea ('golden'). It is thought that this Eastern Gate might also be the Double Gate mentioned in the Copper Scroll, in which are hidden the red heifer urn and a scroll describing the red heifer ceremony.<sup>356</sup>

Eastern Orthodoxy: Similar in many ways to Roman Catholicism, from which it split in 1054AD. This was the result of increasing claims by Rome for universal authority and supervision, together with a growing cultural and political estrangement. Among doctrinal differences there was dispute over the position of the pope, the hierarchy of Rome in general, and the Roman veneration of the Virgin Mary. The Russian Orthodox Church forms part of Eastern orthodoxy. The orthodox churches are autocephalous, each having its own head, remaining independent in administration.

Ecumenism: Pope John Paul II's Encyclical, 'Ut Unam Sint,' 'That they be one,' provides an accurate explanation of what ecumenism means to the Roman Catholic Church: '(E)cumenism has prayer as its soul, and dialogue as its body. It seeks the unity of Christians in the one Church. The goal of ecumenism is to have all Christians returned to the fullness present in the one, holy and Apostolic Church (i.e., Rome). Therefore, ecumenism demands the fullness of the Christian dogma as its foundation.' Another definition of ecumenism, a good deal more accurate, is 'unity without truth.'

Empiricism: Truth is only what we can see. Empiricism as a movement arose in the Greek era, in medicine, based as far as possible on eschewing theories and just observing symptoms.

Epicureanism: The followers of Epicurus, an Athenian philosopher, who flourished about 300 years or so

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<sup>356</sup> according to Maimonides, and reported by Edersheim, Alfred, *The Temple— Its Ministry and Service*, §5, everyone who had anything to do with the sacrifice of the red heifer or of the goat on the day of Atonement....was rendered unclean; since the animals were regarded as actually sin-bearing.'

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before Christ. The leading doctrines in their system of philosophy are:

1. That the world was made by the fortuitous confluence of atoms, or by chance;
2. That divine beings do not interfere with its government;
3. That there is no resurrection of the body, no immortality; and,
4. That pleasure is to be followed as the chief good.<sup>357</sup>

Ephod:	The two-piece, sleeveless linen garment of the priests, and especially of the high priest, whose ephod was attached to the body by a woven band and joined at the shoulders by straps. <sup>358</sup>
Eretz Israel:	(Hebrew: 'Land of Israel'): The Hebrew term used by Jews to designate the biblical Promised Land, to the Jews the historical homeland of the Jewish people. There is considerable debate and dispute among religious Jews as to the exact boundaries of the land in question.
Even Shetiyah:	(Hebrew: 'Foundation Stone'): The stone that according to ancient Jewish sources existed within the Holy of Holies in the Temple and upon which the ark of the covenant rested in First Temple times. According to tradition, this stone is identified with the rock inside the Muslim Dome of the Rock, although many dispute this, for a variety of reasons.
Existentialism:	Truth is encounter experiences.
Extrasensory perception (E.S.P.):	The experiencing of an external event, object, state, or influence while apparently transcending the physical senses.
False messiahs of paganism:	Horus of Egypt was said to have been born of the virgin Isis-Meri on 25 December in a cave with the birth being announced by a star in the east and attended by three wise men. Mithra, sun-god of Persia, ( <u>post facto</u> ) was said to have been born of a virgin on 25 December, and was claimed to be a great travelling teacher and master. Krishna was said to have been born of the virgin Devaki (the divine one), his father was a carpenter, his birth was said to have been attended by angels, wise men, and shepherds, and he was said to have been presented with gold, frankincense and myrrh. Prometheus of Greece was said to have descended from heaven as God incarnate, to save mankind. It is claimed that he was later crucified, suffered, and rose from the dead.
Fatalism:	Fatalism also known as quietism, is an unquestioning submission to adversity. The most

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<sup>357</sup> cf. Acts 17:18

<sup>358</sup> cf. Ex 28:6-14

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popular form of fatalism is probably astrology. By establishing our precise time of birth, and relating this to the configuration of the planets, astrologists claim to be able to predict our future, or at least warn us of potential problems and opportunities that will come our way. Providing we accept our fate, reconfigure our actions to fit into the required pattern of events, and hence submit to external authority, everything will be fine. The conservative implications of this form of behaviour should be clear, as Adorno argued: 'It offers the advantage of veiling all deeper-lying causes of distress and thus promoting acceptance of the given. Moreover, by strengthening the sense of fatality, dependence and obedience, it paralyses the will to change objective conditions in any respect and relegates all worries to a private plane promising a cure-all by the very same compliance which prevents a change of conditions.'<sup>359</sup> Worse, astrology also lays claim to divining the future, predicting the most propitious actions and the most propitious times for those actions. This, in bare bones, is ancient Babylonian political astrology, alive and practicing in our modern political world.

Fideism: The belief that God's existence cannot and should not be proved, but that it should be accepted by faith alone. This belief is normally extended to accepting the Bible by faith alone.

Freemasonry: An occult culture / belief system more correctly known as Free and Accepted Masonry. Since most members are not stone masons, they have to be 'accepted' as such. 'Every Masonic lodge is a temple of religion; and its teachings are instruction in religion.... Masonry is a search after light. That search leads us directly back, as you can see, to the Kabbalah.'<sup>360</sup> 'The true mason is not creed bound. He realizes with the divine illumination of his lodge that as a mason his religion must be universal: Christ, Buddha, Mohammed, the name means little, for he recognizes only the light and not the bearer, realizing with his true understanding the oneness of all spiritual truth.'<sup>361</sup> 'The Bible is an indispensable part of the furniture of a Christian lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew lodge, and the Koran in a Mohammedan one, belong on the altar.'<sup>362</sup> 'Masonry has nothing to do with the Bible; it is not founded on the Bible, for if it were, it would not be masonry, it would be something else.'<sup>363</sup>

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<sup>359</sup> Grint, Keith, *Management: A Sociological Introduction*, p.161 (with added comment and clarification in square brackets), citing: Adorno, *The Stars Down to Earth: The Los Angeles Times Astrology Column*, quoted by Held, David, *Introduction to Critical Theory: From Horkheimer to Habermas*, p.99

<sup>360</sup> Pike, Albert, *Morals and Dogma*, pp.113,471; passing a secret name or chant from mouth to ear is ancient magical practice, reflected in the Hebrew word 'Qabbalah,' which is a transliteration of three Hebrew letters, QBL, and means 'from mouth to ear.' The five points of contact in masonry—foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear—are identical to those used in the druidic rite of witchcraft.

<sup>361</sup> Hall, Manly Palmer, *The Lost Keys of Freemasonry*, p.65

<sup>362</sup> Perkins, Lynn, *The Meaning of Masonry*, p.11

<sup>363</sup> Chase, George Wingate, *The Digest of Masonic Law: being a Complete Code of Regulations, Decisions, and Opinions, upon Questions of Masonic Jurisprudence*, pp.207-209

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'Masonry, like all religions [bar one, of course], all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the adepts and sages, or the elite, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled.'<sup>364</sup>

Masonry is deeply autosoteric: 'Masonry teaches that redemption and salvation are both the power and responsibility of the individual mason....Every man in essence is his own saviour and redeemer; for if he does not save himself, he will not be saved.'<sup>365</sup> The claim of masonry is: 'Man is God in the making'<sup>366</sup>—his own making.

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<sup>364</sup> Pike, Albert, *Morals and Dogma*, pp.104,105 (with added comment and clarification in square brackets); this even extends to misleading or deceiving those of the Blue Lodge, the first three degrees of masonry (Entered Apprentice, Fellow Craft, and Master Mason), q.v. Pike, Albert, *Morals and Dogma*, p.819

<sup>365</sup> Pike, Albert, *The Meaning of Masonry*, p.95

<sup>366</sup> Hall, Manly Palmer, *The Lost Keys of Freemasonry*, p.92; McQuaig, Cecil F., *My Masonic Friend*, p.1:

'Freemasonry is not Christian, nor a substitute for it.'

Pike, Albert, *Morals and Dogma*, pp.275,744:

'The Kabbalah is the religion of masonry.'

Instructions to the Twenty-Third Supreme Council of the World, June 14, 1889AD, recorded by De la Rive, A. C., *La Femme et L'enfant dans la Franc Maçonnerie Universelle*, p.588:

'The Masonic religion should be....maintained in the purity of the Luciferian doctrine.'

Buck, Jirah Dewey, *Mystic Masonry*, p.138:

'It is more important that men should strive to become Christs than they should believe that Jesus was Christ.'

Page, Manly Palmer, *The Lost Keys of Freemasonry*, p.92:

'Man is a god in the making.'

Steinmetz, George H., *The Lost World: Its Hidden Meaning*:

'Be still—and know—that I am God....! That I AM GOD—the final recognition of the All-in-All, the unity of the self with the cosmos—the cognition of the DIVINITY OF THE SELF.'

Blavatsky, Helena Petrovna, *The Secret Doctrine*, Vol. 1, pp.71,73,415; Vol. II, pp.171,215,225,255,353,390; Vol. VI, pp.215,216,220,245,255,533 (with added comment and clarification in square brackets):

'Lucifer represents.....life....thought....progress....civilization....liberty....independence....Lucifer is the Logos....the Serpent, the Saviour.'

'He was transformed by the church into Lucifer or Satan, because he is higher and older than Jehovah, and had to be sacrificed to the new dogma.'

'The serpent [in the garden of Eden]....spoke only words of sympathy and wisdom.'

'Jehovah—eschatologically (as Elohim)—is also the serpent or dragon that tempted Eve, and the "dragon" is an old glyph for "astral light" (primordial principle), which is the wisdom of chaos.'

'Jehovah was called by the Gnostics the creator of, and one with Ophimorphos, the Serpent, Satan, or Evil.'

'The great serpent of the garden of Eden and the "Lord God" are identical, and so are Jehovah and Cain ONE, that Cain who is referred to in theology as the "murderer" and the LIAR to God.'

'No sin [was] intended in the disobeying [in the garden of Eden] but that actually "the serpent" was the "Lord God" himself....the bringer of divine creative wisdom [who] taught mankind to become creators in their turn.'

'It is Satan who is the God of our planet and the only God.'

Pike, Albert, *Morals and Dogma*, pp.817,839:

'The Templars, like all other secret orders and associations, had two doctrines, one concealed and reserved for the masters, which was Johannism; the other public, which was the Roman Catholic.'

'The secret science of the ancient magi was concealed under the shadows of the ancient mysteries....and it is found enveloped in the enigmas that seem impenetrable in the rites of the highest masonry.'

Blavatsky, Helena Petrovna, *Isis Unveiled*, p.390 (with added comment and clarification in square brackets)

'It is curious to note that most of the bodies which work these, such as the Ancient and Accepted Scottish Rite....the Order of the Temple....etc., etc., are nearly all the offspring of the sons of Ignatius Loyola....[those who] founded the grades in these rites worked under instruction from the general of the Jesuits.'

Waite, Arthur Edward, *A New Encyclopedia of Freemasonry and of Cognate Instituted Mysteries*, p.61

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- Fringes & Tassels:** Instructed by God to the children of Israel in Numbers.<sup>367</sup> A blue thread is included in the tassels to the Jewish prayer shawl, the tallith. As part of the Law, it is binding on all Judæo-Christians today as a fringe to a garment, complete with a blue thread, serving as a reminder to observe God's commandments and to refrain from sinful ways.
- Fundamentalism:** 'The term "fundamentalism" generally points not only to the literal interpretation of religious scriptures [or the self-serving, cultic misinterpretation] but also to the desire of imposing it on society and government, and having everyone abide by these rules.'<sup>368</sup>
- Gemara:** (Hebrew: '*study*'): The commentary material included in the Talmud from Jewish tradition, as opposed to the material from the Bible or logical reasoning.
- Gihon:** (Hebrew: '*gush*' or '*burst forth*'): The spring on the eastern slope of the Ophel that served as the chief water source for Jerusalem in the days during the biblical period.
- Great Eagle:** A reference in Revelation<sup>369</sup> to Christ, seen as taking His church, '*the woman*,' to a place of safety in the 4<sup>th</sup>-century AD. The same name, '*The Great Eagle*,' is applied to Him as the Word in Exodus,<sup>370</sup> where He is seen taking His people, the children of Israel, out of Egypt and through the wilderness to the Promised Land. The personal acts in this world through the presence of the Word / Christ, as opposed to vicariously through angels, is confirmed in Exodus<sup>371</sup> and also in Isaiah,<sup>372</sup> when correctly translated: '*In all their affliction he was afflicted, and not an angel but his presence saved them.*'<sup>373</sup>
- Guru:** A spiritual teacher in the Hindu tradition who instructs his disciples in the way of enlightenment.
- Halakah:** (Hebrew: '*walk*,' pl. halakot): The official or lawful way according to which a Jew ought to conduct his life. The Jewish Halakah contains various moral laws and ritual prescriptions that are embraced in the teachings of Judaism.

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'As regards Masonry, Babel of course represented a Masonic enterprise.'

<sup>367</sup> Num 15:37-41

<sup>368</sup> Chomsky, Noam, and Achcar, Gilbert, *Perilous Power—The Middle East and US Foreign Policy*, p.34 (with added comment and clarification in square brackets)

<sup>369</sup> Rev 12:14

<sup>370</sup> Ex 19:4

<sup>371</sup> Ex 33:14

<sup>372</sup> Isa 63:9a

<sup>373</sup> cp. 'Nisroch.'



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- Haram: (Arabic: *'enclosure'*): The present platform upon which the Dome of the Rock is built and which is thought to approximate the original Herodian Temple platform. The full title used by the Muslims is Haram es-Sharif ('The Noble Enclosure').
- Hasidim: (Hebrew: *'righteous,' 'pious'*): A religious movement founded by Israel ben Eliezer Ba'al Shem Tov in the first half the 18<sup>th</sup>-century AD. Originally, a religious revivalist movement of popular mysticism that began in Germanic regions in the Middle Ages.
- Hechel: (Hebrew: originally from Sumerian e-gal: *'great house,'* and Assyrian ekallu, *'palace,' 'temple'*): The second division of the Temple, the main room or Sanctuary.<sup>374</sup>
- Hinduism: Hinduism—also known as Brahmanism—is the most diverse of all the major religious forms of expression known to mankind, ranging from the worship of nature gods, to polytheism, to a philosophical monotheism in a creator god, to a belief in the universal law, the 'dharma.' It is intimately connected with the caste system in India. While Hinduism requires distinctive ritual sacrifice, it does not prescribe any universally binding meta-physical or religious views, but emphasises the working of the universal law, which is also understood in a moral sense. The theory of retribution in the teaching of karma, with its cycles of rebirth and world eras, 'yugas,' represented in the wheel of life, is characteristic of the belief. There is also a sun-worshipping strand, evident in the sun temple at Kornarak which is in the shape of a sun chariot, a form dating back to the worship of the Vedic sun god Surya.
- 'Hinduism is claimed to be the first great religion to codify a belief in reincarnation, originating in the fourth millennium BC. As explained in the main Hindu scriptures, the Upanishads and the Bhagavad-Gita, the latter being regarded as the Hindu 'Bible,' the belief is permeated with the idea of reincarnation....According to Hinduism, each person possesses an individual soul which will go through a never-ending series of incarnations.'<sup>375</sup>
- I Ching: A book of divination associated with Taoism.
- Islam: A strict monotheistic religion whose only deity is 'Allah,' and whose prophet is Moham-med. Its primary religious text is the Koran (also Qur'an: Arabic *'recitation'*), claimed to be a set of divine revelations made over a period of twenty-three years to Mohammed by the 'archangel Gabriel' in the early part of the 7<sup>th</sup>-century AD.
- The Koran is the most holy book in Islam, believed by Muslims (Arabic: aslama, *'to submit,'*

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<sup>374</sup> q.v., 'Devir.'

<sup>375</sup> Hodgkinson, Liz, *Reincarnation, the Evidence*, pp.8-42 (slightly paraphrased)

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'convert to Islam': a believer or follower of Islam) to be 114 chapters or revelations dictated by Gabriel at both Mecca and Medina. The Koran was not written by Mohammed—he was illiterate—but he recited the revelations from memory and they were written down by others on papyrus, tree bark, reed mats, palm leaves, stones, animal ribs and shoulder blades, and the like, and otherwise they were committed to memory, all this amid much recension, claimed political omission, loss, redaction, and protracted controversy. These highly fragmentary 'emended' records were collated a year after his death by his secretary, Zayd, acting under the supervision of a committee, shown to many of the prophet's companions, and agreed to be accurate. Thirty years later, in an attempt to extirpate different versions then in circulation, four copies of a reduced 'canonical' version were issued under Caliph Uthman. Two of the originals still exist today. All other versions were condemned to be burned. Despite the attempt at forcible standardisation, several different versions of the Koran still remain to this day, as does the controversy.

In addition to the Koran, Muslims are required to accept the basic truth of the Torah (Tawrat) given to Moses (Musa), the book of Psalms (Zabur) given to David (Dawud), and the Gospel (Injil) 'given to' Jesus (Isa). The Koran mentions these as being the authentic word of Allah, but warns that errors have been introduced into them. Muslims maintain that the Koran is the only authentic, unchanged, and comprehensive version of Allah's word and that it supersedes all others.

Islam has a core creed, called *The Five Pillars of Islam*, which seeks to regulate the religious and everyday life of believers. Basically, the 'Pillars' are: There is no god but Allah, and Mohammed is his messenger; pray at the prescribed times of the day while facing Mecca; give alms; fast at Ramadan; and perform a Hadj (pilgrimage to Mecca) at least once in a lifetime.

Mohammed—Arabic hmd, 'to praise'—was founder and prophet of Islam. Born c.570AD, he died at Medina in 632AD. His father, Abdullah, and mother, Aminah, were members of the Hashim clan, a sub-division of the Quraysh tribe which had lately abandoned its nomadic life as desert Bedouin and risen to dominate the trading city of Mecca. As his father had died by the time of his birth, and his mother died when he was six, he was raised as an orphan. In accordance with the practice of the time, he was poor and something of an outcast. First working for his uncle Abu Talib as a camel driver, his business acumen and horizons expanded, and he became known as Al-Amin, 'the trusted one,' through being fair in his dealings and honouring his obligations. Mohammed's daughter, Fatimah, is proving to be a bridgehead to Roman Catholicism through the infamous shrine of Fatima in Portugal, named after his daughter by the Moors. Surprising numbers of Muslims are showing remarkable devotion to the Virgin of Rome.

By the time of his death, Mohammed was the greatest military leader the Arabs had ever

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known. He firmly set the basis for Arab-Islamic domination of the whole of the Middle East in the centuries that followed. Mohammed is said to be the only prophet of the Islamic monotheistic god Allah. He is portrayed as being surrounded in flames in many iconic representations, cp. Zoroastrianism.

This monotheistic god of Islam is also the name of an earlier Arabian moon-god who married the sun-goddess and who had three daughters: Al-Lat, Al-Uzzah, and Manat. Mohammed is said to have allowed his followers to worship these last three goddesses for a brief time, although this is disputed by many Islamic scholars. The symbol of Islam is the crescent moon.

In its exposition and works, Islam is proselytising, territorially aggressive, aspiring of world domination, not at all forgiving of apostrophy (i.e., a reversion or recension from Islam by defectors whom it condemns to death), and scarcely less so of all non-believers, whom it terms infidels. Islam's Sharia law, which, e.g., demands amputation of limbs for theft, is practiced in some Muslim states and districts, but by no means in all. It is rarely applied to non-Muslims, although the death penalty by beheading is carried out on non-Western non-Muslims in such places as Saudi Arabia.

Islam is not monolithic. There are a number of competing sects, often violently opposed, the principal of which are the charismatic Shi'ites and the majority Sunnis, from whom the Shi'ites split early in the history of the religion. Throughout the history of Islam, which had its first cultural heyday in the Middle Ages, runs the thread of a strong link between religion and politics, and the search for what was seen as the correct relationship between these two elements also characterises most modern conflicts in Islamic countries.

Militant Islam, despite being to the fore in international terrorism today, is not depicted in the Bible as being the main force for religious evil at the time of the end: that opprobrious role is reserved for militant Christianity. That said, Islam awaits its own 'messiah,' the Imam Mahdi, or world teacher, or 12<sup>th</sup>. Imam, who will lead the Muslim nations to world dominance. Despite the initial endeavours of the Antichrist to portray himself as the friend of Islam, the Bible shows that Islam will remain antagonistic to the new world regime, and, on occasion, fight against it, under its own leader, '*the king of the south*.' The return of the 12<sup>th</sup>. Imam—the hoped-for Mahdi of the Islamic messianic Hojjatieh Society, the '*heir to all the prophets*' who is said to have been absent for eleven centuries— will be hastened, it is claimed, by '*the creation of chaos on Earth*.' 'The World of Islam: In the sixth century...(i)n the Arabian city of Mecca, a trader named Muhammad declared himself to be the chosen Prophet of Allah, the One Almighty God, and implored his people to give up their pagan gods and follow him.

Mecca was a meeting-place for men of many nations, for it lay in Arabia, not far from the Red Sea, at the junction of the age-old caravan routes that skirted the desert and linked the Mediterranean countries of Egypt, Palestine, and Syria with Persia, India, and the Far East. It

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was famous for its markets, and also a centre of pilgrimage where the Bedouin desert dwellers gathered to worship pagan gods of the sky and earth. They sacrificed animals at a sacred black stone, enshrined in an ancient cube-shaped building called the Ka'aba, drew water from a holy well, and bartered their wares in the nearby bazaars.<sup>376</sup> The core of Islam, therefore, in terms of its location and partly in its rites, is centred on an ancient pagan shrine.

Jacobinism: Jacobinism, like Communism, is founded on the aberrant principle: politics is redemptive.

Jainism: An atheistic belief system, the origins of which are obscure. During the 5<sup>th</sup>-c. B.C., Vard-hamana Mahavira became one of the most influential teachers of Jainism but was probably not the founder of Jainism which reveres him as their prophet, not the author of their religion. Jainism is one of the oldest religions in the world. Jains traditionally trace their history through a succession of twenty-four propagators of their faith known as tirth-ankara. The word Jainism is derived from a Sanskrit verb Jin which means 'to conquer.' It refers to a battle with the passions and bodily pleasures that the jaina ascetics undertake. One who wins this battle is termed a Jina (conqueror). The term Jaina (plural) is therefore used to refer to laymen and ascetics of this tradition. Jainism encourages spiritual development through cultivation of personal wisdom and through reliance on self-control through vows. A scrupulous and thorough application of non-violence to everyday activities, and especially to food, is the most significant hallmark of jaina identity. It encourages its adherents to consider the views and beliefs of their rivals and opposing parties. Proponents of Jainism apply this principle both to religions and philosophies. Over the centuries, Jain monks have developed a large and sophisticated corpus of literature describing the nature of the soul, its immortality, various aspects of the working of karma and the means of attaining liberation. According to Jains, souls are intrinsically pure and possess the qualities of infinite knowledge, infinite perception, infinite bliss and infinite energy. In contemporary experience, however, these qualities are found to be defiled and obstructed, on account of the soul's association with a substance called karma over an eternity of time, without beginning, without end. Similarly, Jaina belief postulates that the universe was never created, nor will it ever cease to exist. It is independent and self-sufficient, and does not require any superior power to govern it.

Once a major religion, Jainism has declined due to a number of factors, including proselytizing by other religious groups, persecution, withdrawal of royal patronage, sectarian fragmentation and the absence of central leadership. Since the time of Mahavira, the twenty-fourth and last tirthankara, Jainism has faced rivalry with Buddhism and various Hindu sects.

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<sup>376</sup> Savage, Katherine, *The History of World Religions*, p.118 (subscripted emphasis added)

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Jebusites: The original inhabitants of Jerusalem at the first conquest of the city by Joshua<sup>377</sup> and the second, and complete conquest, of the city by David.<sup>378</sup> The water shaft entered by David and his men to breach the walls, which was later connected by Solomon and others to reach the upper city by tunnels, was of Jebusite origin.

Jehovah's Witnesses: A religious sect begun in the AD1870s by Charles Taze Russell, arising out of a mix of 7<sup>th</sup>-Day Adventism, Cristadelphianism, and his own musings. In a religious belief where the President rules with absolute power, a strong authoritarian bent permeates the organisation. As a result disfellowshippings are frequent.

The belief system is centred around two publications: the J.W.'s own translation (rather, a quasi-targum) of the Bible, *The New World Translation* (N.W.T.), and a weekly newsletter, *The Watchtower*. It is strongly unitarian. Christ is not believed to be God Incarnate and the Son of God, but merely a manifestation of the archangel Michael, the first creation of God. God, for His part, is believed to reside in the constellation Pleiades. There is a two-class system of salvation: an 144,000 'elite,' comprising the J.W. hierarchy, are to be taken to heaven to be with God, while the rest who are saved, the '*sheep*,' are to inhabit the earth.

The core belief is admitted to have been channelled from 'spirit guides' who gave the peculiar translations found in the N.W.T. and esoteric knowledge concerning the whereabouts of God and the nature and provenance of Jesus Christ.

Frequent prophecies have been made concerning the end of the world and the coming of Christ, but all have proven worthless. In an attempt to rescue matters, spirit guides intim-ated to the hierarchy that Christ's 'invisible' return happened in 1914AD. The latest 'date,' 1975AD, came and went, and, despite many favouring the year 2000AD, it, too, passed uneventfully.

Jesus ben Pantera: An ancient Jewish slander that Jesus was born illegitimately.<sup>379</sup> It is claimed that he had a Roman soldier for a father named Pandera, Pantera, or Panthera. This is a Jewish word-play around the Greek word for '*virgin*,' parthenos, used in the Septuagint in Isaiah, <sup>380</sup> the well-known almah messianic text. In addition, as Jesus was known as the Son of the virgin, the Jews mocked and traduced Judæo-Christians by calling Him Ben Ha Pantera, '*Son of the leopard*.' The leopard, or leopard skin, is an occult symbol of man's opposition to God, originally seen in the person of Nimrod (Chaldee: Nimr, '*the spotted one*,' '*leopard*'). By occult implication, the Jews called Jesus the '*Son of Satan*.'

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<sup>377</sup> Josh 10:23,12:10

<sup>378</sup> II Sam 5:6-8; I Chron 11:4-9

<sup>379</sup> John 8:41

<sup>380</sup> Isa 7:14

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Judaism:

A complex melange of beliefs—rather than what may seem to the casual observer to be a single, unified belief—deriving from an over two millennia long assemblage of Hasidism, Pharisaism, musings, discussions, arguments, Zoroastrianism, Hellenism, Egyptian custom, superstition, monotheism, occult mysticism (culminating in Kabbalism, q.v.), and similar. Rabbinical Judaism, in its Pharasian roots, can be traced to c.165BC, and modern Judaism and its general approach is said by many to have been set by Rabbi Akiba, q.v. Many have built on this foundation, including influentials like Rashi and Maimonides, q.v., (the latter writing the 13 articles or dogmas of Jewish faith), with the result that a hugely complex set of petty regulations and deeply occult notions govern the religious Orthodox Jew of today. Judaism's overall effect on its religious adherents is remarkably similar to that exerted by Roman Catholicism on its own.

The Rabbinical construct of an oral law in parallel to the written Law—something without biblical foundation—uniquely is found in Judaism (although it has a quasi-mirror in the Traditions of the Roman Church). This has spawned the Talmud, the Mishna form of commentary involving frequent and violent twisting of Scripture (cf, 'Shema'), and many other forms of commentaries and musings.

The 'Shema'<sup>381</sup> has the wording changed in Maimonides' 13 articles from ehad, meaning a composite unit—in reference to the nature of the Godhead—to iahid, meaning a singularity, a singleton. In doing so, Judaism touches hands with Islam.

Such out-and-out pagan notions as the immortality of the soul; reincarnation; three souls in man, and with an additional 'temporary' soul on the Sabbath; the weighing of one's merits in the balance with a net positive balance guaranteeing a place in heaven (the religion is autosoteric); God being taught by and learning from the thoughts of the leading Rabbis; with outright rejection of Jesus Christ as the Son of God, and so on are found in Judaism.

While in its early stages of development Judaism was a proselytising religion, it is now exclusive and inward looking. The Jews continue to look forward to the arrival of their Messiah, a worldly, all-conquering king who will restore them to their rightful position as the leading nation among men. Since rejecting the true Messiah, Jesus Christ, the Jews have had about 40 'messiahs,' all of whom have proven to be false. The next false-messiah is destined to be the Antichrist, who will fool almost all of the Jews into thinking he is the long-promised real Messiah, with predictable results. It is worthy of note that despite its manifold deficiencies, Judaism is not mentioned in Revelation in an end-time overly negative context (other than by reference to the '*synagogue of Satan*'), for the Jews are destined to be severely persecuted by the Beast (i.e., the Antichrist), not re-warded by him for their apostasy.

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<sup>381</sup> Deut 6:4

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Kabbalah: The Jewish mystical tradition with roots in Perso-Babylonian and Sumerian mysticism and spiritual anarchy. Extremely occult; destined to be a foundation for the Antichrist. A Jewish mystic or student of the Kabbalah is termed a Kabbalist.<sup>382</sup>

Kabbalah—literally, ‘*tradition*,’ or ‘*traditional lore*,’ incorporating a mystical Jewish system of interpretation of the Scriptures based on the belief that every word, letter, number, and even accent contains mysteries—is the name given to the current of mystic teachings in Judaism beginning at about the end of the 12<sup>th</sup>-century AD. The name originated in Spain at the time mentioned, and signifies that these doctrines, though not referred to in the Bible (or even in the Talmud), possess authority and authenticity, having been transmitted from man to man during the ages, down to the first Kabbalists. The origins of Kabbalah are variously ascribed to Isaac the Blind,<sup>383</sup> son of Abraham of Posquières;<sup>384</sup> Rabbi David, the father of Rabbi Abraham ben David; Isaac the Nazarite; and other scholars and mystics.

Despite its claim to be a new and sudden revelation, Kabbalah is actually an intensified development of the principal teachings of an earlier mystical trend, and, like its precursor, centres about two problems: first, how to reconcile the relation of God, the most exalted and spiritual Being, to the gross, materialistic world; and second, how could such a Being create a material world and whence did matter come? The solution to these problems can be comprised in one word: mediation—meaning that there are mediators between God and the world by means of which the relation is carried out. This answer is not new; it was taught in ancient times by Philo. The content, however, differs. The mediators were identified differently through the ages as angels, as powers of God embodied in the letters of the alphabet, or as hypostatized powers called sephiroth. It is the sephiroth on which the Kabbalah centres.

The essence of God, according to the Kabbalah, is unknown. Adherents only claim to know that he is unlimited and infinite. He is accordingly denominated the En Sof, ‘*End-less*.’ He must, however, reveal Himself to the world and the mind of man. The doctrine, therefore, posits between God and the world and man, ten manifestations of power and media of His will, called sephiroth. These are: Kether (Crown), Hokmah (Wisdom), and Binah (Understanding), forming the first triad, which relates to pure being; Hesed (Kindness), Geburah (Power), and Tiferet (Glory), which denote the moral qualities; Nezah (Might or Victory), Hod (Splendour), and Yesod (Foundation), which represent the world of nature; and Malkut (Kingship), which

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<sup>382</sup> Keller, Werner, *The Bible as History*, p.333:

(Judaism, especially in its mystic cult form Kabbalah, has long been fascinated by the occult). ‘Since Nebuchadnezzar’s time many thousands of Jews had lived in Babylon. Many of them may have studied at the School of Astrology in Sippar. (A) wonderful encounter (c.7BC) of Jupiter with Saturn, the guardian of Israel, in the constellation (of Pisces) of the “West country,” of the Messiah, must have deeply moved the Jewish astrologers.’

This same fascination maintains today. The Jewish false-messiah, the Antichrist, could make his first, dramatic appearance on the world stage shortly after a conjunction of Jupiter and Saturn in the constellation of Pisces.

<sup>383</sup> c.1190–1200AD

<sup>384</sup> 1125–1198AD

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harmonizes the other nine and acts as the medium between the sephiroth and other links in the chain of existence. The sephiroth are the instruments by means of which God created the world. Around this central theory there developed a vast literature dealing with the functions of the sephiroth, their relation to the various names of God, and their combinations. A trend of practical Kaballah was developed which held that, by the use of such divine names and their combinations, miracles could be performed and requests in prayers granted.

The principal book of the Kabbalah is the Zohar (Splendour). It was brought forth by Moses ben Shem Tob de Leon at the end of the 13<sup>th</sup>-century AD and ascribed by him to Simon ben Yohai, a tanna of the 2<sup>nd</sup>-century AD, although it is now assumed to have been compiled by de Leon from various sources. Of the many currents of Kabbalah, the one initiated by Isaac Luria Ashkenazi,<sup>385</sup> who lived in Palestine, is the leading one, having exerted great influence on the Jewish masses for centuries.

As stated, the Zohar was offered as the work of Simon ben Jochai, a sage of the 2<sup>nd</sup>-century AD, of whom many legends are told. He is said to have spent many years in solitude, a hermit receiving special revelation. It was claimed that for over a thousand years the Zohar had been concealed in a cave in Galilee and had been at last brought to light. The literary forger who "discovered" the Zohar was Moses of Leon,<sup>386</sup> who employed an Aramaic idiom to give the book an air of antiquity, and with such skill that Jew and mainstream Christian alike were deceived and some even today attribute to it hoary age. Yet his widow declared it a forgery.

The character of the Zohar can hardly be dismissed as unique in literature, with its fantastic, imaginative and emotional elements, being astral mysticism, in which the adept, by use of meditation and magic formulae, journeys ecstatically through and beyond the seven astral planes. It is a medley of spirituality and coarseness, a strange combination of intellectuality and grossness, whose influence has been far-reaching and whose adherents have numbered hundreds of thousands. It is a work without method, a kind of impressionist commentary on the Pentateuch, half homily, half meditation, dwelling largely on the "higher" sense of Scripture and allowing every opportunity for vague and mystic interpretation: hence the moral perversions that abound, the blasphemy and absurdity. The pre-existence of the soul is assumed—paradise and hell are alike depicted, the varieties of sin described with painful minuteness, Messianic speculations indulged in, and views favourable to the dogma of the Trinity uttered, while communion with departed spirits, celestial hosts and angels completes the farrago of nonsensical speculation....Its soil has nourished gross superstitions and strengthened the belief in ghosts and evil spirits; its mode of interpretation has degraded the study of the Bible and spread the wildest fancies. At one time it was high in favour with the papacy when the Talmud

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<sup>385</sup> 1534–1572AD

<sup>386</sup> b. Leon, c.1250AD



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was condemned to the flames, but it was later included in the Index Expurgatorius.

Rabbi Akiba, q.v., the famous rabbinic sage perhaps the most pervasive influence in the development of rabbinical Judaism, was a pupil of the revered mystic and Kabbalist teacher, Nehuniah ben ha-Kanah. Re'ivyyut Yehezkiel, '*Visions of Ezekiel*,' from the 4<sup>th</sup>- or 5<sup>th</sup>-century AD, records Akiba's reports of his heavenly ascents to obtain mystical secrets or prophetic knowledge. Sadly, this is pure occult.

Subsequent developments and mutations in Kabbalistic thought and musing have led to it forming the secret ideology of mystical societies and brotherhoods, such as the Freemasons and Rosicrucians. In its preoccupation with pagan symbols, dark speculations, otherworldly communication, seances, reincarnation, and the like, Kabbalism maintained a trove of occult lore that fed into the Theosophy movement of the 19<sup>th</sup>-century AD, and, eventually, into the New Age movement of today. The late AD1990s Kabbalistic renai-ssance in the U.S.A., involving high-profile media celebrities, forms yet another eruption, as do the myriad Internet sites dedicated to the promotion of Kabbalistic thought and study through the dissemination of literature, and the hundreds of centres around the world which have been opened to offer courses and instruction in this deeply occult belief.

Kabbalah  
(modern variants):

'[A] "new" Kabbalah of self-help classes, inspirational books, and New Age rituals of personal fulfilment has arisen throughout the Western world. To a certain extent, the new widespread interest in the Kabbalah springs from the European occult tradition in which the tradition of Jewish mysticism has always been prized by religious experimenters and freethinkers as an echo of the prisca theologica—the most ancient and venerable religi-ous tradition in the world....Spurred by a quest for ancient wisdom....Christian kabbalists avidly collected and translated Jewish mystical texts. And in their interpretation of the system of the sefirot and the body of the Primordial Adam, they believed that they had found the true primordial faith—with which Christianity, with its vision of the Trinity [sic!] and the body of Christ, was completely compatible....In many of the major cultural and economic centres of Europe, Christian kabbalists consulted with rabbis, poured over mystical texts, and composed their own introductions to kabbalistic lore....Though the Christian kabbalists had the highest respect and deepest fascination for the lore of the Kabbalah, their work would forever link Jewish mysticism with the arts of black magic and practical sorcery. It was an association that would result in intensified suspicion and persecution of Jews throughout Europe at times of later anti-Semitism outbreaks.

In time, the Christian Kabbalah gradually lost its initial close contact with Jewish scholars and Jewish sources and became an independent religious ideology of protest and resistance to the established churches of the Protestant and Roman Catholic world....[Sir Isaac Newton] in his

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greatest work, the Principia—Philosophiae naturalis principia mathematica,<sup>387</sup>....established in Western science a concept that had been commonplace in kabbalistic circles for centuries: that the surface appearance and behaviour of natural events are mere symptoms and symbols of great natural laws and mechanisms attribut-able to the divine Architect of the universe.<sup>388</sup>

While Newtonian physics bore within it the legacy of a highly scholarly brand of the Kabbalah, other variants merged into other mystical and magical traditions. And in an eclectic melange of symbols, rituals, and incantations, they formed the secret ideology of a wide variety of European freethinkers, spiritualists, and deists in the mystical societies and brotherhoods—like the Freemasons and Rosicrucians of the eighteenth century AD. And in their preoccupation with the occult, with reincarnation, and communications with heavenly realms of light and darkness, they preserved the treasury of lore and symbols that gave rise to the Theosophy movement—of séances and otherworldly communi-cations—that serves as one of the most important metaphysical foundations for the New Age movement of today.

In Europe and America—far from the battlefields and killing grounds of the Middle East—the Kabbalah has taken on a far milder demeanour. It has become, for the most part, a Jewish variation of the New Age theme....the Kabbalah of slick workbooks and glib aphor-isms, presented in attractive packaging to all who Are willing to pay for the lessons and purchase the required books and tapes....[b]ut it was directed not towards the people of Israel [Jews] but to harried professionals and upwardly mobile individuals, whether Jewish or Gentile.<sup>389</sup>

**Karma:** The inexorable law of retributive justice derived from classical Hinduism. The bad karma accumulated in one's lifetime will determine one's status in the next life (through reincar-nation).

**Kippah:** (Hebrew: '*cover*' or '*atonement*): Orthodox Jewish skullcap, also termed a yarmulke, q.v., around which much mysticism has sprung, especially when worn in the Promised Land where God's blessing is held to be withdrawn if a religious Jew walks more than a few paces without his head covered.

**Koran:** (Also Qur'an: Arabic '*recitation*): The most holy book in Islam, believed by Muslims to be 114 chapters or revelations dictated over a period of twenty-three years by 'Gabriel the archangel' to the prophet Mohammed at Mecca and Medina. The Koran was not written by Mohammed—he was illiterate—but he recited the revelations from memory and they were written down by others on papyrus, tree bark, reed mats, palm leaves, stones, animal ribs and shoulder blades, and the like, and otherwise they were committed to memory, all this amid much recension,

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<sup>387</sup> in 1687AD

<sup>388</sup> 'G.A.O.T.U.' in Masonic lore, a mystical cipher for Satan.

<sup>389</sup> Silberman, Neil Asher, *Heavenly Powers, Unraveling the Secret History of the Kabbalah*, pp.217-220,226,227

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claimed political omission, loss, redaction, and protracted controversy. These highly fragmentary 'emended' records were collated a year after his death by his secretary, Zayd, acting under the supervision of a committee, shown to many of the prophet's companions, and agreed to be accurate. Thirty years later, in an attempt to extirpate different versions then in circulation, four copies of a reduced 'canonical' version were issued under Caliph Uthman. Two of the originals still exist today. All other versions were condemned to be burned. Despite the attempt at forcible standardisation, different versions of the Koran still remain to this day, as does the controversy. By any standard, the Koran is highly and excessively iterated.

In addition to the Koran, Muslims are required to accept the basic truth of the Torah (Tawrat) given to Moses (Musa), the book of Psalms (Zabur) given to David (Dawud), and the Gospel (Injil) 'given to' Jesus (Isa). The Koran mentions these as being the authentic word of Allah, but warns that errors have been introduced into them. Muslims maintain that the Koran is the only authentic, unchanged, and comprehensive version of Allah's word and that it supersedes all others.

**Kotel:** (Hebrew: '*wall*,' from kathal, '*to join together*,' or '*to make into blocks*'): The Western or Wailing Wall, popularly called ha-Kotel, 'The Wall.' This section of the wall after the destruction of the 2nd Temple is supposed to be the only remnant of the Temple, a perimeter retaining or revetment wall, accessible to the Jewish people. It first became generally accessible to the Jews for worship in modern times on 7 June, 1967AD. The wall is, in fact, a remnant of the emperor Hadrian's Ælia Capitolina, which was formed by resetting and reusing stones taken from the demolition rubble of the Second Temple complex.

**Kundalini:** An alleged psycho-spiritual power at the base of the spine, according to yogis. Kundalini is known as the '*serpent power*.'

**Lubavitch:** (Literally, '*town of love*'): The town in White Russia which served as the centre of Habad Hasidism for over a century<sup>390</sup> and whose name has since become synonymous with the movement.

**Maimonides:** (q.v., Rambam): Rabbi Moshe ben Maimon.<sup>391</sup> One of the foremost Jewish scholars of the Middle Ages. His 'Misheh Torah' is one of the classic texts of Jewish law; his 'Guide to the Perplexed' a classic of Jewish philosophy. In the former work, of special interest are his treatises: 'The Laws of the King Messiah,' and 'The Laws of the Temple.'

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<sup>390</sup> 1813–1915AD

<sup>391</sup> 1135–1204AD

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- Mahdi:** 'Mahdi, Arabic: 'he who is guided aright.' The Koran makes no mention of such a person, but during the leadership disputes that followed Mohammed's death, sayings with a messianic flavour began to be attributed to him. Different hadith, or traditions, fleshed out 'the right-guided one,' though few Muslim theologians treated them as seriously as the more down-to-earth hadith on which Islamic law is based. The earth, it was prophesied, would swallow up the armies sent against him. His coming would be marked by violence. He would come from among the blood descendants of the Prophet, his name would be Mohammed, he would appear at the dawn of a new century. One tradition even specified that the redeemer would bear certain facial characteristics....a mole on the cheek, a gap between the teeth.'<sup>392</sup>
- Mantra:** A holy word, phrase, or verse repeated several times in succession for the purpose of entrance-ment and a sense of union with the divine source within the individual. Mantras derive from Hindu or Buddhist meditation techniques.
- Mashiah:** (Hebrew: '*anointed* (one)'): Equivalent to the Greek term Christos from which is derived the English '*Christ*.' In the traditional Orthodox Jewish definition this is a human political-military deliverer who is sent by God to usher in the age of redemption for Israel promised by the prophets.
- Medicine:** Although possibly seeming very strange to some, modern medicine and medical practice is a religion. The 'Rx' on every prescription is the eye of Horus. That same eye is in the pyramid on the back of the U.S.A. 1\$ bill. The eye of Horus is an Egyptian amulet dating back 5,000 years. Horus became the god of healing and his eye the protecting device. This bird-headed god was none other than the Egyptian form of Nimrod reborn, cf. Genesis,<sup>393</sup> the founder of this world's society which is in rebellion against God. He was worshipped as the sun-god. The Hippocratic Oath is sworn by all doctors, usually in the following terms: 'I swear by Apollo the physician, by Æsculapius, Hygeia, and Panacea, and I take to witness all the gods, all the goddesses, to keep according to my ability and my judgement the following Oath....'
- The actual wording of the oath has been revised in the USA, not because doctors swore to pagan gods, but because doctors swore not to perform abortions. After 2,500 years the medical profession was quick to change a time-honoured belief after the government made abortion legal. Apollo the physician is Satan. Æsculapius, the serpent, means the 'man-instructing snake,' and 'strength restorer,' another clear indication of the provenance of 'medical ethics,'

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<sup>392</sup> Lacey, Robert, *The Kingdom*, pp.478,479 (slightly paraphrased)

<sup>393</sup> Gen 10:8,9

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technology, and practice: Satan.

As a result, given the satanic need to terminate life at the earliest possible juncture, it is not surprising that the death toll from abortions performed in the USA since 'legalisation' in 1973AD is nearing 50 million. As in Great Britain, the abortion rate is running at about 20% of all possible live births.

**Menorah:** (Hebrew: '*lamp*,' pl. menorot): A term for the seven-branched oil lamp, or candelabrum, used in both Temple and Tabernacle.

**Metaphysics:** Beyond the physical—supernatural.

**Metatron:** Jewish angelology, heavily-borrowed from Zoroastrianism, has the pagan sun-god Mithra as the super-angel Metatron. This immortal being reputedly lives either under or behind God's heavenly throne, sharing the throne of God, and represents God's highest creation. He is hailed by Jews at the Jewish New Year, Rosh hashanah, as 'The Saviour, the Prince of the Presence of God, the Metatron.' As such Metatron is symbolic of the Jewish false-messiah. The Talmud has Metatron as an immortal Enoch.

**Metonic cycle:** Known in Hebrew as machzor katan, it was developed by the Greek astronomer Meton of Athens,<sup>394</sup> this cycle of 235 lunar months harmonises the phases of the moon to the solar cycle to within a few hours every 19 years, resulting in the loss of a day every 230 years or so. Thought to be based on an earlier Babylonian model, the cycle formed the core of the later Jewish Hillel calendar promulgated by Hillel II.<sup>395</sup>

**Mezuzah:** Commanded in Deuteronomy<sup>396</sup> that writings concerning love for God be placed on dwelling-house gates and doorposts. Orthodox Jewish scribes now write these on parchment scroll, and Jews insert them in a form of vial (the mezuzah), and fix them to gates and doorposts in their dwellings. As part of God's Law, this applies to Judæo-Christians, as directly-applied writings on dwelling-house gates and doorposts.

**Middot:** (Hebrew: '*measurements*'): A tractate of the Jewish Mishnah that deals specifically with the measurements of the Temple.

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<sup>394</sup> c.433BC

<sup>395</sup> in 358–359AD

<sup>396</sup> Deut 6:8,9

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- Midrash: (Hebrew: *'interpretation'*): A written collection of interpretation of the Bible mainly compiled by the Sopherim ('scribes') in the 4<sup>th</sup>-century AD.
- Mina: *'The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, and fifteen shekels shall be your mina.'*<sup>397</sup> Exodus states the shekel as being twenty gerahs.<sup>398</sup> Why the mina increases from the current fifty shekels to sixty shekels in the soon-coming kingdom, is unclear, unless it is a mistranslation or copyist's error.
- Minim: Those the Rabbis considered heretics, especially the Talmidei Yeshua (followers of Jesus). It may be that Minim is a shortened, derogatory form of ma'aminim, meaning *'believers.'* The Hebrew word minim means *'kinds,' 'types,' or 'genders,'* extended by the Jews to mean *'heretic,' 'sectarian,'* and *'disbeliever in the established belief.'*  
Another possibility, a distinct one, comes from the Sumerian word for two: min. The Jews would have come across this word during their captivity in Babylon. Therefore Minim could mean those who hold to the doctrine of two Jehovahs, and the word could be seen as a deliberate, derogatory slur seeking to link Judæo-Christianity to the pagan beliefs of ancient Babylon.
- Misbecomes /  
Miscegenation: Archaic phraseology, literally meaning interbreeding or intermarriage between races.
- Mishnah: (Hebrew: from shano, *'to study,' 'learn,' or 'repeat'*): The earliest written collection of Jewish oral law (Jewish religious and legal teaching claimed to be handed down orally from, inter alia, Moses). It was compiled about 200AD by Rabbi Judah ha-Nasi (the 'Prince'). It comprises the first part of the Talmud and appears in the form of homiletic discourses by Jewish sages.
- Mithra: *'The worship of one of the oldest Aryan deities (Bâga Mithra), of whom traces are found as far back as in the fourteenth century BC.'*<sup>399</sup>
- Mitzvah: (Hebrew: *'commandment,'* pl. mitzvot): The Jewish term for a religious and moral obligation, irrespective of one of the 613 biblical commandments abstracted by the Jews or any other traditional ordinance, observance, teaching, or statute.
- Mohammed: (Arabic hmd, *'to praise'*): Founder and prophet of Islam. Born c.570AD, died at Medina in 632AD. His father, Abdullah, and mother, Aminah, were members of the Hashim clan, a sub-

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<sup>397</sup> Ezek 45:12

<sup>398</sup> Ex 30:13

<sup>399</sup> Taqizadeh, S. H., *Old Iranian Calendars*

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division of the Quraysh tribe which had lately abandoned its nomadic life as desert Bedouin and risen to dominate the trading city of Mecca. As his father had died by the time of his birth, and his mother died when he was six, he was raised as an orphan. In accordance with the practice of the time, he was poor and something of an outcast. First working for his uncle Abu Talib as a camel driver, his business acumen and horizons expanded, and he became known as Al-Amin, 'the trusted one,' through being fair in his dealings and honouring his obligations. By the time of his death, he was the greatest military leader the Arabs had ever known. He firmly set the basis for Arab-Islamic domination of the whole of the Middle East in the centuries that followed. Mohammed is said to be the only prophet of the Islamic monotheistic god Allah.

Monism: 'All is one.' All of reality is an undivided organism, a 'seamless garment.' Monism is often used in a philosophical context, while pantheism holds religious connotations.

Moralism: An exaggerated emphasis on and elevation of man-devised morals, moral maxims, and morality, often to the exclusion of more weighty matters, such as ethics.

Mormonism / (Reorganized): Founded in 1863AD in New York, the Church of Jesus Christ of Latter-day Saints, known colloquially as the Mormons, structures its belief around three core books: *The Book of Mormon* (B.M.), *Doctrine and Covenants*, and *The Pearl of Great Price*, although the Bible is also used (subject to Mormon translation and interpretation), but viewed as an erring and often unreliable but nonetheless inspired work. The translator of the B.M. and founder of the church, Joseph Smith, an occultist and alleged prophet, used spirit-guided divination in order to 'translate' tablets found under a tree into what proved to be a wildly revisionist book. Despite church denials, Smith's translation method was by placing a magical 'seer' stone in a hat, and then burying his face in it to exclude the light. Next, words in 'reformed Egyptian' (no such language is known to exist) magically appeared with the translation, and Smith uttered the translation to a scribe. Such was the proven-ance and production of the B.M. All three core books have been redacted over the years, sometimes heavily.

The Mormon 'god' (elohim) is a strange concoction: one of innumerable self-progressing bodily deities, and formerly a man. Jesus Christ (Jehovah), also a self-progressing deity, is deemed to be the first spirit child of 'elohim' and his wife, and the brother of Lucifer. Through belief in a Holy Ghost personage (man with a spiritual body of matter), Mormonism manages to be tritheistic while sustaining a general underbody of henotheism (i.e., the worship of one supreme deity, while acknowledging a second tier of lesser deities). Man is believed to be a pre-existent spirit with the potential to earn 'god-hood' by obedience to all Mormon dictates. The virgin birth is denied, and Jesus is thought to have been a polygamist. God is said to be evolving, morally

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imperfect, comprised of flesh and bones rather than spirit, and a sexual polygamist. This is why Mormonism not only permits polygamy, it actively encourages it whenever possible. Both God and Jesus are thought to be finite (i.e., mortal). Mormon salvation is believed to be possible after death, hence the practice of after-death baptisms.

The Reorganised Church of Latter-day Saints has a different history and some different teachings than the Utah church. It rejects polygamy and the fact that Joseph Smith taught and practiced it; it also rejects the early Mormon Adam-God theory, and baptism for the dead. It has a humanistic anthropology.

Moshiach: Ashkenazi-accented Hebrew spelling of Messiah.

Muslim: (Arabic: aslama, 'to submit,' 'convert to Islam'): A believer or follower of Islam. Once embraced, apostrophy, i.e., a reversion or recession from Islam (viz., defectors), leads to execution.

Muslim calendar: The Muslim calendar is reckoned from the year 622AD, the year of the Hegira (the flight of Mohammed from Mecca to Medina), based on lunar cycles of thirty years, of which nineteen contain 354 days, and eleven intercalary years of 355 days.

The months of the calendar are:

1. Muharram (30 days);
2. Safar (29 days);
3. Rabi I (30 days);
4. Rabi II (29 days);
5. Jumada I (30 days);
6. Jumada II (29 days);
7. Rajab (30 days);
8. Sha'ban (29 days);
9. Ramadan (30 days);
10. Shawwal (29 days);
11. Dhu'l-Qu'dah (30 days); and,
12. Dhu'l-Hijja (29 days, and 30 days in leap years).

Mysticism: God cannot be known or understood propositionally, but must be realised by a contentless mind. Spiritual union with Ultimate Reality is obtained through subjective intuitive experience according to mysticism.

Naturalism: A world view that denies the supernatural and seeks a natural explanation for the existence of



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the universe.

Neopaganism: Nature worshippers deriving from occult initiation rites. Witchcraft and ceremonial magic are part of neopagan practices.

New Age: A pantheistic belief rooted in ancient pagan mysticism whereby all creation is held to be a living, single organism, irrespective of its nature (animal, vegetable, mineral, man, or, for that matter, spirit being). This leads to the claim that all religions are equal, for, at their core, they teach the same basic 'truths.' This is, in fact, Syncretism, q.v. inf., the alignment of one with all, creating a seamless unity. The notion that all religions emanate from the same source, and all lead to God, is uniquely pagan. Often, phraseology such as 'shared common values' and 'shared fundamental truths' is adopted in an attempt to bind seriously disparate and antagonistic religious beliefs into some form of superficial unity. In reality, the New Age movement is a hotch-potch of wildly varying occult beliefs ranging from black magic satanism, through other forms of witchcraft, to goddess worship and extreme environmentalism.

"There's an incredible amount of nonsense and exploitation occurring today in the name of higher consciousness. I'm talking about the spiritual materialists—the crass hustlers who slickly package New Age activities, goods and services. They tout them as the ultimate experience in the spiritual supermarket and then sell them at inflated prices. And the bogus psychotechnologies they devise are endless: meditation hats, enlightenment meters, cosmic stress alert monitors, golden brainfood pills, superionized vitamin XYZ, holistic haircuts, transpersonal tea, biosolar alphafeedback jewelry—you name it and someone will sell you a dozen, wholesale...."<sup>400</sup>

The basic theme that originally all was one is found in pagan thought time and time again: reality is divine; 'all is god,' and 'god is all.' God is an all-pervading energy. Separation, whether it be heaven and earth, male and female, light and darkness, came about later when a mythical super-race of enlightened men plunged into decline and, in the process, lost their innate psychic powers. It is held to be the transcendent task of the New Age to bring about a righting of this fall.

Strongly bound up with this is the cult of 'extreme environmentalism'—as seen in Gaia and its spin-offs—where the earth, thought to be a single but complex living organism capable of rational thought, will 'purify' itself of man's excesses in early course.<sup>401</sup>

The New Age awaits the dawning of the New Age, the age of Aquarius, when a new spirit-driven passion for unity and harmony will sweep through mankind, allied to an enlightenment or

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<sup>400</sup> Baer, Randall N., *Inside the New Age Nightmare*, p.139, citing White, John, 'If This is the New Age, I'll Take Budweiser,' *Psychic Guide*, March 1987, p.39

<sup>401</sup> Kabbalah, q.v. sup.

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'higher consciousness' that will reveal hidden truth to all who are willing to accept it. This will be accomplished with the active aid and guidance of 'ascended masters' and other spirit beings, especially upon the arrival of the Lord Maitreya, the Antichrist. Upon this, with attendant miraculous events and all manner of lying wonders, mankind will realise that true worship is the worship of Lucifer (Satan), and Christianity will be consigned to the scrapheap. Those who persist in adhering to old Judæo-Christian ways 'will be removed,' i.e., executed, in the interests of maintaining the new harmony, and, in any event, the world population will be reduced by about two-thirds in the interests of sustainable ecology. In New Age theology, there is no right or wrong,<sup>402</sup> for all is god, therefore murder and other heinous crimes may be committed with impunity, as reincarnation and the idea of spirit betterment means there can be no murder. Essentially, it is non-judgemental,<sup>403</sup> with no absolute values. In such a belief system, there can be no ethics, and no morality of any worth.

- Nirvana: Used in Buddhism to refer to the final release from the cycle of reincarnation to bliss.
- Nisroch: Babylonian/Assyrian gods,<sup>404</sup> and their chief idols, thought by some to be represented by great eagles, held in veneration by the ancient Persians, and associated with ancestor worship. The great eagle of divers colours in Ezekiel is identified in one of the verses as representing the king of Babylon.<sup>405</sup> The eagle-god was also worshipped by the Arab-ians before Mohammed.
- Non-conformism: A division of Protestantism, much sub-divided over what may be seen as relatively minor differences of emphasis or practice, principally in terms of church governance. The established Church of England, in the view of most non-Conformists, is Romish, highly liberal, and apostate, and has wandered far from its early roots when it was a reforming and, relatively speaking, spiritual organisation.
- Numerology: Study of the occult significance of numbers through the use of divination.

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<sup>402</sup> in modern education in the United States of America, there is no right, no wrong; no rational conscience. Teachers are told that any statement regarding morality is considered to be an unexamined belief based on authority. Decisions should be 'rational' rather than based on authority or conscience, and students are encouraged to find justification for whatever behaviour might have emotional appeal.

<sup>403</sup> the aberrant notion, '*Judge not, that ye be not judged,*' q.v. K.J.V. Mat 7:1, which, in the context of other verses, often leads to a misinterpretation, would better read, '*Do not pronounce judgment, that judgment be not pronounced against you,*' or '*Condemn not, that ye be not condemned.*' The K.J.V. rendering is often used for an abdication of moral responsibility, frequently found expressed in the modern politically-correct: 'non-judgemental.' Expressed thus it is a moral vacuity and a quid pro quo; the moral laxity allowed to others is expected of them in return. The biblical injunction in this is found in John 7:24, '*Judge not according to the appearance, but judge righteous judgment.*'

<sup>404</sup> cf. II Kings 19:37 and Isa 37:38

<sup>405</sup> Ezek 17:3; v.17 identified as such.

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- Objectivism: 'Selfishness is a virtue.'<sup>406</sup>
- Observationalism: Truth is based on observation; 'W.Y.S.I.W.Y.G.'
- Occultism: 'Hidden or secret knowledge of the supernatural. A wide-ranging store of fanciful 'secret' and 'hidden' beliefs, all emanating from Satan. 'A general designation for various theories, practices, and rituals based on esoteric knowledge, especially alleged knowledge about the world of spirits and unknown forces of the universe. Devotees of occultism strive to understand and explore these worlds, often by developing the [alleged] higher powers of the mind....Occultism covers such diverse subjects as Satanism, astrology, Kabbalah, Gnosticism, theosophy, divination, witchcraft, and certain forms of magic.'<sup>407</sup>
- Ophel: (Hebrew: 'hill,' 'mound'): The south-eastern spur north of the city of David that is the oldest known part of Jerusalem. It is the section of Jebusite territory captured by King David and was the site of the Tabernacle during his days.
- Oral law: The Jews have placed the oral law, of their own fabrication, above the Torah,<sup>408</sup> conflating it with their traditions, and presenting the ensemble as God's complete Law.
- Orthodox: (Greek: '*straight*'): Those holding to traditional, and usually mainstream religious views. Orthodox Jews are those accepting the Tanakh (Old Testament) as divine revelation, and the Talmud as divine direction for the interpretation of the Tanakh, and are observant practitioners of Jewish law. There are many different divisions within Orthodox Judaism today, and also the likes of Reform and Conservative Judaism.
- Palestine: A pejorative term deriving from the Roman province of Syria-Palæstina,<sup>409</sup> and a term used for the country west of the River Jordan, first coined by Greeks and Romans after the Philistines, enemies of Israel who inhabited the Mediterranean coastal plain. It was a jibe aimed at the Jews.
- 'In the land of Israel—now renamed Palæstina to rub the noses of the defeated rebels in the Latinized name of their ancient Philistine enemies—the Romans evinced particular interest in wiping out or at least domesticating all native and independent traditions. They used the sticks of arbitrary arrests, unfair taxation, and land expropriation to break up traditional communities

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<sup>406</sup> Rand, Ayn, *Atlas Shrugged*

<sup>407</sup> *Encyclopædia Britannica*, Micropædia, Vol. VII, p.469 (with added comment and clarification in square brackets)

<sup>408</sup> q.v. *Jer. Chad.* p.76d

<sup>409</sup> set up between 135 and c.390AD

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and families. And they used the carrots of material prosperity and social status to lure ambitious merchants and craftspeople to put aside their people's traditions and join in the free-for-all of an expanding consumer culture.<sup>410</sup>

- Pantheism / pantheistic monism:** The world and God are of one essence. The belief that all is god and god is all. 'Since everything in the cosmos is "God" (pantheistic monism), then money is also an expression of "God." It is a widely held dictum that "Money is God in action."<sup>411</sup> The world and all that is in it is thus imbued with a consciousness. The god of pantheism is impersonal. Truth is seen as synonymous with creation.
- Panentheism:** Unlike pantheism, which holds that the divine and the universe are identical, panentheism maintains a distinction between the divine and non-divine and the significance of both.
- Paranormal:** As related to psychic research, the paranormal refers to phenomena that are beyond the 'normal.'
- Parapsychology:** Also referred to as psychic research. This investigates psi phenomena and communication, including telepathy, E.S.P., and clairvoyance.
- Peshach:** (Hebrew: *'covering'*): Hebrew term for the Passover, celebrated by the Jews on the 15<sup>th</sup> Nisan on the Judaic calendar.
- Phenomalism:** Truth is events.
- Phylacteries:** (Greek: *'amulets'*), and woefully ill-attributed. Leather boxes (tefillin) with binding straps containing certain Scriptures, mainly from Deuteronomy (though with variety of selected texts depending on the particular Jewish tradition involved), written by scribes on parchment, and bound by Orthodox Jews on the arm and forehead. Deuteronomy's 'binding'<sup>412</sup> is interpreted in a spiritual manner by Judæo-Christians to mean always loving and remembering God in action and deed (arm) and thought (frontlets between eyes).
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<sup>410</sup> Silberman, Neil Asher, *Heavenly Powers, Unraveling the Secret History of the Kabbalah*, p.21

<sup>411</sup> Baer, Randall N., *Inside the New Age Nightmare*, p.140

<sup>412</sup> Deut 6:8

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Platonic idealism: Truth is completely abstract.

Political correctness: A Soviet / Jewish derived system intended to create societal uniformity, in which individualism is seen as an obstacle to the creation of a public wholly predictable and pre-conditioned to do as it is told, meekly and without question.

Positivism (empiricism): Truth is sensory experience and logical derivatives, being the only source of knowledge.

Post-positivism (post-empiricism): Truth as positivism, but influenced by the observer.

Pragmatism: Truth is whatever works. A belief—especially popular among women, and, together with lack of discernment, forming the fundamental reason why God silenced women in the Church in order to prevent their entering into doctrinal discussion or to instruct—whereby truth is seen as relative, subjective, situation-based, only to be judged on the perceived outcome or result: an occult end justifying the means, rendering truth an ever-changing commodity in a sea of emotional turmoil, driven this way and that, never founding solidly and permanently on immovable ground. Out of this belief spring such things as 'situation ethics' and a plethora of vain rationalisations. In man's philosophy, pragmatism is the doctrine that the only test of the truth of human conditions or philosophical principles is their practical results. In its effect, pragmatism reduces true religion to a constant search for individual gain, an ever-changing view of truth, and a wholly wanting view of cause and effect. Of course, it completely destroys any real faith in God. The book of Genesis contains a number of ancient pragmatic thoughts and deeds by early women—Eve, Rebecca, and Rachel—and the detrimental effect of their pragmatic reasoning is being felt by all mankind to this very day. A similar belief—that 'truth is subjectivity'—is found in existentialism, especially that variety termed atheistic (secular) existentialism.

Precognition: The prediction or knowledge of future events that cannot be inferred from present knowledge.

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<sup>413</sup> Deut 6:8

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- Predestination: The doctrine that everything was predestined by God from the beginning, especially with reference to the play of divine omnipotence and human freewill in determining the fate of the individual and the soul. Today, this tension is evidenced most particularly in Islamic Determinism / Fatalism, often resulting in wild bipolarities and ambivalences, wholesale improvidence and a lack of self-reliance even in mundane matters, where man is not in command of his actions and can do nothing to avert or subvert what God has decreed for him in advance; in short: Fate.<sup>414</sup>
- Premonition: The anticipation of an event without conscious reason. Premonitions are usually ominous.
- Protestantism: Originally the word derives from Latin: pro testare, 'for the testament' / 'for the truth,' but basically, it is better described as comprising protesting Catholics. Martin Luther's '95 theses' (Latin: Disputatio pro declaratione virtutis indulgentiarum) were never intended to set up a rival belief system to the prevailing Roman one; rather, he intended to bring reform to the so-called mother church. What his theses led to, however, was the rapid formation of a number of groups and sects maintaining some form of adherence to what crystallised as Protestant belief while maintaining an abhorance of the many wanton excesses of the Roman Church. Rome's reaction did much to seal the divide: the Counter-reformation, the institution of the Society of Jesus, commonly called the Jesuits, and many bloody purges in which about eight million Protestants were martyred for their faith.
- Despite this, Protestant core belief remains riddled with vestiges of Roman Catholicism. Christmas, Easter, Sunday worship, all of which are Roman importations, remain in Protestantism, as do the Holy Trinity, in a tritheistic form, eternal punishment in the fires of hell for the wicked, the immortality of the soul, an eternal abode in heaven for the righteous, and much else besides. Anglo-Catholicism, in the form of the established church, the Church of England (known as the Episcopalian Church, in Scotland), is extremely close to Rome in its worship: its mass, its idols, and its adoration of the Virgin Mary, as seen in the shrine of Our Lady of Walsingham, situated near Lincoln. While the Church of England has long-stated its goal of an eventual union with, or rather under, Rome, with the pope as the natural head, many difficulties remain, such as in women priests and the attitude to abortion, contraception, and homosexuality.
- In Bible prophecy, Protestantism and Non-Conformism are but the harlot daughters of the mother church, Rome, the scarlet woman who sits astride the Beast at the time of the end.

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<sup>414</sup> Arabic: qisma, from which derives the English 'kismet.'

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Pseudepigrapha:	(Greek: <i>'false writings'</i> ): A collection of non-canonical works of mystical Jewish-Hellenistic origin, generally composed after the 6 <sup>th</sup> -century BC. These writings were influenced by Persian cosmology and are highly apocalyptic in nature.
Psi:	The twenty-third letter of the Greek alphabet. Psi is the general term for extrasensory and extrasensorimotor activity. Psi includes telepathy, clairvoyance, precognition, and psychokinesis. It is the abbreviated term for psychic or parapsychological phenomena.
Psychic:	A synonym for sensitive or medium. The term psychic refers to the description of para-normal events and abilities that are inexplicable in terms of established physical principles.
Psychic surgery:	A method of healing in which portions of diseased tissue are allegedly removed without the use of medical instruments.
Psychokinesis (P.K.):	P.K. or telekinesis. The direct influence of mind on matter without any known intermediate physical energy or instrumentation.
Psychometry:	Object reading or the paranormal ability of some sensitives to obtain facts about the history of an object, including people and events connected with it, usually through touching it or handling it.
Psycho-physical monism:	Truth is a blend of the seen and unseen.
Qetz:	(Hebrew: <i>'end'</i> ): A time designation which, in the prophets, and especially as interpreted by the later rabbis, is the auspicious or determined time for the Messiah to bring an end to the Jewish exile or Diaspora.
Quds:	(Arabic: <i>'holy'</i> ): Arabic term used for both Jerusalem and the Temple Mount area, as in <u>al-Quds</u> , 'The Holy City.'
Quietism:	q.v. Fatalism.
Rabbi:	(Hebrew: <i>'master'</i> ): Derived from the Hebrew verb rabab, <i>'to be great.'</i> The term is an honourable title for a respected Jewish teacher of Judaic law.

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- Radak: Acronym for **Rabbi David Kimchi**, another noted Jewish commentator on the Tanakh who lived in Narbonne, France, in the 13<sup>th</sup>-century AD.
- Rambam: Acronym for **Rabbi Moshe ben Maimon** or Maimonides.<sup>415</sup> One of Judaism's leading Torah authorities and philosophers, he wrote a commentary on the Mishnah in Arabic known as the Book of Illumination. He was also responsible for the production of the thirteen fundamentals or tenets of Orthodox Judaism, known as the 'thirteen articles of faith.'
- Ranking of Angels: Currently: Save for the archangel, the highest created divine beings are cherubim. Satan, at one time, was a cherub, but after sin was found in him he was cast out, and ceased to be one.<sup>416</sup> Four cherubim, each having four wings, are depicted as standing before God's throne in heaven, and two cherubim, each having two wings, covered the Mercy Seat in the Holy of Holies in the Temple at Jerusalem when the Shekinah, the Presence of God (the Word), was there. Below these, whose total number is unknown, but who could well be restricted to six, pro tem., (the original seventh now being called the adversary, Satan), there are a multitude of angels. Over the entire, there is a single spirit being who is termed, in the New Testament, the archangel ('arch-' meaning 'principal,' 'preeminent,' 'chief,' or 'first'). It is probable that Michael the archangel, is a seraph.
- Future: '*For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.*'<sup>417</sup> All resurrected overcomers are '*equal unto the angels.*'<sup>418</sup>
- Ranking as above with the addition of two created divine beings of the very highest rank: seraphim.<sup>419</sup> In all probability, these are the two witnesses of Revelation,<sup>420</sup> glorified after their resurrection and ascension to the two supreme positions under Christ.<sup>421</sup> The remainder of the 'elect' can be seen as swelling the ranks of cherubim, with the 'great multitude' similarly the ranks of angels. Unlike ordinary angels, the 'elect' will have crowns,<sup>422</sup> for they are to rule, qualifying by having overcome the Devil through Christ. Within the ranks of the cherubim and angels there appear to be a number of divisions, cf. parable of the talents.<sup>423</sup>

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<sup>415</sup> 1135–1204AD

<sup>416</sup> cf. Ezek 28:14-16

<sup>417</sup> Mark 12:25

<sup>418</sup> cf. Luke 20:36

<sup>419</sup> cf. Isa 6:1-3

<sup>420</sup> Revelation chpt. 11

<sup>421</sup> cf. Mat 17:1-8

<sup>422</sup> cf. Rev 2:10;3:11

<sup>423</sup> Mat 25:14-30



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Rashi:	Acronym for <b>Rabbi Schlomo</b> (ben Yitzkak) <b>Yarchi</b> , <sup>424</sup> the medieval author of the most important Jewish commentary on the Bible and Talmud. His commentary on the Torah was the first known Hebrew book to be printed.
Rationalism:	Truth is purely syllogistic. <sup>425</sup>
Reconstructionalism:	Originally a branch of Conservative Judaism before its split in the AD1920s, this refers to the belief that the Laws of God are not God-given, but are concepts of man, as are the traditions and customs of the Jews. They are not binding, but should be observed unless there is good reason not to.
Redemption of first-born (Judæo-Christianity):	In Judæo-Christianity, firstborn males of the children of Israel are redeemed when one month old by payment, by the father, of five silver Temple shekels (or their local equivalent), Num 3:45-51, to a <u>Kohan</u> , a lineal descendent of Aaron. If circumstances do not permit this, then redemption payment can be made later, even much later, and even by the firstborn himself, the principle being similar to that in Lev 25:26. Ex 13:2 states that firstborn males of the children of Israel are God's, and therefore sanctified—reserved for a holy purpose—and relates this to the Passover (more correctly ' <i>Protection</i> ,' in God's tenth plague in His dealings with Pharaoh and the Egyptians, Ex 13:3f.). The redemption ceremony, therefore, is a formal acknowledgement of God's ownership and the sanctity of the firstborn. Ex 13:13d,34:20 contain the commandment, ' <i>the firstborn of man among thy children shalt thou redeem</i> ,' and ' <i>all the firstborn of thy sons shalt thou redeem</i> .' All qualifying males must be redeemed. Those in the church who are not natural firstborn of the children of Israel—all other males and all former Gentiles—are not affected by this commandment. This position of the firstborn is not affected by the events in Num 3:45f. in relation to the Levites and Temple service, for the firstborn ' <i>overplus</i> ' was still redeemed, being a commandment of God, and, in any event, the ' <i>levitical covenant</i> ,' Jer 33:20-22; Mal 2:1-8, etc., became profaned and rendered worthless, turning the people away from God rather than to Him. In effect, it was found utterly worthless! This is also seen in Heb 8:6-8, where the old covenant is deemed ' <i>not faultless</i> ,' viz., ' <i>deserving censure</i> ,' as a result of the misdeeds of the tribe of Levi and the Israelites as a whole. And so a new covenant was instituted, q.v. sup.
Redemption of first-born (Orthodox	Male firstborn are redeemed in Orthodox Judaism in the <u>Pidyon HaBen</u> ceremony, at age one month (or immediately thereafter, but with self-redemption possible at any time, q.v. sup.), but

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<sup>424</sup> 1040–1105 AD

<sup>425</sup> viz., what man can reason.

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Judaism):	<p>this is subject to three specific exclusions:</p> <ol style="list-style-type: none"> <li>1. firstborn son of an Aaronic priest;</li> <li>2. firstborn son of a Levite; and,</li> <li>3. firstborn son of the daughter of a Levite,</li> </ol> <p>all of whom do not need to be redeemed because they are deemed to be 'sanctified' already. 'If a woman gives birth to a second son naturally when the first son was born by Cæsarean section, that child is not redeemed either. Additionally, a firstborn male does not require redemption if his birth was preceded by an earlier miscarriage by the mother that occurred after the third month of pregnancy. However, if the miscarriage occurred during the first forty days of pregnancy, redemption is required. If the previous miscarriage occurred after forty days, but before the foetus developed distinguishing characteristics, redemption of the firstborn is still required, but the blessing said by the father is omitted. Levites, including Kohanim, do not redeem their children through the <u>Pidyon HaBen</u> ceremony. The [given] reason is that the Levites, as [deemed] substitutes for the firstborn, are pledged to minister and assist the <u>Kohanim</u> in divine service, and cannot be redeemed from this service obligation. The children of daughters of Levites and <u>Kohanim</u> are not redeemed either [maternal lineage problem]. According to some authorities, however, a child whose mother is a Bat Kohen, and whose father is a non-Jew requires a <u>Pidyon HaBen</u> ceremony [maternal lineage problem again].'<sup>426</sup></p>
Reincarnation:	The belief that the soul passes from one bodily existence to the next following death. Following virtually innumerable inhabitations of bodily forms, the soul is eventually released to absorption in the Universal One.
Relativism:	Truth is ever changing.
Retrocognition:	Paranormal knowledge of past events beyond the range of inference from present evidence or memory on the part of the individual.
Roman Catholicism:	The Roman Catholic Church is admirably described as a Cæsaro-papist, ecclesiastico-civil / political institution. The civil aspect, in the form of temporal power, as it is generally received today, is taken to signify the sovereign civil rule which was exercised by the popes over the States of the Church, with varying degrees of vicissitude, from the middle of the 8 <sup>th</sup> -century down to the 19 <sup>th</sup> -century with its disbandment, <sup>427</sup> and when the last remnant of the papal states was annexed to Italy. <sup>428</sup> During this time, temporal power was reinstated under the Treaty of

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<sup>426</sup> Wikipedia, *Pidyon HaBen* (with added comment and clarification in square brackets).

<sup>427</sup> in 1850AD

<sup>428</sup> in 1870AD

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Vienna,<sup>429</sup> mainly through the friendly support of the non-Catholic countries of Russia, Prussia, and England, the papal states having previously been annexed by the French.<sup>430</sup> Temporal power was partially revived when the so-called 'Roman Question' was settled in a treaty concluded at the Lateran Palace between the Roman Church and the state of Italy,<sup>431</sup> referred to therein as the kingdom of Italy, whereby the 44 hectare (109 acre) Vatican City State was recognised by the state of Italy, as were territorial immunities for certain outlying basilicas and monuments. At the same time, the famous Concordat was completed, and a substantial financial settlement in favour of the Roman Church was agreed in respect of reparation for lost territories, the settlement being 'full and final.'

Based in the Vatican in Rome—although his official seat is in Saint John Lateran on the other side of the walled city—the pope is head of a huge international clerical and secular bureaucracy of inestimable worldly wealth. Rome has its own diplomacy and concordats, its own bank, its own place in the world order, and its own devices to secure world power and domination. The entire is modelled around the hierarchical form of Imperial Rome. It is worthy of note that despite manifold deficiencies, Judaism is not mentioned in Revelation in an end-time negative context, and militant Islam only indirectly in Daniel through association with *'the king of the south.'* The great religious evil at the end is apostate Christianity, and here it is found in all its pagan dressings. Together with the Beast from the sea and the dragon himself, this Beast forms an horrendous trio of evil. These two worldly Beasts, designated in Revelation as the *'beast'* and the *'false prophet,'*<sup>432</sup> are the two main instruments of Satan on earth. Here is the culmination of the world's desire for the amalgamation or merger of political and religious power, the combination of church and state. This apostate whore, the Roman Church and, to a substantial extent, her harlot Eastern and Russian Orthodox, Protestant / Non-conformist daughters, is pictured sitting astride and riding on a resurrected Holy Roman Empire of world-girdling proportions.

Rome's doctrines are those of pagan antiquity, dressed in a flimsy covering of Christian sounding words and phrases.<sup>433</sup> The Babylon of old, located in the plain of Shinar, has transmuted to the new Babylon on the banks of the Tiber. The obscene religious rites of old are found in the new: worship of relics and idols, the perpetual unbloody sacrifice, the queen of heaven, and, indeed, the pope himself; papal infallibility; purgatory; limbo; eternal punishment in

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<sup>429</sup> in 1815AD

<sup>430</sup> in 1798, and again in 1809AD

<sup>431</sup> in 1929AD

<sup>432</sup> Rev 19:20

<sup>433</sup> *Catechism of the Catholic Church* (1995), pp.129,228:

'For the Son of God became man so that we might become God...The only begotten Son of God, wanting to make us sharers in His divinity, assumed our nature, so that He, made man, might make men gods....Marvel and rejoice: we have become Christ.'

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the fires of hell; heaven as the reward for the faithful, auricular confession to a priest, transubstantiation;<sup>434</sup> penance; indulgences; bloody and savage crusades, weighings of merits and demerits, the whole cult of the Virgin as mediatrix and co-redeemer of man, Easter, Christmas, saints' days, Sunday worship, and so on are found throughout ancient pagan belief, worship, and ceremonial.<sup>435</sup> Rome holds to a trinitarian belief in the form or construct of the Godhead, but one where only one type of manifestation can occur at any time; an hypostases. This device permits the Roman Catholic Church to lay claim to monotheism.

Not without good reason is Rome called 'the home of forgeries,' for throughout her history she has exhibited an amazing propensity to produce timely, forged documentation in support of her own doctrines, position, and claims. Of all man's invented religions, Roman Catholicism has achieved singular notoriety by being the most bloody. Eastern Rite Churches—not to be confused with the Eastern Orthodox, q.v.sup.—accept all the articles of the Roman Catholic faith, and recognise the supreme authority of the Roman pontiff. They are sometimes known as Uniat churches.

Rome's attempts to form a superficial unity of faiths through the ecumenical movement are but a device to secure its own hegemony in the religious affairs of man.<sup>436</sup> Rome seeks to place itself at the core of this spiritual onion, surrounded by layers of compliant and servile self-proclaiming false religions. Of all of the world's populous religions, Romanism will be the one that will have the closest ties to the Antichrist. The pope of the time will be the '*false prophet*' of Revelation,<sup>437</sup> and the baleful duo of '*beast*' and '*false prophet*' will form the antipole to the '*two witnesses*' of God.<sup>438</sup> The festering evil at the core of Romanism will be manifest at the end-time, but its hegemony will be short-lived, never to rise again.

Rosh hashanah: (Hebrew: '*head of the year*'): The Jewish festival of the civil New Year celebrated on the 1<sup>st</sup> & 2<sup>nd</sup> days of the month Tishri (on the Judaic calendar) even in Israel, corresponding to September / October in the Julian calendar. Rosh hashanah is mentioned but once in the Bible, and that is a reference to the beginning of the year, 1<sup>st</sup> Abib.<sup>439</sup>

Sacred languages: Unlike Judaism and Islam, for instance, and, for that matter, Roman Catholicism and Eastern Orthodoxy, Judæo-Christianity does not have a sacred language.

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<sup>434</sup> from Aristotelian philosophy.

<sup>435</sup> q.v. sup., 'Roman Church Innovations' and 'Roman Catholic Church's Intolerance, Dogma, and Tradition.'

<sup>436</sup> this exposes in frequent and increasingly strident phraseology from Romanists and others, such as: "Unity, not division," "Unity in diversity," and "Diversity is divine; division is demonic." Doctrinal differences and the Law of God are to be set aside, left to heaven, or simply forgotten, clearing the way for all those unwilling to join in that glorious "diversified unity" to be branded "spiritual racists"!

<sup>437</sup> Revelation chpt.13

<sup>438</sup> Revelation chpt. 12

<sup>439</sup> Ezek 40:1

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- Sakhra: (Arabic: 'rock'): Arabic term for the sacred rock within the Islamic shrine on the Temple Mount, hence Qubbet es-Sakhra, 'Dome of the Rock.'
- Samadhi: According to classical Hinduism, this is enlightenment (god-consciousness). This term is synonymous with satori in Zen Buddhism.
- Sanhedrin: The assembly of ordained Jewish scholars that functioned both as a supreme court and as a legislature in Israel until about the time of Christ.<sup>440</sup> With the destruction of the 2<sup>nd</sup>. Temple and the end of Jewish independence,<sup>441</sup> the Sanhedrin ceased to function.
- Scientology: 'Scientists consider themselves immortal beings, or 'thetans,' who have lived trillions of years, and that they will be reborn. They assert that seventy-five million years ago an evil galactic warlord named Xenu controlled seventy-six overpopulated planets in this corner of the galaxy. To reduce numbers, Xenu flew 13½ trillion beings to earth, where they were dumped into volcanoes and vapourised with bombs. Their radioactive souls, or 'thetans,' were scattered until caught in electronic traps set up around the atmosphere and 'implanted' with a number of false ideas, including the concepts of God, Christ and organised religion. These entities attach themselves to human beings, where they remain to this day, the root of all the problems of the modern world.
- Scientists consider many illnesses psychosomatic and do not believe in taking any medicine. The Scientist 'handbook'<sup>442</sup> advocates the practice of certain techniques, some of which verge on the hypnotic, by which means one could be free of sickness, anxiety and anti-social tendencies, and would develop perfect memory and astounding intelligence.
- 'Project Celebrity' was launched<sup>443</sup> with the aim of recruiting 'stars' in the arts, sports, business, and government. Special 'celebrity centres' were set up, allowing members to practice Scientology in private churches, the most lavish of which is the Celebrity Centre International at the foot of the Hollywood Hills....Somewhere in the scrubland east of Los Angeles lies Gold Base, the heart of the Scientology empire.'<sup>444</sup>
- Sects (secret): 'In common with many sects, information is strictly graded according to degree of membership. The assurance that any methods, including deception and lies, which propagate (defend, or

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<sup>440</sup> c.30AD

<sup>441</sup> in 70AD

<sup>442</sup> Hubbard, L. Ron, *Dianetics: The Modern Science of Mental Health*

<sup>443</sup> in 1955AD

<sup>444</sup> *Scottish Daily Mail*, April 13, 2006 edition, article: 'Scientology' (slightly paraphrased)

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protect) the movement are licit.' A similar ethos appears in the Jehovah's Witnesses, where it has been formalised into an accepted doctrine called 'Theological Defence Strategy.'<sup>445</sup> Operations within these organizations exhibit some common themes, such as 'by restricting the language used, capacities for thinking and feeling are similarly narrowed.'<sup>446</sup>

Sensualism: Self-indulgence, in other words: 'a 'sensualist,' curious in sauces and wines, knowing how everything should be cooked and in what season and with what relish it should be eaten.'<sup>447</sup>

Seraphim: Divine beings, situated before the Lord on His throne on earth, on Mt. Zion. These six-winged beings are held to be the two witnesses raised to glory at the last trump. It is probable that the archangel Michael is also a seraph.

Seventh-day Adventism: William Miller, by dint of his study of the Scriptures,<sup>448</sup> and armed with a small amount of prophetic knowledge, vigorously preached from the books of Daniel and Revelation 'the soon-coming Second Advent.' Between the years of 1833 and 1844AD, Miller, a student of prophecy, who received his licence to preach from a Baptist church, stirred many thousands into believing that the Lord would return to earth in 1843–1844AD. His conclusions were largely based on an erroneous importation of meaning into Daniel respecting the 2,300 days (evening-mornings),<sup>449</sup> which he believed were symbolic and stood for years counted from a set historical date instead of literal days, with a secondary meaning. He believed the earth was the sanctuary, and that it would be cleansed by fire when Christ returned. The inevitable disappointment at the end of his predicted time was great, and caused much consternation.

Miller, after the disappointment, honestly admitted that he had made a mistake, but there were others who had heard him preach and who believed that he was right with his figures. Thereupon they made a special study of the sanctuary question, comparing the earthly with the heavenly, and decided, wholly erroneously, that Jesus at His ascension to heaven did not sit down at the right hand of God in the Most Holy Apartment, but entered and remained in the first or Holy Place until that year,<sup>450</sup> when He entered the Most Holy, there to cleanse the sanctuary, blot out sins, make a final atonement, and start the investigative judgement. These still are, in general, the beliefs of those who shortly after were to become known as 7<sup>th</sup>-Day Adventists.

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<sup>445</sup> Urquhart, Gordon, *The Pope's Armada: Unlocking the Secrets of Mysterious and Powerful New Sects in the Church*, pp.5,65 (with added comment and clarification in square brackets), concerning the cult of the Neocatechumenal Movement in the Roman Catholic Church.

<sup>446</sup> Hounan, Peter, and Hogg, Andrew, *Secret Sect*, p.51

<sup>447</sup> Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, p.172

<sup>448</sup> in 1831AD

<sup>449</sup> Dan 8:13,14

<sup>450</sup> viz., 1844AD

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Over this period, a young woman named Ellen G. (Harmon) White had begun to influence many Sabbatarians in what was termed the 'Advent' movement. A large number of Miller's followers accepted her visions as inspiration from God; visions she had while in prayer. Her visions firmly convinced the remaining Adventists that their movement was God's end-time remnant. She also confirmed Edson's (another expositor) interpretation because of a vision she had had.<sup>451</sup> In time, White was proclaimed a prophetess whose unitarian revelations were held to be equal with Scripture.

White also claimed that the time of the current dispensation had closed,<sup>452</sup> and that thereafter there was no more access to the kingdom of heaven, save for those included in what was to become the Adventist sect; in effect, a lock-out. She was also responsible for a substantial part of the development of the apostate doctrine of the 'secret (clandestine) rapture to heaven' which has so pervaded the so-called 'Born again Christian' movement ever since.

Thus, amongst those who lived around the middle of the 19<sup>th</sup>-century, and who believed in the Second Coming, began what was to be called the 7<sup>th</sup>-Day Adventists. White's visions became wilder with time, taking on a distinctly Kabbalistic tone, wherein she claimed to have seen God and Christ in heaven. Her prophecies for the return of the Lord all proved worthless, and her affinity to traditional 'Christian' trappings like Christmas trees<sup>453</sup> turned many back to the trough from which they had only recently been liberated. Much of White's writing was found to be plagiarised, and some was ghost-written under her byline. She is the '*Jezebel*' of the fourth church era of Thyatira in Revelation.<sup>454</sup> The 7<sup>th</sup>-Day Adventist church has now discarded the annual holy days which were kept on the basis of the erroneous Judaic calendar, and has now

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<sup>451</sup> in February, 1845AD

<sup>452</sup> in 1844AD

<sup>453</sup> Hislop, Alexander, *The Two Babylons*:

'Not only were the Sun-God and his mother universally worshipped at this time, but common customs symbolizing his reincarnation were derived from the very prophecies that applied to Jesus Christ: "The Christmas tree, now so common among us, was equally common in Pagan Rome and Pagan Egypt. In Egypt it was the palm tree; in Rome it was the fir; the palm-tree denoting the Pagan Messiah, as Baal-Tamar, the fir referring to him as Baal-Berith. The mother of Adonis, the Sun-God and great mediatorial divinity, was mystically said to have been changed into a tree, and when in that state to have brought forth her divine son. If the mother was a tree, the son must have been recognized as 'Man the Branch.' And this entirely accounts for putting the Yule Log into the fire on Christmas Eve and the appearance of the Christmas tree the next morning. As Zero-Ashta, 'The seed of the woman,'...he has to enter the fire on 'Mother night,' that he may be born the next day out of it, as the 'Branch of God,' or the Tree that brings divine gifts to men.'

The tradition of the Christmas tree symbolically portrayed the death and reincarnation of Osiris in his son, Horus: the divine child born at the winter solstice was born as a new incarnation of the great god (after that god had been cut in pieces...on purpose to revenge his death upon his murderers). Now the great god, cut off in the midst of his power and glory, was symbolised as a huge tree, stripped of all his branches, and cut down almost to the ground. But the great Serpent, the symbol of the life restoring Æsculapius, twists itself around the dead stock...and lo, at its side sprouts a young tree, a tree of an entirely different kind, that is never to be cut down by a hostile power...and thus shadowed forth the perpetuity and everlasting nature of his power, how that after having fallen before his enemies, he has risen triumphant over them all. Therefore, the 25th of December, the day that was observed in Rome as the day when the victorious god reappeared on earth was held at the Natalis invicti solis, 'The birthday of the unconquered Sun.'

<sup>454</sup> Rev 2:20-23

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turned to main-stream Christmas, Easter, etc. Some local churches are even moving to Sunday worship, making a mockery of the '7<sup>th</sup>-Day' appellation.

Sheikh: (Arabic: '*elder*,' '*chief*): A Muslim high priest, ruler, or head of an Arabic tribe or family.

Shekinah: (Hebrew: '*dwelling*,' '*that which dwells*,' '*resting*):<sup>455</sup> Term used for the Divine Presence of God manifested by '*dwelling*' between the wings of the cherubim above the ark of the covenant<sup>456</sup> in the Holy of Holies, representing the immanence of God with the Israelites, first in the Tabernacle in the desert, and later in the 1<sup>st</sup> Temple—but not present in the 2<sup>nd</sup>. Temple, and neither will be in the profaned ab initio 3<sup>rd</sup>. Temple.

Kabbalistic Judaism has it differently. Of the ten Sephiroth (represented as spheres, but the Hebrew probably deriving from sappir, '*sapphire*'), the last, the tenth, is called 'Kingdom,' 'Shekina,' 'Matronit,'<sup>457</sup> or 'Community of Israel,' in which, it is claimed, when taken in tandem with the second, third, and sixth Sepheritic emanations, is seen the tetragrammaton, YHWH. Patai demonstrates that 'the Kabbalistic tetrad is but a Jewish variant of a well-attested tetradic myth cycle whose older versions are found in several ancient religions, including those of Egypt, Sumer, the Hittites, the Canaanites, Japan and India, with the last-named evincing the greatest similarity to it.'

Shema: (Hebrew: '*hear*,' '*understand*): The foundational creed of monotheistic Judaism, based on the famous verse in Deuteronomy,<sup>458</sup> often translated: '*Hear, O Israel: The Lord our God is one Lord*,' 'Shema Yisrael YHWH Eloheynu YHWH Echad.' The word here translated '*one*,' echad, means '*united*,' and that translated '*God*,' eloheynu, is plural. A literal translation gives: '*Hear (or Understand), Israel, Jehovah our Gods, Jehovah united*,' thus proving the existence of more than One Divine Being in the Godhead. In the Hebrew, the first and last words are written in capitals for emphasis.

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<sup>455</sup> the term does not appear in the Old Testament per se, but does in the Aramaic targums, e.g., Ex 25:8,29:45,46; Num 5:3,35:34. In the Targums, the Hebrew '*dwelling*' or '*tabernacle*' is rendered '*let the Shekinah rest*,' cf. Isa 48:11,63:17, 64:3,6. According to the Mishnah, the Shekinah light in the Most Holy was one of the things lacking in the temple built under Governor Zerubbabel's supervision, cf. Yoma, 21,2. From this lacking in the 2<sup>nd</sup>- and, obviously, the 3<sup>rd</sup>-Temple, it is a reasonable inference that the ark of the covenant also will be missing in these two.

<sup>456</sup> cf. I Chron 13:6

<sup>457</sup> Patai, Raphael, *The Jewish Mind*, p.498 (with added comment and clarification in square brackets):

'[T]he Spanish Kabbalist Moses de Leon....taught that without the Matronit, God's divine consort, God was not King, nor great, nor potent....Moreover, in the Kabbalistic view, the sexual act itself was elevated to cosmic significance: when the learned men have union with their wives, they do so in imitation of the union between the Supernal Couple. But even more than that. When a pious couple performs the act, by doing so it sets in motion all the generative forces of the mystical universe and causes God the King and His consort the Matronit to unite and to give birth to human souls and angels [cf. Zohar 3:69a; Patai, Raphael, *The Hebrew Goddess*, pp.195-197].'

<sup>458</sup> Deut 6:4



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- Shiloah: (Hebrew: *'the one sent'*): Hebrew term for the Greek (New Testament) Siloam, the pool located at the end of the water tunnel of King Hezekiah that collected water from the Gihon Spring on the eastern slope of the Ophel.
- Shiloah: (Hebrew: *'the one sent'*): Hebrew term for the Greek (New Testament) Siloam, the pool located at the end of the water tunnel of King Hezekiah that collected water from the Gihon Spring on the eastern slope of the Ophel.
- Shintoism: Japan's original indigenous religion, best described as an henotheistic animist nature religion, involving the veneration of the beauty of nature, the worship of ancestors, and the cult of the souls of the dead. It has no set dogma, and has assumed a variety of forms. As the state religion for almost 80 years,<sup>459</sup> it had a decisive influence on modern Japanese politics. Shinto means, literally, *'The way of the gods,'* but the name was not used officially until the 6<sup>th</sup>-century AD in order to differentiate it from imported Buddhism. Shintoism sees the universe as an interplay of indestructible energies, which manage themselves in the constant changes in natural phenomena. All these phenomena are thought of as divine beings, and require respect to ensure they bring good fortune. Significant individuals, such as eminent scientists and leaders, can be and are deified. Japanese emperors are believed to be the direct descendents of the Shinto deity Amete-rasu, the sun-goddess.
- Shofar: (Hebrew: *'horn'*): A bugle made of a curved ram's horn. Blown in times of peril, such as immediate war, it was also used on the sacred occasion of the new moon at Yom Teruah, the Day of Trumpets.<sup>460</sup> The Jews, having changed the sacred calendar and the start of the sacred year, blow their horn on Rosh hashanah, the start of the Jewish New Year in the seventh month. According to the Mishnah,<sup>461</sup> the shofar blown at the Jewish New Year was not a ram's horn, but one made from the straight horn of a wild goat, with its mouthpiece overlaid with gold. The dividing of the sheep from the goats, on the return of Christ appears apposite.<sup>462</sup>
- Sikhism: Sikhism: a monotheistic, panentheistic religion founded during the 15<sup>th</sup>-century in the Punjab region of the Indian subcontinent by Guru Nanak and developed through the teachings of ten successive Sikh Gurus. It is the fifth-largest organized religion in the world, with approximately thirty million adherents. Punjab, India, is the only state in the world with a majority Sikh population. Sikhism is a revealed religion, in which God—Vahiguru—is shapeless, timeless,

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<sup>459</sup> between 1868 and 1945AD

<sup>460</sup> cf. Psa 81:3

<sup>461</sup> Rosh Hashana, iii. 3

<sup>462</sup> cf. Mat 25:32-46; cf. 'Tishri.'

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and sightless (i.e., unable to be seen with the physical eye). The concept of 'God' is different than that of other religions. It is known as 'Ik Onkar' or '*one constant*' (which is taken to mean God). It is found in the Gurmukhi script. God has no gender in Sikhism (though translations may present a male God); it is also 'Akaal Purkh' (beyond time and space) and 'Nirankar' (without form) Sikhs believe in the Advai-tan ondualism concept of the omnipresent God and the soul.<sup>463</sup> The Mahdi (of Muslim fame) also appears in Sikhism. In the mid-19<sup>th</sup>- century, in the time of the British rule, Punjabis were prohibited from their age-old odious practice of female infanticide, burning widows, and burying lepers alive.

- Sorcery: The use of magic and ritual for the purpose of manipulating natural and supernatural phenomena.
- Sothic calendar: Egyptian calendar, dating back four millennia or more,<sup>464</sup> was solar—365 days—and started its first month in its first year on the heliacal rising of the dog-star Sirius, known to them as Sothis. Since the Egyptian year advanced against the solar year, it migrated through the entire, returning to its originating point every 1,456 years (or thereabouts). This became known as the Sothic cycle.
- Sothic year: Sothic year: consisting of 365¼ days as opposed to the Egyptian year of 365 days. The word comes from the Greek sothis, an Egyptian name for the dog-star. The Egyptians based their entire calendar on the movement of this sacred star. Since the Julian calendar year, in its Gregorian revision (which the world predominantly uses today), contains, on average over four years, 365¼ days, it too is the dog-star (more commonly known as Sirius) calendar, specifically dedicated to Satan. Sirius, the chief star of the ancient constellation Phœnix, is also known as 'the hidden god.'
- Soreq: (Hebrew: '*partition*,' also soreq): The partition dividing the inner court of the Jews (the penetralia) from the outer court of the Gentiles in the 2nd Temple precinct. A sign was placed on this partition warning Gentiles not to enter on pain of death.
- Spirits of God: The seven Spirits of God,<sup>465</sup> related to the slain Lamb, are probably those recited in Isaiah,<sup>466</sup> and consist the following: Spirit of the Lord; wisdom; understanding; counsel; might; knowledge; and fear of the Lord.

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<sup>463</sup> *Wikipedia*, abridged.

<sup>464</sup> to perhaps as early as 2773BC

<sup>465</sup> cf. Rev 5:6

<sup>466</sup> cf. Isa 11:2

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- Stoa: (Hebrew: *'porch'*): A covered colonnade or portico in Greek and Roman architecture, like the portico of Solomon which surrounded the southern end of the Temple complex and formed part of the Court of the Gentiles.
- Subjectivism: Truth is purely personal.
- Sukkot: (Hebrew: *'booths,'* sing. sukkah): The Hebrew term for the feast of Tabernacles, the last of the three annual festivals at which attendance of all males is commanded.<sup>467</sup>
- Sun 'born again'/ 'born of a virgin': The sun 'dies' for three days on the winter solstice,<sup>468</sup> when it stops in its movement south, and is 'born again' or 'resurrected' three days later,<sup>469</sup> to resume its movement north. In some areas, the calendar originally began in the constellation of Virgo, and the sun would therefore be 'born of a virgin.' The sun is, in the mundane, physical sense, the 'light of the world,' and in its rising in the morning it is held to be the 'saviour of mankind.' The sun's 'followers' or 'disciples' appear to be twelve months or the twelve signs of the zodiac (constellations), through which the sun must pass.
- Synagogue: (Greek: *'gathering together,'* 'assembly'; Hebrew: beit kneset): An institution largely developed by Jews in the Diaspora after the destruction of the 1<sup>st</sup> Temple, for worship and Bible study, although there were local synagogues in existence well before that time.
- Syncretism: Syncretism is the alignment of one with all, creating a seamless unity in the combining of different, often seemingly contradictory beliefs, frequently melding practices of various schools of thought.<sup>470</sup> The notion that all religions emanate from the same source, and all lead to God, is uniquely pagan. This notion is often expressed in the wheel of life, the occult eight-spoked wheel, symbolising eternal life, a zoetrope, in life-death-reincarnation, also known as the wheel of enlightenment or the wheel of knowledge, with the spokes representing religions: Hinduism, Buddhism, Shintoism, Zoroastrianism, Islam, Judaism, false-Christianity (not Judæo-), and New Age, leading to the supposed hub of enlightenment.
- Synchronicity: The alignment of the microcosm (man) with the macrocosm (environment), creating a sense of

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<sup>467</sup> cf. Deut 16:16

<sup>468</sup> 22 December

<sup>469</sup> 25 December

<sup>470</sup> e.g., de Chardin, Pierre Teilhard, *Christianity and Evolution*, p.130:

*'...a religion of convergence of religions upon a universal Christ who satisfies them all: that seems to me the only possible conversion of the world, and the only form in which a religion of the future can be conceived.'*

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oneness.

- Synergy: The New Age belief of natural systems merging into holistic patterns. Synergy is effected through the sense of union between the macrocosm and the microcosm.
- Syntropy: A non-scientific theory that posits the self-organising ability of living matter into increasingly complex patterns (such as found in the theory of evolution). This theory contradicts the Second Law of Thermodynamics and the concept of entropy.
- Tallith: Prayer shawl, worn over the head as a shroud or canopy while praying by religious Jews. A religious symbol used at all major Jewish occasions: circumcisions, barmitzvahs, weddings, and burials. The bride and groom are married under its canopy. The dead are wrapped in it when buried. It protects the scrolls of the Torah when moved. There are thirty-nine windings in each of the tallith's tassels, equalling the gematria (Kabbalistic numerical value) of the Hebrew words *'the Lord (is) One,'* found (or so it is claimed by Jews) in the Shema.<sup>471</sup> Christian tradition has it that this same number is the number of stripes suffered by Christ prior to His crucifixion.
- Talmidei Yeshua: Followers of Jesus. A term used by the Rabbis to identify early Judæo-Christians, q.v. Minim.
- Talmud: (Hebrew: from lamod, *'teaching'* or *'learning'*): The entire corpus of Jewish oral law including the Mishnah together with a written compendium of discussions and commentary on the Mishnah called Gemara. Its teachings and rulings span a period of about seven centuries.<sup>472</sup> As it includes rulings made by generations of scholars and jurists in many academies in both Palestine and Babylon it exists in two versions: the Jerusalem Talmud, compiled by the end of the 4<sup>th</sup>-century AD, written largely in Aramaic, produced mainly in Galilee, and the Babylonian Talmud, written in Hebrew and Aramaic, in Babylon, and substantially compiled by the end of the 5<sup>th</sup>-century AD. The former is about one-third the size of the latter.
- Description of the Talmud: 'If we imagine something combining law reports, a Rabbinical 'Hansard,' and notes of a theological debating club—all thoroughly Oriental, full of digressions, anecdotes, quaint sayings, fancies, legends, and too often of what, from its profanity, superstition, and even obscenity, could scarcely be quoted, we may form some general idea of what the Talmud is. The older of (the) two Talmuds dates from about the close of the fourth century of our era. It is the product of the Palestinian Academies, and hence called the Jerusalem Talmud. The second is about a century younger, and the outcome of the Babylonian schools,

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<sup>471</sup> cf. Fringes & Tassels, and Shema.

<sup>472</sup> c.150BC to c.550AD

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hence called the Babylonian Talmud. We do not possess either of these works complete.<sup>473</sup> Heinrich Graetz, the father of Jewish historiography, denounced the Talmud as responsible for the moral corruption of Polish Jews in his magnum opus, *The History of the Jews*.<sup>474</sup> Jews imbibed “A love of twisting, distorting, ingenious quibbling, and a fore-gone antipathy to what did not lie within their field of vision” from studying the Talmud. “Pride in their knowledge of the Talmud.” Graetz continued, “undermined their moral sense.” By reading the Talmud, these Jews “found pleasure and a sort of triumphant delight in deception and cheating.”<sup>475</sup> According to Graetz, Talmudic study had a corrupting influence on Jewish morals: “To twist a phrase out of its meaning, to use all the tricks of the clever advocate, to ply upon words, and to condemn what they did not know....such were the characteristics of the Polish Jew....Honesty and right-thinking he lost as completely as simplicity and truthfulness. He made himself master of all the gymnastics of the Schools and applied them to obtain advantage over any one more cunning than himself. He took delight in cheating and over-reaching, which gave him a sort of joy of victory. But his own people he could not treat that way: they were as knowing as he. It was the non-Jew who, to his loss, felt the consequences of the Talmud-ically trained mind of the Polish Jew.” Does that mean that the Father of Jewish historiography was an anti-Semite? If so, he is one of a long line of anti-Semitic Jewish thinkers who had nothing good to say about the Talmud and the rabbinic culture which it created. Before Heinrich Graetz, there was Solomon Maimon, who escaped from the shtetl in “darkest Lithuania” to find refuge in Berlin, where his memoirs were published. Maimon, it should be noted, was a Talmudic scholar by the age of 11, an achievement which won him numerous marriage proposals from Jewish parents hoping to marry their daughters off to an elite member of the Jewish community. Maimon knew that the Talmud was the operating system for the Jewish despotism that oppressed the overwhelming majority of Jews who lived in the Pale of the Settlement. Solomon Maimon characterized “the subjects of the Talmud” as “dry and mostly unintelligible to a child.” The shul wasn’t much better than its curriculum. Jewish children from the pale were “imprisoned from morning till night” in “a small smoky hut,” where “the children are scattered, some on benches, some on the bare earth.”<sup>476</sup> Then as now, when “children are doomed in the bloom of youth to such an infernal school, it may be easily imagined with what joy and rapture they look forward to their release.”<sup>477</sup> And then there is the testimony of ex-rabbis against the Talmud, a tradition that goes back to the 13<sup>th</sup>-century, when Nicholas Donin met with Pope Gregory IX and explained its blasphemies to him. The pope was shocked to learn that the Talmud portrayed Jesus Christ as

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<sup>473</sup> Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, p.72

<sup>474</sup> which is to say, the overwhelming number of Jews in the world as of mid-19th century AD when he wrote his book.

<sup>475</sup> Graetz, Heinrich, *History of the Jews*, pp.5,6

<sup>476</sup> Graetz, Heinrich, *History of the Jews*, p.31

<sup>477</sup> Maimon, Solomon, *The Autobiography of Solomon Maimon*, p.35

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the son of a whore and a Roman soldier who was now in hell buried up to his neck in burning excrement. When the initial shock wore off, the pope ordered the Talmud to be put on trial and burned if found guilty.

- Tanakh: (Also Tanach): Acronym used for the Jewish Bible composed from the Hebrew initials for Torah ('Law'), Neveim ('prophets'), Ketubim ('writings'); the three divisions of the Old Testament.
- Tanhuma: A collection of legendary explanations of the Torah written by Tanhuma, son of Abba, in the 4<sup>th</sup>- and 5<sup>th</sup>-centuries AD.
- Tantra: Sacred scriptures in the Hindu and Buddhist tradition used for the purpose of immediate enlightenment. The term also refers to practices and techniques within these traditions.
- Taoism: A Chinese concept believed to govern the operations of the universe and known as the Way. Taoism sees the Tao, '*the way*,' as the primal source and power of all being, out of which everything that exists has developed. In its concept of wu-wei, '*non-action*,' it propagates a contemplative attitude with a high degree of abstinence from worldly activities. Taoism is characterised by metaphysical dualism, a concept of two eternal, impersonal forces at work in the cosmos and nature; one positive (Yang) and one negative (Ying). They alternate in regular rotation, and it is thought that it is their working together and against each other which produces everything that manifests in the cosmos.
- Tarot: Colourful picture cards used for divination or fortune telling.
- Targums: (Hebrew: '*translation*'): The authorised translation of the Torah was by the proselyte Onkelos.<sup>478</sup> In Talmudic times, and until the 16<sup>th</sup>-c, it was read along with the Torah, so the congregation could understand what was being read.<sup>479</sup> In many cases this Targum renders the text homiletically rather than literally. In obscure or difficult tracts this is some-times of benefit. Amongst others are the Samaritan,<sup>480</sup> Jonathan,<sup>481</sup> and targums of the prophets, and most of the writings.
- Telekinesis: A form of P.K. referring to the movement of stationary objects apart from the use of any known physical force.

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<sup>478</sup> c.90AD, but others place it in the 2<sup>nd</sup> - or 3<sup>rd</sup>-c. AD

<sup>479</sup> cf. Neh 8:7,8

<sup>480</sup> 3<sup>rd</sup>-c. AD

<sup>481</sup> 7<sup>th</sup>-c. AD

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Telepathy:	E.S.P. of another person's mental state or thoughts.
Teraphim:	(Hebrew: ' <i>healers</i> '): Occult, moving and speaking small-sized house-gods, consulted as oracles. They were family or personal idols.
Theodicy:	Vindication of the justice and goodness of God, in spite of the existence of evil in the world.
Theosophy:	A system of thought and practice especially derived from Buddhism and Brahminical religious mysticism. It claims to be a synthesis of those elements in all religions which result from divine revelation, and to enable its followers to establish personal communion with the theosophical god.
Tishri:	The 7 <sup>th</sup> month of the year according to the Judaic calendar, but the 1 <sup>st</sup> day of which is termed <u>Rosh hashanah</u> , ' <i>New Year</i> ,' by Jews. Also the start of the Jewish civil year. Adopted from the Babylonian calendar's 1 <sup>st</sup> month, <u>Tishritu</u> , the 'month of beginning.' Its patron deity was <u>Shamah</u> , the Babylonian sun-god.
Torah:	(Hebrew: ' <i>Law</i> '): Used either of the first five books of the Old Testament (Pentateuch), or, by Jews, more generally to include the entire body of the traditional Jewish teaching and literature, which includes the 'oral torah.'
Torat Moshe:	(Hebrew: ' <i>Law of Moses</i> '): The original autograph of the first five books of the Tanakh, written by Moses and deposited in the ark of the covenant. <sup>482</sup>
Tosefta:	(Hebrew; ' <i>additions</i> '): Additions to the <u>Mishnah</u> by Rabbi Chiyya and Rabbi Oshia. <sup>483</sup> These additions are often cited by the Talmud and published as a supplement with most editions.
Totemism:	'Some North American Indian clans practiced the cult of Totemism which exists also among the Aborigines, the original inhabitants of Australia. It is a form of worship based on a magic association of a group of animals, birds, or fishes. Often the members of a totemic tribe believe that their ancestors were bears, wolves, eagles, or eels, and these creatures must never be killed or eaten on that account.' <sup>484</sup>
Totemism:	'Some North American Indian clans practiced the cult of Totemism which exists also among the

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<sup>482</sup> cf. Deut 31:24-26

<sup>483</sup> c.230AD

<sup>484</sup> Savage, Katherine, *The History of World Religions*, p.181

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Aborigines, the original inhabitants of Australia. It is a form of worship based on a magic association of a group of animals, birds, or fishes. Often the members of a totemic tribe believe that their ancestors were bears, wolves, eagles, or eels, and these creatures must never be killed or eaten on that account.<sup>485</sup>

Traducianism: The doctrine that the soul of the child with its attribute of original sin derives from its parents at the moment of conception.

Trance: A means of gaining access to otherwise inhibited dimensions of the body-mind system through a self-induced state of altered consciousness.

Tribulation (Great): The fifth seal of Revelation, lasting three-and-a-half years in its entirety.<sup>486</sup> For the 'elect,' this is foreshortened to 666 days, after which they are sealed at the end of the 3-day sixth seal, but the 'intermediate people' endure the full period. In classical Greek, the term for 'tribulation' paints a picture of a huge rock crushing whatever lies beneath it. The word conveys intense and constant pressure that often leads to death.

Tsuvaḥ: (Hebrew: *'turning'*): The act or condition of spiritual repentance, that is, to the Jews, a turning to God from self, sin, or idols.

Ulam: (Hebrew: from Akkadian: mellau, *'front (porch)'*): The first division of the Temple, the entrance porch.

Unitarianism: The belief in a single, monotheistic God, denying the divinity of the Word / Jesus Christ. Radical Unitarianism denies the preincarnate existence of Christ in any form.<sup>487</sup> The belief in a single, monotheistic God, denying the divinity of the Word / Jesus Christ. Radical Unitarianism denies the preincarnate existence of Christ in any form at all. 'Author Constance Cumbey identified and linked several organisations to The Order<sup>488</sup> and its objectives.<sup>489</sup> She identified Benjamin Creme and the Tara Centre as a New Age phenomenon, then linked Creme to the Unity and Unitarian Churches. Sutton<sup>490</sup> continued the chain by pointing out The Order's longstanding

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<sup>485</sup> Savage, Katherine, *The History of World Religions*, p.181

<sup>486</sup> cf. Dan 12:7

<sup>487</sup> cf. Arianism.

<sup>488</sup> 'Skull & Bones' pagan cult secret (or highly discreet) society based at Yale University in the U.S.A., many members of which are leading establishment figures in U.S.A., including the Bush family.

<sup>489</sup> e.g., The New World Order.

<sup>490</sup> Sutton, Anthony, *An Introduction to the Order of the Skull & Bones*.

Sutton: former Research Fellow at the Hoover Institution, Stanford University, as well as professor at California State University, Los Angeles.



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and significant link to these churches. Former President William Taft, whose father co-founded The Order, was President of the Unitarian Association in his time.<sup>491</sup> The strong connection between a satanic secret society and Unitarian church organisations is traced by these authors. It is not without great significance that there is such a connection, for Unitarianism denies the deity of Jesus Christ by relegating Him to the status of a 'super angel,' i.e., a created being. The New World Order has no time for Jesus Christ the God, for it will follow its own 'god,' the Antichrist.

Unitarianism will not accept any teaching simply because it comes from the Scriptures, for it maintains that its writers were subject to error. It denies that man is essentially sinful, denies that Jesus died for our sins, maintains that He only offered to do so, strongly denies that He was God and that He was infallible, either in thought or deed. In short, it maintains that He was one of the moral leaders of mankind; nothing more, nothing less. Unitarians believe that religion is dynamic, changing with time, circumstance, and contemporary trends and ideas. In this it is a form of pragmatism known as instrumentalism<sup>492</sup> <sup>493</sup> Thus, it claims, it denies absolute, propositional truth in the Scriptures. It is stated to be, above all, a 'practical' religion, fundamentally concerned with mundane as opposed to 'supra-mundane' matters. Also, God is held to be imminent (in-dwelling in the individual, as opposed to being transfused into all creation, which is pantheistic) but not transcendent (supremely excellent), although in its various expositions Unitarianism sees variance in specifics.

Universalism: The wholly aberrant notion that all will be saved, even extending, according to some, to Satan and his demons ultimately repenting, being forgiven their sins, and entering God's kingdom.

Upanishads: This philosophical literature describes the nature of truth and ultimate reality. The Vedas are included in the last section of the Upanishads.

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<sup>491</sup> Cook, Terry L., *The Mark of the New World Order*, pp.101,102

<sup>492</sup> Relativism: truth is ever changing.

Subjectivism: truth is purely personal.

Empiricism: truth is only what we can see.

Existentialism: truth is encounter experiences.

Rationalism: truth is purely syllogistic (that is, what we can reason).

Platonic Idealism: truth is completely abstract.

Phenomenalism: truth is events.

Pantheism: truth is synonymous with creation.

Psycho-physical Monism: truth is a blend of the seen and unseen.

Instrumentalism: truth and veracity of ideas dependent on utility.

Pragmatism: truth is whatever works.

Positivism (empiricism): truth is sensory experience and logical derivatives, being the only source of knowledge.

Post-Positivism (post empiricism): truth as positivism, but influenced by the observer.

Observationalism: truth is based on observation; 'W.Y.S.I.W.Y.G.'

<sup>493</sup> wherein the veracity of ideas is determined by their perceived utility, and actions by their practical consequences, concepts adopted by John Dewey, the putative 'father of modern education.'

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- Utilitarianism: The doctrine that the morally correct course of action consists in the greatest good for the greatest number, in maximising the total benefit resulting, without regard to the distribution of benefits and burdens, thus making the criterion of virtue: utility.
- Utopianism: Refers to a tradition of thought in international relations which argues that perpetual peace, equality and the full satisfaction of wants is both desirable and possible in world politics. The term was popularised by Carr<sup>494</sup> whose book itself was a devastating critique of this mode of thinking. Utopianism also refers to a specific school of thought whose proponents, arguing from the first principles, construct schemes for the elimination of war and the establishment of eternal peace.<sup>495</sup>
- Unknown god: The Greek's '*unknown god*,'<sup>496</sup> was used by Paul to preach the gospel of Jesus Christ. Greek philosophy of the time taught many things pagan, including the belief that Theos was the invisible universe, and Logos the visible universe. The Greeks had gods for everything they could imagine, and even a 'catch-all' god for anything they may have missed: the so-called '*unknown god*.' Even today, in Greece, every tree, grove, fountain, and mountain has its stoichea<sup>497</sup> or divinity which has to be appeased and propitiated.
- Vedas: Sacred Hindu texts. A collection of hymns, poetry, ceremonies, advice for the retired, and teachings on monistic philosophy. Vedic Hinduism refers to the principal concepts of the Vedas.
- Waqf (also wakf): Supreme Muslim Council which maintains religious jurisdiction over Islamic holy places, and, in particular, the Temple Mount or Haram al-Sharif.
- Wealth of Rome: In the 13<sup>th</sup>-century, the Roman Catholic Church owned 20% of the land in Europe, and received a 10% tithe of its gross annual product. Today, Rome owns well over 30% of the land of Spain, large tracts in South America, and properties and lands around the world. Her gold reserves have been estimated at several billion US\$; her art works are 'irreplacable'; and she holds vast financial assets spread throughout the world's leading stock markets. The accumulation of wealth is simply staggering.
- Wheel of life: Occult eight-spoked wheel (held to be a sign of cosmic energy in paganism) symbolising eternal

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<sup>494</sup> Carr, E. H., *The Twenty Years' Crisis*

<sup>495</sup> Evans, Graham, and Newnham, Jeffrey, *Dictionary of International Relations*, pp.555,556

<sup>496</sup> cf. Acts 17:23

<sup>497</sup> cp. Gal 4:8, where translated, '*bondage*.'

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life (a zoetrope) in life-death-reincarnation, also known as the wheel of enlightenment, with the spokes representing religions: Hinduism, Buddhism, Shintoism, Zoroastrianism, Islam, Judaism, false-Christianity (not Judæo-), and New Age, leading to the hub of enlightenment. Buddhism's eight-fold path to enlightenment has: the right view, right aim, right speech, right action, right living, right intent, right mindfulness, and right concentration. Agnostic and autosoteric, where 'emptiness is bliss,' it leads to Nirvana: '*enlightenment.*'

Witchcraft: Black magic, white magic, sorcery, occultic practices, especially those related to casting spells and necromancy: spiritism; spiritualism; mediums. Wicca refers to a male magician from the Old English tradition. Also involves ritual magic and neopaganism.

Words of knowledge: Supernatural revelation of things not known about other people, demonically inspired. Also encapsulates certain core elements of clairvoyance, E.S.P., and psi.<sup>498</sup>

Yarmulke: (Yiddish) Small, round skullcap worn by Jews.<sup>499</sup>

Year beginnings: The Judæo-Christian year begins on 1<sup>st</sup> Abib. This also applies to Sabbatical and Jubilee years. The Jewish system is different: the calendar year begins on 1<sup>st</sup> Nisan; the civil year on 1<sup>st</sup> Tishri (the seventh month); the Sabbatical year on 1<sup>st</sup> Tishri; and the Jubilee on 10<sup>th</sup> Tishri (Yom Kippur).

Yeshiva: (Hebrew: '*sitting*'): A Jewish traditional academy, or school, devoted primarily to the advanced study of the Talmud and rabbinic literature, all under the supervision of a senior Rabbi called a Rosh Yeshiva, '*Head of school.*'

Yoga: A means to enlightenment through the conditioning of the individual physically, psychically, and spiritually. Literally, the term refers to '*yoking*' or '*joining.*'<sup>500</sup>

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<sup>498</sup> cf. Retrocognition.

<sup>499</sup> q.v. Kippah.

<sup>500</sup> Baer, Randall N., *Inside the New Age Nightmare*, pp.113,114:

'Yoga—The aim of the many kinds of Yoga schools of thought is for the individual to be absorbed into a state of Universal Oneness-Bliss, like a drop of water dissolving into a great cosmic sea. Individual identity is lost, as a type of self-less Nirvana is attained. Self becomes "God"—the root of the New Age heresy.

In order to do this, the different yoga traditions all have systematic disciplines for awakening the kundalini-serpent power that is said to reside dormant at the base of the spine. Through long, diligent hours of emptying the mind or endlessly repeating mantras (Hindu deity names) in meditation, a progressively evolutionary ladder is said to be climbed over thousands of reincarnations. Along the way, a spectrum of siddhis (psychic powers) are acquired that help the yogi to master space, time, and matter, with powers of the mind.

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- Yogi: A teacher of methods of yoga.
- Yom Kippur: (Hebrew: *'Day of Atonement'*): The most solemn day of the Jewish year. Considered the day of judgement and reckoning, it is a time when Jews individually and as a nation are cleansed of sin and granted atonement. It was on this day that the high priest was permitted to enter the Holy of Holies in the Temple. Yom Kippur, means, literally, 'day of atonement' or 'day of covering.' It is also referred to as Shabbat Shabbatot, the 'Sabbath of Sabbaths.'
- Zen: A two-branched strain of Buddhist thought that emphasises an individual's detachment from logical and rational thought as a means to enlightenment.
- Zimzum: (Hebrew: *'contraction'*): A Kabbalistic, Zoharic notion developed by Isaac Luria<sup>501</sup> which conceives creation to have been preceded by a voluntary contraction or self-limitation of the Infinite (En Sof) in order to make room for the finite world of phenomena. Into the dark void the Infinite projected His light, providing at the same time vessels to serve as media for the manifestations of creation. Some of these shattered, causing a deterioration in the worlds above, and chaos and confusion here below, with the result that the divine harmony was disrupted and evil and good became intermixed, a situation which cannot be righted until the coming of the Jewish-messiah to restore the original harmony (tikkun) to both the souls of men and the entire cosmos. In this view, all good which created beings display is due to the activity of the Infinite, while all evil is due to their nature as finite beings. Moral evil has, therefore, no independent being of its own. It is rather the negative of good, and hence to be overcome by the force of will. As evil is universal, however, it has to be overcome everywhere. The auto-soteric nature of mystical Judaism is here evidenced. Unlike Judæo-Christianity, Judaism has

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Extended fasting, strict vegetarian diet, Hatha Yoga, chanting, and diverse prescribed physical purification exercises (like slipping a length of cloth down the throat to the stomach, and pulling it back up again) all are combined in a highly disciplined regimen....

There are extreme dangers involved in awakening the kundalini practices....New Agers experiencing the subtle and extreme casualties—mental and emotional disruption, involuntary physical movements (from uncontrollable spasms to incessant quivering), nervous system burn-out, outrageous ego-inflations, sexual obsessions, intense delusionary states, hallucinations, and other quite undesirable side-effects....Yoga often leads into a self-absorbed type of meditative narcissism.

Hatha Yoga—the pretzel and stretching exercises—is being offered with alarming frequency through such.... institutions as Y.M.C.A.s, colleges, continuing education college classes, high school physical education classes, and in other areas of society. Often it is thought that Hatha Yoga is benign and somehow disassociated from the rest of the total Yoga system. This is a potentially dangerous fallacy, for Hatha Yoga is part and parcel of the whole of yoga, with many of the same dangers. In addition, Hatha Yoga also functions as a door through which the curious sometimes walk to explore the other aspects of the New Age.'

Hitchens, Peter, *The Abolition of Britain, From Lady Chatterley to Tony Blair*, p.120, notes a new craze in so-called progressive Christianity: 'body prayer, a sort of Christianised yoga.'

<sup>501</sup> 1514–1572AD

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no evil spirit beings constantly striving against mankind; no powers of the air; no real Satan. Nothing other than an evil inclination or impulse in the mind to be overcome and banished by the combined efforts and willpower of mankind and the Jewish-messiah.<sup>502</sup>

Zion: (Hebrew meaning disputed, but thought likely to mean '*clearly visible*' or '*prominent*'): Originally the hill area to the north of Jerusalem where the Tabernacle resided. Poetic usage rendered it a synonym for the city of Jerusalem and Israel itself, and spiritually as the eschatological ideal of God's chosen place on earth.

Zodiac: Imaginary path of the planets<sup>503</sup> divided into twelve constellations. Jupiter was regarded as the year planet, repeating every twelve years, and this resulted in there being twelve constellations, through which the planet progressed. The Zodiac is founded upon the assumption that the sun enters each of several 'houses' or symbols, and is consulted for astrological predictions. The popular Jewish goodwill wish, masseltoff, literally means '*good constellation*,' a reference to pagan astrological charts and birthsigns.

Zodiac houses: Part of the biblically-proscribed practice of Astrology, '*And he put down the idolatrous priests...them also that burnt incense to unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.*'<sup>504</sup> The Hebrew translated '*planets*,' mazzalah, means '*lodging places*,' i.e., the resting places of the sun, the houses of the zodiac. The houses are often thought to be fixed in the Julian / Gregorian calendar, but due to the long-term wobble of the earth around its vertical axis, the signs of the zodiac actually wander through the entire year, returning to the starting point every 25,800 years or so.

Zohar: (Hebrew: '*splendour*'): Principal book of the Kabbalah, brought forth by Moses ben Shem Tob de Leon at the end of the 13<sup>th</sup>-century and ascribed by him to Simon ben Yohai, a tanna of the 2<sup>nd</sup>-century AD, although it is now assumed to have been compiled by de Leon from various sources. Zohar is derived from the Chaldean zhr, meaning '*to shine*,' or '*the shining one*,' in occult lore common references to both the sun and Satan.

Zoroastrianism: Pagan fire-worshippers, originally from Perso-Babylonia, now concentrated in India in the form of the Parsees. Believers in Zoroastrianism are said to number 145,000. 'The... Persian religion of Zoroastrianism had at that time (the time of Christ) a very great influence on men's thoughts. It believed that there were two great opposing powers in the universe, the god of the

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<sup>502</sup> cp. Zohar.

<sup>503</sup> except Pluto.

<sup>504</sup> cf. II Kings 23:5,6

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light and the god of the dark, Ahriman and Ormudz. This whole universe was a battle-ground in the eternal, cosmic conflict between the light and the dark; and all that mattered in life was the side a man chose.<sup>505</sup>

Zoroastrianism describes a constant battle between the all-good Ahura-Mazda and the great spirit of evil, Angra-Mainyu. This religious system is thought to have been founded by Zorathushra (Zoroaster being the Græcised form).<sup>506</sup>

It is root and branch paganism, and contains the mythical story of Zoroaster—from Zeroashta, in Chaldee meaning '*the seed of the woman*' and '*the seed of the fire*'—that not only was he raised aloft in prayer (i.e., through occult levitation), but his body became luminous at the same time, flammanque capiti insidentem, a '*flame resting on his head*': a type of baptism with fire.

Zuchetto: A skullcap of a Roman ecclesiastic, covering what is called the tonsure, shaven head or pate in the form of the sun, a practice deriving from pagan Mithraism and the Babylonian Mysteries.

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<sup>505</sup> Barclay, William, *The Gospel of John*, Vol.1, p.47 (with added comment and clarification in square brackets)

<sup>506</sup> between 1500 and 600BC.

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# Acronyms

(various secular organisations)

B.I.S.	Bank of International Settlements
C.F.R.	Council on Foreign Relations
C.I.I.R.	Catholic Institute of International Relations
C.R.	Club of Rome
E.C.B.	European Central Bank
E.I.B.	European Investment Bank
E.U.	European Union
F.R.B.	Federal Reserve Bank
G.A.T.T.	General Agreement on Trade and Tariffs
I.M.F.	International Monetary Fund
N.A.F.T.A.	North American Free Trade Agreement

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N.A.T.O.	North Atlantic Treaty Organisation
N.W.O.	New World Order (currently crystallising around an inner core of the U.N., U.S.A., E.U., and Russia, and an outer core of the other international bodies listed. The final form will be decempartite, ultimately under the hegemony of the Antichrist)
R.I.I.A.	Royal Institute for International Affairs
U.N. / U.N.O.	United Nations Organisation
W.B.	World Bank
W.T.O.	World Trade Organisation



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# Index

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## About the Author & This Work

Born in 1948, in Airdrie, a small town in industrialized west-central Scotland, firstborn into a nominally Christian household—Congregational Church, Sunday worship, the usual fare—and raised in a post-war, lower middle class, largely adult environment (the real baby boom was to come a little later), circumstances presenting, in some respects, were reasonably unique.

Immersed in a 'church' organization from the tender age of three (his mother was soon to become a very able Sunday School leader), by the age of eight John had decided that the best he could do to benefit the greatest number of people in the world would be to become a minister of religion, and that, by default, would be in the Congregational Church. To that end, the young aspirant was encouraged to think and ask questions since questions would elicit helpful answers. In surprisingly short order, however, some serious but not overly deep questioning—he was only a little boy, after all—led to him being shunned, abused, and eventually thrown out of Sunday School. With that cadence ended any lingering dalliance with that church, and, for that matter, any other Protestant / Non-Conformist offering.

Partially overlapping, and just before reaching the age of twelve, John embarked upon a five-year 'biblical' correspondence course from a college in the U.S.A. Having secured prior assurances, he was encouraged to ask questions on the basis that that would elicit very revealing and startling answers. Once again, however, his now more serious, earnest questioning led to him being shunned, abused, and eventually discarded in remarkably short order by what turned out to be nothing more than a wealthy cabal of North American charlatans-cum-colporteurs, headed by a decidedly unscholarly, avaricious, totalitarian imperium.

Shocked by the conduct, arrogance, and self-serving greed he had experienced, it had become clear that conditions essential to satisfying what was on the surface but a little boy's simple career plan were not available, so the idea of a ministerial vocation was discarded. Many thinking people have experienced similar difficulties. 'It is not easy to reconcile the meagre, unsatisfactory results of mainstream Christianity in the world with the claims and promises of Christ.'<sup>507</sup> But Jesus Christ promised never to leave His church, and so, somewhere, always, there has been a true or near-true belief, albeit only held by a small and usually scattered and persecuted remnant. Seeking that doctrine and belief engaged much effort from that time forth.

In 1975, John was baptised by his mother, there being no minister, preacher, priest, elder or anyone else willing to baptise without ensnaring the new 'convert' to their organization's financial gain. That said, all

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<sup>507</sup> Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, p.192,212 (with added comment and clarification in square brackets):

'The shallow characters that are content to have the appearance without the reality, reputation without worth, applause without desert, priority and high station without superior excellence, are content to be accepted [by man] as godly, although void of the love of God. And this lack of integrity and downright thoroughness, this craving for appearance and reputation irrespective of reality and excellence, is so common in every community.'

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contact was not severed with the Americans, for tithing has been a constant for his entire working life, and that had continued, latterly through a series of tax-efficient covenants. But by 1991, it had become obvious that paying monies to the American organization was worse than useless, so from that date his own and his mother's tithes and offerings were banked to await the resolution of the apparent impasse. In many ways, that was the pivotal decision, and from it flowed the entire grand undertaking, culminating in this finished work.

Despite early optimism, however, the resolution of the tithing question did not come quickly. Events quickened somewhat after his mother's death,<sup>508</sup> the start of travelling to Jerusalem thrice per annum for the feasts,<sup>509</sup> and, in time, the discovery of an appropriate recipient of tithes. In that process, a chance suggestion in Jerusalem led to the early production of the first edition of this work and, over time, to all that is now available.

This second edition has taken much of John's spare time and energy over the past decade and a half, and, to a lesser extent, over the seven years prior to that during which the essential groundwork was prepared. In all, the real '*contending for the faith once delivered*' has taken twenty-two years. In comparison with what was known at the start, the knowledge which is now in place is simply immense. Questions which appeared beyond any possible answer are now capable of exact biblical explanation and response. New questions, which arise continually—some quite convoluted, it must be said—almost without exception are found to be answerable from the existing knowledge base.

From leaving Ebenezer<sup>510</sup> Congregational Church in Airdrie, central Scotland, to the publication of this edition has been over half a century. It has proved to be a fascinating and deeply rewarding journey.

**THE END**

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<sup>508</sup> in 1994AD

<sup>509</sup> commencing in 1995AD

<sup>510</sup> Hebrew: '*stone of help.*'