

Appendices to St. Mark's Gospel

Mark 1-3.

Appendix 1: A Table of some instances where Scrivener's Text does not represent the properly composed Received Text.

Appendix 2: Minor variants between Scrivener's Text and the Majority Byzantine Text (MBT) (or another possible reading), including references to the neo-Alexandrian Text in those instances where the neo-Alexandrian Texts agree with the MBT in such an alternative reading to Scrivener's Text; where such alternative readings do not affect, or do not necessarily affect, the English translation, so we cannot be certain which reading the AV translators followed.

Appendix 3: Minor variants between the NU Text or MBT and Textus Receptus (or another relevant text and the TR) not affecting, or not necessarily affecting, the English translation (some more notable variants in Mark 1-3).

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Appendix 1

A Table of some instances where Scrivener's Text does not represent the properly composed Received Text.

As seen by the following itemized instances, Scrivener's Text is not, as it claims, the TR of the AV, although in general it is very close to the TR.

Title:	Scrivener reads " <i>Euaggelion</i> (The Gospel) <i>to</i> (-) <i>kata</i> (according to) <i>Markon</i> (Mark)," rather than " <i>Euaggelion</i> (The Gospel) <i>kata</i> (according to) <i>Markon</i> (Mark)".
Mark 1:6b	Scrivener reads " <i>Iōannes</i> (John)," not " <i>o</i> (-) <i>Iōannes</i> (John)."
Mark 1:9c	Scrivener reads " <i>Nazareth</i> (Nazareth)," not " <i>Nazaret</i> (Nazareth)."
Mark 1:10c	Scrivener reads " <i>ōsei</i> (like)," not " <i>ōsei</i> (like)" in main text with a footnote / sidenote saying, "or <i>os</i> (like)."
Mark 1:27b	Scrivener reads " <i>pros</i> (among) <i>autous</i> (themselves)," i.e., "among themselves," not " <i>pros</i> (among) <i>eautous</i> (themselves)" i.e., "among themselves."
Mark 1:38b	Scrivener reads " <i>kakei</i> (there also)," not " <i>kai</i> (also) <i>ekei</i> (there)."
Mark 2:1a	Scrivener reads " <i>palin</i> (again) <i>eiselthen</i> (he entered)," i.e., "again he entered," not " <i>eiselthen</i> (he entered) <i>palin</i> (again)" i.e., "again he entered."
Mark 2:4c,9d,11c,12b	Scrivener reads " <i>krabbaton</i> (bed)," not " <i>krabbaton</i> (bed)" in main text with a footnote / sidenote saying, "or <i>krabatton</i> (bed)."
Mark 2:7a	Scrivener reads " <i>outo</i> (thus)," not " <i>outos</i> (thus)."
Mark 2:8b	Scrivener reads " <i>dialogizontai</i> (they reasoned)" i.e., "they reasoned," not " <i>autoi</i> (they) <i>dialogizontai</i> (they reasoned)" i.e., "they reasoned."
Mark 3:12	Scrivener reads " <i>auton</i> (him) <i>phaneron</i> (known)" i.e., "him known" not " <i>phaneron</i> (known) <i>auton</i> (him)," i.e., "him known."
Mark 3:27b	Scrivener reads " <i>ou</i> (no) <i>dunatai</i> (can) <i>oudeis</i> (no [man])," i.e., "No man can;" not " <i>Oudeis</i> (no [man]) <i>dunatai</i> (can)," i.e., "No man can."
Luke 3:22	Scrivener reads " <i>ēudokēsa</i> (I am well pleased)," not " <i>eudokēsa</i> (I am well pleased)" (see main commentary discussion at Mark 1:11b).

AT **MARK 1:6b** the MBT (Majority Byzantine Text) reads, Greek, “‘*o* (*l ho*, word 1, ‘the,’ redundant in English translation, masculine singular nominative, definite article, from ‘*o*) *Ioannes* (‘John,’ word 2, masculine singular nominative noun, from *Ioannes*)” (e.g., Sigma 042, P 024, M 021; & Lectionaries 2378 & 340). But a variant omitting word 1 and found in Scrivener’s Text (1894 & 1902), “*Ioannes* (‘John,’ word 2),” is a minority Byzantine reading (e.g., A 02, H 013; & Lectionary 1968). Either way, the reading will still be “John” in the wider words, “And John was clothed with camel’s hair” etc. .

Both the MBT (cf. Mark 6:18) and variant (cf. Mark 1:4; 6:14; 10:35; 13:3) are within the parameters of Marcan Greek, though the form without the definite article is more common for St. Mark. There is thus no good textual argument against the MBT which must stand. In Lectionary 2378 (at p. 106b, column 2) the “o” is placed in between two lines, i.e., under the previous line and above the line with the “i” of word 2. This is not commonly done for Lectionary 2378. Is this a deliberate but uncommon stylistic technique? Or did the scribe so add it in after accidentally omitting it? Either way, does this help us understand how the “o” might have been lost in transmission? The MBT is found in Erasmus (1516 & 1522); whereas the variant is found in Stephanus (1550), Beza (1598), and Elzevir (1633). Thus this reading in Scrivener originated from either a later edition of Erasmus (which I do not specifically consult in these commentaries,) or from Stephanus, but either way it is a 16th century neo-Byzantine “textual trademark.” My position on such “textual trademarks” is unequivocal. Let the MBT stand and Scrivener’s Text be amended accordingly!¹ (Cf. commentary at Mark 9:38.)

At **MARK 1:9c**, the von Soden “T” and “K” groups based Hodges & Farstad’s majority text (1985) (in which more than 85% of manuscripts are Byzantine text,) considers the text is “seriously divided” between their preferred main text reading of “*Nazaret* (Nazareth),” and the variant “*Nazareth* (Nazareth);” whereas the von Soden “K” group based Robinson & Pierpont’s majority text (2005) (in which more than 90% of manuscripts are Byzantine text,) regards the MBT to be “*Nazaret* (Nazareth)” without any qualification². Going to the common source book of von Soden (1913), and using the K group methodology, we find that inside the K group, the variant is found in the K1 and Ki subgroups, with the residual support of the K group going to “*Nazaret* (Nazareth).” Von Soden’s Ki group consists of just seven manuscripts, all Byzantine; and his K1 group has *c.* 50 manuscripts. 57 out of 983 K group manuscripts is *c.* 6%, and so it is not necessary to make finer calculations to see that on any reasonable statistical projections from this more than adequate sample of the K group, the MBT reading is very clearly “*Nazaret* (Nazareth).”

¹ The MBT’s definite article is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.*

² Hodges & Farstad, pp. xxi & 105; Robinson & Pierpont, pp. xviii & 69.

Thus at Mark 1:9c the MBT reads, Greek, “*Nazaret* (Nazareth)” (e.g., Gamma 036; Lectionaries 2378 & 1968), and there is no good textual argument against it. However, a variant found in Scrivener’s Text, “*Nazareth* (Nazareth),” is a minority Byzantine reading (e.g., F 09, V 031, & Lectionary 340). The variant is found in Erasmus (1516 & 1522), Beza (1565), and Elzevir (1624); whereas the MBT is found in Stephanus (1550). Elzevir’s Textual Apparatus (1624) is uncertain on elements of the reading of one gospel manuscript (L, Codex Leicestrensis), but he lists 4 of his 8 Gospel manuscripts in favour of the MBT (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; P, Evangelistarium, Parham 18; & z, Evangelistarium, Christ’s College, Cambridge, F. i. 8), and two against it (Gospel manuscripts: w, Trinity College, Cambridge, B. x. 16; H, Harleian., 5598, British Museum / Library), indicating he was aware he was adopting a minority reading. The time to remove this Erasmusian “textual trademark” has clearly come. Let the MBT stand and Scrivener’s Text amended accordingly!³

At **MARK 1:10c** Hodges & Farstad’s majority text considers the text is “seriously divided” between their preferred main text reading of “*osei* (like)” (*Reading 1*) and their footnote reading of “*os* (like)” (*Reading 2*); and Robinson & Pierpont’s majority text likewise regards the text as “significantly divided” between their preferred main text reading of “‘*osei* (/ *hosei*, ‘like’)” (*Reading 1*), and their sidenote reading of “‘*os* (/ *hos*, ‘like’)” (*Reading 2*)⁴. Von Soden (1913) says that inside his K group, “*osei* (‘like’)” has the support of his Kr subgroup, and of 163 manuscripts counted in his Kx subgroup, 93 support “*osei* (like)” whereas 70 support “*os* (like).” Of c. 860 K group Gospel manuscripts, von Soden’s Kx group contains c. 500 Gospel manuscripts; and his Kr group contains c. 175 Gospel manuscripts⁵. Therefore 860 (K) – 500 (Kx) = 360, and 360 + 163 (Kx counted) = 523 Gospel manuscripts in all. Of these, 93 (Kx) + 175 (Kr) = 268 support “*osei* (like),” and the residual 255 support “*os* (like)” (523 – 268 = 255). 268 out of 523 = c. 51% for “*osei* (like)” and 255 out of 523 = c. 49% for “*os* (like).” But taking into account an error bar of c. 10% for von Soden’s generalist groups means that the figures for both readings could be out by c. 5%, and so this is “a dead heat” and “too close to call.”

Thus at Mark 1:10c, the Byzantine Text is fairly evenly divided between two readings. *Reading 1*, Greek, “*osei* (like),” is supported by about half of the Byzantine texts (e.g., Sigma 042, P 024, M 021; & Lectionaries 2378, 340, & 1968); whereas

³ The MBT’s reading is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence Tischendorf’s 8th ed., Westcott-Hort, & the NU Text; although the variant is found in e.g., the Western text’s D 05 and Nestle’s 21st ed. .

⁴ Hodges & Farstad (1985), pp. xxi & 105; Robinson & Pierpont (2005), pp. xviii & 69.

⁵ See Commentary at Matt. 21:28a, “Preliminary Textual Discussion,” “The First Matter.”

Reading 2, Greek, “os (like),” is also supported by about half of the Byzantine texts (e.g., A 02, K 017, U 030, Pi 041; & Minuscule 2). *Reading 1* as found in Scrivener’s Text, “osei (like),” is earlier found in Erasmus (1516 & 1522), Stephanus (1550), Beza (1598), and Elzevir (1633).

In general, St. Mark uses “os (e.g., ‘as,’ ‘how’)” (*Reading 2*) far more frequently than he uses “osei” (*Reading 1*). However, St. Mark uses both as seen in comparison of Mark 6:34, “... Jesus ...was moved with compassion toward them, because they were as (os) sheep not having a shepherd ...;” with Mark 9:26, “And *the spirit* ... came out of him: and he was as (osei) one dead ... ” (showing AV’s italics for added words). Therefore under the circumstances, either reading would be inside of Marcan Greek, with “and the Spirit descending like (osei / os) a dove descending upon him.”

Hence while I do not usually give a textual rating for readings in Appendices, on this occasion here at Mark 1:10c, I shall do so. Weighing up the fairly evenly balanced presence of Byzantine Greek manuscripts for both readings with the fairly evenly balanced Marcan Greek textual arguments for both readings, on the system of rating textual readings A to E, I would give Scrivener’s reading of “osei” at Mark 1:10c a “D” i.e., the evidence for the two readings is about equally divided, so that we cannot be entirely certain as to which is the better reading (50% certainty). Thus Scrivener’s reading can be neither definitely affirmed as correct, nor definitely rejected as wrong. Therefore the reading (*Reading 1*) is “passable,” but so is the alternative reading (*Reading 2*). This means *Reading 1* (osei, “like”) may as well stay in the text since it has a 50:50 chance of being correct; but this could have happened *vice versa* to what it did i.e., *Reading 2* (os, “like”) may have been in the text. Hence Scrivener’s Text should include a footnote at “osei” saying, “or ‘os’”⁶.

AT MARK 1:27b the MBT reads, Greek, “*pros* (among) *eautous* (/*eautous* / *heautous*, ‘themselves,’ masculine plural accusative, 3rd person reflexive pronoun, from ‘*eautou*),” in the wider words, “they questioned among themselves, saying” etc. (e.g., A 02, Sigma 042, E 07, & K 017). But a variant found in Scrivener’s Text reads, “*pros* (among) *autous* (‘themselves,’ masculine plural accusative, personal pronoun, from *autos-e-o*).” This is a minority Byzantine reading (e.g., G 012 & Minuscule 2) found in less than *c.* 10% of the Byzantine text manuscripts; and this reading is found in Erasmus (1516 & 1522), Stephanus (1550), Beza (1565), and Elzevir (1624).

The MBT terminology conforms to Marcan Greek: Mark 9:10 (“with themselves”); 10:26 (“among themselves”); 11:31 (“with themselves”); 12:7 (“among themselves”); 14:4 (“within themselves”). So too the minority Byzantine reading conforms to Marcan Greek: Mark 6:48 (“unto them”); 6:51 (“unto them”); 12:4 (“unto them”); 12:6 (“unto them”); 12:12 (“against them”). There is no good textual argument against the MBT which thus must stand here at Mark 1:27b. The wily Erasmus, “always after a good textual trademark,” was evidently attracted to this variant since it would be

⁶ *Reading 2* is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus and Western text’s D 05; and hence the NU Text *et al.*

translated the same way, and its terminology is Marcan.

In Elzevir's Textual Apparatus (1624) of his eight selected Gospel manuscripts he says five have the MBT's *'eautous* (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis; & z, Evangelistarium, Christ's College, Cambridge, F. i. 8); and one has *'eautous* (Gospel manuscript: H, Harleian., 5598, British Museum / Library). (Such breathings are not found in e.g., the ancient manuscript of A 02.) Thus "*autous* (themselves)" is found in none of these. Stephanus, Beza, and Elzevir, all honoured the name of Erasmus by preserving this Erasmian "textual trademark" of "*autous* (themselves)." Erasmus is probably the greatest neo-Byzantine textual analyst of all time, and others who came after him largely just refined his work, so that it is understandable that these later neo-Byzantines held him in high regard, as indeed do I. *But I think the great man erred on this issue of "textual trademarks."* Therefore, let the MBT stand and Scrivener's Text be amended accordingly⁷.

AT **MARK 1:38b** the MBT reads, Greek, "*kai* (also) *ekei* (there)," in the wider words of our Lord, "that I may preach there also" (AV) etc. (e.g., A 02, Sigma 042, K 017, Pi 041 Gamma 036; & Lectionaries 2378, 340, & 1968); and this reading is found in Erasmus (1516 & 1522). But a variant found in Scrivener's Text reads, "*kakei* ('there also,' compound word, *kai* / 'also' + *ekei* / 'there')." This is a minority Byzantine reading (Phi 043, 6th century; 090, 6th century; & 1188, 11th / 12th century); and this reading is found in Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633). Marcan Greek uses both "*kai* (also) *ekei* (there)" (Mark 3:1; cf. TR's Mark 14:15) and "*kakei* (there also)" (Mark 1:35). There is no good textual against the MBT.

The variant looks to have been probably gotten from Mark 1:35. Was the variant an accidental change? In a continuous script manuscript, at Mark 1:38b did the "*kaie*" come at the end of one line, and the "*kei*" at the start of a second line? Was the "*ie*" then lost in an undetected paper fade, with a copyist scribe writing out "*kakei*", and thinking nothing of it given that just three verse earlier he had copied out "*kakei*"? Was the variant a deliberate change? In an age when parchments were far more expensive in relativistic terms, did a penny-pinching scribe who would tamper with God's Word "for a price," deliberately seek to shorten "*kai* (also) *ekei* (there)" to "*kakei* (there also)" on the basis that "it meant the same, and Mark uses *kakei* just before this" in verse 35?

⁷ The Alexandrian text's Codices Vaticanus & Sinaiticus, read simply "*autous* (themselves)," and hence so too does Tischendorf's 8th ed., Westcott-Hort (with a side-note to the alternative reading of the variant, "*pros autous*"), and Nestle's 21st ed. . By contrast, the general lack of "external support" for this reading, and corresponding "external support" for the variant in e.g., L 019 & Minuscule 892, meant the NU Text adopted the variant, "*pros* (among) *autous* (themselves)." But in translating "*suzetein* ('to question' = 'they questioned') *autous* ('themselves' = 'among themselves')" the rendering will still be "they questioned among themselves" (AV & TR; ASV & W-H).

After Erasmus's 1522 edition and by the time of Stephanus's 1550 edition, the purported "value" of the minority Byzantine reading as "a textual trademark" was evidently spotted by a 16th century neo-Byzantine textual analyst, "always on the lookout for a good textual trademark" to identify a text by. Elzevir's Textual Apparatus (1624) lists 4 of his 8 Gospel manuscripts as following the basic minority Byzantine reading of "*kakei* (there also)" (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis; & z, Evangelistarium, Christ's College, Cambridge, F. i. 8). The usage of this "textual trademark" by Elzevir, in part, indicates his deferential respect for Stephanus and Beza; and the usage of this "textual trademark" by Beza, in part, indicates his deferential respect for Stephanus. I too respect the names of such great neo-Byzantine textual analysts of the 16th century as Stephanus and Beza. But I do not respect the 16th and 17th century usage of "textual trademarks" as one of "the secrets of the trade." Let the MBT stand and Scrivener's Text be amended accordingly!⁸

AT **MARK 2:1a** the MBT reads Greek, "*eiselthen* ('he entered,' word 1, active indicative aorist, 3rd person singular verb, from *eiserchomai*) *palin* ('again,' word 2)," i.e., with reference to our Lord, "And again he entered into Capernaum" etc. (e.g., A 02, Sigma 042, Pi 041, V 031, & Y 034). But a variant (*Variant 1*⁹) found in Scrivener's Text is in word order 2,1. This reading is found in Erasmus (1516 & 1522), Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633).

The variant follows the word order is found in the Latin Vulgate and old Latin Versions d, f, & l, and Book of Armagh, as Latin, "*iterum* ('again,' word 2) *intravit* ('he entered,' word 1, indicative active perfect, 3rd person singular verb, from *intro*)." It thus appears to have been a "reconstruction" primarily, or exclusively, from the Latin Vulgate. But in the first place, I would consider it unsafe and unconvincing to "reconstruct" a simple Greek word order of two words such as this from the Latin word order, as the change of word order in the Latin may well be simply a part of the act of translation. And in the second place, there is no good textual argument against the MBT reading. The same words as the MBT Mark 2:1a are found in Marcan Greek at Mark 3:1. And more broadly, this same type of Marcan style with an active indicative aorist, 3rd person singular verb + *palin* / "again," is found at Mark 2:13; 8:25 (cf. verb + *palin*, Mark 3:20; 10:1; & participle+ *palin*, Mark 8:13; 10:32; 15:12). It might be objected that Marcan style also allows for the variant's order of *palin* + an active indicative aorist, 3rd person singular verb, found at Mark 12:4; 15:4,13 (cf. *palin* + verb, Mark 4:1; 14:69,70; & *palin*

⁸ One of the two main Alexandrian text's, Codex Vaticanus, here correctly reads, "*kai* (also) *ekei* (there);" whereas the other main Alexandrian text's, Codex Sinaiticus, together with the leading Western text's D 05, here read, "*kakei* (there also)." This split in the two main Alexandrian texts is reflected among neo-Alexandrians in the fact that "*kai* (also) *ekei* (there)" is found in Westcott-Hort, Nestle's 21st ed., and the NU Text; whereas "*kakei* (there also)" is found in Tischendorf's 8th ed. .

⁹ *Variant 2* of Mark 2:1a is discussed in Part 2.

+ participle, Mark 7:31; 10:24; 14:39,40; 14:70). However, such an argument in no way militates against the fact that there is no good textual argument against the representative Byzantine reading, with the onus on anyone claiming there is, to show that an alternative reading inside the closed class of sources is to be preferred for stylistic reasons.

Of his 8 possible Gospel manuscripts, Elzevir's Textual Apparatus (1624) shows no readings in favour of *Variant 1*, but shows two manuscripts in favour of the MBT reading (Gospel manuscripts: w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis). He was thus aware of its lack of textual support in the Greek. On this occasion, I consider that Erasmus of Rotterdam *well and truly overstepped* the boundaries of credulity in what on the presently available evidence was "reconstructing" the word order of two Greek words from the Latin. Though both he, and a number of subsequent neo-Byzantine textual analysts were evidently well pleased with his work here at Mark 2:1a, I for one, am by the grace of God, a neo-Byzantine textual analyst *who is not well pleased* with what Erasmus did here at Mark 2:1a. Let the MBT stand and Scrivener's Text be amended accordingly!

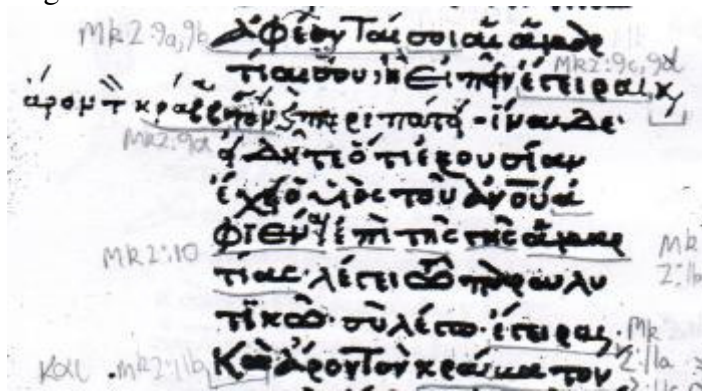
AT Mark 2:7a the issue of optional letters, which is generally not discussed in this work, is referred to, to remind the reader of this matter. In part that non-discussion is related to the fact that any commentary is a selection of variants, and in this context I have a lower priority on optional letters than some other matters; and in part that non-discussion is related to the fact that we often lack the relevant documentation for what the MBT is on this issue. But I note that both here at Mark 2:7a and elsewhere, Jack Moorman (2006), makes reference to this issue of optional letters¹⁰. Jack Moorman of the *Dean Burgon Society* is an American from the USA who is an independent Baptist Minister at Wimbledon in London, UK, whom I have spoken to on a number of occasions when I have been in London. His Burgonite work which I here cite, like some other works of his, contains a good deal of useful material that may be critically used in a profitable manner by a neo-Byzantine such as myself. At Mark 2:7a, Hodges & Farstad (1985) show the MBT as "*out_o* (thus)," which is the same as Scrivener's reading; whereas Robinson & Pierpont (2005) show the MBT as "*out_{os}* (thus)," in the wider words, "Why doth this *man thus* speak blasphemies?" (AV; shewing AV's italics for added word). But both *out_o* and *out_{os}* are the same basic adverb. According to von Soden (1913), "*out_{os}* (thus)" has the residual support of most of the K group other than Kr which reads "*out_o* (thus)," and since Kr contains c. 175 Gospel manuscripts out of 860

¹⁰ Moorman, J.A., *8,000 Differences Between the N.T. Greek Words of the King James Bible and the Modern Versions*, Published jointly by The Bible For Today & The Dean Burgon Society, Collingswood, New Jersey, USA, 2006, p. 63. More commonly, Moorman also lists optional letters as notable differences e.g., for *all' / alla* as "any" at Mark 1:44 (p. 62) - von Soden says that at Mark 1:44 *all'* has the support of his Kx group of c. 500 Gospel manuscripts and Kr group of c. 175 Gospel manuscripts, and so c. 675 out of c. 860 K group Gospel manuscripts, or c. 80% of K group; or for *all' / alla* as "but" at Mark 3:29 (p. 68) - von Soden says that at Mark 3:29 *all'* has the residual support of over c. 90% of his K group.

Gospel manuscripts, or *c.* 20% of K group, on any reasonable statistical projections the MBT at Mark 2:7a is thus “*outos* (thus)” with *c.* 80% of Gospel manuscripts. The MBT reading is thus “*outos* (thus)” (e.g., E 07, G 011, M021, Minuscule 2 & Lectionary 2378); and “*outo* (thus)” is a minority Byzantine reading (e.g., A 02, Sigma 042, K 017). (This word is omitted in Lectionary 1968.) There is no good textual argument against the MBT. (Cf. St. Mark’s usage of *outos* at e.g., Mark 2:8, TR & MBT; 2:12, TR & MBT; & 4:26, TR & MBT). Let the MBT stand and Scrivener’s Text be amended accordingly!

Preliminary Remarks & Textual Discussion for MARK 2:9d.

The relevant section of Lectionary 2378 in my photocopy of a microfilm in a loose ring binder, looks like the following (which includes my pencil marks). The relevant words of Mark 2:9 (at p. 59a) can be seen in lines 2 & 3, starting at “*eipein* (in standard seminary Greek, εἶπεν, or here, combining the second epsilon / ε as a “c” shape with the iota or ι to something like a “G”, εἶπGv I),” “*eipein* (to say) *egeirai* (Arise) *K* (with a / attached = *kai*, ‘and’),” line 4, “*aron* (‘take up,’ word 1) *t* (with \ on top = *ton*, ‘the,’ word 3) *krabbaton* (‘bed,’ word 4) *s* (followed by / on top of the area of the last 3 letters of *krabbaton* = *sou*, ‘of thee’ = ‘thy,’ word 2) 5 (= abbreviation for *kai*, ‘and’) *peripatei* (walk),” etc. . Working from my photocopies of a microfilm form, I find e.g., the writing looks thinner than the main script, and the writing of “*kai* (and) *aron* (take up) *ton* (the) *krabbaton* (bed)” in lines 3 & 4 looks quite different to these same words in the final line (Mark 2:11), e.g., the double beta or “b” of “*krabbaton* (bed)” is quite different to the double beta or “b” of “*krabbaton* (bed)” of verse 11. Although I have found that the same scribe can sometimes use different letter characters in either closer together or further away proximity. Therefore I inspected the original at Sydney University in 2015. Here I found that words 1-5 (more clearly in the case of words 1-4,) are written in a lighter brown ink than the rest of the page. Thus a corrector scribe evidently added in these words, changing word 2’s position from before word 3, to on top of, and so after, word 4, as part of “squeezing it in.” We thus here see *one possible reason* for why a scribe might change the word order.



Hence in Appendices 1 & 3, I shall hereafter refer to “*krabbaton* (bed)” (*Reading I*) as being found in Lectionary 2378 at the hand of a later “corrector” scribe.

Principal Textual Discussion AT MARK 2:4c,9d,11c,12b (4 times) (Mark 2:9d is also discussed in Appendix 3, *infra*.) Hodges & Farstad’s majority text considers that

on these four occasions, the text is “seriously divided” between their preferred main text reading of “*krabbaton* (bed)” (*Reading 1*) and their footnote reading of “*krabatton* (bed)” (*Reading 2*); and Robinson & Pierpont’s majority text likewise regards the text as “significantly divided” between their preferred main text reading of “*krabbaton* (bed)” (*Reading 1*), and their sidenote reading of “*krabatton* (bed)” (*Reading 2*)¹¹. Von Soden (1913) says that at Mark 2:4c,9d,11c,12b, inside his K group, “*krabbaton* (bed)” (*Reading 1*) has the support of his Kr group together with 27 of 39 counted manuscripts in his Kx group; whereas “*krabatton* (bed)” (*Reading 2*) has the support of 12 of 39 counted manuscripts in his Kx group, together with 4 manuscripts from his K1 group. In von Soden’s K group of c. 860 Gospel manuscripts, von Soden’s Kx group contains c. 500 Gospel manuscripts; and his Kr group contains c. 175 Gospel manuscripts¹². Therefore $860 (K) - 500 (Kx) = 360$, and $360 + 39 (Kx \text{ counted}) = 399$ Gospel manuscripts in all. Of these, $27 (Kx) + 175 (Kr) = 202$ support “*krabbaton* (bed)” (*Reading 1*), and the residual 158 support “*krabatton* (bed)” (*Reading 2*)” ($360 - 202 = 158$). 202 out of $360 = c. 56\%$ for “*krabbaton* (bed)” (*Reading 1*) and 158 out of $360 = c. 44\%$ for “*krabatton* (bed)” (*Reading 2*).” But taking into account an error bar of c. 10% for von Soden’s generalist groups means that the figures for both readings could be out by c. 5%, and so while on the one hand, if a more accurate count was done, there might be difference of c. 60% for “*krabbaton* (bed)” (*Reading 1*) and c. 40% for “*krabatton* (bed)” (*Reading 2*);” on the other hand, if a more accurate count was done, there might be difference of c. 51% for “*krabbaton* (bed)” (*Reading 1*) and c. 49% for “*krabatton* (bed)” (*Reading 2*).” Therefore, while the available data slightly favours “*krabbaton* (bed)” (*Reading 1*) on these four occasions, given the approximate nature of these “rubbery figures” based on von Soden’s generalist data, on the limited presently available data this is “a dead heat” and “too close to call.”

Thus at Mark 2:4c,9d,11c,12b (4 times), the Byzantine Text is fairly evenly divided between two readings. *Reading 1*, Greek, “*krabbaton* (bed),” is supported by about half of the Byzantine texts (e.g., at Mark 2:4c, S 028 & Minuscule 2; Lectionary 2378 at the hand of a later “corrector” scribe, & Lectionary 340; at Mark 2:9d,11c,12b, Lectionaries 2378 & 340); whereas *Reading 2*, Greek, “*krabatton* (bed),” is also supported by about half of the Byzantine texts (Mark 2:4c,9d,11c,12b e.g., A 02, in vs. 12 at end of line with final “*n*” symbolized by a bar “ $\bar{}$ ”; Sigma 042, & Lectionary 1968). *Reading 1* as found in Scrivener’s Text, “*krabbaton* (bed),” is earlier found in Erasmus (1522), Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633); whereas *Reading 2*, Greek, “*krabatton* (bed),” is earlier found in Erasmus (1516).

Though he makes no reference to the second two readings (Mark 2:11c,12b), Elzevir’s Textual Apparatus (1624) clearly indicates he knew of diversity on the first two

¹¹ Hodges & Farstad (1985), pp. xxi & 109; Robinson & Pierpont (2005), pp. xviii & 72. Cf. John 5:8-12.

¹² See Commentary at Matt. 21:28a, “Preliminary Textual Discussion,” “The First Matter.”

of these readings (Mark 2:4c,9d). At Mark 2:4c he shows *Reading 2*, Greek, “*krabaton* (bed),” followed by 4 of his 8 Gospel manuscripts (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis; H, Harleian., 5598, British Museum / Library); as well as *Reading 3*, “*krabaton* (bed),” (a minority reading which we are not here considering in any detail, found at Mark 2:4c in K 017), found in 1 manuscript (Gospel manuscript: P, Evangelistarium, Parham 18). And at Mark 2:9d, he refers to *Reading 1*, Greek, “*krabaton* (bed),” followed by one of his 8 Gospel manuscripts (Gospel manuscripts: z, Evangelistarium, Christ’s College, Cambridge, F. i. 8); *Reading 2*, Greek, “*krabaton* (bed),” followed by 4 of his 8 Gospel manuscripts (Gospel manuscripts: w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis; P, Evangelistarium, Parham 18; P2, Evangelistarium, Parham 1); and *Reading 3*, “*krabaton* (bed),” (found at Mark 2:9d in F 09) in 1 manuscript (Gospel manuscript: P, Evangelistarium, Parham 18). It is Elzevir’s error to show Gospel manuscript: P, Evangelistarium, Parham 18, twice at Mark 2:9d, and he presumably means of the P and P2 manuscripts, one follows *Reading 2* and one follows *Reading 3*.

This cluster of four references at Mark 2:4c,9d,11c,12b are the only four times that this word appears in St. Mark’s Gospel. Hence while I do not usually give a textual rating for readings in Appendices, on this occasion here at Mark 2:4c,9d,11c,12b, I shall do so. Weighing up the fairly evenly balanced presence of Byzantine Greek manuscripts for both readings with the lack of other usage by Mark, on the system of rating textual readings A to E, I would give Scrivener’s usage of *Reading 1*, Greek, “*krabaton* (bed),” at Mark 2:4c,9d,11c,12b, as opposed to *Reading 2*, Greek, “*krabaton* (bed),” a “D” i.e., the evidence for the two readings is about equally divided, so that we cannot be entirely certain as to which is the better reading (50% certainty). Thus Scrivener’s reading can be neither definitely affirmed as correct, nor definitely rejected as wrong. Therefore the reading (*Reading 1*) is “passable,” but so is the alternative reading (*Reading 2*). This means *Reading 1* (*krabaton*, “bed”), found in Erasmus (1522), may as well stay in the text as it has a 50:50 chance of being correct (and on the presently available data the manuscript numbers appear to slightly favour *Reading 1*, *supra*); but this could have happened *vice versa* to what it did i.e., *Reading 2* (*krabaton*, “bed”), found in Erasmus (1516), may have been in the text, and if so, it too could have been left in. Hence Scrivener’s Text should include a footnote at “*krabaton*” saying, “or ‘*krabaton*’”¹³.

¹³ *Reading 2* is found in the Western text’s D 05 at Mark 2:4c, in the Alexandrian text’s Codex Vaticanus at Mark 2:9d,11c,12b; and at Mark 2:9d,11c,12b in Westcott-Hort, Tischendorf’s 8th ed., & the NU Text. *Reading 3* is also found in the Alexandrian text’s Codex Vaticanus at Mark 2:4c, in (the mixed text type) Theta 038 at Mark 2:9d, and according to Tischendorf it is the original reading of Mark 2:11c of the Alexandrian text’s Codex Vaticanus (disputed by Swanson who considers the original reading of Codex Vaticanus here was *Reading 2*), and at the hand of a “corrector scribe” of E 07; and at Mark 2:9d,11c,12b in Nestle’s 21st ed. .

AT **MARK 2:8b** the MBT reads Greek, “*oti* (that) *outos* (so) *autoi* (‘they,’ nominative plural masculine, personal pronoun, from *autos-autē-auto*) *dialogizontai* (‘they reasoned,’ indicative middle present, 3rd person plural verb, from *dialogizomai*) *en* (within) *eautois* (themselves),” i.e., “that they so reasoned within themselves” etc. (e.g., A 02, Sigma 042, K 017, Pi 041 Gamma 036; & Lectionaries 2378, 340, & 1968). But a variant found in Scrivener’s Text omits the Greek “*autoi* (they),” and thus reads, “*oti* (that) *outos* (so) *dialogizontai* (they reasoned) *en* (within) *eautois* (themselves),” i.e., “that they so reasoned within themselves” etc. . This is a minority Byzantine reading (G 011, K 018, & Minuscules 485, 924, 1355); and this reading is found in Erasmus (1516 & 1522), Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633).

In e.g., the Synoptic Gospels, Matthew uses both *autos* (he) with a 3rd person singular verb (e.g., Matt. 1:21; 14:2) and *autoi* with a 3rd person plural verb (they) (e.g., Matt. 5:5,6); and Luke uses both *autos* (he) with a 3rd person singular verb (e.g., Luke 1:17; 2:28) and *autoi* with a 3rd person plural verb (they) (e.g., Luke 6:11; 9:36). That is because it is a standard grammatical device of Greek. E.g., both St. Matthew and St. Mark use it for “*autos* (he) *egerthe* (he is risen)” i.e., “he is risen” in Matt. 14:2 // Mark 6:16; which is inconsistent with any proposition that Marcan Greek would necessarily omit the personal pronoun *autos* on the basis of redundancy. Therefore, there is no reason why Mark would not also use both *autos* (he) with a 3rd person singular verb (e.g., Mark 1:8; 4:27) and *autoi* with a 3rd person plural verb (they) here at Mark 2:8b. Thus there is no good textual argument against the MBT which therefore must stand here at Mark 2:8b. Was the variant an accidental loss due to an undetected paper fade? Or was it a deliberate pruning as a semi-assimilation with Luke 5:22? One could tell an Erasmus text from the combination of its textual “trademarks,” all of which had no impact on translation or meaning of the text. Erasmus of Rotterdam, with “eyes looking out for a good textual trademark,” was evidently attracted by this one.

Elzevir’s Textual Apparatus (1624) clearly indicates he knew he was adopting a minority reading, since he shows all 8 of his Gospel manuscripts in favour of the MBT (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis; H, Harleian., 5598, British Museum / Library; P, Evangelistarium, Parham 18; P2, Evangelistarium, Parham 1; & z, Evangelistarium, Christ’s College, Cambridge, F. i. 8). Erasmus’s “textual trademark” here at Mark 2:8b was followed by Stephanus, Beza, and Elzevir, indicating deferential respect to Erasmus. I too respect Erasmus as one of the greatest neo-Byzantine textual analysts of all time. But I do not respect the 16th and 17th century usage of “textual trademarks” as one of “the secrets of the trade.” Let the MBT stand and Scrivener’s Text be amended accordingly!¹⁴

¹⁴ The leading Alexandrian text’s Codices Vaticanus & Sinaiticus also omit “*autoi* (they)” (probably reflecting their prunist tendencies,) as does the leading Western text’s D 05. (Was D 05 an accidental loss due to an undetected paper fade, or a semi-assimilation with Luke 5:22?). The omission is thus also found in the NU Text *et al.*

AT MARK 3:12 the MBT reads, “*me* (not) *phaneron* (‘known,’ word 1) *auton* (‘him,’ word 2) *poiesosi* (‘they should make,’ word 3),” i.e., “they should not make him known” (AV) (e.g., A 02, Sigma 042, P 024, M 021, Gamma 036; & Minuscule 2). But a variant found in Scrivener’s Text reads, “*me* (not) *auton* (‘him,’ word 2) *phaneron* (‘known,’ word 1) *poiesosi* (‘they should make,’ word 3),” i.e., “they should not make him known.” This is a minority Byzantine reading (for instance, Minuscule 924, 12th century); and this reading is found in Erasmus (1516 & 1522), Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633).

The MBT reading of Greek “*me* (not) *phaneron* (‘known,’ word 1, masculine singular accusative, adjective from *poieo*) *auton* (‘him,’ word 2, masculine singular accusative, personal pronoun from *autos-e-o*) *poiesosi* (‘they should make,’ word 3, subjunctive active aorist, 3rd person plural verb, from *poieo*),” and the minority Byzantine reading in word order 2,1,3, both have the “*auton* (‘him,’ word 2)” before the verb, which is something that Marcan Greek may do (cf. Mark 1:12; 3:6), although it may also do the converse and put the verb before the “*auton* (‘him,’ word 2)” (cf. Mark 3:19; 4:16); but either way, this is not a disputed element between the two readings. The point of variance is that the Majority Byzantine Text reading has the adjective *before* the “*auton* (‘him,’ word 2),” whereas the minority Byzantine reading has the adjective *after* the “*auton* (‘him,’ word 2).” But the MBT is clearly not contrary to Marcan Greek, as seen by the placement of the adjective *before* the “*auton* (him)” at both Mark 5:10 & Mark 5:23 as, “*auton* (him) *polla* (‘much,’ neuter plural accusative, adjective from *polus-le-u*).” Given that the MBT at Mark 3:12 is not contrary to Marcan Greek, there is no good textual argument against the representative Byzantine reading which is therefore correct.

Elzevir’s Textual Apparatus (1624) shows of 8 Gospel manuscripts he used, though the MBT was not followed by 1 manuscript (Gospel manuscript: L, Codex Leicestrensis), the MBT was followed by 5 manuscripts (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; w, Trinity College, Cambridge, B. x. 16; H, Harleian., 5598, British Museum / Library; & z, Evangelistarium, Christ’s College, Cambridge, F. i. 8). Hence it looks like this minority Byzantine reading at Mark 3:12 is an Erasmus “textual trademark.” My position on this matter is unequivocal. *Let the MBT stand*, and Scrivener’s text amended accordingly¹⁵.

AT MARK 3:27b the MBT reads, “*Oudeis* (‘no [man],’ word 1) *dunatai* (‘he can’ = ‘can,’ word 2),” i.e., “No man can,” in the wider words, “No man can enter into a strong man’s house” etc. (AV) (e.g., A 02, Sigma 042, M 021, Gamma 036; Lectionary 19, 13th century, Oxford University, UK; & Gregory). But a variant found in Scrivener’s Text reads, “*ou* (no) *dunatai* (‘he can’ = ‘can,’ word 2) *oudeis* (‘no [man],’ word 1),” i.e., “No man can.” This is a minority Byzantine reading (for instance, Minuscule 2); and this reading is found in Erasmus (1516 & 1522), Stephanus (1550),

¹⁵ The Mark 3:12 variant of Scrivener’s text, is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; C 04 & Delta 037; and hence the NU Text *et al.*

Beza (1565 & 1598), and Elzevir (1624 & 1633).

On the one hand, Mark may sometimes use two negatives (*ou me* in Mark 9:41, 13:2 – twice; 13:19,30,31; 14:25); but on the other hand, Mark does not use “*oudeis* (no)” with a second negative of “*ou* (no)” (Mark 2:21,22; 5:3,4; 9:39; 10:18,29; 11:2; 12:34; 13:32). Therefore, there is certainly no good textual argument against the MBT at Mark 3:27b which thus must stand.

Was the variant an accidental alteration? In a continuous script manuscript, did a scribe looking at “*oudeis* (‘no [man],’ word 1) *dunatai* (‘can,’ word 2) first write the first three letters, “*oud*”? Was he then momentarily distracted e.g., by a bug flying around him? Returning to his script, did he then see the “*d*” and thinking he was up to the “*dunatai*,” add on the “*unatai*,” thus reading, “*oudunatai*”? Then did he suddenly realize, “I’ve left out the “*oudeis*” and so did he then add it back in; and then distracted again, e.g., perhaps by that bug that kept flying around him, did he “squat it,” and return to his manuscript, forgetting that he had left in the “*ou*” before “*dunatai*”? Or was the variant a deliberate alteration? Did some arrogant and impious scribe think it some kind of “stylistic improvement” to so tamper with the Word of God?

Elzevir’s Textual Apparatus (1624) shows that of 8 Gospel manuscripts he used, all of the ones itemized for Mark 3:27b followed the MBT reading (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; w, Trinity College, Cambridge, B. x. 16; H, Harleian., 5598, British Museum / Library; & z, Evangelistarium, Christ’s College, Cambridge, F. i. 8). And so it looks like Erasmus of Rotterdam, “always on the lookout for a good textual trademark,” which would not change the meaning in translation, and the combination of which readings would act to identify an Erasmus text, was attracted to this minority Byzantine reading that he found; and in turn, in deferential respect to Erasmus this “textual trademark” at Mark 3:27b was then followed by Stephanus, Beza, and Elzevir. I too give deferential respect to Erasmus of Rotterdam as one of the greatest neo-Byzantine textual analysts of all time. But I do not give deferential respect to these type of “textual trademarks” as one of “the secrets of the trade” (although I would not object to some kind of “textual trademarks” on proper noun spellings *where the MBT is unknown* such as found in Appendix 2, *infra*). Let the MBT stand and Scrivener’s Text be amended accordingly!¹⁶

¹⁶ The Mark 3:27b variant of Scrivener’s text, is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; C 04 & Delta 037; and hence the NU Text *et al.*

Appendix 2

**Minor variants between Scrivener's Text
and the Majority Byzantine Text (MBT)
(or another possible reading),
including references to the neo-Alexandrian Text in those instances
where the neo-Alexandrian Texts agree with the MBT
in such an alternative reading to Scrivener's Text;
where such alternative readings do not affect,
or do not necessarily affect, the English translation,
so we cannot be certain which reading the AV translators followed.**

How does one best unravel manuscripts which use such abbreviations as “*dad* (δαδ)” / “*Dad* (Δαδ)” / “*DaD* (ΔαΔ)” with a line over the “*a* (/ α),” for “David”? At Mark 2:25b, the spelling of “David” preferred by Scrivener, and also Hodges & Farstad is, “*Dabid* (Δαβιδ);” whereas Robinson & Pierpont, Nestle’s 21st edition, and the NU Text prefer, “*Dauid* (Δαυιδ);” and Tischendorf and Westcott & Hort prefer, “*Daueid* (Δαυειδ).” In such instances where we do not know the MBT and have no internal textual guidance from a relevant church writer, *C’est la vie!*¹⁷

Appendix 3

**Minor variants between the NU Text or MBT and Textus Receptus
(or another relevant text and the TR)
not affecting, or not necessarily affecting, the English translation
(some more notable variants in Mark 1-3).**

UNLESS specifically stated otherwise, in Appendix 3 the MBT is regarded as correctly reflecting the TR with no good textual argument against it.

N.b., in this Appendix 3, **first there is discussed the Mark 2:9c,11a; 3:3b; 5:41; 10:49 *egeirai* / *egeire* cluster;** and then **after Mark 10:49, the normal order** of the readings commences from Mark 1:1ff.

Mark 2:5b & 2:9a could have been discussed here, but as an example of a longer dissertation on this type of thing, they are dealt with in Part 2.

Mark 2:9c,11a; 3:3b; 5:41; 10:49 and the issue of “*egeirai*” or “*egeire*” in St. Mark’s Gospel. There are five instances in the holy Gospel of Saint Mark where Scrivener’s neo-Byzantine Text reads “*egeirai*” and the NU Text reads “*egeire*,” namely, Mark 2:9c,11a; 3:3b; 5:41; 10:49. The difficulty in dealing with these at individual

¹⁷ French meaning, “That’s life.”

textual commentary entries is that at Mark 2:9c,11a where the text is fairly evenly split, one must look to wider issues of Marcan Greek to help resolve the matter, but at this point we find that these five instances constitute *all* relevant occasions. Therefore to deal with the wider issue of what is Marcan Greek, it is best to deal with them all in close proximity. Given that Mark 2:9c & and Mark 2:11a are part of the same Gospel story, and are clearly related to each other, I shall deal with them simultaneously.

At **Mark 2:9c** & **Mark 2:11a** (in the Mark 2:9c,11a; 3:3b; 5:41; 10:49 *egeirai / egeire* cluster), *Reading 1* for **Mark 2:9c** (found in Scrivener's Text), "*egeirai* ('Arise,' imperative middle aorist, 2nd person singular verb, from *egeiro*)," and *Reading 2*, "*egeire* ('Arise,' imperative active present, 2nd person singular verb, from *egeiro*)," are said by Hodges & Farstad's "Majority Part" ("Mpt") to be what they call "a substantial division within the Majority Text" or a "seriously divided" text, and said by Robinson & Pierpont's majority text to be what they call a "significantly divided" text¹⁸. Hence it is necessary to consult the common source book of von Soden (1913). Von Soden says that inside his Kx group of *c.* 500 Gospel manuscripts, of 41 manuscripts counted, 30 support *Reading 1*, "*egeirai*" and 11 follow *Reading 2*, "*egeire*," and that *Reading 1*, "*egeirai*" also has the support of his Kr group (i.e., at least 90% of Kr). Kr group contains *c.* 175 Gospel manuscripts¹⁹; and therefore 30 (Kx) + 175 (Kr) = 205 K group manuscripts in support of *Reading 1*. Or on a more precise calculation, at least 90% of Kr, i.e., 158 Kr + 30 Kx = *c.* 188 manuscripts, and thus inside von Soden's K group *Reading 1* sits somewhere between *c.* 188 and 205 manuscripts. Overall von Soden's K group has *c.* 860 Gospel manuscripts, so that 860 – 500 (Kx group) – 175 (Kr) = 185 manuscripts which have the residual support of von Soden's main text reading of *Reading 2*, "*egeire*;" and therefore 185 (K group residual support) + 11 Kx = 196 manuscripts. Or on a more precise calculation, at least 90% of the residual support of 185 manuscripts i.e., *c.* 167 (residual support) + 11 Kx = 178, and thus inside von Soden's K group *Reading 2* sits somewhere between *c.* 178 and 196 manuscripts. With *c.* 188-205 K group manuscripts in support of *Reading 1*, and *c.* 178-196 K group manuscripts in support of *Reading 2*, these two readings are clearly fairly evenly split, and in statistical terms this is "too close to call" and thus is "a dead heat" of about 50:50 each way. There is also a *Reading 3*, "*egeirou* ('Arise,' imperative middle present, 2nd person singular verb, from *egeiro*)," which is found at the hand of a later "corrector" scribe in the 9th century Byzantine text's M 021²⁰, and which von Soden says is found in a similar reading in Minuscule 1236 (14th century, Byzantine text, von Soden's ε 1400 in his Kr group). But given we have taken into account the 10% error bar margins into

¹⁸ Hodges & Farstad (1985), pp. xxi & 110; Robinson & Pierpont (2005), pp. xviii & 72.

¹⁹ See Commentary at Matt. 21:28a, "Preliminary Textual Discussion," "The First Matter."

²⁰ Swanson says M 021 was originally vacant, and the "corrector" scribe then added it in (Swanson's *New Testament Greek Manuscripts*, 1995, p. 26), whereas Tischendorf's 8th edition says M 021 follows *Reading 2*.

which this *Reading 3* must fit, this is too statistically small to effect the overall calculation we here have for *Readings 1 & 2* which thus show a “seriously divided” (Hodges & Farstad) or “significantly divided” (Robinson & Pierpont) text here at Mark 2:9c between *Readings 1 & 2*.

Therefore, at Mark 2:9c, the *Reading 1*, “*egeirai* (‘Arise,’ imperative middle aorist, 2nd person singular verb, from *egeiro*),” in the wider words of our Lord, “Arise, and take up thy bed, and walk” (AV), is found in about half of the Byzantine texts (e.g., 090, 6th century; U 030, 9th century; & Lectionaries 2378, 340, & 1968). *Reading 2*, “*egeire* (‘Arise,’ imperative active present, 2nd person singular verb, from *egeiro*),” is also found in about half of the Byzantine texts (e.g., A 02, 5th century; Sigma 042, late 5th / 6th century; E 07, 8th century; F 09, 9th century; & G 011, 9th century). *Reading 2* is further found as Latin, “*surge* (‘Arise,’ imperative active present, 2nd person singular verb, from *surgo*),” in the Latin Vulgate, all old Latin Versions, and Gregory (d. 604). This will be further discussed with Mark 2:11a, *infra*.

And at **Mark 2:11a** (in the Mark 2:9c,11a; 3:3b; 5:41; 10:49 *egeirai* / *egeire* cluster), *Reading 1* (found in Scrivener’s Text) is, “*egeirai* (‘Arise,’ imperative middle aorist, 2nd person singular verb, from *egeiro*),” and *Reading 2*, “*egeire* (‘Arise,’ imperative active present, 2nd person singular verb, from *egeiro*),” are said by Hodges & Farstad’s “Majority Part” (“Mpt”) to be what they call “a substantial division within the Majority Text” or a “seriously divided” text, and said by Robinson & Pierpont’s majority text to be what they call a “significantly divided” text²¹. Hence it is necessary to consult the common source book of von Soden (1913), which here says it is the same as at verse 9, and once again he follows in his main text *Reading 2*, “*egeire*.” Therefore, the text is split at Mark 2:11a in the same way that it is split at Mark 2:9.

Thus at Mark 2:11a, *Reading 1* (found in Scrivener’s Text), “*egeirai* (‘Arise,’ imperative middle aorist, 2nd person singular verb, from *egeiro*),” in the wider words of our Lord, “Arise, and take up thy bed, and go thy way into thine house” (AV), is found in about half of the Byzantine texts (e.g., U 030; Lectionaries 2378, 340, & 1968). *Reading 2*, “*egeire* (‘Arise,’ imperative active present, 2nd person singular verb, from *egeiro*),” is also found in about half of the Byzantine texts (e.g., A 02, Sigma 042, E 07, F 09, & G 011). *Reading 2* is further found as Latin, “*surge* (‘Arise,’ imperative active present, 2nd person singular verb, from *surgo*),” in the Latin Vulgate and all old Latin Versions.

It is clear from Mark 3:3b; 5:41; 10:49, *infra*, that Marcan Greek favours the usage of *egeirai* over *egeire*. Thus we find in a very similar situation to Christ’s healing of this man “sick of the palsy” where our Lord says, “Arise” (Mark 2:9c,11a); that at Mark 3:3 Christ “saith unto the man which had the withered hand, Stand forth (*egeirai*);” or in Mark 5:41, our Lord “took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise (*egeirai*).” And while Mark

²¹ Hodges & Farstad (1985), pp. xxi & 110; Robinson & Pierpont (2005), pp. xviii & 72.

10:49 is a different situation since it is not our Lord speaking to one he heals, but rather, some people around our Lord who did “call the blind man, saying unto him, Be of good comfort, rise (*egeirai*), he,” that is “Jesus,” “calleth thee;” it nevertheless once again shews a Marcan style of using Greek *egeirai* (for these words would have most likely been originally spoken in Aramaic, a fact specifically stated in the case of Mark 5:41). Therefore textual analysis favours *Reading 1* for Mark 2:9c and *Reading 1* for Mark 2:11a, i.e., in both instances, *egeirai*. Thus against the backdrop of *Reading 2* being followed by Erasmus (1516 & 1522), I concur with the adoption of *Reading 1* by the learned Stephanus of Geneva who here improved upon these earlier texts of Erasmus, and thus *Reading 1*, “*egeirai*” is found at Mark 2:9c & 2:11a in Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633); and also found in Scrivener (1894 & 1902).

However, at Mark 2:9c, *Reading 2*, “*egeire*” is found in the Alexandrian text’s Codex Sinaiticus and Western text’s D 05; and *Reading 3*, “*egeirou*” is found in the Alexandrian text’s Codex Vaticanus; and at Mark 2:11a, *Reading 2*, “*egeire*” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05. Hence at Mark 2:9c, Westcott-Hort somewhat predictably resolved the dispute between the two allegedly “neutral” Alexandrian texts in favour of their beloved Codex Vaticanus, so that their text follows *Reading 3*, “*egeirou*,” without so much as a sidenote alternative to the *Reading 2* of Codex Sinaiticus, and they then followed *Reading 2* at Mark 2:11a. And also somewhat predictably, Tischendorf resolved the dispute at Mark 2:9c between the two Alexandrian texts in favour of his beloved Codex Sinaiticus with *Reading 2*, “*egeire*,” and then he followed *Reading 2* at Mark 2:11a. The fact that in Codex Vaticanus Mark 2:9c and 2:11a are different, means that from the neo-Alexandrian perspective, it is possible to argue in favour of both on the curious basis that favours bumbling and fumbling corrupter scribes, namely, that “the harder reading is generally more likely to be correct,” as indeed did Westcott & Hort. But also from the neo-Alexandrian perspective, it is possible to argue in favour of *Reading 2*, “*egeire*” at Mark 2:9c on the basis of its greater “external support” as seen in e.g., the Western text’s D 05, or neo-Alexandrians’ “queen of Minuscules” in (mixed text type) Minuscule 33, or Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century) where this is rendered in Ciasca’s Latin as, “*Surge* (‘Arise,’ imperative active present, 2nd person singular verb, from *surgo*).” (Although some “external support” could also be argued for *Reading 3* at Mark 2:9 with L 019, & the “Pre-Caesarean” text in Mark in Minuscule 28.) This latter option of following both *Readings 2* of “*egeire*” at Mark 2:9c and Mark 2:11a was followed by Nestle’s 21st edition, & the NU Text. But irrespective of which reading is followed, at Mark 2:9a the rendering will still be “Arise” (AV & TR, *Reading 1*; ASV & W-H; *Reading 3*) or “Rise” (Moffatt, *Reading 2*); and at Mark 2:11a the rendering will still be “Arise” (AV & TR *Reading 1*; ASV & W-H; *Reading 2*).

At **Mark 3:3b** (in the Mark 2:9c,11a; 3:3b; 5:41; 10:49 *egeirai* / *egeire* cluster), “*Egeirai* (‘Thou stand’ = ‘Stand,’ imperative middle aorist, 2nd person singular verb, from *egeiro*),” and “*Egeire* (‘Thou stand’ = ‘Stand,’ imperative active present, 2nd person singular verb, from *egeiro*),” are said by Hodges & Farstad’s “Majority Part” (“Mpt”) to be what they call “a substantial division within the Majority Text” or a “seriously divided” text, whereas Robinson & Pierpont consider “*Egeirai*” is so well

established as the Majority Byzantine Text that no sidenote alternative is necessary²². Hence it is necessary to consult the common source book of von Soden (1913). Von Soden says that within the K group, the reading “*Egeirai*” has the support of the Kx and Kr subgroups. In broad terms these two groups are *c.* 68-72% of the K group, and so (even factoring in a error bar of up to *c.* 10%) on any reasonable extrapolations based on von Soden’s K group of *c.* 1,000 manuscripts, this means the MBT is supported by at least about three-fifths to two-thirds of the Byzantine text manuscripts. Hence it is clearly the MBT.

Therefore, at Mark 3:3b, the TR’s “*Egeirai* (‘Stand,’ imperative middle aorist, 2nd person singular verb, from *egeirō*),” in the wider words, “And” Christ “saith unto the man which had the withered hand, Stand forth” (AV), is supported by the MBT (e.g., U 030 & Gamma 036). However, a variant reads “*Egeire* (‘Stand,’ imperative active present, 2nd person singular verb, from *egeirō*)” (e.g., A 02 & Sigma 042). The variant is further found as Latin, “*surge* (‘Arise,’ imperative active present, 2nd person singular verb, from *surgo*),” in the Latin Vulgate and all old Latin Versions. The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “Stand” in the wider words, “Stand forth” (AV & TR; ASV & W-H).

At **Mark 5:41** (in the Mark 2:9c,11a; 3:3b; 5:41; 10:49 *egeirai / egeire* cluster), “*Egeirai* (‘Arise,’ imperative middle aorist, 2nd person singular verb, from *egeirō*),” and “*Egeire* (‘Arise,’ imperative active present, 2nd person singular verb, from *egeirō*),” are said by Hodges & Farstad’s “Majority Part” (“Mpt”) to be what they call “a substantial division within the Majority Text” or a “seriously divided” text, whereas Robinson & Pierpont consider “*Egeirai*” is so well established as the Majority Byzantine Text that no sidenote alternative is necessary²³. Hence it is necessary to consult the common source book of von Soden (1913). Von Soden says that within the K group, the reading “*Egeirai*” has the support of the Kx and Kr subgroups. In broad terms these two groups are *c.* 68-72% of the K group, and so (even factoring in a error bar of up to *c.* 10%) on any reasonable extrapolations based on von Soden’s K group of *c.* 1,000 manuscripts, this means the MBT is supported by at least about three-fifths to two-thirds of the Byzantine text manuscripts. Hence it is clearly the MBT.

Therefore, at Mark 5:41, the TR’s “*Egeirai* (‘Stand,’ imperative middle aorist, 2nd person singular verb, from *egeirō*),” in our Lord’s wider words, “Damsel, I say unto thee, arise,” is supported by the MBT (e.g., U 030). However, a variant reads “*Egeire* (‘Stand,’ imperative active present, 2nd person singular verb, from *egeirō*)” (e.g., A 02, Sigma 042, & N 022). The variant is further found as Latin, “*surge* (‘Arise,’ imperative active present, 2nd person singular verb, from *surgo*),” in the Latin Vulgate and old Latin

²² Hodges & Farstad (1985), pp. xiv, xxi & 113; Robinson & Pierpont (2005), p. 74.

²³ Hodges & Farstad (1985), pp. xiv, xxi & 124; Robinson & Pierpont (2005), p. 82.

Versions a, b, d, ff2, f, aur, 1, & c; and as Latin, “*exsurge* (‘Arise,’ imperative active present, 2nd person singular verb, from *exsurgo*),” in old Latin Versions e, i, & q. The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “arise” (AV & TR; ASV & W-H).

At **Mark 10:49** (in the Mark 2:9c,11a; 3:3b; 5:41; 10:49 *egeirai / egeire* cluster), “*Egeirai* (‘rise,’ imperative middle aorist, 2nd person singular verb, from *egeiro*),” and “*Egeire* (‘rise,’ imperative active present, 2nd person singular verb, from *egeiro*),” are said by Hodges & Farstad’s “Majority Part” (“Mpt”) to be what they call “a substantial division within the Majority Text” or a “seriously divided” text, whereas Robinson & Pierpont consider “*Egeirai*” is so well established as the Majority Byzantine Text that no sidenote alternative is necessary²⁴. Hence it is necessary to consult the common source book of von Soden (1913). Von Soden says that within the K group, the reading “*Egeirai*” has the support of the Kx and Kr subgroups. In broad terms these two groups are *c.* 68-72% of the K group, and so (even factoring in a error bar of up to *c.* 10%) on any reasonable extrapolations based on von Soden’s K group of *c.* 1,000 manuscripts, this means the MBT is supported by at least about three-fifths to two-thirds of the Byzantine text manuscripts. Hence it is clearly the MBT.

Therefore, at Mark 10:49, the TR’s “*Egeirai* (‘rise,’ imperative middle aorist, 2nd person singular verb, from *egeiro*),” in the wider words, “Be of good comfort, rise; he calleth thee,” is supported by the MBT (e.g., U 030). However, a variant reads “*Egeire* (‘rise,’ imperative active present, 2nd person singular verb, from *egeiro*)” (e.g., A 02 & Sigma 042). The variant is further found as Latin, “*surge* (‘Arise,’ imperative active present, 2nd person singular verb, from *surgo*),” in the Latin Vulgate and all old Latin Versions other than k (which has missing text around this part of the verse). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “rise” (AV & TR; ASV & W-H).

In a local Greek dialect, the letters “*ai*” are sometimes revowelled to “*e*,” and this is known to have occurred at Alexandria in north Africa as seen by the Byzantine Gospels’ *Codex Alexandrinus* (A 02, 5th century)²⁵. This therefore raises the following question, throughout the Mark 2:9c,11a; 3:3b; 5:41; 10:49 *egeirai / egeire* cluster, did this variant come into these verses from a manuscript which had been so revowelled, in some instances at the hand of a scribe who did not realize that this is what had happened? Does the neo-Alexandrian preference for *egeire* in these verses thus reflect such an error?

²⁴ Hodges & Farstad (1985), pp. xiv, xxi & 149; Robinson & Pierpont (2005), p. 98.

²⁵ See Matt. 27:29c in Textual Commentaries Vol. 4 (Matt. 26-28) (2012; Printed by Parramatta Officeworks in Sydney, Australia), Appendix 3 at Matt. 27:29c where A 02 is so revowelled from “*ai*” to “*e*,” or see Mark 2:15, *infra*.

At **Mark 1:1b** the TR's "*tou* ('the,' word 1, redundant in English translation) *Theou* ('of God,' word 2)," in the wider words, "the Son of God" (AV), is MBT (e.g., A 02, abbreviating word 2, Greek "ΘΕΟΥ", as "ΘΥ" with a bar on top; Sigma 042, M 021; Lectionary 2378 abbreviating word 2, Greek "θεου", as "θυ" with a bar on top; Lectionary 340 abbreviating word 2, Greek "θεου", as "θυ" with a bar on top; & Lectionary 1968 abbreviating word 2, Greek "θεου", as "θυ" with a bar on top). However, a variant omitting word 1 and so reading simply, ('of God,' word 2)," is found in the Alexandrian text's Codex Vaticanus, and Western text's D 05; and hence in square brackets as optional in the NU Text. But providing the reading is followed, either way, the rendering will still be "the Son of God" (AV & TR; ASV & W-H). (See commentary at Mark 1:1a.)

At **Mark 1:2a** the TR's "*os / hos* (as)," in the wider words, "as (*os*) it is written," is MBT (e.g., A 02, Sigma 042, M 021; Lectionary 2378, with a local dialect revowelling of omega to omicron, "*os*"²⁶; Lectionary 340, & Lectionary 1968²⁷). However, a variant, "*kathos* (as)," is a minority Byzantine reading (e.g., K 017). The variant is also found in the Alexandrian text's Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be "as" (AV & TR; NASB & Nestle's 26th ed.). (See commentary at Mark 1:1.)

At **Mark 1:2c** the TR's "*ego* ('I,' word 1) *apostello* ('I send,' word 2)" is MBT (e.g., A 02, Sigma 042, P 024, K 017; & Lectionaries 2378²⁸, 340, & 1968). The TR's reading is followed in the Alexandrian text's Codex Sinaiticus. However, a variant omitting word 1 is found in the Alexandrian text's Codex Vaticanus and Western text's D 05. The TR's reading as found in Codex Sinaiticus is followed in Tischendorf's 8th ed.; whereas the omission found in Codex Vaticanus is followed in Westcott-Hort, Nestle's 21st ed., and the NU Text. But either way, the rendering will still be "I send" (AV & TR; ASV & W-H).

At **Mark 1:6a** the TR's "*en* ('he was,' word 1) *de* ('And,' word 2a)" is MBT (e.g., A 02, Sigma 042, P 024; & Lectionaries 2378, 340, & 1968). However, a variant, "*Kai* ('And,' word 2b) *en* ('he was,' word 1)," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be "And ... was" in the wider words, "And John was" (AV & TR; ASV & W-H).

At **Mark 1:8b** the TR's "*en* ('with,' word 1) *hudati* ('water,' word 2, neuter

²⁶ Written in the script of Lectionary 2378 as something like, "οσ".

²⁷ Written in the script of Lectionary 1968 as something like, "ωσ".

²⁸ Lectionary 2378 contains after the "*Idou* (Behold)" and before the "*ego* (I)," a "*gar* (for)." To the best of my knowledge this is the first time this variant has been documented.

singular dative noun, from ‘*udor / hudor*’) is MBT (e.g., A 02, Sigma 042, M 021; & Lectionaries 2378, 340, & 1968). However, a variant omitting “*en* (with)” is a minority Byzantine reading (H 013, 9th century, & Minuscule 58, 15th century). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.*

If the preposition “*en* (‘with’ / ‘in’)” is present, then as a preposition + (/ plus) a dative (*hudati*), the “*en*” could here mean, “with” or “in.” If the “*en* (‘with’ / ‘in’)” is absent, the fact that “*hudati*” is a *dative of manner*, which answers the question of “How?” John Baptist “baptized,” means it could still be rendered here at Mark 1:8b by either “with” or “in.” Notably, in the Koine Greek of NT times, for such a dative of manner the TR’s formulae of *en* + dative is in conformity with a wider grammatical trend²⁹. Thus the potential dispute that may arise on this verse is not fundamentally affected by the issue of whether one follows the reading of the TR or the variant. That is, Did John baptize “with water,” meaning e.g., someone stood ankle-deep in water so John could more easily scoop down and put water in e.g., a shell, and then pour it over the head of the one he baptized “with water,” after which the person would come “out of the water” of this shower (Mark 1:10)? Or, Did John baptize “with water” meaning immersion, after which the person would come “out of the water” of this pool (Mark 1:10)? Whether one is looking at the TR or variant, is it better rendered “with water” or “in water”? Thus whether one is translating the TR or variant, the rendering at Mark 1:8b will still be either “with” (AV & TR; ASV ftn. & W-H) or “in” (ASV & W-H). (Cf. Mark 1:8c, *infra*.)

At **Mark 1:8c** the TR’s “*en* (‘with,’ word 1) *Pneumati* (‘Ghost,’ word 2, neuter singular dative noun, from *Pneuma*) ‘*Agio* (neuter singular dative adjective, from ‘*Agios / Hagios*)” is MBT (e.g., A 02, Sigma 042, M 021; Lectionary 2378, abbreviating word 2 to *Pni* with a bar on top; & Lectionary 1968, abbreviating word 2 to *Pni* with a bar on top). The TR’s reading is followed by the Alexandrian text’s Codex Sinaiticus, and Western text’s D 05. However, a variant which omits word 1 is found in the Alexandrian text’s Codex Vaticanus, and mixed text type Codex L 019. The same grammatical issue arises here as discussed at Mark 1:8b, *supra*. The TR’s reading as found in Codex Sinaiticus was adopted in Tischendorf’s 8th ed. and the NU Text; whereas the variant as found in Codex Vaticanus was adopted in Westcott-Hort and Nestle’s 21st ed. . But either way, the rendering will still be “with” (AV & TR; ASV ftn. & W-H) or “in” (ASV & W-H).

At **Mark 1:9b**, Hodges & Farstad’s majority text (1985) considers the text here is “seriously divided,” between their preferred main text reading of the TR’s “*Iesous* (Jesus)” and the variant “*o* (‘the,’ redundant in English translation) *Iesous* (Jesus)” (e.g., Sigma 042; Lectionaries 2378 & 1968); whereas Robinson & Pierpont’s majority text (2005) regards the MBT to be “*Iesous* (Jesus)” (e.g., A 02, K 017, U 030; & Lectionary

²⁹ Wallace’s *Greek Grammar*, pp. 161-2; Young’s *Greek*, pp. 50-1.

340) without any qualification³⁰. Going to the common source book of von Soden (1913), we find that inside the K group, the variant is found in the Kr subgroup. Von Soden's Kr group has 211 manuscripts, and so 211 out of 983 K group manuscripts is between about one-fifth (c. 20%) and one-quarter (c. 25%) of K group, and so on any reasonable projection about this same percentage in the manuscripts overall. Since the TR's reading has the support of between about three-quarters (c. 75%) and fourth-fifths (c. 80%) of the K group, and so on any reasonable projection about this same percentage in the manuscripts overall, it is clearly the MBT. Nevertheless, either way the English translation will still be, "Jesus."

At **Mark 1:9d** the TR's "'*upo* (*hupo*, word 1, 'of') *Iōannou* ('John,' word 2) *eis* ('in,' word 3) *ton* ('the,' word 4, which may or may not be rendered into English) *Jordanēn* ('Jordan,' word 5)," is MBT (e.g., A 02, Sigma 042, K 017; & Lectionaries 340 & 1968)³¹. However, a variant in word order 3,4,5,1,2, is found in the Alexandrian text's Codices Vaticanus (word 2 with one "n") & Sinaiticus (word 2 with a double "n"); and hence the NU Text *et al* (word 2 with one "n" in W-H). But either way, the rendering may still be "of John in Jordan" (AV & TR) or "of John in the Jordan" (ASV & W-H). On the one hand, the type of rendering found in the ASV is also found in the NASB, RSV, ESV, NRSV, NIV, TEV, and TCNT. But on the other hand, Jack Moorman (2006) contrasts the AV's rendering of the TR at Mark 1:9d as, "of John in Jordan," with his rendering of the NU Text as "in Jordan by John"³². In fairness to Jack Moorman, the type of rendering he gives for the NU Text is found in the NEB, REB, Moffatt, and the Papists' JB and NJB. E.g., Moffatt renders it, "in the Jordan by John." But I would still maintain that there is *no necessary* difference in rendering between the TR's reading and the variant, and hence I place it in this Appendix 3.

I shall discuss **Mark 1:10a** and **Mark 1:20** together since they touch upon a matter of relevance to all of St. Mark's Gospel (even though these will not all be discussed individually, cf. Mark 1:18,21b,29b,30,42,43³³; 2:8,12³⁴; 3:6a; 4:5,15,16,17,29;

³⁰ Hodges & Farstad, pp. xxi & 105; Robinson & Pierpont, pp. xviii & 69.

³¹ Lectionary 2378 here jumps from "*Nazaret* (Nazareth)" to words 3,4,5 i.e., reading, "Jesus came from Nazareth into the Jordan."

³² Moorman's *8,000 Differences Between the N.T. Greek Words of the King James Bible and the Modern Versions* (2006), *op. cit.*, p. 59.

³³ The reading of "*eutheos*" is found at Mark 1:42,43 in Lectionaries 2378, 340, & 1968 (in the case of Mark 1:43 at p. 125b, at the end of a line with an abbreviation for the final two letters).

³⁴ The reading of "*eutheos*" is found at Mark 2:8,12 in Lectionaries 2378, 340, & 1968 (in the case of Mark 1:43 at p. 127a, over two lines with the first two letters on one line, and then the last four letters written larger than normal with larger than normal spacing between them which looks something like "θ 'E Ω G").

5:29,30³⁵,42; 6:25,27³⁶,45,50,54; 7:25; 8:10; 9:15,20,24³⁷; 10:52; 11:2,3; 14:43,45; & 15:1 where the TR follows the MBT; and they reflect the same issues as raised in this discussion, cf. Mark 1:31; 2:2; 5:2,13; 7:35). At Mark 1:10a, the TR's "*eutheos* ('straightway,' adverb)," is MBT (e.g., A 02, Sigma 042; & Lectionaries 2378, 340, & 1968); and at Mark 1:20, the TR's "*eutheos* ('straightway,' adverb)," is MBT (e.g., A 02, Sigma 042, & Gamma 036). Outside the closed class of sources, the TR's reading is also found at Mark 1:10a in e.g., W 032 (Western Text in Mark 1:1-5:30) and Minuscules 1424, 700, 157, & 1071; and the TR's reading is also found at Mark 1:20 in e.g., the Western text's D 05, and also C 04 & Minuscule 1424. By contrast, a variant, "*euthus* ('straightway,' adverb)," is found at both Mark 1:10a and Mark 1:20 in the Alexandrian text's Codices Vaticanus & Sinaiticus, L 019 and neo-Alexandrians' "queen of Minuscules," (mixed text type) Minuscule 33. At Mark 1:10a; 1:20 and throughout Mark's Gospel, the NU Text *et al* consistently uses the neo-Alexandrian reading of "*euthus* (straightway)," whereas the neo-Byzantine TR consistently uses the MBT's "*eutheos* (straightway)." Either way, at e.g., Mark 1:10a and Mark 1:20, the reading is "straightway" (AV & TR; ASV & W-H). But to the extent that this diversity is consistently found throughout Mark's Gospel, these two readings reflect a much wider issue, namely, the value placed on the Byzantine Text by the *Textus Receptus* (TR), as opposed to the value placed on the Alexandrian Text by the NU Text *et al*. Though we shall not be discussing all of these instances individually for *eutheos* and *euthus*, it highlights how on a smaller matter such as this which does not affect translation, or larger matters that do affect translation found in the main part of this commentary, whereas we neo-Byzantines of the TR have a fundamental confidence in the integrity of the Byzantine Text, and corresponding lack of fundamental confidence in the integrity of the Alexandrian Text, by contrast, the converse is the case for the neo-Alexandrians of the NU Text *et al*.

At **Mark 1:10b** the TR's "*apo* ('away from' = 'out of,' preposition + genitive) *tou* ('the,' neuter singular genitive definite article, from *to*) '*udatos* ('water,' neuter singular genitive noun, from '*udor* / *hudor*)," is MBT (e.g., A 02, Sigma 042, P 024, U 030; & Lectionary 340). However, a variant reading "*ek* ('away from' = 'out of,'

³⁵ The reading of "*eutheos*" is found at Mark 5:29,30 in Lectionaries 2378 and 340 (in the case of Mark 5:30 in reading at p. 52a, in the cursive script looking something like the following letters joined together, $\kappa\theta\omega\sigma$, in which the omega, ω , has an ink blotch in the left "o" but not the right one); and as "*euthus*" at Mark 5:29,30 in Lectionary 1968.

³⁶ The reading of "*eutheos*" is found at Mark 6:25,27 in Lectionaries 2378, 340, & 1968 (in the case of Mark 6:25 at p. 332b, over two lines with the first 4 letters on one line, and the last two letters on the next line).

³⁷ The reading of "*eutheos*" is found at Mark 9:20,24 in Lectionaries 2378, 340, & 1968.

preposition + genitive) *tou* (the) ‘*udatos* (water),’ is a minority Byzantine reading (Lectionaries 2378 & 1968). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* The New King James Version reads at Mark 1:10b, “coming up from the water” (NKJV), and a footnote at “from” says, “NU-Text reads ‘out of’” (NKJV ftn.); but this is a distinction without merit. Either way, the rendering will still be the same, whether “out of” (AV & TR’s *apo*; ASV & W-H’s *ek*) or “from” (NKJV & TR’s *apo*; Moffatt & von Soden’s *ek*).

For **Mark 1:10c** see App. 1, *supra*.

At **Mark 1:10d** the TR’s “*ep*’ (= *epi*, ‘upon,’ preposition + accusative) *auton* (‘him,’ masculine singular accusative, personal pronoun from *autos-e-o*)” is MBT (e.g., A 02, Sigma 042, Minuscule 2; & Lectionaries 2378, 340, & 1968). The TR’s reading is found in the Alexandrian text’s Codex Sinaiticus. However, a variant, “*eis* (‘upon,’ preposition + accusative) *auton* (him),” is found in the Alexandrian text’s Codex Vaticanus and Western text’s D 05; and hence the NU Text *et al.* This reading is a good example of how the Latin does not always assist us, since this here reads, “*in* (‘upon,’ preposition + ablative) *ipso* (‘him,’ masculine singular ablative, personal pronoun from *ipse-a-um*)” (e.g., Vulgate & Gregory), and so at Mark 1:10d the Latin could have been translated from the Greek of either the TR or variant. But either way, the rendering will still be “upon him” (AV & TR; ASV & W-H).

At **Mark 1:13b** the TR’s “*emera* (‘days,’ word 1) *tessarakonta* (‘forty,’ days 2),” is MBT (e.g., A 02, spelling word 2 as “*tessarakonta*”; Sigma 042, spelling word 2 as “*tessarakonta*”; U 030; Gamma 036; & Minuscule 2). However, a variant in word order 2,1, is found in the Alexandrian text’s Codes Vaticanus (spelling word 2 as “*tessarakonta*”) and (mixed text type) Minuscule 33; and hence spelling word 2 as “*tessarakonta*” in the NU Text *et al.* But in either word order, and however word 2 is spelt, the rendering will still be “forty days” (AV & TR; ASV & W-H).

At **Mark 1:14a** Hodges & Farstad’s majority text (1985) considers the text here is “seriously divided,” between their preferred main text reading of the TR’s “*ton* (‘the,’ word 1, redundant in English translation) *Ioannen* (‘John,’ word 2)” (e.g., Sigma 042, K 017, M 021; & Origen & Eusebius); and the variant which omits word 1 (e.g., A 02 & U 030); whereas Robinson & Pierpont’s majority text (2005) regards the MBT to be “*ton* (-, word 1) *Ioannen* (‘John,’ word 2),” without any qualification³⁸. Going to the common source book of von Soden (1913), von Soden says that inside his K group, the variant is followed in his K1 subgroup except for one manuscript, the Ki subgroup, and of 162 manuscripts counted in his Kx subgroup in 58 of them, with the TR being followed in the other 104 Kx manuscripts. In a K group of 983 manuscripts, Ki group has 7 manuscripts, and thus here 6 for the variant; and K1 group has *c.* 50 manuscripts. The Kx group consists of 513 manuscripts, and so 983 (K) – 513 (Kx) = 470, and 470 + 162 (Kx here counted) = 632. Thus the variant has the support of 6 (Ki) + 50 (K1) + 58 (Kx)

³⁸ Hodges & Farstad, pp. xxi & 105; Robinson & Pierpont, pp. xviii & 70.

= 114 out of 632 K manuscripts counted = *c.* 18%. Without refining these figures any further (by looking at just Gospel manuscripts and taking into account a 10% error bar), it is clear that the TR's reading has the support of about four-fifths or *c.* 80% of these K group manuscripts and so on any reasonable statistical projections about *c.* 80% of the Byzantine manuscripts overall. Thus the TR's reading is clearly the MBT. But either way, the rendering will still be "John",³⁹.

At **Mark 1:14b** Hodges & Farstad's majority text (1985) considers the text here is "seriously divided," between their preferred main text reading of the TR's "ο ('the,' word 1, redundant in English translation) *Iēsous* ('Jesus,' word 2)" (e.g., Sigma 042, G 012; & Origen); and the variant which omits word 1 (e.g., A 02, K 017, Minuscule 2; & Eusebius); whereas Robinson & Pierpont's majority text (2005) regards the MBT to be "ο (-, word 1) *Iēsous* ('Jesus,' word 2)," without any qualification⁴⁰. The common source book of von Soden (1913) says that inside the K group, the variant is followed in K1 and 84 of 163 Kx manuscripts counted, whereas the TR's reading is followed by one manuscript in Ki, the Kr group, and 79 of 163 Kx manuscripts counted. In this somewhat "abbreviated" look at the K group, since more than 90% of the K group are Byzantine Greek text manuscripts, there are still more than enough K group manuscripts counted from which to make reasonable broad-brush statistical projections for the wider Byzantine Greek text. K1 group has *c.* 50 manuscripts, and so the strength of the variant is 50 (K1) + 84 (Kx) = 135. Kr has 211 manuscripts and so the strength of the TR is 211 (Kr) + 1 (Ki) = 212. In a total group of 347 K manuscripts counted, the TR's strength is thus 212 out of 347 or *c.* 61%, whereas the variant is 135 out of 347 or *c.* 39%. Without refining these figures any further, it is clear that the TR's reading has the support of about three-fifths or *c.* 60% of this sample in K group, and so on any reasonable statistical projections about *c.* 60% of the Byzantine manuscripts overall. Thus the TR's reading is clearly the MBT. But either way, the rendering will still be "Jesus",⁴¹.

At **Mark 1:16c** the TR's "*ballontas* ('casting,' masculine plural accusative, active present participle, from *ballo*) *amphiblestron* ('a net,' neuter singular accusative noun, from *amphiblestron*)," is MBT (e.g., M 021, Y 034, & Gamma 036)⁴². However, a

³⁹ The TR's reading is also found in the Alexandrian text's Codices Vaticanus (spelling word 2 as "*Iōanen*") & Sinaiticus, and Western text's D 05; and hence the NU Text *et al* (with W-H spelling word 2 as "*Iōanen*").

⁴⁰ Hodges & Farstad, pp. xxi & 105; Robinson & Pierpont, pp. xviii & 70.

⁴¹ The TR's reading is also found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al*.

⁴² The MBT has the support of von Soden's Kx and Kr groups which in broad terms are *c.* 68-72% of the K group. Thus (even factoring in a error bar of up to *c.* 10%), on any reasonable statistical extrapolations based on this K group of *c.* 1,000 manuscripts (or 860 Gospel manuscripts), the MBT is here supported by at least about three-fifths to two-thirds of the Byzantine text Gospel manuscripts.

variant reading, “*amphiballontas* (‘net-casting’ = ‘casting a net,’ masculine plural accusative, active present participle, from *amphiballo*),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and neo-Alexandrians’ “queen of Minuscules” number 33; and hence the NU Text *et al.* But either way, the rendering will still be “casting a net” (AV & TR; ASV & W-H).

At **Mark 1:21a** the TR’s “*Kapernaoum* (Capernaum)” is MBT (e.g., A 02, Sigma 042, Pi 041, & Minuscule 2). However, a variant “*Kapharnaoum*,” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering may still be “Capernaum” (AV & TR; ASV & W-H).

“Objection!” may here be called out at Mark 1:21a by the semi neo-Alexandrian, Moffatt who reads in his very bad religiously liberal version, “Capharnahum.” In this he to some extent resembles the old Latin Papists. For old Latin Versions b, d, & t read “Cafarnaum;” whereas Latin “Capharnaum” is found in the Latin of the Vulgate and old Latin Versions a, ff2, f, aur, and 1, Book of Armagh; & from its Latin support it is manifested in the Clementine Vulgate. And so at Mark 1:21a, the Douay-Rheims Version of the old Latin Papists reads, “Capharnaum.” In broad terms, James Moffatt’s grip on the Greek is reminiscent of what might be dubbed “the failure of a certain type of scribe to be good enough to be a Latin scribe,” that the Latin Church used to side-shuffle off to become the poor quality Greek Western Text scribes; and interestingly enough, the Western text’s D 05 here also reads “*Kapharnaoum*.” That Moffatt would here follow a minimally altered form of this with his “Capharnahum,” thus reminds us that in another era, he may well have been a Western Greek scribe (not that by saying this, I mean to compliment either him or the Greek Western Text).

At **Mark 1:26** the TR’s “*kraxan* (‘crying’ = ‘cried,’ neuter singular nominative, active aorist participle, from *krazo*),” in the wider words, “and cried with a loud voice” (AV) is MBT (e.g., A 02, Sigma 042, & K 017). However, a variant reading, “*phonesan* (‘crying’ = ‘cried,’ neuter singular nominative, active aorist participle, from *phoneo*),” is found in Origen (d. 254) and John Damascus (d. before 754). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will be the same.

At **Mark 1:27a** the TR’s “*pantes* (‘all,’ masculine plural nominative adjective, from *pas-pasa-pan*),” in the wider words, “And they were all amazed” is MBT (e.g., A 02, Sigma 042, Gamma 036, & Minuscule 2). However, a variant reading, “*apantes* (‘all,’ masculine plural nominative adjective, from *hapas / ‘apas-asa-an*),” is found in Origen (d. 254). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be “all” (AV & TR; ASV & W-H).

For **Mark 1:27b**, see footnote at end of Mark 1:27b in Appendix 1, *supra*.

At **Mark 1:28a** the TR's "*exelthe* (or with the optional "n" on the end, *exelthen*, 'spread abroad,' word 1) *de* ('And,' word 2a)," in the wider words, "And immediately his fame spread abroad throughout all the region" etc. (AV), is MBT (e.g., A 02, K 017, U 030, Pi 041, & Gamma 036; & Minuscule 2). However a variant reading "*Kai* ('And,' word 2b) *exelthe* (*l exelthen*, 'spread abroad,' word 1)," is a minority Byzantine reading (Sigma 042 & M 021). The variant is also found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be "And" etc. (AV & TR; ASV & W-H).

At **Mark 1:32** the TR's "*edu* ('it did set' = 'did set,' indicative active second aorist, 3rd person singular verb, from *duno*, declined from aorist stem *edun*)," in the wider words, "at even, when the sun did set" (AV), is MBT (e.g., A 02, Sigma 042, & Pi 041). However, a variant, "*edusen* ('it did set' = 'did set,' indicative active first aorist, 3rd person singular verb, from *duno*, declined from aorist stem *edusa*)," is found in the Alexandrian text's Codex Vaticanus, Western text's D 05, and Minuscule 28 (independent text type in Mark; Byzantine text elsewhere). Because Westcott & Hort generally favoured Codex Vaticanus, the variant was adopted in Westcott-Hort (1881), and then followed by their general lackey, Erwin Nestle, in Nestle's 21st edition (1952). Though the manuscript support for the variant is very slim, Tischendorf criticized Stephanus (1550) for following this reading of the TR in Tischendorf's 2nd edition (1842). But then Tischendorf discovered his "beloved" Codex Sinaiticus on the Arabian Peninsula, and essentially founded the Neo-Alexandrian School in its present form (even though there are some differences of secondary importance between various neo-Alexandrians). And when Tischendorf looked at Mark 1:32 in his highly prized booby-prize possession of Codex Sinaiticus, "surprise, surprise," it too followed the TR's reading. "Oh no!," squealed Tischendorf, "when the two main Alexandrian texts disagree, if I don't support my beloved Codex Sinaiticus, who will?" And so, he rapidly "changed horses," and the TR's reading as found in Codex Sinaiticus is found in Tischendorf's 8th edition (1869-72). Given the better "external support" for Codex Sinaiticus, and the neo-Alexandrian's general rule, "the shorter reading is the better reading," the TR's reading was also adopted in the contemporary NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993). Though the verb *duno* has two aorist forms, they both mean the same thing⁴³. Thus either way, the rendering will still be "did set" (AV & TR; ASV & W-H).

At **Mark 1:33** the TR's "*ē* ('the,' word 1) *polis* ('city,' word 2) *olē* (*olē / holē*, 'all,' word 3) *episynegmene* ('gathering together' = 'gathered together,' word 4) *en* ('it was' = 'was,' word 5) *pros* ('at,' word 6) *ten* ('the,' word 7) *thuran* ('door,' word 8)," is MBT (e.g., A 02, abbreviating word 7 at the end of a line to something like, "τΗ" i.e., in transliteration as *te~*; Sigma 042, in the same word order except for one word, as word order 5,1,2,3,4,6,7,8; K 017, & Pi 041). However, a variant in word order 5,3,1,2,4,6,7,8 is found in the Alexandrian text's Codex Vaticanus; and although Codex Sinaiticus was

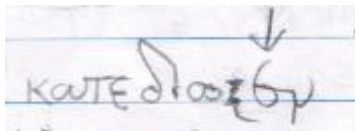
⁴³ Mounce's *Analytical Lexicon to the Greek NT* (1993), pp. 21 & 154.

originally blank at this point, also at the hand of a later “corrector” scribe of Codex Sinaiticus; with “external support” from e.g., C 04, L 019, Theta 038, & Minuscule 33; and hence the NU Text *et al.* But either way, the rendering will still be “And all the city was gathered together at the door” (AV & TR; ASV & W-H).

At **Mark 1:35**, the TR’s “*ennuchon* (‘in the night’ or ‘a great while before day’),” is MBT (e.g., A 02, Sigma 042, E 07). However, a variant, “*ennucha* (‘in the night’ or ‘a great while before day’),” is a minority Byzantine reading (Codex 090, 6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “a great while before day” (AV & TR; ASV & W-H).

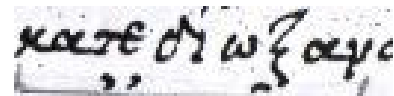
At **Mark 1:36a**, the TR’s “*Kai (And) katedioxan* (‘they followed after’ = ‘followed after,’ word 1a, indicative active aorist, 3rd person plural verb, from *katadioko*) *auton* (him) *o* (‘the,’ redundant in English translation) *Simon* (Simon) *kai* (and) *oi* (‘the [ones]’ = ‘they that,’ word 3a, masculine plural nominative, definite article from *o / ‘o / ho*) *met*’ (with) *autou* (him),” i.e., “And Simon and they that were with him followed after him” (AV), is MBT (e.g., A 02, Sigma 042, K 017, Gamma 036; Minuscule 2; & Lectionaries 2378 & 1968). However a variant reading “*Kai (And) katedioxen* (‘he followed after’ = ‘followed after,’ word 1b, indicative active aorist, 3rd person singular verb, from *katadioko*) *auton* (him) *o* (‘the,’ redundant in English translation, masculine singular nominative, definite article from *o / ‘o / ho*) *Simon* (‘Simon,’ masculine singular nominative noun, from *Simon*) *kai* (‘and’ or ‘also,’ word 2) *oi* (‘the [ones]’ = ‘they that,’ word 3a) *met*’ (with) *autou* (him),” i.e., “And Simon followed after him, *and* also they that were with him” (showing added word in italics, by rendering the word 2 *kai* as “also”), or “And Simon and they that were with him followed after him,” is a minority Byzantine reading (e.g., Codices M 021, S 028, & Lectionary 340).

In standard seminary Greek, the TR’s reading *katedioxan* would look like, κατεδιώξαν; and the variant *katedioxen* would look like, κατεδιώξεν. By contrast my notes for Lectionary 340 which I wrote out at the British Library in London, UK, on my 6th trip to London (Oct. 2012-March 2013), show, with my arrow pointing to the “G” shaped penultimate letter of epsilon, that in the cursive script the Lectionary variant (at page 88b) looks like the first picture. By contrast, the MBT can be seen in my photocopy of the black’n’white microfilm of Lectionary 1968 (at page 125a) whose original is held at Sydney University, in the second picture.



The variant as found in my notes for Lectionary 340 (15th century), in London, England, United Kingdom.

... Erstwhile ...
... on the other side ...
... of the planet earth ...



The TR & MBT as found in Lectionary 1968 (1544 A.D.) in Sydney, New South Wales, Australia.

Though similar diversity exists in the Latin textual tradition between a plural “followed after” (e.g., old Latin a, d, ff2) and singular “followed after” (e.g., Vulgate, & old Latin aur & l), the fact that a singular form is found in the Latin, acts to raise the questions, Did a corrupt Latin text with the variant act to corrupt the Greek, or Did a corrupt Greek text with the variant act to corrupt the Latin?

The variant is also found in e.g., Alexandrian text’s Codices Vaticanus & Sinaiticus. However, a complicating factor is that the Alexandrian text’s Codex Vaticanus omits “*oi* (‘the [ones]’ = ‘they that,’ word 3a).” Does this mean that one is meant to *imply* Greek, “*oi* (‘the [ones]’ = ‘they that,’ word 3a),” so that the nuance emphasis remains on the singular “Simon;” or does this mean that one is meant to *imply* Greek, “*ta* (‘the [ones]’ = ‘they that,’ word 3b, neuter plural nominative, definite article from *to*),” so that with a neuter plural subject then takes a singular verb which refers to the plural, so that the nuance emphasis is on “Simon and they that were with him”?

The erroneous variant, as found in Codex Sinaiticus is found in the NU Text *et al.* Thus at Mark 1:36 the *American Standard Version* reads “And Simon and they that were with him followed after him” (ASV; emphasis mine).” The ASV type rendering is also found in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, & Moffatt; and Papists’ Roman *Catholic RSV*, JB & NJB. The nuance emphasis is different in the Greek of the TR as opposed to the variant here at Mark 1:36, but the English translation is the same; and hence I have placed this interesting matter in Appendix 3.

At **Mark 1:36b** the TR’s “*o* (‘the,’ redundant in English translation, word 1) Simon (‘Simon,’ word 2a),” is MBT (e.g., A 02, Sigma 042; & Lectionaries 2378 & 340), and a similar minority Byzantine reading revowels the penultimate letter of word 2 from an omega to an omicron, thus reading “*o* (‘-,’ word 1) Simon (‘Simon,’ word 2b)” (Lectionary 1968). However, a variant which omits word 1 is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be “Simon” (AV & TR; ASV & W-H).

At **Mark 1:37b**, *Reading 1* in the MBT is “*se* (‘thee,’ word 1) zetousin (‘seek for,’ word 2),” in the wider words, “All men seek for thee” (e.g., A 02, Gamma 036, Pi 041; Minuscule 262; & Lectionaries 2378⁴⁴, 340⁴⁵, & 1968⁴⁶). At least *c.* 90% of the Byzantine Texts support the MBT (a statistical extrapolation based on von Soden’s K group of 860 Gospel manuscripts). By contrast, *Reading 2* which is found in Scrivener’s Text is, “zetousi (‘seek for,’ word 2) *se* (‘thee,’ word 1).” This word order is a minority Byzantine reading (Sigma 042, late 5th / 6th century; & Minuscule 924, 12th century)

⁴⁴ In Lectionary 2378, at p. 58a word 1 comes at the end of a line, and the letter sigma is on the line, and the letter epsilon is placed directly above the sigma.

⁴⁵ In Lectionary 340, at p. 88b word 2 lacks the optional “n” at the end.

⁴⁶ In Lectionary 1968, at p. 125a word 2 lacks the optional “n” at the end.

found in less than *c.* 10% of the Byzantine text manuscripts; and this *Reading 2* is also earlier found in Erasmus (1516 & 1522⁴⁷), Stephanus (1550⁴⁸), Beza (1565), and Elzevir (1624). (I strongly suspect that Erasmus got this reading from a Byzantine Lectionary, but I know of no recorded evidence to this effect.)

Stylistically, when Marcan Greek uses, “*se* (‘thee,’ singular accusative, 2nd person personal pronoun, from *su*),” St. Mark generally puts the “*se* (thee)” after the verb (or a participle) as in *Reading 2* of Mark 1:37b (cf. Mark 1:24; 5:7,19,31 – after a participle, 34; 9:17,43,45,47; 10:49); although he may put the “*se* (thee)” before the verb for the unusual purposes of a negative emphasis (Mark 14:31). However, the *Reading 1* of Mark 1:37b cannot be characterized under this exception; a fact which shows it to be a corrupt reading (and the same grammatical fact shows the NU Text’s following of the two main Alexandrian texts at Mark 10:21 & 10:35 are examples of neo-Alexandrians following a clearly corrupt text). Thus e.g., one finds the very same words as *Reading 2* at Mark 1:37b also at Mark 3:32, with “*zetousi* (seek for) *se* (thee),” in the wider words spoken to our Lord, “Behold, thy mother and thy brethren without seek for thee.” Therefore, at Mark 1:37b, the TR’s *Reading 2* is to be preferred as rightly recognized by the learned Erasmus of Rotterdam, Stephanus of Geneva, Beza of Geneva, and the Elzevirs of Leiden.

It so transpires on this particular occasion, that at Mark 1:37b the correct *Reading 2* was also preserved in the Alexandrian text’s Codices Vaticanus & Sinaiticus, Western text’s D 05, and neo-Alexandrian’s “queen of minuscules,” Minuscule 33; and hence the NU Text *et al.* But whether on the one hand one follows the neo-Byzantine *Textus Receptus* as does the AV or the neo-Alexandrian NU Text *et al.* as does the ASV

⁴⁷ Erasmus’s 1516 text has the optional “n” at the end of word 2, whereas Erasmus’s 1522 text does not have the optional “n” at the end of word 2.

⁴⁸ In Stephanus (1550), word 2 lacks the optional “n” at the end (as does also Scrivener’s Text); although such finer detail of the residual support of Beza (1565), and Elzevir (1624) is not included in my general source book for the three texts of Stephanus (1550), Beza (1565), and Elzevir (1624) (F.H.A. Scrivener’s *H KAINH ΔΙΑΘΗΚΗ Novum Testamentum*, Textus Stephanici A.D. 1550, Deighton, Bell, & Co. Cambridge, UK, 1877; copy from King’s College, London University); nor on this occasion in my sometimes more detailed work on Elzevir (1624) (Frederick H.A. Scrivener’s *Elzevir of Leiden’s New Testament Greek Text A.D. 1624 Edition*, Printed in an Appendix of Scrivener’s *An Exact Transcript of the Codex Augiensis*, Deighton, Bell, & Company, Cambridge, UK, 1859). But while it might be pushing the apparatus beyond its limitations, from my source book for Stephanus (1550), Beza (1598), and Elzevir (1633) (which is my second source book for Stephanus’s 1550 text), the indication, such as I have it, is that the optional “n” is lacking in Stephanus (1550), Beza (1598), and Elzevir (1633) (*The Student’s Analytical Greek Testament*, with the readings of Griesbach; and variations of Stephens, 1550; Beza, 1598, & the Elzevir, 1633, Samuel Bagster & Sons, London, UK, 1894; copy from Moore Theological College, Sydney, Australia).

(following Westcott & Hort); or on the other hand, the Burgonites' Majority text as does the NKJV, the rendering "seek for thee" (AV & TR) will not be affected by the word order of these two words.

At **Mark 1:38c**, Hodges & Farstad's majority text (1985) considers the text here is "seriously divided," between their preferred main text reading of the TR's "*exel~~e~~lutha* ('came I forth,' indicative active perfect, 1st person singular verb, from *exerchomai*)," and *Variant 1*, "*el~~e~~lutha* ('came I,' indicative active perfect, 1st person singular verb, from *erchomai*)" (e.g., *Lectionary 340*); whereas Robinson & Pierpont's majority text (2005) regards the MBT to be "*exel~~e~~lutha* (came I forth)" without any qualification⁴⁹. Consulting the common source book of von Soden (1913), inside the K group *Variant 1* has the support of von Soden's Kr subgroup and one other manuscript, whereas the TR's reading has the support of the rest of the K group. Von Soden's Kr group has 211 manuscripts, and so 212 out of 983 K group manuscripts is between about one-fifth (c. 20%) and one-quarter (c. 25%) of K group, and so on any reasonable projection about this same percentage in the manuscripts overall. Since the TR's reading has the support of between about three-quarters (c. 75%) and fourth-fifths (c. 80%) of the K group, and so on any reasonable projection about this same percentage in the manuscripts overall, it is clearly the MBT.

Therefore, at Mark 1:38c the TR's "*exel~~e~~lutha* ('came I forth,' indicative active perfect, 1st person singular verb, from *exerchomai*)," is MBT (e.g., A 02, Sigma 042, K 017; & *Lectionaries 2378 & 1968*). However, *Variant 2*, "*exelthon* ('came I forth,' indicative active aorist, 1st person singular verb, from *exerchomai*)," is a minority Byzantine reading (*Minuscule 1207*, 11th century). *Variant 2* is also found in the Alexandrian text's *Codices Vaticanus & Sinaiticus*; and hence the NU Text *et al.* But either way, the rendering will still be "came I forth" (AV & TR; ASV & W-H).

At **Mark 1:39b**, the TR's "*en* ('in,' word 1) *tais* ('the,' word 2, feminine plural dative, definite article from *e*) *synagogais* ('synagogues,' word 3, feminine plural dative noun, from *synagoge*) *auton* (of them)," is MBT (e.g., Sigma 042, E 07, G 011; & *Lectionaries 2378, 340, & 1968*⁵⁰). However, a variant, "*eis* ('in' or 'into,' word 1a) *tas* ('the,' word 2a, feminine plural accusative, definite article from *e*) *synagogas* ('synagogues,' word 3a, feminine plural accusative noun, from *synagoge*) *auton* (of them)," is a minority Byzantine reading (e.g., A 02). The variant is also followed in the Alexandrian text's *Codices Vaticanus & Sinaiticus*, and hence the NU Text *et al.* On the one hand, providing Mark 1:39a is the same as the TR (as occurs with the Byzantine

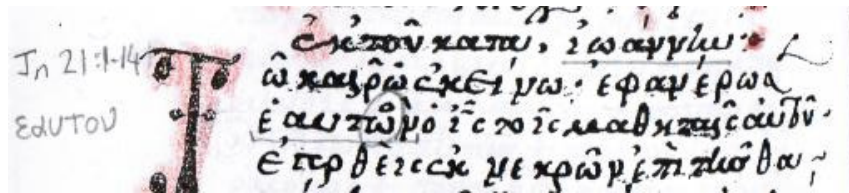
⁴⁹ Hodges & Farstad, pp. xxi & 108; Robinson & Pierpont, pp. xviii & 71.

⁵⁰ Showing the differences that can emerge in handwritten scripts, in *Lectionary 1968* (at p. 125a) the sigma (here transliterated into English letters as "s") at the end of word 2 is written something like "G", the sigma at the start of word 3 is written as an "σ", and the sigma at the end of word 3 is written as a "c".

Text's A 02), either way the rendering will still be “in their synagogues.” But on the other hand, if Mark 1:39a is different to the TR (as occurs with the Alexandrian text's Codices Vaticanus & Sinaiticus), then the “*eis*” may be rendered variously as either “in their synagogues” (Moffatt) or “into their synagogues” (ASV). See main commentary at Mark 1:39a.

At **Mark 1:41c** the TR's “‘*epsato* (‘[and] he touched’ = ‘[and] touched,’ word 1) *autou* (‘him,’ word 2),” in the wider words that our Lord, “put forth his hand, and touched him” etc. (AV), is MBT (e.g., A 02, Sigma 042, K 017, Gamma 036; & Lectionaries 2378, 340, & 1968). However a variant in word order, 2,1 is a minority Byzantine reading as found in von Soden's Kr group. Inside von Soden's K group of c. 860 Gospel manuscripts, his Kr sub-group contains c. 175 Gospel manuscripts, which is c. 20% of the K group, and so on any reasonable statistical projections, c. 20% of the Byzantine text manuscripts follow this variant, whereas with c. 80% of the Byzantine text manuscripts the TR's reading is clearly the MBT. The variant is also found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be “and touched him” (AV & TR; ASV & W-H).

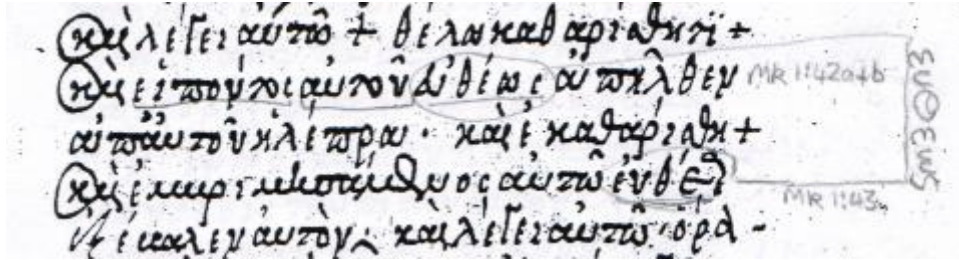
In Lectionary 1968, there is sometimes a substitution of “*o*” or omicron (*/ o*) for “*o*” or omega (*/ ω*)⁵¹. Hence at John 21:1, “*eaton* (*/* in standard seminary Greek letters, *εαυτου*, ‘himself’)” is written as “*eaton*,” although the Lectionary here contains a textual apparatus showing in the line above the “*ω*” the word can also be written with an “*o*”. This is seen, with my pencil marks, at the start of line 3, *infra*.



The following two readings of **Mark 1:42b** & **Mark 1:43** both use Greek “*eutheos* (*/* ευθεως).” And as here shown with my pencil marks from my photocopy of the positive microfilm copy of Lectionary 1968 (p. 125b), even at the hand of the same scribe, this same word can be written differently, especially with different forms potentially used if a word comes at the end of a line. In the first occurrence, it is spelt “*eutheos*,” with the first epsilon written as a “*c*” which is joined to the upsilon (*υ*), and the final sigma is shown as a “*c*”; but in the second occurrence, the first epsilon is written as a “*ε*” and it is not joined to the upsilon (*υ*), and at the end of the line, it is revowelled to “*eutheos*,” with the final two letters “*o*” (omicron) + “*σ*” (sigma) joined, and pointing down from the space above the line, on top of an “*ε*” (epsilon) which is the first letter of

⁵¹ Cf. Lectionary 2378 at Mark 1:2a (*o* / omega to *o* / omicron), *supra*, and Mark 2:23b (*o* / omicron to *o* / omega), *infra*.

the next word (*exebalen*, “sent ... away”).



At **Mark 1:42b** the TR’s “*eutheos* (immediately),” in the wider words, “immediately the leprosy departed” (AV), is MBT (e.g., A 02, Sigma 042, Pi 041; & Lectionaries 2378, 340, & 1968). However a variant reading “*euthus* (immediately),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 1:43** the TR’s “*eutheos* ([and] forthwith),” in the wider words, “and forthwith sent him away” (AV), is MBT (e.g., A 02, Sigma 042, Pi 041; & Lectionaries 2378; 340; & 1968, revowelled in a local dialect as “*eutheos*”). However a variant reading “*euthus* ([and] forthwith),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 1:44** the TR’s “*Moses* (Moses),” is MBT (e.g., A 02, G 011; & Lectionaries 2378 & 1968). However a variant reading with spelling “*Mouses*,” is a minority Byzantine reading (e.g., Sigma 042 & V 031). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “Moses” (AV & TR; ASV & W-H).

At **Mark 1:45a** the TR’s “*en* (‘in,’ preposition + dative) *eremois* (‘desert,’ masculine plural dative adjective, from *eremos*) *topois* (‘places,’ masculine plural dative noun, from *topos*),” in the wider words, “Jesus ... was without in desert places” (AV), is MBT (e.g., A 02, Sigma 042, 090, M 021, Gamma 036; & Minuscule 2). However a variant reading “*ep*’ (= *epi*, ‘in,’ preposition + dative) *eremois* (‘desert,’ masculine plural dative adjective, from *eremos*) *topois* (‘places,’ masculine plural dative noun, from *topos*),” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be “in desert places” (AV & TR; ASV & W-H). The type of rendering of the variant reading of “*ep*” as “in” (ASV) found in the American Standard Version, is also found in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, & Moffatt; as well as the Papists’ Roman Catholic RSV, JB & NJB. But Jack Moorman (2006) contrasts the AV’s rendering of the TR at Mark 1:45 as, “in desert places,” with his rendering of the NU Text as “upon desert places⁵².” But while, in fairness to Jack Moorman in his useful work of 2006, *epi* + a

⁵² Moorman’s *8,000 Differences Between the N.T. Greek Words of the King James Bible and the Modern Versions* (2006), *op. cit.*, p. 62.

dative can be rendered as “upon,” it can also be rendered as “in” (and other things⁵³); and in the context of Mark 1:45a, this is clearly the monolithic rendering of the neo-Alexandrian versions, *supra*. Hence I place the Mark 1:45a variant in this Appendix 3.

At **Mark 1:45b** the TR’s “*en* (‘he was’ = ‘was’),” in the wider words, “but was without in desert places” (AV & TR) is MBT (e.g., A 02, Sigma 042, & Pi 041) and correct. It is also followed in the Alexandrian text’s Codex Sinaiticus and hence Tischendorf’s 8th ed., Nestle’s 21st ed., and the NU Text. However, a variant omitting it is found in the Alexandrian text’s Codex Vaticanus and hence it is placed in square brackets as optional in Westcott-Hort. But the neo-Alexandrian versions which use italics follow Codex Sinaiticus in the ASV and NASB, and so the ASV reads “but was without in desert places” (ASV & W-H), and the NASB reads “stayed” with a footnote saying it is “Lit[erally] ‘was’” (NASB ftn.). If a neo-Alexandrian version were to follow the W-H option of Codex Vaticanus it would still have to add “was” or “stayed” as part of English translation, but because e.g., the RSV, ESV, NRSV, NIV, and TEV do not use italics, we do not know which of these two possibilities they followed. But either way, their English translations will still be either “was” (ASV) or “stayed” (Moffatt).

At **Mark 1:45c** the TR’s “*pantachothēn* (from every quarter),” in the wider words, “they came to him from every quarter” (AV) is MBT (e.g., E 07, U 030, & Gamma 036). However, a variant, “*pantothēn* (from every quarter),” is a minority Byzantine reading (e.g., A 02, Sigma 042, & S 028). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “from every quarter” (AV & TR; ASV & W-H).

At **Mark 2:1b** the TR’s “*Kapernaoum* (Capernaum),” is MBT (e.g., A 02, Sigma 042, E 07; Minuscule 2; & Lectionaries 2378, 340, & 1968). However a variant reading “*Kaphernaoum* (Capernaum),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* And while it is true that on the one hand, in the words of the King James Versions’ “Translators to the Reader,” the old Latin Papists’ Douay-Rheims chose “the obscurity of the Papists” in various words, and here at Mark 2:1b, following e.g., the Latin Vulgate’s “*Capharnaum*,” the Douay-Rheims reads, “Capharnaum;” and on the other hand, that apostate Protestant far gone in religious liberalism, and notorious “mad rat,” James Moffatt (d. 1944), renders the Greek variant here as “Capharnahum;” these facts should not be allowed to blur “the big picture.” As for most translators, whether the TR’s reading or the variant is followed, either way, the rendering will still be “Capernaum” (AV & TR; ASV & W-H).

⁵³ William Mounce’s *Analytical Lexicon to the Greek NT* (1993), pp. 202-203; & Barclay Newman Jr.’s *A Concise Greek-English Dictionary of the New Testament*, United Bible Societies, London, UK, Printed by Wurttemberg Bible Society, Stuttgart, West Germany (now Germany), 1971, pp. 67-68.

At **Mark 2:1d** the TR's "*eis* ('in,' preposition with accusative) *oikon* ('the house,' masculine singular accusative noun, from *oikos*)," is MBT (e.g., A 02, K 017, Gamma 036; & Lectionaries 2378, 340, & 1968). However a variant reading "*en* ('in,' preposition with dative) *oikō* ('the house,' masculine singular dative noun, from *oikos*)," is a minority Byzantine reading (Sigma 042). The variant is also found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be "in the house" (AV & TR; ASV & W-H).

At **Mark 2:4d** the TR's "*eph' o* (*epi* + *o*, 'on which' or 'whereon' or 'wherein')," in the wider words, "they let down the bed wherein the sick of the palsy lay," is MBT (e.g., A 02, Sigma 042, G 011; & Lectionaries 2378, 340, & 1968). However a variant reading "*opou* ('where' or 'in what place' or 'wherein' or 'whereon')," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be "wherein" (AV & TR) or "whereon" (ASV & W-H).

At **Mark 2:5a**, the AV's "When Jesus saw their faith" is a translation earlier found in Tyndale (1526), Matthew's Bible (1537), and the Bishops' Bible (1568). By contrast, this is rendered as "Now when Jesus saw their faith" in the Geneva Bible (1560). While overall I consider the Authorized (King James) Version (1611) is the best available English translation and the one people should generally be using, on this particular occasion, I prefer the rendering of the Geneva Bible (1560) and shall according use it for the discussion here. At Mark 2:5a the TR's Greek, "*idon* ('seeing' = 'when ... saw,' word 1) *de* ('now,' word 2a)," "Now (*de*, word 2a) when Jesus saw (*idon*, 'when ... saw,' word 1)," in the wider words, "Now when Jesus saw their faith" (Geneva Bible), is MBT (e.g., A 02, Sigma 042, Gamma 036; Minuscule 2; & Lectionaries 2378, 340, & 1968). However a variant reading "*kai* ('now,' word 2b) *idon* ('seeing' = 'when ... saw,' word 1)," is a minority Byzantine reading (for instance, H 013). The variant is also found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and C 04 (mixed text type); and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 2:8a** the TR's "*euthēs* (immediately)," in the wider words, "And immediately when Jesus perceived in his spirit ..." etc. (AV), is MBT (e.g., A 02, Sigma 042, 090, Gamma 036; & Lectionaries 2378, 340, & 1968). However a variant reading "*euthus* (immediately)," is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and (mixed text type) Minuscule 33; and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 2:8c** the TR's "*eipen* ('he said,' indicative active aorist, 3rd person singular verb, from *eipon*)," in the wider words said of our Lord, "he said unto them, Why reason ye these things in your hearts?" (AV), is MBT (e.g., A 02, Sigma 042, K 017, Pi 04; Minuscule 2; & Lectionaries 2378, 340, & 1968). However a variant reading

“*legei* (‘he saith,’ which can = ‘he said’⁵⁴,’ indicative active present, 3rd person singular verb, from *lego*),” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus (here both pruning away the following word, “*autois*” / “unto them”⁵⁵), and (mixed text type) L 019; and hence the NU Text *et al.* Thus even though the variant *might* also be rendered differently as “saith unto them” (ASV & W-H); either way, the rendering *might* still be “said unto them” (AV & TR; TCNT & W-H).

At **Mark 2:9d** (Mark 2:9d is also discussed in Appendix 1, *supra*.) Scrivener’s Text reads, “*sou* (‘of the’ = ‘thy,’ word 1) *ton* (‘the,’ word 2, redundant in English translation) *krabbaton* (‘bed,’ word 3).” On the one hand, Hodges & Farstad’s majority text has word order 1,2,3, in their main text, but considers this word order, and the alternative word order 2,3,1, produce a text that is “seriously divided” between these two readings. However, on the other hand, Robinson & Pierpont’s regard the word order 1,2,3, as MBT, and do not have a sidenote indicating they think the text is “significantly divided” between these two readings⁵⁶. Therefore it is necessary to consult the common source book of von Soden (1913), which like Robinson & Pierpont, I here do on “Byzantine-priority” principles, in that (for Matthew to Jude) I generally stay with von Soden’s K group for these purposes of determining the MBT, which is more than 90% Byzantine text⁵⁷ (although I reserve the option to less commonly make a combined I group & K group calculation, in which more than 85% of manuscripts are Byzantine text). Von Soden (1913) says at Mark 2:9d the word order 1,2,3 has the residual support of his K group, i.e., c. 90% or more of K group which contains c. 860 Gospel manuscripts supports word order 1,2,3. Hence on any reasonable statistical projections, c. 90% or more of the Byzantine manuscripts support word order 1,2,3; and thus I would agree with Robinson & Pierpont that this is the MBT which is in no sense here seriously divided.

Thus at Mark 2:9d the TR’s “*sou* (‘of the’ = ‘thy,’ word 1) *ton* (‘the,’ word 2, redundant in English translation) *krabbaton* (‘bed,’ word 3),” in the wider words of our Lord, “Whether is it easier to say to sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?” (AV, shewing AV’s italics for added word), is MBT (e.g., E 07, F 09, G 011, H 013, S 028; & Minuscule 2). However a variant

⁵⁴ The Greek *legei* is so rendered in the AV at e.g., Mark 1:38; 2:5,14; 3:34; 4:13; although it can also be rendered as “he saith” (e.g., the AV at Mark 1:41,44; 2:10).

⁵⁵ The “*autois* (unto them)” is placed in square brackets as optional by Westcott-Hort, though included in Tischendorf’s 8th ed., Nestle’s 21st ed., and the NU Text; and it is *not* omitted in the ASV, NASB, RSV, ESV, NRSV, NIV, TEV NEB, REB, TCNT, Moffatt; nor the Papists’ Roman *Catholic RSV*, JB & NJB. For even the neo-Alexandrians find it necessary to sometimes admit the Alexandrian scribes were prunists.

⁵⁶ Hodges & Farstad (1985), pp. xxi & 109; Robinson & Pierpont (2005), pp. xviii & 72.

⁵⁷ *Ibid.*, pp. vi-ix.

reading word order 2,3,1 is a minority Byzantine reading (e.g., A 02, with alternative spelling of word 3 as *krabatton*; Sigma 042, with alternative spelling of word 3 as *krabatton*; K 017; Lectionaries 2378 – at the hand of a corrector scribe in order to “squeeze in” word 1 by putting it on top of word 3⁵⁸, 340, & 1968; & Epiphanius). The variant is also found in the Alexandrian text’s Codices Vaticanus (with alternative spelling of word 3 as *krabatton*) & Sinaiticus (with variant spelling of word 3 as *krabakton*), & (mixed text type) L 019; and hence the NU Text *et al* (with alternative spelling of word 3 as *krabatton* in Westcott-Hort, Tischendorf’s 8th ed., & the NU Text; & variant spelling of *krabaton* in Nestle’s 21st ed.). But either way, the rendering will still be “thy bed” (AV & TR; ASV & W-H).

At **Mark 2:10** the TR’s *Reading 1* is, “*aphienai* (‘to forgive,’ word 1) *epi* (‘on,’ word 2) *tes* (‘the,’ word 3, redundant in English translation) *ges* (‘earth,’ word 4) ‘*amartias* (‘sins,’ word 5),” i.e., our Lord’s words, “But that ye may know that the Son of man hath power on earth to forgive sins” etc.; and *Reading 2* which is in word order 2,3,4,1,5, are said by Hodges & Farstad’s “Majority Part” (“Mpt”) to be what they call “a substantial division within the Majority Text” or a “seriously divided” text, and said by Robinson & Pierpont’s majority text to be what they call a “significantly divided” text⁵⁹. And there is also *Reading 3* in word order, 1,5,2,3,4, which is a minority Byzantine reading. Hence in considering *Readings 1 & 2* it is necessary to consult the common source book of von Soden (1913). Von Soden says that in his K group which is more than 90% Byzantine Text, *Reading 2* is followed by one manuscript in the Ki sub-group together with the Kr sub-group (i.e., at least 90% of Kr); and that *Reading 1* then has the residual support of the rest of his K group (i.e., at least 90% of the rest of K). (He gives no itemizations for *Reading 3* from his K group, but only from his I group; but if *Reading 3* is in his K group it is thus clearly under 10%, and so too statistically small to effect the overall calculation we can make for *Readings 1 & 2*, *infra*.) Inside von Soden’s K group of c. 860 Gospel manuscripts, his Kr sub-group contains c. 175 Gospel manuscripts, to which we must here add 1 manuscript from Ki i.e., c. 176 manuscripts, which is c. 20% of the K group. Hence *Reading 1* is clearly the MBT, and I would consider the claims of both Hodges & Farstad and Robinson & Pierpont to here be overstated in terms of the respective strength of *Reading 2* relative to the TR’s *Reading 1*; since the MBT’s support inside the K group of c. 80%, in a collection of c. 860 Gospel manuscripts, is certainly more than enough to make a reasonable statistical calculation to the effect that more than 80% of the overall Byzantine text manuscripts numbering several thousand support *Reading 1*. Thus *Reading 2* at c. 20% is a well attested to variant, but clearly a minority Byzantine reading.

Thus at Mark 2:10 the TR’s (*Reading 1*) word order 1,2,3,4,5, is MBT with the support of c. 80% of the Byzantine manuscripts (e.g., A 02, K 017, & U 030; &

⁵⁸ See picture at Mark 2:9d in Appendix 1, *supra*.

⁵⁹ Hodges & Farstad (1985), pp. xxi & 110; Robinson & Pierpont (2005), pp. xviii & 72.

Lectionary 2378), and with no good textual argument against it, it must necessarily stand (cf. word 1 before word 5 in Mark 2:7). *Variant 1 (Reading 2)* in word order 2,3,4,1,5, is a well attested to minority Byzantine reading in c. 20% of the Byzantine manuscripts (e.g., Sigma 042, H 013, M 021, & Lectionaries 340 & 1968). *Variant 1* looks like an assimilation with Matt. 9:6 and / or Luke 5:24, in which an assimilationist scribe, either inadvertently following loss or damage of the reading at Mark 2:10, or willfully in a desire for “a more standard Gospel text,” brought in this word order from one or both of the other Synoptic Gospels.

Variant 2 (Reading 3) in word order, 1,5,2,3,4, is a minority Byzantine reading in less than c. 10% of the Byzantine manuscripts (Lectionary 185, 11th century; & ancient church Greek writer, Marcion, 2nd century). *Variant 2* looks like it originated with Marcion. He was an ascetic gnostic heretic, who also heretically considered women could be bishops or presbyters. He had a polytheistic belief in two gods, and he claimed the God of the Old Testament was one such God, and so different to the other God whom he said was the God of the New Testament. The heretical Marcion was rightly condemned and excommunicated in 144 A.D. . As to why Marcion’s confused and addled heretical mind would make this alteration is necessarily speculative, but it looks to me like a semi-assimilation with Mark 2:7 which reads, “*aphienai* (‘to forgive,’ like word 1 in Mark 2:10) ‘*amartias* (‘sins,’ like word 5 in Mark 2:10),” in the wider words of “the scribes sitting there,” “Why doth this man thus speak blasphemies? Who can forgive sins but God only?” (Mark 2:6,7). Thus he seems to have wanted to put these two words immediately together in Mark 2:10 because they are put immediately together in Mark 2:7. Though I am not a Burgonite, I note the founder of the *Dean Burgon Society* in the USA, Donald Waite, has argued that the Alexandrian Text shows the influence of “gnostic heresies⁶⁰.” And certainly here at Mark 2:10, there was something about the confused and perverse mind of the gnostic heretic, Marcion, that evidently appealed to the corrupter scribes of the Alexandrian School, for we find that *Variant 2 (Reading 3)* was adopted by one of the two leading Alexandrian texts, Codex Vaticanus; although *Variant 1 (Reading 2)* was adopted by the other leading Alexandrian text, Codex Sinaiticus.

The split in the two main Alexandrian texts here at Mark 2:10 caused a splitting headache for the neo-Alexandrians, who are never really sure just what to do when their two main texts disagree with each other. After all, when “so much is always riding” on just two texts, “it’s usually a 50:50 guess as to who’s right if they disagree, isn’t it?” Somewhat predictably, Tischendorf followed “his baby,” Codex Sinaiticus, with *Variant 1 (Reading 2)* in Tischendorf’s 8th edition (1869-72); and also somewhat predictably, Westcott & Hort followed “their baby” of Codex Vaticanus with *Variant 2 (Reading 3)* in their main text, although they gave the *Variant 1* reading in a sidenote of Westcott-Hort (1881). Also somewhat predictably, Erwin Nestle, having suckled on the piglet’s teat of the Westcott-Hort sow-text, and who as a general rule then liked to roll around in the

⁶⁰ Donald Waite, “The History of the Received Text,” Sermon 16 Feb. 2009 (59 mins), *Sermonaudio* (<http://www.sermonaudio.com>).

swine wallow of the Westcott-Hort text, followed the same basic format of Westcott-Hort in Nestle's 21st edition (1952). And then finding there were some more piglet's teats left on that Westcott-Hort sow-text, the NU Text also here followed the Westcott-Hort format in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993). Indeed, the NU Text Committee specifically commented on this reading in the UBS 3rd (1975) and 3rd corrected (1983) editions, at which time the Committee which included Kurt Aland (d. 1994), Bruce Metzger (d. 2007), and the Popish Jesuit, Cardinal Carlo Martini (d. 2012), adopted *Variant 2 (Reading 3)* in their main text, but showing both the TR's reading and *Variant 1 (Reading 2)* in a footnote, said, "there is some degree of doubt" about their main text reading. Such are the crafty arts of Jesuitry that the Romish Cardinal Martini was able to help to bring to the NU Text Committee with this gross understatement. And then building upon this, came the Jesuit-like machinations of Metzger who claimed the *Variant 2 (Reading 3)* of Codex Vaticanus "represents the primitive Aramaic order of words, which was rearranged ... by copyists who produced the other readings" (Metzger's *Textual Commentary*, 1971 & 1975, p. 78). To which I am left asking, Even *if* the correct reconstruction of the original Aramaic were in this order, why could not St. Mark arrange this in Greek one way (Mark 2:10), and St. Matthew (Matt. 9:6) and St. Luke (Luke 5:24) in Greek another way? Why must it be a later manuscript "copyist"?

Amidst all this "battle beneath the text" at Mark 2:10 between neo-Byzantines of the *Textus Receptus* and neo-Alexandrians of various texts, the reality is that it has absolutely no impact on English translation. Thus irrespective of which of the three readings one follows, the English rendering will still be about Christ's power "on earth to forgive sins" (e.g., AV & TR, *Reading 1*; or ASV & W-H, *Variant 2* or *Reading 3*). *But let the reader BEWARE, that under the apparent calm of the English text at Mark 2:10, there brews a great Greek storm between neo-Byzantines (who are usually, as on this occasion, in agreement with the Majority Text Burgonites,) and neo-Alexandrians.*

At **Mark 2:12c** the TR's "*enantion* ('before,' preposition, used adverbially, = adverb)," in the wider words, "he ... went forth before them all," is MBT (e.g., A 02, Sigma 042, & Lectionaries 2378⁶¹, 340, & 1968). But a variant, "*emprosthen* ('before,' adverb)," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be "before" (AV & TR; ASV & W-H).

At **Mark 2:12d** the TR's "*Oudepote* ('never,' word 1) *outos* ('on this fashion,' word 2)," in the wider words, "We never saw it on this fashion" (AV), is MBT (e.g., A 02, 090, U 030; Minuscule 2; & Lectionaries 2378, 340, & 1968). However a variant reading "*outos* ('on this fashion,' word 2) *oudepote* ('never,' word 1)," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be "We never saw it on this

⁶¹ Revowelled by local dialect in Lectionary 2378 (p. 59a) as "*enantion*".

fashion” (AV & TR; ASV & W-H).

At **Mark 2:15a** the TR’s “*egeneto* (‘it came to pass,’ word 1a, indicative middle aorist, 3rd person singular verb, from *ginomai*) *en to* (‘in,’ word 2 + ‘the,’ word 3, = ‘that as,’ AV) *katakeisthai* (‘to sit at meat’ = ‘sat at meat,’ word 4) *auton* (‘he,’ word 5, goes to “*Jesus*” which should be in italics as added word, although in the AV it is wrongly not italicized) *en* (‘in,’ word 6) *te* (‘the,’ word 7, redundant in English translation) *oikia* (‘house,’ word 8) *autou* (‘of him’ = ‘his,’ word 9), i.e., “it came to pass, that, as *Jesus* sat at meat in his house” (showing italics for added word), is MBT (e.g., A 02, with a local dialect revowelling of the “*ai*” suffix to “*e*” for word 4⁶²; Sigma 042, K 017; Lectionaries 2378⁶³, 340 words 1a, 2, & 3⁶⁴, & 1968). But a variant, “*ginetai* (‘it comes to pass’ = ‘it came to pass,’ word 1b, indicative middle present, 3rd person singular verb, from *ginomai*) *katakeisthai* (‘to sit at meat’ = ‘that as sat at meat,’ word 4) *auton* (‘he,’ word 5, goes to “*Jesus*” which should be in italics as added word,) *en* (‘in,’ word 6) *te* (‘the,’ word 7, redundant in English translation) *oikia* (‘house,’ word 8) *autou* (‘of him’ = ‘his,’ word 9),” i.e., “it came to pass, that, as *Jesus* sat at meat in his house” (showing italics for added word), is found in the Alexandrian text’s Codices Vaticanus⁶⁵ & Sinaiticus, with what neo-Alexandrians regard as “external support” also in (mixed text type) Codex L 019 & (mixed text type) Minuscule 33, & (independently corrupted or “Caesarean” text) Minuscules 565 & 700; and hence the NU Text *et al.* But either way, it may be rendered the same.

At **Mark 2:15b** the TR’s “*ekolouthesan* (‘they followed,’ indicative active aorist, 3rd person plural verb, from *akoloutheo*),” in the wider words spoken of those who followed the Lord, “and they followed him” (AV), is MBT (e.g., A 02, Sigma 042, K 017; Gamma 036; Minuscule 2; & Lectionaries 2378, 340, & 1968). However a variant reading “*ekolouthoun* (‘they followed,’ indicative active imperfect, 3rd person plural verb, from *akoloutheo*),” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus; L 019 (mixed text type, 8th century) and Delta 037 (independent text type, 9th century); and hence the NU Text *et al.* But either way, the rendering will still be “they followed” (AV & TR; ASV & W-H).

⁶² Cf. my comments on one possible explanation for the revowelling of the letters “*ai*” to “*e*,” at Mark 2:9c,11a; 3:3b; 5:41; 10:49, *supra*.

⁶³ Word 1a revowelled by local dialect in Lectionary 2378 (p. 59a) as “*egeneto*”; & word 3 is written with a closed omega on the line (looking something like “∞”), with a tau “τ” on top of the middle part of the omega.

⁶⁴ When going through Lectionary 340 in the British Library, I compared its readings with the textual variants shown in the Hodges & Farstad’s *Majority Text* apparatus, with the consequence it is not entirely complete relative to my wider work. E.g., at Mark 2:15, I only recorded that it follows the MBT reading of words 1a, 2, & 3.

⁶⁵ Word 1b revowelled by local dialect in B 03 “*geinetai*”.

At **Mark 2:17a** the TR's "*legei* ('he saith,' word 1a) *autois* ('unto them,' word 2)," is MBT (e.g., A 02, Sigma 042, U 030; & Lectionaries 2378, 340, & 1968⁶⁶). The TR's reading is also found in the Alexandrian text's Codex Vaticanus, and Western text's D 05; and hence in Tischendorf's 8th ed. . However, a variant reading words 1,2, "*oti* (that)," is found in the Alexandrian text's Codex Sinaiticus; with what from the neo-Alexandrian perspective is the "external support" of e.g., Delta 037 (independent text type, 9th century), & Theta 038 (mixed text type, 9th century); and hence in square brackets as optional in Westcott-Hort, Nestle's 21st ed., and the NU Text. But under the rule of *oti recitativum*, "*oti* (that)" is never translated when it introduces a *direct discourse* such as here, and so it is here redundant in English translation⁶⁷. Thus either way, at Mark 2:17a the rendering will still be "he saith unto them, They that are whole" etc. (AV & TR; ASV & W-H).

At **Mark 2:18b**, Scrivener's Text reads, "*Diati* (Why?)," whereas both Hodges & Farstad's and Robinson & Pierpont's majority texts read, "*Dia ti* (Why?)," and so too the NU Text reads, "*Dia ti* (Why?)." So "Who's right?" The reply is, "Who knows?" Such are the problems of unravelling continuous script manuscripts which lack spacing between words. But either way, the meaning will still be, "Why?" (Cf. Commentary at Matt. 9:11b; 13:10; 15:2,3, twice; 19:19; 21:25c.)

At **Mark 2:19** the TR's "*meth* ('with,' word 1) *eauton* ('them,' word 2a, masculine genitive, 3rd person plural pronoun, from *eautou*), *echousi* ('they have,' word 3) *ton* ('the,' word 4) *numphion* ('bridegroom,' word 5)," i.e., "they have the bridegroom with them ...?" (AV), is MBT (e.g., A 02, with the optional letter "n" at the end of word 3; Sigma 042, with the optional letter "n" at the end of word 3; K 017; Gamma 036; & Minuscule 2). However, a variant reading words 3,4,5 "*met* ('with,' word 1) *auton* ('them,' word 2b, masculine genitive, 3rd person plural pronoun, from *autos-e-o*)," i.e., "they have the bridegroom with them ...?" is found in the Alexandrian text's Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be "they have the bridegroom with them ...?" (AV & TR; ASV & W-H).

At **Mark 2:21b** Scrivener's Text reads, "*epirrapei* ('he seweth' = 'seweth')." On the one hand, Hodges & Farstad's majority text has "*epirrapei* (seweth)" in their main text, but says the alternative of "*epirapei* (seweth)" produces a text that is "seriously divided" between these two readings. But on the other hand, Robinson &

⁶⁶ In Lectionary 1968 (p. 127b), rather than the MBT's "*legei* ('he saith,' word 1a, indicative active present, 3rd person singular verb, from *lego*)," Lectionary 1968 has a minority Byzantine reading of "*elegen* ('he was saying,' word 1b, indicative active imperfect, 3rd person singular verb, from *lego*)."

⁶⁷ See Commentary Vol. 1 (Matt. 1-14), Appendix 3, section: "Introduction," sub-section: "The conjunctions, for instance, 'de' (and) and 'oti' (that);" & Young's *Greek*, p. 190.

Pierpont's regard "*epirraptēi* (seweth)" as MBT, and do not have a sidenote indicating they think the text is "significantly divided" between these two readings⁶⁸. Therefore it is necessary to consult the common source book of von Soden (1913). Von Soden says at Mark 2:21b that inside his K group, "*epirraptēi* (seweth)" has the support of his Kx and Kr sub-groups. Von Soden's K group contains *c.* 860 Gospel manuscripts; and his Kx sub-group contains *c.* 500 Gospel manuscripts, and his Kr sub-group contains *c.* 175 Gospel manuscripts⁶⁹. Therefore $500 + 175 = 675$, and 675 out of $860 = c.$ $78.5\% = c.$ 80% as a rounded number. Given that "*epirraptēi* (seweth)" has the support of about four-fifths or *c.* 80% of von Soden's K group, on any reasonable statistical projections for a sample of this large size, we can say that it has the overall support of about four-fifths or *c.* 80% of the Byzantine texts with this reading; whereas "*epiraptēi* (seweth)" is followed by about one-fifth or *c.* 20% of the Byzantine texts. Therefore, I would agree with Robinson & Pierpont that this is the MBT which is in no sense here seriously divided.

Thus at **Mark 2:21d** the TR's "*epirraptēi* (seweth)," in the wider words, "No man seweth a piece of new cloth on an old garment" etc. (AV), is MBT (e.g., K 017, M 021, U 030, S 028, & Gamma 036). However a variant reading "*epiraptēi* (seweth)," is a minority Byzantine reading e.g., A 02, Sigma 042, Pi 041, & Minuscule 2). The variant is also found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and L 019 (mixed text type, 8th century); and hence the NU Text *et al.* But either way, the rendering will still be "seweth" (AV & TR; ASV & W-H).

At **Mark 2:21c** the TR's "*imatīō* ('an ... garment,' neuter singular dative noun, from '*imation*) *palaiō* ('old,' neuter singular dative adjective, from *palaios-a-on*)," i.e., "an old garment," is MBT (e.g., A 02, Sigma 042, Pi 041, & Gamma 036). However, a variant reading, "*imation* ('an ... garment,' neuter singular accusative noun, from '*imation*) *palaion* ('old,' neuter singular accusative adjective, from *palaios-a-on*)" i.e., "an old garment," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be "an old garment" (AV & TR; ASV & W-H).

At **Mark 2:23a** the TR's "*Kai* ('And,' word 1) *egeneto* ('it came to pass,' word 2) *paraporeuesthai* ('to go' = 'that ... went,' word 3a, middle present infinitive, from *paraporeuomai*) *auton* ('he,' word 4) *en* ('on,' word 5) *tois* ('the,' word 6) *sabbasi* ('sabbath day,' word 7) *dia* ('through,' word 8) *ton* ('the,' word 9) *sporimon* ('corn fields,' word 10)," i.e., "And it came to pass, that he went through the corn fields on the sabbath day" (AV) is MBT (e.g., A 02, with the optional "*n*" on the end of word 7; Sigma 042, with the optional "*n*" on the end of word 7), M 021, Minuscule 2; and in

⁶⁸ Hodges & Farstad (1985), pp. xxi & 111; Robinson & Pierpont (2005), pp. xviii & 73.

⁶⁹ See Commentary at Matt. 21:28a, "Preliminary Textual Discussion," "The First Matter."

Lectionaries 2378 & 1968 this reading starts after the words of the extra-Biblical Lectionary introduction, with words 6,7,8,9,10, so that the absence of word 3 after word 7 and before word 8 as found in *Variant 1*, *infra*, implies that it was here following the MBT. *Variant 1* in word order 1,2,4,5,6,7,3a,8,9,10 is found in the Alexandrian text's Codex Sinaiticus, Theta 038 (mixed text type, 9th century), & Minuscule 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and hence Tischendorf's 8th ed., Nestle's 21st ed., and the NU Text. *Variant 2* in word order 1,2,4,5,6,7, "*diaporeuesthai* ('to go' = 'that ... went,' word 3b, middle present infinitive, from *diaporeuomai*), 8,9,10 is found in the Alexandrian text's Codex Vaticanus (and looks like a semi-assimilation with *diaporeuesthai* in Luke 6:1), and hence Westcott-Hort (with a sidenote to *Variant 1*). But whether translating the TR, or *Variant 1*, or *Variant 2*, the rendering will still be the same.

At **Mark 2:23b** the TR's "*erxanto* ('began,' word 1) *oi* ('the,' word 2, redundant in English translation) *mathetai* ('disciples,' word 3) *autou* ('of him' = 'his,' word 4)," in the wider words, "and his disciples began, as they went, to pluck the ears of corn" (AV), is MBT (e.g., A 02, Sigma 042, K 017, Gamma 036; Minuscule 2; & Lectionaries 2378, with local dialect revowelling the last letter, *o* / omicron of word 1 with o / omega⁷⁰; 340, & 1968). However a variant reading in word order 2,3,4,1 is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and (mixed text type) Minuscule 33; and hence the NU Text *et al.* But either way, the rendering will still be "his disciples began" (AV & TR; ASV & W-H).

At **Mark 2:24** the TR's "*en* ('on,' word 1, preposition + dative) *tois* ('the,' word 2, neuter plural dative, definite article from *to*) *sabbasin* ('sabbath day,' word 3, neuter plural dative noun, from *sabbaton*)," in the wider words, "And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?" (AV), is MBT (e.g., E 07, G 012, U 030, Gamma 036; & Lectionaries 2378, 340, & 1968). However a variant reading "*tois* ('on the⁷¹,' word 2, neuter plural dative, definite article from *to*) *sabbasin* ('sabbath day,' word 3, neuter plural dative noun, from *sabbaton*)," is a minority Byzantine reading (e.g., A 02⁷², Sigma 042, & K 017). The variant is also found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be "on the sabbath day" (AV & TR; ASV & W-H).

⁷⁰ Written in the script of Lectionary 2378 as a closed omega something like, "∞" (as opposed to the standard seminary Greek open omega of ω).

⁷¹ The rendering is "on the sabbath day" as this variant is a dative of time. See Wallace's *Greek Grammar*, pp. 155-157; Young's *Greek*, p. 49.

⁷² Codex A here transfers the three words that come after word 3, "*o* (which) *ouk* (not) *exestin* ('it is lawful' = 'is lawful')" i.e., "which is not lawful," to before word 1; although this does not affect English translation.

At **Mark 2:25** the TR's "*autos* ('he,' masculine singular nominative, personal pronoun, from *autos-e-o*) *elegen* ('he was saying' = 'he said,' indicative active imperfect, 3rd person singular verb, from *lego*) *autois* (unto them)," i.e., "he said unto them," is MBT (e.g., A 02, Sigma 042, U 030, Minuscule 2; & Lectionaries 2378, 340, & 1968). *Variant 1* reading "*elegen* ('he was saying' = 'he said,' indicative active imperfect, 3rd person singular verb, from *lego*) *autois* (unto them)," i.e., "he said unto them," is found in the Alexandrian text's Codex Vaticanus & 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text). *Variant 2* reading "*legei* ('he says' = 'he said,' indicative active present, 3rd person singular verb, from *lego*) *autois* (unto them)," i.e., "he said unto them," is found in e.g., the Alexandrian text's Codex Sinaiticus & C 04 (mixed text type, 5th century); and hence the NU Text *et al.* But in all three instances, the rendering will still be the same.

At **Mark 2:26c** the TR's "*tois* ('for the,' word 1a, masculine plural dative, definite article, from 'o) '*iereusi* ('priests,' word 2a, masculine plural dative noun, from '*iereus*⁷³)," in the wider words, "which it is not lawful to eat but for the priests," is MBT (e.g., A 02, with optional "*n*" on end of word 2a; Sigma 042, with optional "*n*" on end of word 2a; K 017; & Lectionaries 2378, adding "*monois*" / "only," masculine plural dative adjective, from *monos-e-on*, before word 1a; 340, & 1968). However a variant reading "*tous* ('for the,' word 1b, masculine plural accusative, definite article, from 'o) '*iereis* ('priests,' word 2b, masculine plural accusative noun, from '*iereus*⁷⁴)," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be "for the priests" (AV & TR; ASV & W-H).

At **Mark 2:27** the TR's "*ouch* (not)," in the wider words, "The sabbath was made for man, and not man for the sabbath" (AV, adding "and" as part of English translation without italics as it is regarded by the AV translators as necessary), is MBT (e.g., A 02, K 017, Gamma 036; Minuscule 2; & Lectionaries 2378, 340, & 1968). However a variant reading "*kai* (and) *ouch* (not)," is a minority Byzantine reading (Sigma 042); and it is also found as Latin, "*et* (and) *non* (not)" in the Vulgate.

The AV translators considered the "and" at Mark 2:27 could be added as part of translation *without placing it in italics*, a view *possibly* influenced by the usage of the Latin "*et* (and)" in the Vulgate i.e., they *might* have drawn the conclusion that Jerome also considered one could add "and" as part of translation of this passage (although it is also possible that he used a corrupt Greek manuscript that had *kai* here). But however the AV translators reached their decision, with all due respect to them, I disagree, since I consider that the "and" at Mark 2:27 *should* have been placed in italics as an added word. Erasmus's Greek & Latin New Testament of 1516 lacks "*kai*" in his Greek column, but in his Latin column has "&" per the Vulgate's "*et*;" although in Erasmus's Greek & Latin New Testament of 1522, though once again he lacks "*kai*" in his Greek column, he also lacks "&"

⁷³ See Wallace's *Greek Grammar*, pp. 140-142, "Dative Indirect Object."

⁷⁴ See *Ibid.*, pp. 203-204, "Accusative of Respect or (General) Reference."

in his Latin column per the Vulgate's "*et*." The Greek "*ouch*" of the MBT and TR is clearly inside Marcan Greek style (cf. Mark 4:21; 9:38); as would also be Greek "*kai* (and) *ouch* (not)," on a reconstruction of the Vulgate's Latin, "*et* (and) *non* (not)" (cf. Mark 1:22,34; 4:17; 8:18; 12:14; 14:55). But since the MBT is not contrary to Marcan Greek, there is no good textual argument against it, and so it must stand.

The variant is also found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century); and hence the NU Text *et al.* And even though I consider the "and" should be placed in italics as added, to the extent that the AV translators disagreed with me on this matter, either with or without the "and" in italics, either way, the rendering will still be "and not" (AV & TR; ASV & W-H).

At **Mark 3:3a** the TR's "*exerammenen* ('withering' = 'withered,' word 1a, feminine singular accusative, perfect passive participle, from *xeraino*) *echonti* ('having' = 'had,' word 2) *ten* ('the,' word 3) *cheira* ('hand,' word 4)," i.e., "had the withered hand" (AV) is MBT (e.g., A 02, Sigma 042, E 07, G 012, & Minuscule 2). But a variant, "*ten* ('the,' word 3) *xeran* ('withered,' word 1b, feminine singular accusative, adjective from *xeros*) *cheira* ('hand,' word 4) *echonti* ('having' = 'had,' word 2a)," is found in the Alexandrian text's Codex Sinaiticus; C 04 (mixed text type, 5th century), Delta 037 (independent text type, 9th century), & Theta 038 (mixed text type, 9th century); and a similar reading in word order 3,4 (*cheiran*), 2a,1b is found in the Alexandrian text's Codex Vaticanus & 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text). Hence Tischendorf's generally preferred Alexandrian text of Codex Sinaiticus is followed in Tischendorf's 8th ed. and the NU Text; whereas Westcott & Hort's generally preferred Alexandrian text of Codex Vaticanus is followed in Westcott-Hort & Nestle's 21st ed. . This looks like diverse assimilations of Mark 3:3a to Matt. 12:10 & Luke 6:8 by different Alexandrian textual corrupters. But whichever reading is followed, the rendering will still be the same.

At **Mark 3:4** the TR's "*agathopoiesai* ('to do good,' active aorist infinitive, from *agathopoieo*, from *agathopoios* = a compound word from *agathos* + *poieo*)," in the wider words, "to do good on the sabbath days" (AV), is supported by the MBT (e.g., A 02, Sigma 042, & Pi 041). The TR's reading is also found in the Alexandrian text's Codex Vaticanus; whereas a variant reading "*agathon* ('good,' neuter singular accusative adjective, from *agathos*) *poiesai* ('to do,' active aorist infinitive, from *poieo*)," is found in the Alexandrian text's Codex Sinaiticus and Western text's D 05. In resolving this split between the two main Alexandrian texts, Tischendorf followed his beloved Codex Sinaiticus and hence the variant in Tischendorf's 8th ed.; and for reasons of a general negativity towards, and concomitant desire to depart from, the TR, coupled with the "external support" of the Western Text for Codex Sinaiticus, on this occasion he was followed in this preference by Nestle's 21st ed. & the NU Text. By contrast, Westcott-Hort followed their beloved Codex Vaticanus, and hence for the wrong reasons, the right reading of the TR. But either way, the rendering will still be "to do good" (AV & TR; ASV & W-H).

At **Mark 3:5c** Hodges & Farstad's majority text considers the text is "seriously

divided” between their preferred main text reading of “*apokatestathe* (‘it was restored’ = ‘was restored,’ declined from the aorist form *apokatestathen*; indicative passive aorist, 3rd person singular verb, from *apokathistemi*)” (*Reading 1*), and their footnote reading of “*apekatestathe* (‘it was restored’ = ‘was restored,’ declined from the aorist form *apekatestathen*; indicative passive aorist, 3rd person singular verb, from *apokathistemi*)” (*Reading 2*); and Robinson & Pierpont’s majority text likewise regards the text as “significantly divided” between their preferred main text reading of “*apokatestathe* (was restored)” (*Reading 1*), and their sidenote reading of “*apekatestathe* (was restored)” (*Reading 2*)⁷⁵. (Cf. Vol. 1 of textual commentaries, Appendix 3 at Matt. 12:13.) Going to the common source book, von Soden (1913) says that at Mark 3:5c inside his K group, “*apokatestathe* (was restored)” (*Reading 1*) has the support of 9 out of 13 Kx subgroup manuscripts counted + Kr subgroup + 2 manuscripts from K1 subgroup. Of c. 860 K group Gospel manuscripts, von Soden’s Kx subgroup contains c. 500 Gospel manuscripts; and since 860 (K) – 500 (Kx) + 13 (Kx) = 373, we are looking at tallies out of 373 K group manuscripts. Thus “*apokatestathe* (was restored)” (*Reading 1*) has the support of 9 (Kx) + c. 175 (Kr) + 2 (K1) = 186 manuscripts. The residual 373 – 186 = 187 manuscripts support “*apekatestathe* (was restored)” (*Reading 2*). Therefore this is “a dead heat” and “too close to call.”

Is there some way we can get a preferred reading here at Mark 3:5c? One way, would be to look at Marcan Greek elsewhere in Mark’s Gospel, and we find another example of this at Mark 8:25. At Mark 8:25 Hodges & Farstad’s majority text considers the text is “seriously divided” between their preferred main text reading of “*apokatestathe* (was restored)” (*Reading 1*), and their footnote reading of “*apekatestathe* (was restored)” (*Reading 2*); whereas Robinson & Pierpont’s majority text (2005) regards the MBT to be “*apokatestathe* (was restored)” (*Reading 1*) without any qualification⁷⁶. Going to the common source book, von Soden (1913) says that at Mark 8:25 inside his K group, “*apokatestathe* (was restored)” (*Reading 1*) has the support of his Kx and Kr subgroups. Out of c. 860 K group Gospel manuscripts, von Soden’s Kx subgroup contains c. 500 Gospel manuscripts, and his Kr subgroup contains c. 175 Gospel manuscripts, so that 500 + 175 = 675 manuscripts or c. 78.5% or on any reasonable extrapolation from this very large sample, in rounded numbers, c. 80% or four-fifths of the Byzantine manuscripts, with “*apekatestathe* (was restored)” (*Reading 2*) being followed by c. 20% or one-fifth of the Byzantine manuscripts, so that at Mark 8:25 “*apokatestathe* (was restored)” (*Reading 1*) is clearly MBT. Therefore, since this is known Marcan Greek, it is also to be the preferred reading of the TR at Mark 3:5c.

Therefore, at Mark 3:5c with a Byzantine text evenly divided 50:50 between “*apokatestathe* (was restored)” (*Reading 1*), and “*apekatestathe* (was restored)” (*Reading 2*), the TR’s “*apokatestathe* (was restored)” (*Reading 1*) is the preferred reading because

⁷⁵ Hodges & Farstad (1985), pp. xxi & 113; Robinson & Pierpont (2005), pp. xviii & 74.

⁷⁶ Hodges & Farstad, pp. xxi & 136; Robinson & Pierpont, pp. xviii & 90.

of its stylistic similarity in Marcan Greek to the MBT reading of Mark 8:25 which is also “*apokatestathe* (was restored).” Thus in the wider words spoken of our Lord’s miracle of healing, “And he stretched it out: and his hand was restored whole as the other” (AV), the TR reads “*apokatestathe* (was restored)” (*Reading 1*) (e.g., Y 034 & Pi 041). However “*apekatestathe* (was restored)” (*Reading 2*) is also followed by about half of the Byzantine texts (e.g., A 02, Sigma 042, & Minuscule 2). *Reading 2* is also found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* But either way, the rendering will still be “was restored” (AV & TR; ASV & W-H).

At **Mark 3:6b** the TR’s “*sumboulion* (counsel) *epoioun* (‘they made’ = ‘they took’ = ‘took,’ indicative active imperfect, 3rd person plural verb, from *poieo*),” i.e., “took counsel,” in the wider words, “the Pharisees ... took counsel with the Herodians against him,” is supported by the MBT (e.g., A 02 written at the end of a line with an abbreviation for the final letter something like “”, Sigma 042, K 017). *Variant 1*, “*sumboulion* (counsel) *epoiesan* (‘they had done’ or ‘they did’ = ‘they took’ = ‘took,’ indicative active aorist, 3rd person plural verb, from *poieo*) is found in the Alexandrian text’s Codex Sinaiticus, C 04 (mixed text type, 5th century), Delta 037 (independently corrupted text type, 9th century), & Theta 038 (mixed text type, 9th century). *Variant 2*, “*sumboulion* (counsel) *edidoun* (‘they gave’ = ‘they took’ = ‘took,’ indicative active imperfect, 3rd person plural verb, from *didomi*),” i.e., “took counsel,” is found in the Alexandrian text’s Codex Vaticanus, L 019 (mixed text type, 8th century), & 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text). *Variant 1* is followed in Tischendorf’s 8th edition (1869-72), and as a relatively rare side-note alternative in Westcott-Hort (1881); whereas *Variant 2* is followed in the main text of Westcott-Hort (1881), Nestle’s 21st edition (1952), and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). But whichever of the three readings is followed, the rendering may still be “took counsel” (AV & TR; ASV & W-H).

At **Mark 3:7a** the TR’s “*anechorese* (‘he withdrew [himself]’ = ‘withdrew himself,’ AV, word 1) *meta* (‘with,’ word 2) *ton* (‘the,’ word 3) *matheton* (‘disciples,’ word 4) *autou* (‘of him,’ word 5),” i.e., “withdrew himself with his disciples” in the wider words, “But Jesus withdrew himself with his disciples to the sea” (AV), is MBT (e.g., in all of the following instances with optional “n” at end of word 1: A 02, Sigma 042, K 017, M 021, U 030, Gamma 036; & Minuscule 2). However a variant reading in word order 2,3,4,5,1 is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering should still be the same.

The correct English word order is preserved at Mark 3:7a in e.g., the NASB, RSV, ESV, NRSV, and NIV. The *American Standard Version* is generally a literal translation of the neo-Alexandrian Greek, and like the *Revised Version*, in general the most literal of the neo-Alexandrian NT versions; and the ASV is generally used throughout these textual commentaries as the model neo-Alexandrian version to give the rendering of a neo-Alexandrian text. By contrast, the *Today’s English Version* is generally a very loose “translation” relying heavily on so called “dynamic equivalents.” But here at Mark 3:7a, both the ASV and TEV change the word order to read, “And Jesus and his disciples

withdrew” (ASV), or “Jesus and his disciples went away” (TEV), and so *prima facie* the ASV and TEV here follows the variant Greek word order, but in doing so, *they show an appalling lack of understanding of the Greek*. That is because, if the emphasis was meant to be “Jesus and his disciples withdrew” (ASV), then the verb would not be, “*anechorese* (‘he withdrew [himself]’ = ‘withdrew himself,’ AV, indicative active aorist, 3rd person singular verb, from *anachoreo*),” but rather, it would be “*anechoreosan* (‘they withdrew’ = ‘withdrew,’ indicative active aorist, 3rd person singular verb, from *anachoreo*).” Thus the rendering *should be the same* into English irrespective of the word order in the Greek. But unlike the Greek which puts the primary focus on our Lord, and then a secondary focus on his disciples in the words, “But Jesus withdrew himself with his disciples to the sea” (AV), by contrast, the English rendering of the ASV or TEV wrongly puts an equal focus on both our Lord and his disciples in the rendering, “Jesus and his disciples withdrew” (ASV). This is thus an example of “modern” Bible translators giving “a trimmed-down” focus on Christ.

At **Mark 3:7b** the TR’s “*pros* (‘to,’ preposition + accusative) *ten* (the) *thalassan* (‘sea,’ feminine singular accusative noun, from *thalassa*),” is MBT (e.g., A 02, M 021, & U 030). However, a variant “*eis* (‘to,’ preposition + accusative) *ten* (the) *thalassan* (sea),” is a minority Byzantine reading (e.g., Sigma 042 & H 013). The TR’s reading is followed by the Alexandrian text’s Codices Vaticanus & Sinaiticus, and hence Westcott-Hort & Nestle’s 21st ed. . But the variant is followed by e.g., the Western text’s D 05, 579 (13th century, mixed text), & 2542 (13th century, independent text); and its diversity of textual support, probably coupled with the usage of “*eis* (into to) *ten* (the) *thalassan* (sea)” in Mark 5:13; 9:42; and Mark 2:13 in Codex Sinaiticus (TR & MBT here reads *para* / ‘by’ the sea side), appears to have influenced the adoption of the variant at Mark 3:7b in Tischendorf’s 8th ed., and the NU Text.

But this neo-Alexandrian foray into what is *prima facie* “textual analysis” with some reference to stylistic factors, though unusual for neo-Alexandrians, and *prima facie* a welcome departure from the application of their silly rules about “the shorter reading generally being the better reading,” and “the older Alexandrian texts being the better texts” (which is a misleading claim in its own right given that church writers who predate these Alexandrian manuscripts frequently disagree with them); in fact also reflects a superficial, supercilious, and unsatisfactory form of “textual analysis.” That is because it is clear from Mark 4:1 that Marcan Greek includes the style of the MBT reading which on this occasion is also that of the two leading Alexandrian texts. This says Jesus again began to teach “*para* (by) *ten* (the) *thalassan* (sea side)” with the multitude “*pros* (by) *ten* (the) *thalassan* (sea).” Thus “*pros* (by) *ten* (the) *thalassan* (sea)” (Mark 4:1) is clearly Marcan Greek, and presents no textual problem at Mark 3:7b; so that Tischendorf and the NU Text Committee have here “laboured like an elephant to bring forth a mouse.” It might also be remarked, that when as here neo-Alexandrians who normatively determine the text from their Alexandrian text pincer arm, very occasionally, (or in the case of the semi neo-Alexandrian, Moffatt, more commonly though still relatively rarely,) exercise their non-Alexandrian text pincer arm, generally other neo-Alexandrians disagree with them, and this is certainly the case here with the Tischendorf and NU Text Committee view clearly rejected by Westcott & Hort and Erwin Nestle. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.)

On the one hand, this neo-Alexandrian foray into what is *prima facie* “textual analysis” reminds us that unless God calls and suitably equips a man with requisite intellectual and spiritual gifts, so that he is, by the grace of God, a neo-Byzantine textual analytical “teacher” (I Cor. 12:28; Eph. 4:11 – not that this is the only type of “teacher” God calls and puts in the church, indeed, this is a relatively rare type of church “teacher”); then any man so meddling in these matters is acting under the permissive will of God rather than his directive will, and he will necessarily go awry. But on the other hand, whichever of these readings one follows here at Mark 3:7b, the reading will still be, “to the sea.”

At **Mark 3:8d** the TR’s “*akousantes* (‘hearing’⁷⁷ or ‘when they had heard’⁷⁸, masculine nominative plural, active aorist participle, from *akouo*),” in the wider words, “when they heard what great things he did” (AV), is MBT (e.g., A 02, Sigma 042, Pi 041, Gamma 036, & Minuscule 2). However a variant reading “*akouontes* (‘hearing’⁷⁹ or ‘when they had heard’⁸⁰, masculine nominative plural, active present participle, from *akouo*),” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.* On the one hand, the variant’s present participle could be rendered as “hearing” (ASV) (cf. RSV, NRSV, TCNT); but on the other hand, the variant’s present participle could be rendered as “When they heard” (NIV) or “they had heard” (Moffatt) (cf. NASB, ESV, NEB, REB, TEV, and Romanists’ JB & NJB). And though the tendency would be to render the TR’s aorist participle as “when they heard” or “when they had heard,” it would certainly be possible to render it as “hearing.” Therefore there is no *necessary* difference of translation for the variant.

At **Mark 3:8e** the TR’s “*epoiei* (‘he did’ AV, or ‘he was doing’⁸¹, indicative active imperfect, 3rd person singular verb, from *poieo*),” in the wider words, “a great multitude, when they heard what great things he did, came unto him” (AV), is MBT (e.g., A 02, Sigma 042, P 024, K 017, Gamma 036, & Minuscule 2). The TR’s reading is also found in the Alexandrian text’s Codex Sinaiticus, and Western text’s D 05. However a variant reading “*poiei* (‘he doeth’ or ‘he was doing’⁸², indicative active present, 3rd

⁷⁷ Cf. Luke 18:36, “*akousas* (‘hearing,’ masculine nominative singular, active aorist participle, from *akouo*).”

⁷⁸ Cf. Mark 15:35 “*akousantes* (when they heard).”

⁷⁹ Cf. Matt. 13:13 & Mark 4:12, “*akouontes* (hearing).”

⁸⁰ Cf. Luke 4:28 & Acts 7:54, “*akouontes* (when they heard);”

⁸¹ The imperfect could here be rendered, “he was doing,” if it is regarded by a given translator as an iterative imperfect, referring to *repeated* actions *by the same agent* in past time (Wallace’s *Greek Grammar*, pp. 546-547).

⁸² The present could here be rendered, “he was doing,” if it is regarded by a

person singular verb, from *poieō*),” is found in the Alexandrian text’s Codex Vaticanus, and Codex L 019 (mixed text type, 8th century). The split in the Alexandrian texts led to a corresponding split among neo-Alexandrians, with the TR’s reading as followed in the Alexandrian text’s Codex Sinaiticus being adopted by Tischendorf’s 8th edition (1869-72) and the contemporary NU Text (1993); and the variant followed in the Alexandrian text’s Codex being adopted (with sidenotes / footnotes to the TR’s reading) in the main text of Westcott-Hort (1881) and Nestle’s 21st edition (1952). The issue of whether to discuss these readings here in Appendix 3, or in Part 2 *was borderline*, but I have decided to put it here, in part because both readings can potentially be rendered “he was doing” (*Twentieth Century New Testament*), and so it is unclear which of the two Alexandrian readings are being followed in the NASB, ESV, NRSV, NIV, NEB, REB, TEV, and Romanists’ JB & NJB; and the AV’s rendering of “he did” is also found in the ASV (cf. RSV).

At **Mark 3:11** the TR’s “*Kai* (And) *ta* (‘the,’ neuter plural nominative, definite article, from *to*) *pneumata* (‘spirits,’ neuter plural nominative noun, from *pneuma*) *ta* (‘the,’ neuter plural nominative, definite article, from *to*) *akatharta* (‘unclean,’ neuter plural nominative adjective, from *akathartos*) ‘*otan* (when) *auton* (him) *etheōrei* (‘they saw,’ indicative active imperfect, 3rd person singular verb, from *theōreō*) *prosepipten* (fell down before) *auto* (him), *kai* (and) *ekraze* (‘cried,’ indicative active imperfect, 3rd person singular verb, from *krazō*), *legonta* (saying),” etc., in the wider words, “And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God” (AV), is MBT (e.g., A 02 for *etheōrei*, E 07, H 013, U 030, M 021, & Minuscule 2 for *etheōrei*⁸³). In Mark 3:11, the plural subject of the sentence “*ta* (the) *pneumata* (spirits) *ta* (the) *akatharta* (unclean),” i.e., “the unclean spirits,” is of neuter gender, *supra*, and so the TR’s verbs are singular. However a variant reading “*Kai* (And) *ta* (‘the,’ neuter plural nominative, definite article, from *to*) *pneumata* (‘spirits,’ neuter plural nominative noun, from *pneuma*) *ta* (‘the,’ neuter plural nominative, definite article, from *to*) *akatharta* (‘unclean,’ neuter plural nominative adjective, from *akathartos*) ‘*otan* (when) *auton* (him) *etheōroun* (‘they saw,’ indicative active imperfect, 3rd person plural verb, from *theōreō*) *prosepipten* (fell down before) *auto* (him), *kai* (and) *ekrazon* (‘cried,’ indicative active imperfect, 3rd person plural verb, from *krazō*), *legonta* (saying),” etc., is a minority Byzantine reading (e.g., A 02 for *ekrazon*, Sigma 042, & Minuscule 2 for *ekrazon*). The variant is also found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 3:17a** the TR’s “*onamata* (‘a name,’ = with an earlier Greek word, ‘he surnamed,’ neuter plural accusative noun, from *onoma*),” in the wider words, “he

given translator as a present retained in indirect discourse, following a verb of perception (“when they had heard,”) (*Ibid.*, pp. 537-539).

⁸³ Though A 02 & Minuscule 2 might be viewed as a second variant *in toto*, for my immediate purposes I am dividing its readings between the two main readings.

surnamed them Boanerges” (AV), is MBT (e.g., A 02, Sigma 042, K 017, Gamma 036; Minuscule 2; & Lectionary 19). And the TR’s reading is followed in one of the two main Alexandrian text’s, Codex Sinaiticus. However a variant reading “*onama* (‘a name,’ = with an earlier Greek word, ‘he surnamed,’ neuter singular accusative noun, from *onoma*),” is found in one of the two main Alexandrian text’s, Codex Vaticanus, and Western text’s D 05. (Cf. *onama* in the previous verse of Mark 3:16.) The “*onamata*” of Codex Sinaiticus is somewhat predictably followed in Tischendorf’s 8th ed.; whereas the “*onama*” of Codex Vaticanus is somewhat predictably followed in Westcott-Hort, and as usual, Erwin Nestle follows Westcott-Hort. The NU Text Committee were baffled by this split in the two main Alexandrian texts and so the NU Text reads, “*onoma[ta]*.” But either way, the rendering will still be “he surnamed” (AV & TR; ASV & W-H).

At **Mark 3:17b** the TR’s “*Boanerges*,” in the wider words that our Lord, “surnamed” “James” and “John” “Boanerges, which is, The sons of thunder” (AV), is MBT (e.g., E 07, U 030, Gamma 036; Minuscule 2; & Lectionary 19). However a variant reading “*Boanerges*,” is a minority Byzantine reading (e.g., A 02, Sigma 042, & K 017). The variant is also found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus, and e.g., C 04; and hence the NU Text *et al.* Though both St. Jerome in the Vulgate, and St. Gregory the Great in Migne (twice) use Latin, “*Boanerges*,” this is an example of where the Latin cannot assist us, since whether transliterating the Greek letter epsilon (*e* / ϵ) or eta (ϵ / η) into Latin, either way, it would be “*e*.” And so too, either way the English rendering will still be “Boanerges” (AV & TR; ASV & W-H).

At **Mark 3:18a** the TR’s “*Matthaion* (/ Ματθαίου , ‘Matthew’),” is MBT (e.g., A 02, Sigma 042, K 017, Gamma 036; Minuscule 2; & Lectionary 19). The TR’s reading is found in one of the Alexandrian text’s, Codex Sinaiticus. However a variant reading “*Maththaion* (/ Μαθθαίου , ‘Matthew’),” is found in one of the Alexandrian text’s, Codex Vaticanus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “Matthew” (AV & TR; ASV & W-H).

At **Mark 3:19a** the TR’s “*Iskarioten* (Iscariot),” in the wider words, “and Judas Iscariot” (AV), is MBT (e.g., A 02, Sigma 042, Pi 041, Gamma 036; & Minuscules 2, 1010, 597, & 1242; & Lectionary 19). However a variant reading “*Iskarioth* (Iscariot),” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century); and hence the NU Text *et al.* But even though different etymological meanings are attached to different forms of this name (Metzger’s *Textual Commentary*, 1971, pp. 26-27,81,) either way, the rendering will still be “Iscariot” (AV & TR; ASV & W-H). And though Latin forms vary, with e.g., Jerome in the Vulgate using “*Scarioth*” and Gregory in Migne using “*Iskariotem*,” the Douay-Rheims rendered this as “Iscariot.”

At **Mark 3:20a** the TR’s “*kai* (‘And,’ word 1) *sunerchetai* (‘it cometh together’ = ‘cometh together,’ word 2) *palin* (‘again,’ word 3) *ochlos* (‘[the] multitude’ = ‘the multitude,’ AV, word 4, masculine singular nominative noun, from *ochlos*),” i.e., “And the multitude cometh together again” (AV), is MBT (e.g., Sigma 042, E 07, F 09, M 021, S 028; & Lectionary 19). However a variant reading words 1,2,3, “*o* (‘the,’ added word A,

masculine singular nominative, definite article from *o*),” 4, is a minority Byzantine reading (for instance, A 02 & Minuscule 2). The TR’s reading is found in one of the Alexandrian text’s, Codex Sinaiticus. However the variant is found in one of the Alexandrian text’s, Codex Vaticanus, and Western text’s D 05. The TR’s reading of Codex Sinaiticus was followed in Tischendorf’s 8th ed.; whereas the variant’s *o / ‘o / ho* is surrounded with square brackets as entirely optional in Westcott-Hort, Nestle’s 21st ed., and the NU Text.

While it may be *prima facie* possible to translate the TR’s reading which lacks the definite article, “the (*o / ‘o / ho*)” as “a multitude,” context indicates that this is a group which “*sunerchetai* (‘cometh together,’ word 2) *palin* (‘again,’ word 3),” and so this is not “a multitude,” but “the multitude” found in Mark 3:9 as “*ton* (‘the,’ masculine singular accusative, definite article from *o*) *ochlon* (‘multitude,’ masculine singular accusative noun, from *ochlos*).” Hence the definite article is not necessary at Mark 3:20a, with the consequence that we can say that the Alexandrian School scribe of Codex Vaticanus, or Western School scribe of Codex D 05, who here added the definite article, had as poor a grip on the Greek, as the benighted Arian heretics of the Jehovah’s Witnesses cult, who claim that John 1:1 should be rendered, “the Word was a god” as it lacks the definite article, when once again, context stating “the Word was with God (*ton Theon*)” indicates that the meaning is, “the Word was God;” which is also more fully taught in St. John’s Gospel (e.g., John 10:30; 20:28). And of course, if John 1:1 did mean “a god” then this would teach polytheism, which paradoxically, the spiritually blind Arian heretic Jehovah’s Witnesses say they do not believe in. Thus we here see at Mark 3:20a with the poor quality Alexandrian School and Western School scribes of yesteryear, what we also see with the Arian heretic Jehovah’s Witnesses of today, namely, a failure to understand that in the Greek the absence of a definite article *does not necessarily* mean that it can be contextually rendered as “a” / “an.” Thus with regard to the issue of the TR’s reading or the variant here at Mark 3:20a, either way, the rendering will still be “the multitude” (AV & TR; ASV & W-H).

At **Mark 3:20b** the von Soden “T” and “K” groups based Hodges & Farstad’s majority text (1985) (in which more than 85% of manuscripts are Byzantine text,) considers the text is “seriously divided” between their preferred main text reading of “*me ... mete* (not so much as),” and the variant “*me ... mede* (not so much as);” whereas the von Soden “K” group based Robinson & Pierpont’s majority text (2005) (in which more than 90% of manuscripts are Byzantine text,) regards the MBT to be “*me ... mete* (not so much as)” without any qualification⁸⁴. Going to the common source book of von Soden (1913), and using the K group methodology, we find that inside the K group, the variant “*me ... mede* (not so much as)” is found in von Soden’s Kr sub-group; and that “*me ... mete* (not so much as)” is found in the rest of von Soden’s K group. Of c. 860 K group Gospel manuscripts, von Soden’s Kr group contains c. 175 Gospel manuscripts⁸⁵. Thus the variant has the support of c. ¹⁷⁵/860 manuscripts, or c. 20% of K group, whereas the

⁸⁴ Hodges & Farstad, pp. xxi & 114; Robinson & Pierpont, pp. xviii & 75.

⁸⁵ See Commentary at Matt. 21:28a, “Preliminary Textual Discussion,” “The First Matter.”

reading “*me ... mete* (not so much as),” has the support of *c.* 80% of K group, and with such a large sample, on any reasonable statistical projections, *c.* 80% of the larger group of Byzantine texts with this reading, and thus it is clearly the MBT.

Thus at Mark 3:20b, the TR’s “*me ... mete* (not so much as),” in the wider words, “so that they could not so much as eat bread” (AV), is MBT (e.g., Sigma 042, G 012, M 021, Gamma 036; & Minuscule 2). However a variant reading “*me ... mede* (not so much as),” is a minority Byzantine reading found in e.g., A 02, K 017, and twice in Lectionary 19 (13th century, Bodleian Library, Oxford University, England, UK). The TR’s reading is found in one of the two main Alexandrian text’s, Codex Sinaiticus, as well as e.g., the Western text’s D 05, and (mixed text type) C 04; whereas the variant is also found in one of the two main Alexandrian text’s, Codex Vaticanus, as well as e.g., (mixed text type) Codex L 019 and (independent text type) Delta 037. The TR’s reading of Codex Sinaiticus was somewhat predictably followed in Tischendorf’s 8th ed.; whereas the variant reading of Codex Vaticanus was somewhat predictably followed in Westcott-Hort, and as is usually, though not always the case, “Erwin-boy” Nestle here “follows the leader” of Westcott & Hort in Nestle’s 21st ed. . And the variant was also followed in the contemporary NU Text (1993). But either way, the rendering will still be “not so much as” (AV & TR; ASV & W-H).

At **Mark 3:25b** the TR’s “*stathēnai* (‘to stand’ = ‘stand,’ word 1a, passive aorist infinitive, from *‘istemi*) *e* (‘the,’ word 2) *oikia* (‘house,’ word 3) *ekeine* (‘that,’ word 4),” i.e., “that house ... stand” in the wider words, “that house cannot stand” (AV), is MBT (e.g., A 02, Sigma 042, M 021, Gamma 036; Minuscule 2; & Lectionary 19). However a variant in word order 2,3,4,1 is found in e.g., the Alexandrian text’s Codices Vaticanus (with word 1b, *stēnai*, ‘to stand’ = ‘stand,’ active aorist infinitive, from *‘istemi*) & Sinaiticus, and Western text’s D 05 (with word 1c, *estānai*, ‘to stand’ = ‘stand,’ active perfect infinitive, from *‘istemi*); and hence the NU Text *et al* (with Westcott-Hort & Nestle 21st ed. following word 1b of Codex Vaticanus; & Tischendorf’s 8th ed. & NU Text following word 1 of Codex Sinaiticus). But either way, the rendering will still be “that house ... stand” (AV & TR; ASV & W-H – reads “to stand” per Mark 3:25a).

At **Mark 3:26a** the TR’s “*memeristai* (‘be divided’ or ‘is divided’⁸⁶, indicative passive perfect, 3rd person singular verb, from *merizō*),” in the wider words, “And if Satan rise up against himself, and be divided, he cannot stand” (AV), is MBT (e.g., A 02, Sigma 042, U 030, Gamma 036; Minuscule 2; & Lectionary 19). However a variant reading “*emeristhe* (‘be divided’⁸⁷ or ‘is divided,’ indicative passive aorist, 3rd person

⁸⁶ Cf. Greek *memeristai* in I Cor. 1:13 (“Is Christ divided?”); 7:34 (“There is difference between”).

⁸⁷ See an indicative passive aorist, 3rd person singular verb, in *esothe* from *sozo* rendered “be saved” at Matt. 24:22 in Greek, “*ouk* (no) *an* ([there] should) *esothe* (be saved) *pasa* (‘all’ = part of ‘no’) *sarx* (flesh)” i.e., “there should no flesh be saved” (or “should be saved” at Mark 13:20; and “was healed” at Luke 8:36). Cf. the 3rd person singular subjunctive passive aorist at both Mark 3:24,25 (“be divided,” *meristhe*,

singular verb, from *merizō*,” (which appears to be an assimilation with Matt. 12:26,) is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus, and (mixed text type) Codex L 019; and hence the NU Text *et al.* But either way, there is no necessary difference in the rendering, e.g., both may be rendered, “and is divided” (NKJV & TR; ASV & W-H).

At **Mark 3:26b** the TR’s “*stathēnai* (‘to stand’ = ‘stand,’ passive aorist infinitive, from ‘*istēmi*),” in the wider words, “And if Satan rise up against himself, and be divided, he cannot stand” (AV), is MBT (e.g., A 02, Sigma 042, K 017, Gamma 036; Minuscule 2; & Lectionary 19). However a variant reading “*stēnai* (‘to stand’ = ‘stand,’ active aorist infinitive, from ‘*istēmi*),” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus, and (mixed text type) Codex L 019; and hence the NU Text *et al.* But either way, the rendering will still be “stand” (AV & TR; ASV & W-H).

At **Mark 3:27c** the TR’s “*ta* (‘the,’ word 1) *skeue* (‘goods,’ word 2) *tou* (‘of the,’ word 3) *ischurou* (‘of strong [man],’ word 4) *eiselthōn* (‘entering’ = ‘enter,’ word 5) *eis* (‘into,’ word 6) *ten* (‘the,’ word 7) *oikian* (‘house,’ word 8) *autou* (‘of him’ = ‘his,’ word 9),” in the wider words, “No man can enter into a strong man’s house, and spoil his goods,” etc. (AV), is MBT (e.g., A 02, Sigma 042, M 021, U 030, Gamma 036; Minuscule 2; & Lectionary 19). However, while the TR’s reading is found in the Western text’s D 05; *Variant 1* in word order 6,7,8,3,4,5,1,2 is found in e.g., one of the Alexandrian text’s, Codex Vaticanus, (mixed text type) C 04, and (mixed text type) Codex L 019; and *Variant 2* in word order 5,6,7,8,3,4,1,2,9 is found in one of the Alexandrian text’s, Codex Sinaiticus. And hence with what from the neo-Alexandrian paradigm would be “the greater external support” for *Variant 1*, this is found in the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 3:28** the TR’s “*panta* (‘all,’ word 1) *aphethesetai* (‘shall be forgiven,’ word 2) *ta* (‘the,’ word 3, redundant in English translation) *amartēmata* (‘sins,’ word 4) *tois* (‘unto the,’ word 5) *uious* (‘sons,’ word 6) *ton* (‘of the,’ word 7, redundant in English translation) *anthropōn* (‘of men,’ word 8) *kai* (‘and,’ word 9) *blasphēmiāi* (‘blasphemies,’ word 10) *osas* (‘wherewith,’ word 11a, feminine plural accusative, pronoun from ‘*osos*) *an* (‘so ever,’ word 12a) *blasphēmesōsin* (‘they shall blaspheme,’ word 13),” i.e., the words of our Lord, “All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme” (AV), is MBT (e.g., K 017, M 021; U 030, Gamma 036; & Minuscule 2). However a variant reading “*panta* (‘all,’ word 1) *aphethesetai* (‘shall be forgiven,’ word 2) *tois* (‘unto the,’ word 5) *uious* (‘sons,’ word 6) *ton* (‘of the,’ word 7, redundant in English translation) *anthropōn* (‘of men,’ word 8) *ta* (‘the,’ word 3, redundant in English translation) *amartēmata* (‘sins,’ word 4) *kai* (‘and,’ word 9) *ai* (‘the,’ added word A, redundant in English translation) *blasphēmiāi* (‘blasphemies,’ word 10) *osa* (‘wherewith,’ word 11b, neuter plural accusative, pronoun from ‘*osos*) *ean* (‘so ever,’ word 12b) *blasphēmesōsin* (‘they shall blaspheme,’ word

subjunctive passive aorist, 3rd person singular verb, from *merizō*); and elsewhere at Mark 2:20; 5:23; 7:11; 8:38; 9:12; 10:12; 13:2 (twice); 13:11,20; 14:9,49; 15:15.

13),” i.e., the words of our Lord, “All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme,” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus (with word 12a), C 04 (mixed text type, with word 11a) & Theta 038 (mixed text type, 9th century); and hence the NU Text *et al.* But either way, the rendering will still be the same⁸⁸.

At **Mark 3:31b** the TR’s “*estotes* (‘standing,’ masculine plural nominative, active perfect participle, from *istemi*),” in the wider words, “There came then his brethren and his mother, and, standing without, sent unto him, calling him” (AV), is MBT (e.g., A 02, Sigma 042, K 017, M 021; U 030, Pi 041, Gamma 036; & Minuscule 2). However a variant reading “*stekontes* (‘standing,’ masculine plural nominative, active present participle, from *steko*),” is found in e.g., the Alexandrian text’s Codex Vaticanus, C 04 (mixed text type, 5th century), and Delta 037 (independently corrupted text type, 9th century); and hence the NU Text *et al.* But either way, the rendering will still be “standing” (AV & TR; ASV & W-H).

At **Mark 3:31c** the TR’s “*phonountes* (‘calling,’ masculine plural nominative, active present participle, from *phoneo*),” in the wider words, “There came then his brethren and his mother, and, standing without, sent unto him, calling him” (AV), is MBT (e.g., Sigma 042, K 017, M 021, U 030, Pi 041, Gamma 036; & Minuscule 2). However a variant reading “*kalountes* (‘calling,’ masculine plural nominative, active present participle, from *kaleo*),” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus; C 04 (mixed text type, 5th century), and Codex L 019 (mixed text type, 8th century); and hence the NU Text *et al.* But either way, the rendering will still be “calling” (AV & TR; ASV & W-H).

At **Mark 3:32a** the TR’s “*ekatheto* (‘it sat’ = ‘sat,’ word 1) *ochlos* (‘[the] multitude,’ word 2) *peri* (‘about,’ word 3) *auton* (‘him,’ word 4),” referring to how in our Lord’s public ministry, “the multitude sat about him” (AV), is MBT (e.g., E 07, H 013, U 030, Gamma 036; & Minuscule 2). However a variant in word order 1,3,4,2 is a minority Byzantine reading (e.g., A 02, Sigma 042, & Pi 041). The variant is also found in e.g., one of the Alexandrian text’s, Codex Vaticanus, (mixed text type) C 04, and (mixed text type) Codex L 019; and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 3:32b** the TR’s “*eipon* (‘they said,’ word 1a, indicative active aorist, 3rd person plural verb, from *eipon*) *de* (‘and,’ word 2a) *auto* (‘unto him,’ word 3),” in the wider words, “And the multitude sat about him, and they said unto him” etc. (AV), is MBT (e.g., A 02, Sigma 042, E 07, M 021, Gamma 036; & Minuscule 2). However a variant reading “*kai* (‘and,’ word 2b) *legousin* (‘they said,’ word 1b, indicative active present, 3rd person

⁸⁸ There are other variants, for instance, also with the same English translation: A 02 reads words 1,2,5,6,7,8 (abbreviated as *anon*), 3,4,9,A,10,11a,12a,13; and Sigma 042 reads words 1,2,3,4,5,6,7,8,9,A,10,11a,12b,13.

plural verb, from *legō*⁸⁹) *autō* ('unto him,' word 3)," is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering *may* still be the same, as "said" (AV & TR; TCNT & W-H).

At **Mark 3:33a** the TR's "*apekrithe* ('he answered,' indicative middle aorist, 3rd person singular verb, from *apokrinomai*)," in the wider words spoken of our Lord, "And he answered them, saying," etc. (AV), is MBT (e.g., A 02, Sigma 042, K 017, Pi 041, Gamma 036; & Minuscule 2). However a variant reading "*apokritheis* ('[he] answering' = 'he answered'⁹⁰,' masculine singular nominative, passive aorist participle, from *apokrinomai*)," is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century); and hence the NU Text *et al.* But either way, the rendering *may* still be the same, as "he answered" (AV & TR; ESV & NU Text).

At **Mark 3:34a** the TR's "*kuklō* ('round about,' word 1) *tous* ('[on] the [ones]' = 'on them,' word 2) *peri* ('about,' word 3) *auton* ('him,' word 4) *kathemenos* ('sitting' = 'which sat,' word 5)," i.e., "round about on them which sat," in the wider words of our Lord, "And he looked round about on them which sat about him" etc. (AV), is MBT (e.g., A 02, Sigma 042, U 030; & Minuscule 2). However a variant in word order 2,3,4,1,5 is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and (mixed text type) C 04; and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 3:34b** the von Soden "I" and "K" groups based Hodges & Farstad's majority text (1985) (in which more than 85% of manuscripts are Byzantine text,) considers the text is "seriously divided" between their preferred main text reading of "*Ide* (Behold)" (e.g., U 030 & Minuscule 2), and the variant "*Idou* (Behold)" (e.g., A 02 & Sigma 042); whereas the von Soden "K" group based Robinson & Pierpont's majority text (2005) (in which more than 90% of manuscripts are Byzantine text,) regards the MBT to be "*Ide* (Behold)" without any qualification⁹¹. Going to the common source book of von Soden (1913), and using the K group Byzantine-priority (/ Byzantine priority) methodology, we find that inside the K group, the variant is found in one Ki subgroup manuscript + the Kr subgroup. The Kr subgroup contains c. 175 Gospel manuscripts, out of 860 K group Gospel manuscripts, and 176 out of 860 manuscripts is about 20%, so that the TR's "*Ide* (Behold)" has the residual support of c. 80% of K group, and so on any reasonable

⁸⁹ Greek *legousin* may be rendered multiple ways, for instance, "they say" (Mark 6:37,38, AV) or, "they said" (e.g., Mark 1:37; 11:33 = "said," AV). At Mark 3:32b, in rendering the W-H's *legousin*, it is rendered "they say" in the ASV, whereas it is rendered "said" (from "they said") in the TCNT.

⁹⁰ Greek *apokritheis* may be rendered multiple ways, for instance, "answereth" (Mark 8:29, AV) or "he answereth" (Mark 3:33a, ASV); and "answered" (Mark 9:5, AV) or "he answered" (Mark 6:37; 10:3, AV).

⁹¹ Hodges & Farstad, pp. xxi & 116; Robinson & Pierpont, pp. xviii & 76.

extrapolation from such a large sample, *c.* 80% of the Byzantine Gospel manuscripts overall. But either way, the rendering will still be the same.

Appendix 4: Scriptures rating the TR's textual readings A to E (Mark 1-3).

*(An asterisk * after the rating in bold print indicates that the TR's reading is something other than the Majority Byzantine Text e.g., the Majority Byzantine Text might be fairly evenly split between two readings; & unless otherwise stated is discussed in Part 3.)*

Appendix 4a: TR's readings in Part 2.

Mark 2:1a	{A}
Mark 2:1c	{A}
Mark 2:2	{A}
Mark 2:3	{A}
Mark 2:4a	{A}
Mark 2:5b}	{A}
Mark 2:9a}	{A}
Mark 2:5c	{A}
Mark 2:7b	{A}
Mark 2:9d	{A}
Mark 2:11b	{A}
Mark 2:12a	{A}
Mark 2:16b	{A}
Mark 2:16c	{A}
Mark 2:16d	{B}
Mark 2:16e	{A}
Mark 2:17b	{A}
Mark 2:18a	{A}
Mark 2:18c	{A}
Mark 2:18d	{A}
Mark 2:21a	{A}
Mark 2:21d	{B}
Mark 2:22a	{B}
Mark 2:22b	{A}
Mark 2:22c	{A}
Mark 2:26a	{A}
Mark 3:8b	{A}
Mark 3:8c	{A}
Mark 3:14	{A}
Mark 3:15	{A}
Mark 3:16	{A}
Mark 3:18b	{A}
Mark 3:19b	{A}
Mark 3:25a	{A}
Mark 3:27a	{A}
Mark 3:29a	{A}
Mark 3:29b	{A}
Mark 3:31a	{B}
Mark 3:33b	{A}

Mark 3:33c {A}
 Mark 3:35a {A}
 Mark 3:35b {A}

Appendix 4b: TR's readings in Parts 1, 3, & Appendix.

Title: "The Gospel according to Mark"

{A}, stylized within reasonable guidelines

by adding "St." before "Mark" in the AV.

Mark 1:1a {A}

Mark 1:2b {A}

Mark 1:2d {A}

Mark 1:4 {B}

Mark 1:5 {A}

Mark 1:6c {A}

Mark 1:8a {A}

Mark 1:9a {A}

Mark 1:10c {D}

{see Appendix 1}*

Mark 1:11a {A}

Mark 1:11b {A}

Mark 1:13a {B}

Mark 1:14c {A}

Mark 1:15 {A}

Mark 1:16a {B}

Mark 1:16b {B}*

Mark 1:18 {A}

Mark 1:19 {A}

Mark 1:21 {A}

Mark 1:23 {A}

Mark 1:24a {A}

Mark 1:24b {A}

Mark 1:25 {A}

Mark 1:37b

{see Appendix 3}*

Mark 1:27c {A}

Mark 1:28b {A}

Mark 1:29a {A}

Mark 1:31 {A}

Mark 1:34 {A}

Mark 1:37a {A}

Mark 1:38a {A}

Mark 1:39a {A}

Mark 1:40 {B}
Mark 1:41a {A}
Mark 1:41b {A}
Mark 1:42a {A}
**Mark 2:4c,
9d,11c,12b {D}**
{see Appendix 1}*
Mark 2:9b {B}*
**Mark 2:9c
& 2:11a**
{see Appendix 3}*
Mark 2:20 {A}
Mark 2:26b {A}*
Mark 3:5a {A}
Mark 3:5b {A}
Mark 3:7c,8a {B}
Mark 3:27d {A}*
Mark 3:32c {B}*

Appendix 5: DEDICATION SERMON.

A Sermon preached for Dedication of Vol. 5 (Mark 1-3) on Thursday 5 November, 2015, at Mangrove Mountain Union Church, Mangrove Mountain (just north of Sydney, near Gosford), New South Wales, Australia.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. On Wednesday the 9th of Sept. 2015, the legally Protestant Queen Elizabeth II became the longest reigning monarch in British history. And on this *Papists' Conspiracy Day*, Thursday the 5th of November, 2015, also known as *Gunpowder Treason Day*, and where fireworks are used at night to remember this day, also known as Bonfire Night; we remember with thanksgiving to God, the happy deliverance of the Protestant King James the First of the King James Bible, and Parliament, from the most traitorous and bloody-intended massacre by gunpowder under Papists led by Guy Fawkes on 5 November 1605; and we also thank God for his further protection of Protestantism against Popery with the happy arrival of the Protestant King William of Orange on 5 November 1688. *Let us pray.* "O God, whose name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve" the Protestant Christian "Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness ... in the preservation of our religion and liberties" on this day under King James the First in 1605 and under King William the Third of Orange in 1688. "And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience" "according to thy blessed Word and ordinance," "to our gracious sovereign lady, Queen Elizabeth the Second; and a spirit of fervent zeal for our holy religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. Amen."⁹² [pause]

Welcome to all listening to this address. Let me start by welcoming and thanking Alex Neil, who is conducting today's service, and who is a Free Presbyterian Elder in the Hawkesbury-Nepean Congregation of western Sydney, in the *Presbyterian Church of Eastern Australia*, which is derived from the *Free Church of Scotland*, whose first Moderator from May to October 1843, was the old earth creationist, Thomas Chalmers, who died in 1847. And in December 2014 with Brother Alek⁹³ and others, I attended the funeral of his loved wife, Sister Flora Neil, at Penrith Cemetery, who as a maiden had been a white Protestant Christian missionary nurse to the brown-skinned Asiatic Indians with the *Free Church of Scotland* for fourteen years till 1975. And then Alek married

⁹² Drawn from the Final Collect in the Office of Gunpowder Treason Day (1662-1859) and a Communion Collect in the 1662 Anglican *Book of Common Prayer*.

⁹³ In this paragraph I here said, "Alek" (thrice) but I should have said, "Alex" (thrice).

Flora in 1976, and they had one child, a son, John, who was born in 1980. And both then and now I give my sympathies to Alek, as I now extend my deep sympathies to him for the loss of a loved one. And of relevance to the Received Text, I should also mention that buried on top of Flora Neil's coffin is a King James Bible, open at the words of Psalm 119:140, "Thy word is very pure: therefore thy servant loveth it." [pause]

Today's sermon has a fourfold presentation focus, although the ultimate focus in all four is on Christ in the Holy Trinity, for in the words of Colossians 2:9, "in him dwelleth all the fulness of the Godhead bodily." The Christ in whom we having saving faith as man's only Saviour from sin, who died in our place and for our sins, before rising again the third day, and ascending into heaven, where he ever liveth to make intercession for us. Firstly, we shall consider some of the wider cultural factors that underpin the religious divide between a neo-Byzantine textual analyst who upholds the Received Text and Authorized King James Version of 1611 such as myself, and the neo-Alexandrians who create the corrupt New Testament texts behind the so called "modern" versions, such as Kurt Aland, Bruce Metzger, and Carlo Martini. Secondly, on this *Papists' Conspiracy Day* 2015, some reference will be made to the Roman Catholic Guy Fawkes' Gunpowder Treason Plot to blow up the Protestant King James and Parliament in 1605. Thirdly, in this 600th anniversary year of his martyrdom at the hands of Romanists in 1415, we shall consider the proto-Protestant, John Huss of Bohemia. And fourthly, I shall then dedicate Volume 5 of my neo-Byzantine textual commentaries on Mark 1-3.

Firstly then, the issue of the wider cultural factors that underpin the religious divide between, on the one hand, a neo-Byzantine textual analyst such as myself, who by the grace of God, is the first neo-Byzantine textual analyst in over 300 years; and on the other hand, the neo-Alexandrian textual critics such as, for example, Kurt Aland, Bruce Metzger, and Carlo Martini. It's not possible to seriously discuss in a cultural vacuum, something like the ideological divide between a neo-Byzantine textual analyst who upholds the Received Text and King James Bible, such as myself, who was born in 1960; and a neo-Alexandrian textual critic such as those in the NU Text Committee, in which the letter "N" stands for the "N" of the hyphenated "Nestle-Aland" found in the text of the 1993 27th edition; and the "U" stands for the "U" of "United Bible Societies" found in the text of the 1993 Fourth Revised Edition. And so this is known as the NU Text, spelt, "NU" and pronounced the same as N-E-W. And while the Nestle-Aland 1993 27th edition main text is very bad, its textual apparatus is generally very useful. Although even here, one must exercise some caution. For example, throughout the Gospel of St. Mark, this 1993 textual apparatus makes a number of references to Minuscule 2427, also known as [quote] "Archaic Mark" [unquote]. I refer to this in Volume 5 of my textual commentaries, for example, I say at Mark 3:35a, [quote] "*Variant 2* which lacks either the TR's 'For' or *Variant 1*'s 'And,' is found in one of the two leading Alexandrian texts Codex Vaticanus *Variant 2* is also found in 'the dud' [sub-quote] 'Archaic Mark' [end sub-quote] Minuscule 2427" "[sub-quote] '14th century [end sub-quote]," "that since its exposure as a forgery in 2006-2009 as not dating earlier than 1874, the neo-Alexandrians have been seeking to 'side-shuffle away from' as 'they look up towards the ceiling.'" [unquote]. [pause]

Though the most recent NU Text is essentially that of 1993, the three longest standing members of the NU Text Committee, going back into the 1970s are Kurt Aland who died in 1994, Bruce Metzger who died in 2007, and the Romanist Cardinal Carlo Martini who died in 2012. For example, when I proceeded from High School to College in 1978, and from 1979 studied Koine Greek, it was standard practice for the United Bible Societies to give a free gift of a Greek New Testament to such tertiary college students; and so when I was 19 in 1979, I too was given a free copy of the United Bible Societies' Third Edition of 1975, which I still have as a memento, and which bears on it the names of Aland, Metzger, and Martini from 1975; whereas all the other names of NU Text Committee Members had changed by the time of the 1993 edition. But the big point I wish to make, is that it's not possible to understand such things as the ideological, theological, and spiritual divide between a neo-Byzantine textual analyst such as myself, and neo-Alexandrian textual critics such as those of, for example, the NU Text in Aland, Metzger, and Martini; without first understanding some much wider cultural issues which are the macrocosm, into which the *neo-Byzantine verses neo-Alexandrian divide* is simply a microcosm of something much bigger. And so I shall first refer to some of these wider cultural issues of secularism, and then return to the issue of *the neo-Byzantine text verses the neo-Alexandrian text divide* of New Testament composed text types.

In broad terms, we live in an ever increasingly debased and evil society, that is a fruit of the departure from the religiously conservative Protestant Christian State, which was in the first instance, most wickedly attacked when God's most holy laws were set aside to create the secular state at the time of the American Rebellion of 1776. At that time, the words of our Lord and Saviour, Jesus Christ, were set aside which say in Matthew 22:21, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." They also set aside the words of Romans 13; and those of I Peter 2:17, "Fear God. Honour the king." Those of the American Rebellion spoke much of so called "religious liberty," and yet in the context of dismantling the Protestant Christian State, they killed various royalists who were supporting the Protestant Christian State, and drove out of town others, e.g., after he preached a *King Charles Martyr's Day* sermon in 1780, the Royalist Anglican Rector of Holy Trinity in Wall Street, New York, the Reverend Mr. Charles Inglis, was forced out of town by republican secularists.

The secularists of the American Revolution made the religion of a Protestant Christian State unconstitutional; and the USA "Declaration of Independence" spoke of the [quote] "unalienable rights ... Life, Liberty and the pursuit of happiness" [unquote]; as sinful man-focused substitutes for the God-focused Moral Law of the Ten Commandments upheld in the former Protestant Christian State of North America which is in fact the true law of liberty, for St. James refers to the Holy Decalogue in James 1:25 as "the perfect law of liberty;" and then says in James 2:11 & 12, "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

The Type 1 Christian Moral Secularists which held power in the USA or UK till around the end of World War Two, other than with regard to Christian morals opposing

religious liberty; largely retained Protestant Christian morals in law and society, although in legal discourse broadly based these on some kind of natural law reasoning. And so, for example, they upheld Protestant morality based on *The Table of Nations* in Genesis 10 of white Caucasian race based nationalism, in which one integrates the moral values of Christianity at a cultural level with white race based nationalism so as to project them beyond the small group of saved Christians, into the wider white ethnic population of cultural Christians, who benefit from such morals being a part of the legal and cultural fabric of society, and such patriotic racism is an element of God's common grace. By contrast, the Type 2 so called "Human Rights" Secularists of the post World War Two era, have sought to more ruthlessly and comprehensively remove Protestant Christian morals from law and society, and intensify their persecution of the saints of the Most High God found in religiously conservative Protestant Christianity. For example, federally, the Whitlam regime of 1972 to 1975 removed remaining elements of the White Australia Policy, promoted multiculturalism, and removed Christian morals from law and society, for example, they enacted feminist legislation, introduced easy divorce, and decriminalized sodomy in the Australian Capital Territory; and those type of policies were then continued by the Fraser regime from 1975 to 1983. And they were matched on the State level here in New South Wales, so that, for example, at the same time as the Fraser regime Federally, the Wran regime here in New South Wales, for example, introduced anti-discrimination legislation to stop discrimination on the basis of race, sex, or sexuality, for example, fornicators or sodomites, and the Wran regime also decriminalized sodomy. And so whereas men who are by nature governors, would use white race based Christian nationalism with a cultural moral cement of Christian values upholding something like the criminalization of sodomy, by contrast, these kind of Type 2 secularists sought to rip apart such a cultural and moral fraternity, with the consequence that there has been an intensification of things like divorce, and dysfunctional families, with a loss of any kind of meaningful community values.

The half-wit, Whitlam, died last year; and the mal-f-unction of a Prime Minister, Mal F-raser, died this year; they were both disloyal to the Crown, in both instances, being republicans, and they were both evil men who were grossly derelict in their duty as governors, and their sins included their policies of multiculturalism and breaking down the White Australia Policy, thereby being in the deadly sin of revilers or slanderers of God, who in Genesis 9 & 10, Deuteronomy 32:8, and Acts 17:26, created and segregated the races; and also the deadly sin of being revilers or slanderers of godly patriotic men who uphold white race based Christian nationalism in countries like Australia, the UK, and USA; and we read in I Corinthians 6:9 & 10 that such slanderers or revilers "shall not inherit the kingdom of God." Moreover, by means of their immigration policy of multiculturalism, they brought infidels and heathens into Australia, so that among other things, those in the I Corinthians 6:9 deadly sin of being "idolaters" would be able to wickedly stalk the land. Or their sins included the I Corinthians 6:9 & 10 deadly sin of being "covetous," seen in their promotion of feminist values contrary to the fact that patriarchal values are based in the creation and the fall of Genesis 2 & 3, and so transcend the cultural values of the day, as taught in I Timothy 2:8-15; or being "covetous" as seen in their permissive laws on pornography, contrary to the chastity values in the seventh and tenth commandments of the Holy Decalogue in Exodus 20; or their deadly sin of

Galatians 5:21 “murders” contrary to the sixth commandment of the Holy Decalogue in Exodus 20, in that they failed to do everything they reasonably could to stop the abortion slaughter. And so for their wilful unrepentance from such deadly sins, we know from Holy Scripture that both Gough Whitlam and Malcolm Fraser were judged by a most justly angry and holy God; who quite rightly bound them over, and sentenced them to hell. [pause] And so we thank God for his wonderful justice. [pause]

The Type 2 “Human Rights” Secularists substitution of alleged “Rights of Man” in the place of God’s holy laws as found in the Holy Decalogue is seen, for example, in the way that the Chief Justice of Alabama, USA, Roy Moore, who is a mix of good and bad, was removed from office in connection with having a picture of the Ten Commandments in his court-room, and a monument of the Ten Commandments at the Alabama State Judicial Building. And there is also an ongoing dispute in connection with the fact that earlier this year in June 2015, the Oklahoma Supreme Court in the USA said that their Ten Commandments monument at the State capital of Oklahoma City had to be removed. This ongoing dispute was initiated at the behest of the so called, “American Civil Liberties Union,” a group which has worked to remove such things as freedom of expression, conscience, and association; or due process of law from decent and godly men, and give it instead to evil and wicked men. That is because such concepts are relativistically determined relative to a given moral code. For example, one violates the freedom of expression and conscience of one group by banning public prayer in school, in order to give freedom of expression to those who are opposed to such prayer; or one violates the freedom of association of racial segregationists in order to give freedom of association to racial desegregationists with enforced racial desegregation; or one denies due process of law to patriarchal sexists and businesses with patriarchal structures, in order to give what is called “due process of law” to feminists; or one denies economic business and moral freedoms to cake shop owners fined if they do not bake cakes for sodomite and sapphist marriages; in order to give homosexual rights to Sodomites and Lesbians. But though such concepts as freedom of expression, conscience, and association; or due process of law, are relativistically determined relative to a given moral code; it is clear that the Type 2 “Human Rights” secularists use these concepts negatively and relative to a highly destructive ideology of alleged “Rights of Man,” rather than using them constructively and positively relative to the true law of liberty as found in God’s most holy laws such as the Ten Commandments of Exodus 20.

The anti-Protestant Christian State and secularist American Rebellion of 1776 was born in violation of the sixth commandment of the Holy Decalogue, “Thou shalt not kill,” and indeed, notwithstanding their so called “unalienable rights” such as “Life,” they have in time become one of the greatest mass murdering countries in all history, as seen in the more than 55 million murdered unborn children in the abortion slaughter unleashed with the *Roe verses Wade* USA Supreme Court case of 1973; which in fact is more than that, because the culture of the USA has an influence beyond its own borders in the Western World, and the *Roe verses Wade* USA Supreme Court case of 1973 had the effect of being a bad example which indirectly helped to promote abortion mass murder more generally in the Western World. Indeed, it seems that the USA has been able, by example, to impact the Western World from the time of the American Rebellion on;

because even though their establishment of a secular state in replacement of a Protestant Christian State was initially resisted by Britain and the British Empire, over a period of about 50 years from 1776, its bad example strengthened the hand of subversive fifth columnists inside of the British Isles, who also then started to move over to a secular state as seen in the UK's 1829 Romanist Emancipation Act going through to the later 1871 Universities Tests Act removing religious tests for college fellowships. Although of course, in practice this was the changing of one set of religious tests for another; since while on the one hand, religious tests to have Oxford and Cambridge Universities as Protestant Christian were removed; on the other hand, at the level of marking and proceeding with an academic career, anti-supernaturalist religious tests have been applied, requiring anti-supernaturalist ideology opposed to religiously conservative Protestant Christianity be the hallmark of so called "academic work," as such Protestant Christianity is side-lined into a so called "private sphere only" compartment.

And in the four to five decades between the late 1820s and early 1870s, the UK dismantled the Protestant Christian State. They attacked the Biblical teaching of Psalm 2:10-12; Proverbs 8:12-17; and Isaiah 49:22 & 23; upheld in Article 37 of the Anglican 39 Articles which further says in harmony with Romans 9 to 11 in Article 17, [quote] "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour ..." [unquote]. And Article 11 says, [quote] "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort ..." [unquote]. You see, when one has an Established Protestant Church such as one finds in the Anglican 1662 *Book of Common Prayer* and 39 Articles, which on the one hand, upholds the teaching of a Protestant Christian State; and on the other hand, upholds the Reformed teaching of election; then it's axiomatic that large numbers, in all probability, the majority of those in the Established national church, will be unsaved persons. In the words of our Lord in the Parable of the Wheat and Tares in Matthew 13:24-30 & 36-43, we read in verses 27 to 30, "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this, The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

And so while heretics and immoral persons need to be excommunicated and disciplined, an emphasis must also be put on seeking to ensure that all those who are selected to become clergyman in the church, or schoolmasters in the schools, or other positions of important influence, such as, for example, lawmakers, judges, owners of media outlets such as newspapers, are in fact orthodox religiously conservative Protestant Christians, and are among the elect group of saved persons, rather than the wider non-elect group of unsaved persons. And in that context, laws and values are framed to

encourage and guide the wider group who do not receive God's special grace which is unto salvation, with godly moral values via God's common grace which is not unto salvation. Now although sadly, no Members of Parliament who are governors by nature have cared for, and cultivated the garden of the Established *Church of England* for about 200 years now; if one understands these type of dynamics of an Established Protestant Church, such as historically existed in England, one also understands, that when the lawmakers of the UK in that period from about 1829 as marked by the Romanist Emancipation Act, through to the later 1871 Act which removed Protestant Christian religious tests for college fellowships; moved the UK over to a secular state, this meant that there were no longer godly, saved, Protestant Christian lawmakers, looking around for clergyman to be made bishops who were saved and elect vessels, and who would uphold the Protestantism of the Established *Church of England*; and also uphold Cranmer's prayer book in its 1662 edition. And there's also the issue of the presence of semi-Puritans inside the Anglican Church, such as many of those in the Diocese of Sydney in more recent decades, who do not have 1662 prayer book services, or saints' days, or a surplice, and so on, they should be ejected; as also the semi-Romanists should be ejected who form the Broad-church and High Church. And I say with sadness in this Anglican breast, that in human terms, no-one in a power position is like the monarchs and members of parliament in a former era, what the Dedicatory Preface of the King James Bible, citing Isaiah 49:23, calls a "nursing father" "caring for the" Established "Church" of England.

And so in 19th century England, those in the wider unsaved group, the tares, very quickly came on up to become Anglican clergyman, giving rise to the Puseyites, semi-Puseyites, and religious liberals inside the Established *Church of England*, and so the number of elect vessels, who were saved by the grace of God, became increasingly outnumbered among the clergy, although holding on in ever smaller numbers in what became the Low Church Evangelical Anglican Churches that followed the 1662 *Book of Common Prayer* and 39 Articles; so that today, such persons are only a fairly small percentage of clergy in the contemporary Established *Church of England* which is now sadly controlled by the tares. And obvious outward manifestations of this are things like the loss of the evangelical emphasis on preaching the Biblical Protestant gospel of grace; and the loss of the Protestant teaching of, and commitment to, the 1662 prayer book, Authorized Version, and 39 Articles; the ecumenical compromise with Romanists Proper in Roman Catholicism, or semi-Romanists such as the Eastern Orthodox; the rise of the semi-Romanist Puseyites and semi-Puseyites; the rise of religious liberals; women priests and women bishops; and tolerance to fornication, for example, the very form of incest that King Henry VIII broke with Rome over became tolerated in the *Church of England's* revised incest table of 1946, and there's also tolerance to other forms of fornication such as adultery in the form of adulterous remarriages, or the vile and abominable sin of sodomy for which in Genesis 18 & 19, God destroyed two cities by fire and brimstone.

And in an era where Sodomite and Sapphist marriage is on the agenda, and now accepted in a number of jurisdictions of the Western World, although I'm pleased to say, not at least presently accepted here in the Commonwealth of Australia; let me just say with respect to the vile and abominable sin of sodomy, that we read of this in the Book of

Jude. For Jude 7 says that, “Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication,” which we know from Genesis 19:5 was “fornication” that involved homosexual acts; and Jude 7 continues, “and going after strange flesh,” which we know from Genesis 19:1 & 5, involved the “strange flesh” of attempted cross-species sodomy with angels; and so this means that God’s destruction of Sodom and Gomorrah was for the sins of homosexual sodomy and cross-species sodomy, and another example of cross-species sodomy is bestiality; and so with respect to the prohibition of sodomy with man or beast such as we find in Leviticus 18:22 & 23, and 20:13 & 15, it is notable that we further read in Jude 7 that God’s execution of these Sodomites with the destruction of “Sodom and Gomorrah,” “are set forth for an example, suffering the vengeance of eternal fire.” And so that means that sodomy with man or beast is a big sin. Moreover, with regard to entrance into heaven, we read of the deadly sin of sodomy in I Corinthians 6:9 that “the unrighteous,” such as the “effeminate” and “abusers of themselves with mankind,” “shall not inherit the kingdom of God.” Though I also here note the victory verse of repentance in I Corinthians 6:11, which in reference to both sodomy and other itemized sins such as idolatry, says, “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” And a number of Protestant Ministers have told me of homosexuals they have dealt with, coming to a point of repentance from this sin.

And we also know from such passages of Scripture as I Kings 14:22-24, and Romans 1:18-32, that for the antecedent sins of denying God is the Creator, and / or idolatry, God will sometimes give people over to a homosexual orientation as a Divine judgment upon them. And so any meaningful repentance by them from the sin of sodomy or homosexuality, must also include repentance from the antecedent sins of denying God as the Creator, and / or idolatry, that they were involved in; which were the precursors to their later involvement in unnatural acts. Now we find many examples of these antecedent sins in the wider secular Western culture of today, with, for instance, the denial of God’s Creatorship via the Darwinian theory of macroevolution, for the Bible teaches creation, not macroevolution. And as more fully explained in my old earth creationist book, *Creation, Not Macroevolution – Mind the Gap*, which is available as a free download at my website <http://www.gavinmcgrathbooks.com> or on Yahoo or Google type in “Gavin McGrath Books;” we find that the Biblical teaching of creation, is harmonious with what the Book of Nature also teaches. For we know from the laws of genetics, that when microevolution occurs it comes about through a rearrangement of, or a loss of, pre-existing genetic material, and it thus disallows a creature to macroevolve into something that goes beyond its pre-existing genus, in any new species, or sub-species. For example, we have many different dog breeds brought about by such microevolution, but they are still within the dog species; they don’t become cats, or rats, or elephants. By contrast, for macroevolutionary theory to be correct, it would be necessary for there to be a naturalistic process which could produce new genetic material and new genetic information. And so macroevolution is a scientific impossibility.

And the same is true with the science of geology in the fossil record, where other than for a handful of disputed cases, the transitional fossils that would be necessary for macroevolutionary theory to be correct, are simply not there. Disputed cases include the

so called “walking fish” found as a symbol that Darwinists sometimes use, in which with no evidence, Darwinist allege that a fish evolved legs; whereas creationists say God simply made a walking fish. But other I say, than for a handful of such disputed cases, the many thousands of transitional forms that would have to be in the fossil record for macroevolution to be true, are simply not there. The fossil record does show some microevolution of creatures inside the limits of their taxonomical genus, species, or subspecies; but that’s it, and so it also shows that macroevolution from one genus to another, has never occurred at any time, with no such transitional links in the fossil record. And so it’s really just narrow-minded bigotry, by foolish anti-supernaturalists, that denies creation by claiming the ridiculous Darwinian theory of macroevolution. And I should also mention, that the study of homology, or common design patterns in various creatures, further points to monotheism, that is, one God who created everything.

The false claim is sometimes made by anti-supernaturalist Darwinian macroevolutionist propagandists, that creationists are basing their model on the unknown, and that in time, we may better understand the laws of genetics, and so a process by which macroevolution can occur. In fact, on the contrary, we creationists can say that we now know so much about the laws of genetics which Charles Darwin and Alfred Wallace did not know about, that we know from the laws of genetics, that macroevolution is a scientific impossibility; since in microevolution there is a rearrangement of, or a loss of, pre-existing genetic material. For example, we have looked carefully at the examples that Darwin uses in his 1859 book, *Origin of Species*, and found that any microevolution of, for example, pigeons, dogs, or horses, involves such a rearrangement of, or a loss of, pre-existing genetic material, inside their own genus, and more commonly is sub-speciation inside their species. And so this shows that God made a genetically rich parent stock, which is the very opposite of Darwin’s claims. Or we have studied microevolution in the laboratory sub-speciation or speciation of a fruit-fly into a new type of fruit fly, and we have seen that it remains within its taxonomical genus, and is simply a new subspecies. Or we have studied microevolution in connection with the Industrial Revolution in England, in which most peppered moths had a lighter colour with some darker speckles that camouflage them on a tree trunk where they would rest on lichen, and a small number of them had a darker colour; and due to the black soot, the more common lighter coloured variety of the moth was more easily spotted by predators on the black sooty trees and buildings than was the minority darker coloured variety of the moth, which thus by natural selection, increased its numbers. But then after the factories “cleaned up” their emissions, and black soot was no longer found as commonly all over England, the lighter coloured moth started to come back in stronger numbers. We know from our study of such microevolution, that consistent with the laws of genetics, any such variation brought about by natural selection, represents a rearrangement or loss of pre-existing genetic material, and not the creation of any new genetic material or information, and so such microevolution acts to keep a given creature inside its pre-existing taxonomical level of genus, species, or subspecies, and this is the very opposite of what is required for macroevolution to be correct. And so we can confidently say that the Darwinian macroevolutionary theory, which requires the very opposite, namely that new genetic material and new genetic information naturally can be produced to macroevolve creatures, is absolute balderdash.

For example, the claim of Darwin in his 1859 book, *Origin of Species*, chapter 6, that “a whale” could macroevolve by “natural selection” from a “bear” wading around in the water with a “widely opened mouth.” It’s unscientific rubbish; and an example of what St. Paul says in I Timothy 6:29, is “science falsely so called.”

And yet even though the scientific evidence from the laws of genetics and geology, most clearly demonstrates creation by one God; we find that due to the imposition of an anti-supernaturalist secular ideology, the most natural conclusion to draw from the evidence of creation, is ideologically prohibited by the anti-Protestant anti-supernaturalist religious tests of the secular state applied at the level of marking or assessment in various colleges or universities. And so because in a circular manner, the narrow-minded bigots of the formal academic world of science willfully stop up their ears, and willfully shut up their eyes, to the massive evidence of Divine Design in creation; in I say, a circular manner, they are then forced by their ideological blinkers to only accept a non-supernaturalist explanation, no matter how improbable, or how unlikely that is, on the scientific data. And so something like the Darwin-Wallace Theory of Macroevolution, as set forth in Darwin’s 1859 book, *Origin of Species*, and as modified by Hugo de Vries genetic mutations theory to form the neo-Darwinian theory of macroevolution, is thus accepted under the misleading, and highly inaccurate name of “science,” for it is one example of the type of thing we read about in I Timothy 6:20, which refers to “vain babblings, and oppositions of science falsely so called.”

And this type of strident anti-intellectualism, and narrow-minded bigotry, which is so much the hall-mark of the biological sciences in the formal academic world of the secular state from the 19th century onwards, in which the Type 1 secular state which generally, though not always, upheld Christian morals, moved to destroy the foundations of supernaturalist recognition, and ensure there would be no more creationists in the formal academic world, such as: the great old earth creationist geologist, William Buckland of Oxford University, who died in 1856; or the great old earth creationist geologist, Adam Sedgwick of Cambridge University who died in 1873; or the old earth creationist Principal of Homerton College, Pye Smith, who died in 1851, and whose old College of Homerton is also now part of Cambridge University. And then in the post World War Two era, the Type 2 Human Rights secularists, have sought to do similar things more widely, as part of their ungodly and wicked attack on the historical legacy of the Protestant Christian State, as they simultaneously attack and persecute religiously conservative Protestant Christians, through the imposition of anti-supernaturalist *religious tests* in the processing of any data in the formal academic world. For example, the neo-Alexandrian School of New Testament textual criticism represents such anti-supernaturalist ideology. And so the best brains, and the most moral persons, and the spiritually most discerning persons, are forced out of areas of recognition in the formal academic world, or in politics, the judicature, the media, and elsewhere.

And so that means that as a flow on consequence of this, the better minds and more morally descent people, are rarely to be found in the formal academic world, on anything. And while one could illustrate this with different specifics, if we stay with one example that’s already been raised, namely, sodomy and homosexuality, if one is looking

at such an issue of unnatural acts committed by a sodomite; then in the first place, the secular state would not recognize the teaching of Romans 1, that for the antecedent sins of denying God is the Creator, and / or idolatry, God will sometimes give people over to a homosexual orientation as a Divine judgment upon them. And therefore, in connection with the secular state's view on the desirability of allowing idolatry, this means that it would not recognize nor understand the words of I Kings 14:22-24, "and Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel." And so nor would the secular state recognize the Biblical solution of King Josiah, when in II Kings 23:4, "the king commandment Hilkiah," verse 5, "and he put down the idolatrous priests," verse 7, "And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove." You see one must first brake down the idols, before one can brake down "the houses of the sodomites." And yet the secular state, has gone in the very opposite direction. For example, in the United Kingdom, in allowing first Romanism from 1829, and then semi-Romanism to arise in the Established Anglican Church, with the Puseyites Proper also known as "Anglo-Catholics" or "High Church," and the semi-Puseyites also known as the "Broadchurch." Their idolatry such as their noddings at the Chancel Table, or idolatrous adoration of the consecrated Communion elements; or with the Puseyites Proper invocation of saints, or veneration of relics; all this type of thing is idolatry; and this, together with their denial of the Creator through macroevolutionary theory in connection with Darwinism, is the reason why there as so many sodomites in, for example, the *Church of England*. And the same is true for the sodomites oozing out of the idolatrous Romanists Proper of the Roman Catholic Church.

And in this context, let us not forget so called [quote] "Greek love" [unquote], as there was a historic connection between Greek culture and sodomy. And while it is not the proper sense of true "love" as it is an example of the term "love" being used in a context that really means "lust," this terminology of [quote] "Greek love" [unquote], partly refers to the fact, that being given over to a homosexual orientation for the antecedent sin of idolatry, some ancient pagan Greeks were involved in this sin; and it also refers to the fact that in a former era when sodomy was regarded as immoral in the Western world, there seemed to be a lot of homosexual or bisexual Greeks. And this was related to the deeply idolatrous Greek Orthodox icons, which are quite rightly condemned in Article 35 of the Anglican 39 Articles in Book 2, Homily 2, entitled, "Against peril of idolatry." Now icon idolatry, also known as "iconolatry," is a well known feature of Eastern Orthodoxy, and it predates the *Great Schism* of 1054 when the Eastern Orthodox left the Roman Catholic Church, since this form of idolatry existed in the Eastern Church when it was a part of the Roman Church under the Pope between 607 and 1054 A.D. . One of the books in my library which lacks a publication date but which I bought new in the first half of the 1980s, is entitled, "Icons" by Kurt Weitzmann and others, Published by Alpine in New York, USA⁹⁴, and in three sections it has icons

⁹⁴ Weitzmann, K., Chatzidakis, M., & Radojcic, S., *Icons*, Alpine Fine Arts

from Mount Sinai dating from the 6th to 13th centuries, and then from both Greece and the former Yugoslavia, which thus includes the Serbian Orthodox, from the 12th to 17th centuries. And so it's significant that this book shows some of the history of icon idolatry, and it has photos of icons from St. Catherine's Greek Orthodox Monastery at Mount Sinai in Arabia, including, for example, a *6th century* idolatrous icon of Mary, the mother of Jesus, depicted with Theodore and George; or a *7th century* idolatrous icon of the Apostle Peter; or an *8th century* idolatrous crucifixion icon.

Now the word "iconoclasm" refers to the breaking of, or defacing of, or the removal of such idolatrous images from churches, in harmony with the teaching of II Kings 18:4, which says that Hezekiah "removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it," verse 5, "He trusted in the Lord God of Israel." And so under *The First Iconoclasm* of 730 to 787 A.D., which was then tragically reversed by the idolatrous *Second Council of Nicea* in 787, icon idolatry was condemned by the *Council of Hieria* in 754. The anti-icon idolater stance of the Byzantine Emperors of *The First Iconoclasm* of 730 to 787, Leo III whose regnal years are 717 to 741, Constantine V whose regnal years are 741-775, and Leo IV whose regnal years are 775-780, is rightly praised in Article 35 of the 39 Articles, Book 2, Homily 2. This Homily says, for example, in connection with the anti-idolatry Byzantine Emperor Leo III, and Pope Gregory III who was Bishop of Rome from 731 to 741, [quote], "Leo, the Third ... was ... a very wise, godly, merciful, and valiant prince. This Leo by proclamation commanded, that all images set up in churches to be worshipped should be plucked down and defaced, and required specially the Bishop of Rome that he should do the same When Gregorius, the Third of that name Bishop of Rome heard of the Emperor's doings in Greece concerning images, he assembled a Council of Italian bishops against him; and ... stirred up ... against the Emperor ... rebellion"

"After this Leo" [unquote] referring to Leo IV whose regnal years are 775 to 780⁹⁵, [quote] "reigned ..., succeeded his son Constantine the Fifth⁹⁶; who after his father's example, kept images out of the temples. And ... he also assembled a Council of all the learned men and bishops of Asia and Greece" [unquote], that is, the *Council of Hieria*, also known as the *Council of Constantinople*, in 754. [quote] "In this great assembly they sat in Council ..., and made concerning the use of images this decree: [sub-quote] 'It is not lawful for them that believe in God through Jesus Christ to have any images, neither of the Creator nor of any creatures, set up in temples to be worshipped; but rather that all images, by the law of God and for the avoiding of offence, ought to be

Collection, New York, USA, Produced in Yugoslavia, ISBN 0-933516-07-X [undated c. 1982/3 +/- 2 years].

⁹⁵ I here said, "Leo IV whose regnal years are 775 to 780," but I should have said, "Leo III whose regnal years are 717 to 741".

⁹⁶ Constantine V's regnal years are 741-775.

taken out of churches’ [end sub-quote]. And this decree was executed in all places where any images were found in Asia or Greece. ... And ... Paul then Bishop of Rome, ... assembled another Council in Italy for images, condemned the Emperor and the Council ... of heresy; and made a decree, that [sub-quote] ‘holy images’ [end sub-quote] (for so they called them) of Christ, the blessed Virgin, and other Saints were indeed worthy honour and worshipping. ... Note here, I pray you ..., that in the churches of Asia and Greece ... the ... Emperors, and all the learned men and bishops of the east Church, condemned ... images Now on the contrary part note ye, that the Bishops of Rome, being ... usurpers of princes’ authority contrary to God’s Word, were the maintainers of images against God’s Word” [unquote].

And so the fact that Article 35 of the Anglican 39 Articles here very specifically equates icon idolatry with “the Bishops of Rome,” because during the time when the Eastern Church was part of the Roman Catholic Church between 607 and 1054, “the Bishops of Rome” defended icon idolatry or iconolatry against the anti-idolatry Byzantine Emperors of *The First Iconoclasm* of 730 to 787, is important for understanding that icon idolatry is conceptualized by the 39 Articles as a Romish form of idolatry, even though it is very largely associated with what it calls “the east Church.” And so that means that contrary to the claims of certain semi-Romanist Puseyites, icon idolatry is specifically included in the meaning of the words of Article 22 of the 39 Articles which says, [quote] “The Romish doctrine concerning ... worshipping and adoration, ... of images ..., and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God” [unquote]. And this thus also forms a part of the teaching of Article 19 of the 39 Articles that those in Eastern Orthodox Churches, as identified by the three sees of the originating Greek Orthodox Church, [quote] “the Church of Jerusalem, Alexandria, and Antioch, have erred” [unquote].

And with respect to how they erred, “in their living,” the terminology of [quote] “Greek love” [unquote], reflects the nexus between idolatry and sodomy, as in harmony with Romans 1, God sometimes gives people over to a homosexual orientation as a Divine Judgement on their antecedent sin of idolatry. And in this context, I also note that the Bulgarian Orthodox Church which is one of the Eastern Orthodox Churches, was set up by the culturally Greek Archbishop of Constantinople when they were still part of the Roman Church in 864, that is, after they had adopted idolatry with the *Second Council of Nicea* in 787, and in time this Bulgarian Church developed a culturally Greek character. Its patriarchate has come and gone, for example, some centuries after the *Great Schism* of 1054 A.D. in which the Greek Orthodox Church and through them, the later and wider Eastern Orthodox split from the Roman Catholic Church, Bulgaria’s patriarchate went in 1393 under Mohammedan Turkish invasion, and then for about five centuries what is now the Bulgarian Orthodox Church was administered by the Greek Orthodox from Constantinople or Istanbul; although it became independent in 1870, though was not recognized as such by the Greek Orthodox until 1945. Now on my last trip to London from October 2012 to March 2013, en route to London, in October 2012, I spent about a week in Sofia which is the capital city of Bulgaria, a predominantly Bulgarian Orthodox country. My primary interest there being Byzantine Greek

Lectionaries that I was looking at in three libraries of Sofia.

However, my hotel, which was Diter Hotel, 65, Han Asparuah Street, Sofia, which is a main part of Sofia, and not in some homosexual enclave, much to my discomfort, had a large picture hanging up of two sodomites in a bed. And then when I went into my hotel room, they had a standard so called “safe sex condom” supplied, which of course, is a misnomer, because it presumes that protection from heterosexual pregnancy, heterosexual or homosexual venereal disease, or homosexual Hepatitis C or AIDS from sodomy, makes fornication [quote] “safe” [unquote], and thus it fails to consider the moral and spiritual damage of fornication to both the individual and wider society. And then after I left, I was sent a standard email questionnaire with tick boxes from either the hotel or booking agency, that among other things wanted to make sure that I didn’t think of the hotel as anti-homosexual. Well, under God’s good guidance and Providence, I’ve been to many hotels, in many countries, but as best I can recall, I’ve never before or since been to a hotel that: promoted sodomy with a picture; supplied a complementary condom which while not necessarily intended for homosexual use, could be so used for sodomy; and had a questionnaire to try and make sure its clientele didn’t think it was anti-homosexual.

Now Bulgaria was historically Greek Orthodox, but since the later 19th century has had its own Bulgarian Orthodox Church which has continued in Eastern Orthodox icon idolatry and Trinitarian heresy. And the Old French or Anglo-Norman, *bougre*, was originally used for a heretical group said to have come from Bulgaria in the 11th century, and of course, as taught in the Biblically sound *Athanasian Creed*, the Eastern Orthodox in Bulgaria and elsewhere are Trinitarian heretics who claim the Holy Ghost proceeds from the Father *alone*, and so they deny *the double procession* of the Holy Ghost from the Father *and the Son*, as taught in such passages as John 14:26, 15:26, and Acts 2:32 & 33. But then in time, the Old French or Anglo-French, *bougre*, came to be more generally used for any heretic. Now the Old French *bougre* comes from the Latin, *Bulgarus*, meaning a Bulgarian member of the historic Greek Orthodox Church. And so if on the one hand, one understands that this Bulgarian Eastern Orthodox church is deeply into icon idolatry; and if on the other hand, one understands the nexus between idolatry and sodomy; then the fact that the Old French *bougre* becomes in English, “bugger,” for a sodomite, who is said to *go to buggery*, is clearly very appropriate. And here I note the Geneva Bible of 1560 says at I Corinthians 6:9 that [quote] “buggerers” “shall not inherit the kingdom of God” [unquote]. And so sodomites, referred to in this verse in the King James Version of 1611 as “abusers of themselves with mankind,” are referred to in the Geneva Bible at I Corinthians 6:9, and also at I Timothy 1:10, as [quote] “buggerers” [unquote], because they go to buggery. And as I say, if one understands the nexus between idolatry and sodomy, the terminology of a “bugger” or “buggery,” is clearly very appropriate. [pause]

But let me also say, that while Bulgaria in Eastern Europe, is a country with a historic weakness towards this vice of sodomy or so called [quote] “Greek love” [unquote], in connection with its Greek Orthodox influenced icon idolatry; and hence the appropriateness of the terminology of “buggery” for sodomy; it is with *deep* regret, that I

must also say that particularly in the post World War Two era, the Western World has been catching up *real fast* with the Greek and Bulgarian Eastern Orthodox icon idolaters; and indeed, at least in some quarters, quite possibly now even overtaking them, in terms of both their idolatry and associated sodomy or buggery. For much idolatry has come in, especially under the Type 2 so called “Human Rights” secularists of the post World War Two era, such as heathen religions, and lust idols such as pornography and Big Beat music with, for example, so called “rock idols.” And so when further coupled with the denial of God as Creator, as started under the Type 1 secularists with their anti-supernaturalist promotion of Darwin’s theory of macroevolution in place of creation, then bearing in mind the teaching of Romans 1 that for the antecedent sins of denying God’s creatorship and / or idolatry, that God sometimes gives people over to a homosexual orientation as a Divine judgement on them; we should not be surprised that there has also been an outbreak of sodomy and homosexuality throughout the Western World. And so the first point is that the secularists cannot understand the rise of sodomy and homosexuality, being spiritually blinded, for in the words of II Corinthians 4:4, “the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” And so being spiritually blinded, they do not perceive that such persons have received a homosexual orientation as a Divine judgment upon them for the antecedent sins of denying God is the Creator, and / or idolatry. Thus they have intensified the idolatrous generators of this type of thing, by for example, failing to censor Big Beat music into oblivion, or through immigration inventing a so called “multi-cultural” society of many different races, cultures, and non-Protestant religions, for example, the heathen religions of Buddhism and Hinduism. And in the second place, such secularists only perceive extremely short chains of logic, and in the third place, they also lack any real moral fibre. And so, for instance, their starting point in the post World War Two era, as seen in something like the UK’s *Wolfenden Committee* was to seek to decriminalize and tolerate such things as sodomy and prostitution; and these wicked and immoral propositions were opposed at the time by, for example, Lord Patrick Devlin who died in 1992, in his 1965 book, entitled, *The Enforcement of Morals*. For when the Type 2, so called “Rights of Man” secularist, looks at an issue like the criminalization of sodomy, firstly, he fails to understand its causal factors, and therefore he also fails to understand its remedy.

And secondly, because they are not men who by nature are governors, nor men who have requisitely lived in subjection to either God’s common grace which is not unto salvation, or his special grace, which is unto salvation, such Type 2 “Human Rights” secularists also fail to perceive that to wisely govern a society, among other things, requires that on a utilitarian type thinking of restraining a minority in the interests of protecting the overall happiness of society, it’s important that the general masses do not believe that sexual relationships may properly exist outside of a heterosexual marriage between a man and his wife, of the same race and religion. And so something like sodomy should be criminalized in this connection of looking at the effect on the minds and connected lifestyles of the general population, who must be paternalistically protected, by fostering in law and society values designed to help keep marriages together, and overall society the happiest through stability at its base level, for the basic unit of a society, is not as the Type 2 secularists claim, the individual, but rather, a man

and his wife of the same race and religion, and their children; and only within this framework, do we seek to maximize individual freedoms. And thus the base unit of society must be protected, and from it, white Protestant Christian society. And so in conjunction with a number of other policies, it is desirable to criminalize both heterosexual and homosexual sodomy for the general welfare of the society, in exactly the same way that on a much shorter chain of logic, one should criminalize theft irrespective of the unhappiness that this may cause a kleptomaniac; or criminalize murder, irrespective of the unhappiness that this may cause a serial murderer. One ought not to allow propaganda images and propositions to the people that would make them sympathetic to the unhappiness of kleptomaniacs, murderers, or sodomites, that occurs with the criminalization of theft, murder, or sodomy. You see, the reality is that the desires of kleptomaniacs, murderers, or sodomites are subversive of, and contrary to, the best interests of the wider society, so that to empower them is to grievously wound society. And so one must paternalistically protect society, the greater number of whom would, for example, happily watch a movie glorifying bank robbers, pirates, or sodomites, for in the words of Jonah 4:11, they “cannot discern between their right hand and their left hand.” And with regard to sodomy, this much was even recognized by the Type 1 Christian morals secularists who held power till the post World War Two era, and whose general policing policy of sodomy statutes in most jurisdictions is that found in St. John-Stevas’s 1961 book, *Life, Death and the Law*, page 201⁹⁷. And in this context, I should also mention that historically any kind of homosexual behaviour was wisely made a military offence, so that, for example, when I was a university student in *Sydney University Regiment* in the mid 1980s, sodomy was a military offence, and an anti-homosexual culture was specifically promoted as one element of our male fraternity; because under military conditions, nothing breaks down trust between men quicker, than having “a poofter in the pack.”

And so when these Type 2 so called “Rights of Man” or “Human Rights” secularists look at relevant legal restraints that historically existed on a whole lot of issues, such as immigration and emigration designed to uphold the *White Australia Policy*, or upholding patriarchy, or criminalizing sodomy, or having homosexuality as a military offence, or a whole lot of other issues; not being men who by nature are governors, and not being men who have requisitely lived in subjection to God’s good grace; they see only restraints that they cannot understand the value of. And so they pool their ignorance, foolishly conclude that these wise laws of restraint must have been framed by bigots, because they themselves cannot understand them, and then these foolish libertines remove such laws; and to add insult to injury, they seek to be applauded for having allegedly produced a better society. Such is their folly, such is their stupidity. And while the number of such persons is considerably less, it must be said that just because a man has the raw qualities to be by nature a governor, he must still by submission to God’s common grace, acquire the moral qualities to become a good governor. If he does not, though he would perceive the dangers to society of things like,

⁹⁷ I pronounced “St. John” as in the Gospel of “St. John,” whereas I should have pronounced this as “Sinjen.”

to stay with our principle example, sodomy, being morally weak, he would with cruel and callous indifference support its decriminalization, and so be derelict in his duty to God and man; even though he would be simultaneously applauded by fools as some kind of ‘thinking man’ who was making an allegedly ‘better society.’ But there aren’t a lot of people like that in politics or public life, and so the more common one is, as I say, a man who not only has not lived in subjection to God’s common grace, but also, is not by nature, a governor; and for whom the traditional legal restraints in favour of, for instance, white Christian cultural nationalism, or patriarchy, or prohibition of pornography, or to stay with our principle example, criminalization of sodomy, makes no sense. His puerile mind cannot fathom their wisdom, and he lacks the humility to bow down low before the throne of grace of His Divine Majesty, Almighty God, and seek his much needed help.

And so it is that evil and wicked laws have been framed by these immoral men, who by this means also persecute their moral betters and intellectual superiors with so called anti-discrimination laws and values, which discriminate against the good, and favour the bad. This type of foolish person, which now everywhere gains preselection in the major political parties of the contemporary Western World, does not suddenly acquire a requisite capacity for longer chains of logic or moral strength in other areas. And so if one has, for example, lawmakers, judges, media men, church leaders, and so on, who seriously cannot perceive the dangers to society of something like the decriminalization of sodomy; then because these fools do not, by some mysterious process, suddenly acquire a requisite capacity for longer chains of logic or moral strength in other areas, it is axiomatic that they will make comparably foolish decisions in areas of economics, defence, and so on; with the consequence that society will decline. And when, for instance, one hears of referendums somewhere in the Western World, in this or that jurisdiction, in which a majority votes in favour of sodomite and homosexual marriage, this both reflects, and intensifies, other issues in the depraved and debased minds of such voters, in terms of their destructive values against traditional marriage between one man and one woman of the same race and religion, as also manifested in such things as their permissive views towards: multiple races and religions in a policy of multi-culturalism, or racially mixed marriages, fornication, pornography, prostitution, easy divorce, abortion murder, and so on; and in this context, their more general support for evil and wicked men of all major political parties, who not being in the first place, men who by nature are governors, and not being in the second place, moral and decent men; are to be sure, men who are not fit and proper persons to hold high political office, for when they do, they abuse and misuse every instrument of government, for their evil and wicked ways. In the words of Habakkuk 1:4, “the law is slacked, and judgement doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.”

Now as more fully explained in my book, *The Roman Pope is the Antichrist*, and some of my sermons on sermon audio, for example, my sermon of 10 February 2011 entitled, “The Roman Catholic Pope is the Antichrist,” Scripture teaches us that since the formation of the Roman Papacy in 607 A.D., every Bishop of Rome has been personally devil-possessed by Lucifer himself, who speaks through the Pope as his mouth-piece, just like he spoke through the serpent in the Garden of Eden. And the Roman Pope whom the historic confessions of, for example, Anglicanism, Lutheranism, and Presbyterianism,

all recognize is the Antichrist foretold in Holy Scripture, recently went on a Papal tour to the United States of America, where the spiritually blinded political fools in the USA Congress went “ga-ga” over him, for in the words of Revelation 13:3, “all the world wondered after the beast.” And in the *Sydney Morning Herald* of 26 September 2015, at page 21, we read that in his [quote] “Papal address to Congress ... Pope Francis ... the bishop of Rome, ... issued a vigorous call ... for Americans to welcome immigrants and asylum seekers” [unquote]⁹⁸. Thus in a manner reminiscent of antediluvian times in Genesis 6, or the Tower of Babel in Genesis 11, Satan is now openly speaking through his mouthpiece of the Roman Pope who is the Antichrist, to use immigration to destroy white race based Christian nationalism and the historic Protestant fabric of the USA, a process now tragically already well advanced in both the USA and other such Western countries.

One possibility is that under God, godly men may yet regain control of the Western world, ethnically cleanse it of coloureds, infidels other than Jews, and heathens, in harmony with Biblical teaching on upholding race based national borders in Genesis 9 to 11, Ezra 9 & 10, Nehemiah 13, and Acts 17:26, and reintroduce godly and prudent laws more generally with white race based nationalism used as a connecting fraternity to culturally Christian values. Another possibility is that the Western World will collapse into a racial rubbish tip like Turkey or Greece or southern Italy of mixed raced persons, with an associated loss of the small percentage of white Caucasians whose Japhetic or Aryan racial qualities and moral characters are necessary to advance a society; with such a collapse under these incompetent and foolish law makers, judges, bad church leaders, and so, this side of the Second Advent; which collapse, has the potential to be an even bigger crash than Turkey or Greece, because if push comes to shove in, for example, a major war, under the Type 2 secular state’s multiculturalism attack on white race based Christian nationalism in what historically were predominantly Protestant countries, there is no binding cement of moral, cultural, religious, or racial unity that one can appeal to for any fundamental national unity. Another possibility is that the Western World’s very evil multicultural society will be brought to its end by the Second Advent of Christ as foretold in Daniel 2:43 & 44 and Matthew 24:37-39. But whichever of these three possibilities eventuates, as surely as night follows day, one can confidently say that the type of mind which seriously cannot perceive the dangers to society of something like the Type 2 secular state’s human rights values, for example, the decriminalization of sodomy, is a society on the skids, and in the hands of dangerous, dangerous, drivers. Of course, if the proposition were put to them, that the decriminalization of sodomy is an example of a society in decline – which admittedly might take some hundreds of years to collapse, in which the wise man has been side-lined, and the fool elevated, they who support such things, lacking the requisite intellectual, moral, or spiritual qualities to spot the wood from the trees, and being filled with impiety and arrogance, would, laugh at such a proposition, going “Aha, aha, aha.” For in the words of King Solomon in Ecclesiastes 7:6, “as the crackling of thorns under a pot, so is the laughter of the fool.”

⁹⁸ Nick O’Malley’s “Pope preaches,” *Sydney Morning Herald*, 26-27 Sept. 2015, p. 21; cf. Papal “Plea,” *Sydney Morning Herald*, 25 Sept. 2015, p. 14.

And at this point, I now wish to consider some selected statements by the Romish Cardinal, Carlo Martini, who together with Kurt Aland and Bruce Metzger, has been one of “the gang of three” neo-Alexandrians, who have served the longest, on the NU Text Committee of the neo-Alexandrians’ New Testament text. As found in the “Dialogue of Carlo Maria Martini with Ignazio Marino” of 23 March 2012, which was about six months before Martini died, as reported in the Italian newspaper “*Corriere Della Sera*,” parts of which are also found in a derivative link in the *Wikipedia* article entitled “Carlo Maria Martini⁹⁹,” we find, that the Popish Jesuit, Cardinal Carlo Martini, supported sodomite and homosexual civil unions, saying [quote], “I would like to express my assessment on the issue of homosexuality.” “It is not bad, instead of casual homosexual relations, that two people have a certain stability, and so in that sense, the state may ... favour them. I disagree with the positions of those ... who are angry with civil unions” [unquote]. And so the Romish Cardinal Carlo Martini supported sodomite or homosexual civil unions; although his support for sodomite or homosexual civil unions was qualified by the fact that he also says [quote] “the homosexual couple ... can never be totally equated to a marriage” [unquote]. And so he supported laws for sodomite or homosexual civil unions, that placed such unions in a lower status to marriage, but nevertheless were some kind of recognized civil union.

Now if one looks at what Martini says, it’s clear that his confused mind does not perceive issues of how to govern a society in such a way that understands the importance of protecting the base unit of a man and his wife of the same race and religion, and their children; by among other things, having them firmly believe in their minds that the heterosexual institution of marriage is the only legitimate forum for sexual relations between two people; and he does not perceive the damage done to this if people think there is some other kind of possible forum, such as homosexual sodomy. For if they think that unnatural sexual acts, such as one finds in homosexual sodomy are morally permissible, then they will cross-apply that in such a way as to also consider other things like fornication and adultery are okay; resulting also in easy divorce, dysfunctional families, and so on. And so this tolerance towards sodomy or homosexuality will in turn undermine the stability and cohesion of their own interrelationships to the societal base unit of a man and his wife of the same race and religion, and their children. But for someone like Carlo Martini, as more generally for so called “human rights” secularists on other issues, he perceives only issues of immediate short-term individual freedoms, and so thinks a sodomite or homosexual civil union based on going to buggery is a good idea.

⁹⁹ “Dialogue of Carlo Maria Martini with Ignazio Marino,” 23 March 2012, *Corriere Della Sera*, click on “translate” (http://www.corriere.it/cultura/12_marzo_23/martini-marino-credere-conoscere_40c6c1da-74eb-11e1-9cbf-6c08e5424a86.shtml); partially quoted in a link referring to it in “Carlo Maria Martini,” *Wikipedia* (https://en.wikipedia.org/wiki/Carlo_Maria_Martini). This was in connection with Martini’s *Credere e conoscere (I Faith and Understanding*, in the Italian tongue, ISBN 978-880-6212-841, Guilo Einaudi editore spa, Torino / Turin, Italy, 2012).

Martini's view, which is the stereotypically hyper-normative view of Western politicians, media propagandists, formal academics, apostate churchmen, and so on, is comparable in type to an immoral film seeking to glorify a bank robbery, or piracy on the high seas, in which the sympathy is put with the thieves, and the wider harm to society is ignored; and the viewers identify with the thieves, as opposed to law officers seeking to halt or apprehend them on criminal charges of theft. For Martini, in his stereotypically hyper-normative so called "human rights" type of view, seeks to put the sympathy with the sodomites or homosexuals, and so the wider harm to society is ignored; with the consequence that those who are brainwashed with this type of debasing view, identify with the sodomites' or homosexuals' desire for civil unions, as opposed to, for example, law officers seeking to halt or apprehend sodomites on criminal charges of sodomy. Thus instead of supporting such necessary law reform measures as the criminalization of sodomy, or in this era of decriminalized sodomy, we might say, the re-criminalization of sodomy, they support the very opposite. And one might also refer to the need for the criminalization or re-criminalization of miscegenation; or of witchery under a *Witchcraft Act*, which had provisions, for example, with regard to the offence of adopting the sociological matriarchal structures of witchery in the form of feminism, irrespective of whether or not there's any specific spiritual connection of a feminist to the spiritual side of witchery, which in most instances there wouldn't be; or *Witchcraft Act* provisions against *provoking to unlawful love*, sufficiently wide to include not only the usage of a so called "love potion" or aphrodisiac by a witch, but also including, for instance, provoking to lesbianism or sapphism, once again, irrespective of whether there's any formal religious connection to the spiritual side of witchery, which in most instances, once again, there wouldn't be; and also irrespective of whether any lesbian act was committed, as that is too difficult to prove in terms of legal evidence, but *inciting or provoking to unnatural acts* as a subset of *inciting or provoking to unlawful love*, could be proven at law, and so these evil Lesbians' conduct should be so criminalized under a *Witchcraft Act*. Nevertheless, for our immediate purposes I am focusing largely on the issue of homosexual sodomy.

With the general removal from both public discourse and the formal academic world of the genuine intelligentsia upholding such high moral standards as The Ten Commandments, which was done, for instance, in the formal academic biological sciences under the Type 1 secularists with their absurd and ridiculous theory of Darwinian macroevolution, and as found in accelerated form under the post World War Two Type 2 so called "Human Rights" secularists starting with the issue of race in their attack on, for example white Caucasian Christian nationalism, and white supremacy in something like the British Empire, and then their attack on patriarchy; this same type of thing on sodomy or homosexuality is now put forth by the grotesquely immoral bunyip intelligentsia which has generally hi-jacked and now controls the formal academic world and formal academic discourse in, for instance, academic journals. And so Martini's view, which is paradoxically put forth as some kind of *thinking and intelligent view* [ha, ha, ha], is, I say, a truly stereotypical hyper-normative view of the fools in so many of the power positions of the contemporary Western World. For those who are like the Popish Jesuit, Cardinal Carlo Martini, they more commonly do not see, or less commonly, with

cruel indifference do not care, for the effects on the minds of the masses that comes with a belief that there is a permissible or legitimate forum for sexual relations outside of a marriage between a man and woman of the same race and religion; they do not see, or do not care for, the roll on consequences such as, in the first instance, the divorces, the dysfunctional families, the lack of training in Christian restraint values in the home, bad behaviour and lack of learning in schools – especially by boys, the increase in violent street gangs, and so¹⁰⁰; and in the second instance, in connection with the legal and social apparatus to bring suchlike about, the associated removal from power positions of their intellectual superiors and moral betters, with associated deteriorations in other areas, as again and again, the fool is empowered and preferred over the wise man. Indeed, in contemporary Western society, paradoxically the terminology of “anti-discrimination” is used to entrench such discrimination against those who are the intellectual superiors and moral betters of those who so persecute them, for example, in the workplace.

For example, in October 2015 I was sent some emails from a Baptist Protestant lay preacher whom I know. One of them was an email by Lyle Shelton, the Managing Director of Australian Christian Lobby, dated August 2015, stating that TV Channels 7 and 10 had banned an advert by them seeking to promote heterosexual marriage as opposed to homosexual marriage. Another email he sent referred to the Australian Labor Party’s resolution of July 2015 requiring Labor Party members to support Sodomite and Sapphist Marriages from the start of the 46th Parliament, which is presently scheduled to be in 4 years time in 2019. And a third email this Protestant lay preacher sent me was a Media Release of 17 September 2015 from the Parliamentary Leader of the Christian Democratic Party, the Reverend Honourable Fred Nile, Member of the New South Wales Legislative Council. And this refers to how [quote] “people have been persecuted and suffered because they hold to the belief that marriage should be between a male and a female” [unquote], where Sodomite and Sapphist or Lesbian marriages have occurred. For example, in the USA Fred Nile refers to “florists, ... bakers and ... bed-and-breakfast owners,” a wedding photographer, “accommodation providers,” a “dating service,” “who have been fined,” or “sued,” “or even jailed for not wishing to provide services to” homosexual “couples.” A number of “adoption agencies in Britain and in some” USA “States have been forced to close for not placing children with” homosexual “couples. For example, the Evangelical Child and Family Agency in Illinois, United States” of America. “Businessmen, athletes, commentators, teachers, doctors and nurses, religious leaders and others in several countries who have spoken in support of” heterosexual, as opposed to homosexual “marriage have been vilified in the media, denied employment or business contracts, and threatened with prosecution.” “In several” USA “States and” in the UK, “psychologists have also lost positions for stating that they favour traditional” heterosexual “marriage.” And of course, we’ve seen this all before on other so called

¹⁰⁰ Cf., Sermon Audio Newsletter of 30 Oct. 2015; link to Warren Mass’s “[American Enterprise Institute’s] Think Tank’s Report Shows That Strong Families Create Prosperous States,” *The New American* (<http://www.thenewamerican.com/culture/family/item/21814-think-tank-s-report-shows-that-strong-families-create-prosperous-states>).

“human rights” issues, for instance, opposing discrimination in favour of patriarchy or white race based Christian cultural nationalism.

And so, due to the ignorance and stupidity of the anti-discrimination, anti-supernaturalist, anti-Christian, narrow-minded secularist bigotry that generally controls the colleges and universities, media, political world, and so often, churches in varying degrees of apostasy, we find that like the racial desegregationist antediluvians, the masses are “singing in the rain” as the Genesis 6 flood waters metaphorically start to fall; and they metaphorically join with the men of Sodom in gay abandon just afore Sodom is blown up. They do not have the intellectual or spiritual qualities to perceive the harm to the wider fabric of society when people think that inter-personal sexual relations can legitimately occur outside of a marriage between a man and his wife of the same race and religion, and so they cannot perceive that tolerance to, for example, sodomy, seen in the decriminalization of sodomy, is as harmful to a society as the decriminalization of bank robbery. Unaided by God’s grace, they don’t have the brains to understand that; and they don’t have the humility to bow down low before the throne of God’s grace, admit their inadequacies, and seek God’s directive will as found in his infallible Holy Bible.

With these type of people, if one gives them a very short chain of logic – now brace yourself for an unpleasant example, if one says a pedophile newsreader on the TV who is simultaneously molesting a naked child with one hand, as he holds a sheet of paper in the other hand from which he read the news, was still [quote] “doing his job and so he shouldn’t be discriminated against, but should only be judged on how well he does his job of news reading” [unquote], they would reasonably object that he was simultaneously conveying damaging sociological information; and yet if one were to say the same thing about having a woman newsreader, or coloured newsreader, they would be unable to perceive the damage, because it would require a longer chain of logic than they would perceive. They need to humbly admit before God that unaided by his grace, they do not have the brains to understand such matters, and in both church and state, bow down low before the God of true love who says in I Timothy 2:12, “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence;” and who in Deuteronomy 32:8 and Acts 17:26 set variously national “bounds” in harmony with his decree for race based and linguistic cultural nations in Genesis 9 & 10. And so unlike the media, and so called “human rights” secularists who give their sympathy to the Devil, by propaganda depictions in which sympathy is put with those who seek to damage the moral culture of society; we should rather, for example, have no more sympathy for a couple of sodomites wanting to go to buggery; than we have for a couple of kleptomaniacs wanting to rob a bank. Now for our immediate purposes, we are focusing largely on the issue of homosexual sodomy, for which cause we read in Genesis 18 & 19 and Jude 7, of how in ancient times God did destroy by fire and brimstone from heaven, two cities, which just judgment is repeatedly referred to by our Lord and Saviour Jesus Christ in the holy gospels; for example, in Mark 6:11, our Lord refers to “Sodom and Gomorrah in the day of judgment,” and then in the following verse of Mark 6:12, we read his disciples, “went out, and preached that men should repent.” But once again, on the issue of homosexual sodomy, someone like the neo-Alexandrian NU Text Committee member, Carlo Martini just sees one little decontextualized snippet of a much wider and

more complex sociological structure, he just sees *two sodomites wanting to go to buggery*. Put simply, *the man is a fool*. He is, if judged by the true standards of the politically disempowered genuine intelligentsia, an intellectual cripple; he is a morally putrid man, and he is a spiritually blinded man. And in the words of our Lord and Saviour Jesus Christ, as found in Matthew 15:14, “they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” [pause]

And all this is relevant to something like Cardinal Carlo Martini’s status as one of the chief three, in the “gang of three” longest standing NU Text Committee Members. For when one picks up a neo-Alexandrian New Testament based so called, modern version, such as, for example, the sex role perverted feminist language *New Revised Standard Version* of 1989 or NRSV with a Preface by Bruce Metzger of the NU Text Committee, or the sex role perverted feminist language *New International Version* of 2011 or NIV, or various other neo-Alexandrian versions connected with an edition of the NU Text, one is picking up a New Testament text, put together with the assistance of a man in Carlo Martini, who considers that a sodomite or homosexual civil union is a good idea for what are a couple of silly buggers wanting to go to buggery.

The Romish Jesuit, Cardinal Carlo Martini, is stereotypically hyper-normative, and representative of, the type of fool who has been elevated in the Western World in connection with the Type 2, so called “human rights” secular state of the post World War Two era. Martini’s mind perceives only immediate, short-term, chains of logic; and not the overview of effects on wider society and how it should be governed. And this same type of mind, is attracted to simplistic and silly circular neo-Alexandrian textual critic rules such as e.g., “the shorter reading is generally the better reading.” Of course, this type of nonsense, though greatly accelerated under the Type 2 Human Rights secularists, was commenced under the Type 1 secularists who in general, still retained Christian morals in law and society; although they were anti-supernaturalists from around the middle of the 19th century, with the consequence that they came tragically to attack creation, in favour of Darwinian natural process macroevolutionary theory.

And so in this connection, the rise of the neo-Alexandrian School and neo-Alexandrian so called “critical texts” of the Greek New Testament which underpin various so called “modern” versions; a school which denies the supernaturalist Divine Preservation of Holy Scripture, and looks to simplistic rules such as, for example, “the shorter reading is generally the better reading;” or “the harder reading is generally the better reading” – meaning the stylistically more incongruous reading that was made by some bumbling corrupter scribe, is allegedly “the better reading,” and so on, found fertile soil in the foolish minds of men like Tischendorf or Westcott & Hort under the anti-supernaturalists of the Type 1 secular state of the 19th century which held on till the end of World War Two, and which generally, though not always, upheld Christian morals in law and society, though justified them in legal, philosophical, and political discourse on the basis of some non-religious rationalistic reasoning. And so, as I say, these wider issues of anti-supernaturalist ideology of the secular state, are important for understanding the rise of the neo-Alexandrian School of New Testament textual critics; and also for understanding why a man like Carlo Martini who was one of the three

longest standing members of the NU Text Committee; simultaneously supported sodomite civil unions. Cardinal Martini is typical of the Type 2 “Human Rights” secularists of the post World War Two era, in that he was a man who could only perceive very short term chains-of-logic, and who lacked the moral fibre that comes through God’s grace from humble submission to Almighty God and his Infallible Bible. And so if one holds in one’s hand, for example, the *New International Version* or NIV, or the *New Revised Standard Version* or NRSV, or the *English Standard Version* or ESV, then one is holding in one’s hand, a Bible translation whose New Testament is broadly based on the NU Text, even if such a translation doesn’t follow it in every instance, and the NU Text Committee included on its changing Committee of five, three long term members, Kurt Aland, Bruce Metzger, and Carlo Martini. And so if one is holding in one’s hand, a Bible whose New Testament text is indebted to the NU Text, it comes in part from Bruce Metzger, who in the *New Revised Standard Version* supported witchery in the form of the unBiblical and ungodly sex role perverts usage of feminist language, in the place of the elegant and beautiful Biblical patriarchal language of the King James Bible. And it also comes from a feminist witch, because the 1993 NU Text Committee included such a sex role pervert. And if one is holding in one’s hand, something like the NIV, NRSV, or ESV, one is also holding in one’s hand, a Bible whose New Testament text, comes in part, from a so called “prince” of the Roman Church, that is to say, a Roman Catholic Cardinal, in the person of Carlo Martini; a crafty Jesuit, who also supported sodomite and homosexual civil unions.

But let also consider the contrast between the debased NU Text, which comes to us from such men as the Romish Jesuit, Cardinal Carlo Martini, who supported sodomite civil unions; and the very different, ennobling and elevating neo-Byzantines’ Received Text based King James Bible of 1611, that comes to us from the much better spiritual and moral times of the religiously conservative Protestant Christian State. And indeed, on this issue of sodomy, it is notable that under King James the First, of the King James Bible, who was not a titular monarch, but a governing monarch; the law making sodomy a capital crime was not only upheld, but in between the time that the King James Version’s work was started following the 1604 *Hampton Court Conference* and 1611 when the King James Bible was finished, in between these years, in 1609 in the Act of Parliament, 7 James I, chapter 24, King James gave his Royal Assent to an amendment to the Sodomy Act, which excluded any possibility of a convicted sodomite being granted a pardon. Now under this Sodomy Act was included not only homosexual sodomy, but also heterosexual sodomy, and bestial sodomy; and while I would not support this 1609 amendment, because bearing in mind, for example, I Corinthians 6:11, I think that there should have remained a potential capacity to grant a sodomite such a pardon; nevertheless, to the extent that King James clearly supported capital punishment for the crime of sodomy, which included homosexual sodomy, we cannot doubt that King James the First was opposed to such unnatural and dirty acts; and so he had a much better understanding of the dangers posed to society by sodomy than Cardinal Martini’s permissive attitudes exhibit.

But there was something else that happened between those years of when the King James Version’s work was started following the 1604 *Hampton Court Conference*

and 1611 when the King James Bible was finished, and that was the Papists' conspiracy of 1605 under the Roman Catholic Guy Fawkes, to blow up the Protestant King and Parliament with gunpowder, the foiling of which, has thereafter been remembered on today, the 5th of November. And this year of 2015 is the 410th anniversary year of *Papists' Conspiracy Day*. The dangers posed to Protestantism by Popery which substitutes for the authority of an Infallible Bible, the fallible claims of the Roman Church; is like the contemporary secularists who substitute for the authority of an Infallible Bible, the fallible claims of secularist ideology, as seen in, for instance, their anti-supernaturalism, their denial of the absolute unique truthfulness of religiously conservative Protestant Christianity to the exclusion of all other religions or religious beliefs; and their associated commitment to very destructive and foolish ideologies as found in, for example, libertinism, and the post World War Two so called "human rights" rubbish.

And the dangers of Romanism's rejection of an Infallible Bible, is writ large in, for example, the appalling and shocking way in which they persecuted, and ultimately killed, that great proto-Protestant, John Huss of Bohemia in 1415, and then his friend, Jerome of Prague in 1416. And this year of 2015, is the 600th anniversary of Huss of Bohemia's martyrdom in 1415. And in this 600th anniversary year, there have been a number of articles written on John Huss. For example, among some of the newspapers and magazines that I look at, the Low Church Evangelical Anglican Newspaper produced in the United Kingdom, *English Churchman*, had an article in the 24th and 31st of July 2015 edition entitled, "John Huss – A Godly Man in an Ungodly Church." And *English Churchman* of the 12th and 19th of June 2015, earlier ran an advertisement for the *Church of England (Continuing)*, stating that its 21st annual assembly held at Benson in Oxfordshire in June 2015 would be focusing on the theme of John Huss as "Scholar and Martyr." Or the *Faith and Freedom* magazine which was started by a Presbyterian, in Adelaide, South Australia, John MacKenzie who died in 2009¹⁰¹, and is now produced by Faith and Freedom Ministries at Stirling in Perth, Western Australia, of August and September 2015, had a one page Editorial on John Huss, entitled, "Faithful unto Death;" and that article on Huss made reference to a Digital Video Disc I've had for some years, which I originally got when it was a cassette-tape video, and which I would recommend, entitled, "John Huss," produced in 1981 by "Faith For Today," at Worcester, Pennsylvania, USA. Or the *Protestant Alliance* which was founded in 1845 by the Evangelical¹⁰², Lord Shaftesbury, and whose headquarters are in Bedford, England, UK, but who also have an Australian representative in Fairfield, Sydney; in their bi-monthly

¹⁰¹ Reverend John MacKenzie was a member (1980s-2002), and later Minister of, Bible Presbyterian Church, Magill, Adelaide, South Australia, then founding Minister of Covenant Presbyterian Church of Adelaide in 2003. He died 28 Dec. 2009 following a "disabling final illness" that "was to last for approximately 18 months," *Faith & Freedom* No. EDS004, February 2010, Editor Errol D. Stone, Innaloo City, Western Australia, pp. 2, 3, & 10 (website www.faithandfreedom.com.au).

¹⁰² Lord Shaftesbury (1801-1885) was an Evangelical Anglican.

magazine entitled, *The Reformer*, had an article in their May and June 2015 edition, also promoted on the front cover page of that edition, entitled, “600th Anniversary of Papal Treachery – the Martyrdom of John Huss.” Now the *Faith and Freedom* magazine article on Huss also has a section on John Wycliffe; and bearing in mind the nexus between the work of John Wycliffe, the Morning Star of the Reformation, and John Huss, with reference to the same Roman Catholic *Council of Constance* in Germany that condemned both the proto-Protestants Huss of Bohemia and Jerome of Prague to be burnt at the stake, and also condemned the writings of John Wycliffe who greatly influenced both Huss of Bohemia and Jerome of Prague; it is therefore also notable, that the *Protestant Alliance* magazine, *The Reformer*, had an article in their July and August 2015 edition, once again promoted on the front cover page of that edition, entitled, “600th Anniversary of a Travesty – John Wycliffe Declared a ‘Heretic’.” And so too, the London UK based *Trinitarian Bible Society* which was founded in 1831, and has an Australian Branch Office at Grafton, in north-east New South Wales, and which seeks to promote the Received Text of the New Testament as found in the King James Bible of 1611, in their quarterly magazine, entitled, *Quarterly Record*, of April to June 2015, has on its front cover page an artwork entitled, “John Wycliffe is defended by John of Gaunt at his trial,” and then inside, an article entitled, “*John Wycliffe* Morning Star of the Reformation.”

You see, the proto-Protestant writings of John Wycliffe who died in 1384, were copied out by some of his Oxford University students who came from Bohemia in modern day Czech, and then taken back to Bohemia, and then in turn greatly influenced the thinking of both Huss of Bohemia who was martyred in 1415, and Jerome of Prague who was martyred in 1416. Indeed, Jerome of Prague himself, went to Oxford University in 1402, where he became a follower of Wycliffe, and he copied out a couple of Wycliffe’s treatises, which he too took back to Bohemia¹⁰³. And so, it is with great appropriateness that the article by David Allen in the *Trinitarian Bible Society’s Quarterly Record* of 2015 quotes Wycliffe. For example, in his 1378¹⁰⁴ treatise entitled, “The Truth of Holy Scripture,” Wycliffe says, [quote], “The Bible is the Divine Word of God in Christ, infallible, a sole authority, lay lords should read and defend it. No man is so rude a scholar but that he may learn the Gospel in his simplicity” [unquote]¹⁰⁵. And this article also quotes a sermon of Wycliffe where he says, [quote], “Lift up, wretches, the eyes of your souls and behold Him in whom was no spot of sin, what pain He suffered for the sin of man. His sweat and blood and water to wash thee of sin”

¹⁰³ Hallihan, C.P., “*John Hus* (Jan Husinec) 1369-1415,” TBS *Quarterly Record*, No. 612, 2015, pp. 40-49, at pp. 43-44.

¹⁰⁴ I here said, “1378” but I should have said, “1387.”

¹⁰⁵ Allen, D., “*John Wycliffe* Morning Star of the Reformation,” TBS *Quarterly Record*, No. 611, 2015, pp. 18-28 at p. 21, citing Lewis Lupton’s *Wyclif’s Wicket*, in *The History of the Geneva Bible*, Volume 16, Burlington Press, Cambridge, UK, p. 104.

[unquote]¹⁰⁶. And the *Trinitarian Bible Society's Quarterly Record*, of July to September 2015, then has a follow through article on John Huss, which while containing some errors, also contains a lot of useful material. For example, it makes the point that while Huss was a follower of Wycliffe's teaching, his source of authority was the Bible, not Wycliffe. And so, for example, in 1414 Huss declared, [quote] "Whatever truth Wycliffe has taught I receive, not because it is the truth of Wycliffe, but because it is the truth of Christ" [unquote]¹⁰⁷.

Now this tradition of remembering John Huss has a long history among Protestants, seen in the fact that under Queen Elizabeth I whose Regnal Years were 1558 to 1603, there was issued *The New Calendar* of 1578 for usage together with the Cranmer's 1552 prayer book as revived in the 1559 edition, and using the Latin word, "Anno" for year, this Anglican Calendar of 1578 reads at [quote] "July" "8. John Hus was burnt on this day, at the Council holden at Constance for professing the Gospel of our Lord Jesus. Anno 1415" [unquote]. This 1578 Anglican Calendar for usage together with the 1552 & 1559 Anglican prayer book reflects the wider Protestant tradition of remembering John Huss, and also reminds us that John Huss is a fitting saint to be remembered on All Saints' Day, the first of November, or today, Papists' Conspiracy Day, the fifth of November, or indeed at other times as deemed appropriate. Furthermore, under Queen Elizabeth the First, injunctions were issued requiring that four books be chained in Anglican Churches, one of which was the Holy Bible, and one of which was the original edition of Foxe's *Book of Martyrs* of 1563 – that's the original English language edition¹⁰⁸, which was dedicated to Queen Elizabeth I, and is the classic Protestant hagiology of both Marian martyrs under the Papist queen, Bloody Mary, and other times¹⁰⁹. And so *The New Calendar* of 1561, which is basically the Calendar now found in the 1662 Anglican *Book of Common Prayer*, was contextually meant to be a matching half to *Foxe's Book of Martyrs* of 1563. And the story of John Huss whose followers were known as the "Hussites," can be found in various editions of *Foxe's Book of Martyrs*.

For example, in William Bramley-Moore's 1867 edition of *Foxe's Book of*

¹⁰⁶ *Ibid.*, p. 20, citing Lupton's *Wyclif's Wicket*, *op. cit.*, p. 78.

¹⁰⁷ Hallihan's "*John Hus*" (2015) *op. cit.*, p. 44, citing Herbert B. Workman's *The Dawn of the Reformation*, Charles H. Kelly, London, UK, 1902, Vol. 2, p. 177. Errors in this article include a most inappropriate and false analogy with a vile and abominable seditious inciter of murder, in the Puritan revolutionary, Samuel Rutherford (p. 43).

¹⁰⁸ A Latin edition was published in 1554.

¹⁰⁹ Cowell, H.J., *The Four Chained Books*, Being the Story of the Four Books ordered to be "set up" in the Parish Churches of England, (1538-1938 Fourth Centenary publication), Protestant Truth Society, London, England, UK, 1938, pp. 3,6,17,18,23,26,30. (British Library copy 11900aaa71.)

Martyrs, published by Cassell, Patter, and Galpin, in London, UK, in the chapter entitled, “History of the Life, Sufferings, and Martyrdom of John Huss, who was burnt at Constance, in Germany,” at pages 152 to 159; or *Foxe’s Book of Martyrs* as published by Hendrickson at Massachusetts, USA, in their 2004 abridged edition of William Forbush’s 1926 *Foxe’s Book of Martyrs*, chapter 8 entitled, “An Account of the Persecutions in Bohemia under the Papacy,” in the section entitled “Persecution of John Huss” at pages 176 to 180. And so we read in *Foxe’s Book of Martyrs*¹¹⁰ of how “John Huss was a Bohemian by birth,” in modern day Czech, “and born in the village of Hussinetz about the year 1380.” He was educated at a private school, and then in 1408 proceeded to Prague University. He later was the pastor and preacher at Bethlehem Chapel in Prague, and also became Rector of Prague University. He was “aroused” with “indignation” by a much earlier Papal “Bull published by Pope John XXII,” which claimed a grant of “remission of sins to all who would join his” Papal “forces” in a war at “Naples” in Italy. He was “therefore” “summoned” by “the Pope” “to Rome, and upon his refusing to comply,” the Pope “excommunicated him,” and placed Prague under an interdict forbidding any Church “service” “in all” but “one” of “the churches of Prague,” “so long as Huss remained” there. And so, “to avoid disturbances, Huss retired to” the place of his birth, “Huzzinetz,” and “appealed” directly “to Jesus Christ” rather “the ‘Pope.’” And so he rejected claims of Papal supremacy. Huss “had obtained” some “valuable privileges” “from the king” of Bohemia, Wenceslas, who was a powerful friend, and being unapologetically “attached to the doctrines of Wickliffe,” Huss “opposed” the Roman Catholic “archbishop,” resulting in protracted debate, and a call from “Rome” for him to answer charges of allegedly “preaching error and heresies.”

In time, this ultimately led him to appear before the old false prophet of a Romish so called, “General Council,” in the Roman Catholic *Council of Constance* in 1414. He did so under the legal guarantee of “a safe-conduct” which said, [quote], “You shall let John Huss pass, stop, stay, and return freely, without any hindrance whatsoever” [unquote]. However this “pledge” of “safe-conduct to and from Constance” from King Sigismund of Hungary¹¹¹, was then set aside by the Romanist *Council of Constance* on the basis of the Popish “maxim of this same council, that” [quote] “‘faith is not to be kept with heretics’” [unquote]. And so Huss was then imprisoned. “While Huss” was imprisoned, the Romanist *Council of Constance* then “condemned the doctrines of” John “Wickliffe.” As recorded in Henry Bettenson’s “Documents of the Christian Church,” among other things this included Wycliffe’s teachings against transubstantiation of the

¹¹⁰ Quotations and various information taken from Bramley-Moore’s edition.

¹¹¹ David S. Schaff’s *John Huss: His Life Teachings and Death After 500 years*, Charles Scribner, New York, USA, 1915, reprint 2001: Wipf & Stock Publishers, Eugene, Oregon, USA, (ISBN 1-57910-534-3,) pp. 287-289 (google books). Schaff gives the Latin for this as, “*libere* (thou mayest freely) *ut* (to) *Constantiam* (Constance) *veniens* (coming) *e* ([and] on account of [that]) *converso* (turn around) *redire* (to go back) *ad* (to) *Bohaemian* (Bohemia)” i.e., “Thou mayest freely come to Constance *and* on account of that turn around to go back to Bohemia.”

Communion elements, [quote], “That Christ is not in the Sacrament essentially and really, in his own corporeal presence” [unquote]. And with reference to the universal priesthood of all believers and our direct access to God the Father through Jesus Christ our great high priest, and correspondingly against the need for auricular confession because a man has direct access to God through Christ whom I Timothy 2:5 calls our “one mediator,” [quote], “That if a man be duly penitent any outward confession is superfluous and useless” [unquote]. And against the claims of the Roman Church which Revelation 3:9 refers to as “the synagogue of Satan,” and also against the Roman Pope, [quote] “That the Roman Church is the synagogue of Satan, and the Pope is not the next and immediate vicar of Christ and the Apostles” [unquote]. And against Papal claims identified by historicists as the claims of Antichrist, [quote] “That the excommunication of the Pope or of any prelate is not to be feared, because it is the censure of Antichrist¹¹²” [unquote].

Now contrary to the teaching of I Timothy 2:5, “For there is one God, and one mediator between God and men, the man Christ Jesus;” the Roman Church sets up many false mediators such as alleged saint mediators with the invocation of saints, especially Mary, the mother of Jesus, who in substance, though not in form, is depicted in terms of a mother-goddess, so that the categories of thought for Mariolatry are derived from pagan mother-goddess concepts. And the Roman Church sets up other false mediators, such as the blasphemous Papal claim to be “the vicar of Christ” with a “universal” jurisdiction, which is a blasphemy against the Holy Ghost who alone is the representative of Christ with a universal jurisdiction, as taught in such passages as John 15:26. And another of the false mediators set up by the Roman Church, is the Romish priest in a confessional. You see, Biblically, a man has direct access to God through Christ *alone*, for Hebrews 12:24 says “Jesus” is “the mediator of the new covenant,” and Hebrews 7:25 says, “he ever liveth to make intercession for” us. And so in harmony with the teaching of Wycliffe against auricular confession condemned by the Romish *Council of Constance*, that Wycliffe taught [quote], “if a man be duly penitent any outward confession is superfluous and useless” [unquote], we find this same Biblical doctrine with Huss. For at the *Council of Constance* he said, [quote] “to defend my cause, I appealed unto the high judge Christ” [unquote]. The members of the Romanist *Council of Constance* then demanded to know of him, if he had “received absolution of the Pope,” and whether or not he could appeal unto Christ? To which Huss replied, [quote] “Verily I do affirm here before you all, that there is no more just or effectual appeal, than that appeal which is made unto Christ, forasmuch as the law doth determine, that to appeal is no other thing than in a cause of grief or wrong done by an inferior judge, to implore and require aid at a higher Judge’s hand. Who is then a higher Judge than Christ? Who, I say, can know or judge the matter more justly, or with more equity when in him there is found no deceit, neither can he be deceived; or, who can better help the miserable and oppressed than he?” [unquote]. And for these comments, Huss was “derided and mocked by ... the ... Council.” And Huss also made a direct appeal to Christ at this *Council of Constance*, for when he was condemned, a

¹¹² Bettenson, H., *Documents of the Christian Church*, 1943, second edition, 1963, Oxford University, England, UK, 1977, pp. 173-175.

Romish Bishop said, [quote] “Now we commit thy soul unto the Devil” [unquote]. To which John Huss replied with his eyes looking towards heaven, [quote] “But I do commend into thy hands, O Lord Jesus Christ, my spirit which thou has redeemed” [unquote]¹¹³.

And in the account found in *Foxe’s Book of Martyrs*, we learn that the Romanist *Council of Constance* having “condemned the doctrines of” John “Wickliffe;” then condemned Huss of Bohemia for following in Wycliffe’s proto-Protestant teachings. Significantly, *Foxe’s Book of Martyrs* records that when “Huss” was asked to recant his proto-Protestant views which he had in broad terms gotten in connection with his study of John Wycliffe’s teachings; his reply was to uphold an authoritative Bible; for [quote] “Huss replied, [sub-quote] ‘Let them send the meanest person of that council, who can convince me by argument from the Word of God, and I will submit my judgment to him’ [end sub-quote; end quote].” And so Huss here upheld Biblical authority against Popish councils; and at the time of the Reformation, this teaching of Huss was adopted in Article 21 of the Anglican Protestant 39 Articles. For the Romish so called “General Council” of Constance was “not governed with the Spirit and Word of God,” and so it “ordained that” John Huss “should be degraded from the” Roman Catholic “priesthood, his books publicly burnt, and himself delivered to the secular power” in order to be burnt at the stake. And as recorded in Herbert Workman’s *Letters of Hus* published in 1904 by Hodder & Stoughton in London, and reproduced in the Trinitarian Bible Society’s *Quarterly Record* of July to September 2015, Huss wrote, [quote] “I am trusting that God will raise up others after me, braver men than there are today, who shall better reveal the wickedness of Antichrist ...” [unquote]. And as recorded in *Foxe’s Book of Martyrs*, among other things Huss said after he was sentenced, [quote] “I am in the sight of the Lord my God I have always preached, taught, written, and thought ... with the most certain knowledge of the Scriptures and of the Gospel of our Lord Jesus Christ ...” [unquote]. On the 6th of July 1415, “having reached the place of execution, he fell on his knees, sung several portions of the Psalms, and looked steadfastly towards heaven, saying, ‘Into thy hand, O Lord, I commit my spirit: thou hast redeemed, O most good and faithful God’.” *Foxe’s Book of Martyrs* further records that as he stood chained at the stake, about to be burnt to death, “the Duke of Bavaria” desired [quote] “him to abjure. ‘No,’ said he, [sub-quote] ‘I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood’ [end sub-quote, end quote].” And it’s also recorded that the martyr, John Huss of Bohemia, then died in the flames, singing a Christian hymn.

After his martyrdom, the ashes of John Huss were cast into the Rhine River, it being the Romanists intent, that by this fiendish act, perpetrated 600 years ago in 1415, that John Huss’s memory should be extinguished from mankind¹¹⁴; and that the Biblical

¹¹³ “Background to the Reformation,” “The Persecution of John Huss,” (<http://www.theologynetwork.org/unquenchable-flame/background-to-the-reformation/the-persecution-of-john-huss.htm>).

¹¹⁴ “Background to the Reformation,” “The Persecution of John Huss,” *op. cit.* .

proto-Protestant Gospel of Christ which he proclaimed, should be utterly destroyed, and known no more among the children of men. And yet as the first neo-Byzantine textual analyst called and chosen by God for over 300 years, I here humbly note that the great Rhine River which conveyed his ashes borders Germany, from which came the first man of the Reformation, Martin Luther; and the Rhine River also borders Switzerland, where at Geneva, was located the second man of the Reformation, John Calvin; and at Geneva were also the great neo-Byzantine textual analysts, Stephanus and Beza. And then in the north, the Rhine River joins with the Ruhr River which goes through Holland, where was located the great neo-Byzantine textual analyst, Erasmus of Rotterdam; and from where came the neo-Byzantine Protestant textual printers in the Elzevirs of Leiden. And from Holland, the Ruhr River flows into the North Sea, and comes even to the British Isles where God also wrought the work of Reformation in the time of King Henry VIII, in connection with the third man of the Reformation, Thomas Cranmer, who was a Marian Martyr, and so like Huss, also martyred by the Papists, in his instance, in 1556. And so to cast the ashes of the proto-Protestant martyr, John Huss of Bohemia into the Rhine River 600 years ago from this year of 2015 in 1415, far from extinguishing the memory of Huss, and the proto-Protestant doctrine he held; in fact, acts to remind us of the great Reformation God wrought through the Protestants, Luther, Calvin, and Cranmer; and also of the pure Word of God as found in the neo-Byzantine *Textus Receptus* or Received Text of the New Testament, which we now have in the King James Bible of 1611.[pause]

And so in this 600th anniversary year, we thank God for the faithful witness unto death of the proto-Protestant, John Huss of Bohemia; as on this 410th anniversary of *Papists' Conspiracy Day*, 5 November, 2015, we remember John Huss's martyrdom at the hands of the Church of Rome, which is, the Church of Antichrist. [pause]

Let us pray. [pause]

O Lord, on this *Papists' Conspiracy Day*, Thursday the 5th of November, 2015, be pleased, to use this neo-Byzantine Received Text textual commentary Volume 5 on the holy Gospel of St. Mark chapters 1-3, and all other textual commentaries in this series to the honour and glory of thy holy name. We thank thee, O Lord, for the wonderful truth of the Divine Preservation of Holy Scripture that compliments the Divine Inspiration of Holy Scripture, and for thy promise in Psalm 12 that "thou shall keep" thy "words" which "are pure words, O Lord," and "thou shalt preserve them from this generation for ever." Graciously, O Lord, look with favour upon this textual commentary Volume 5 upholding the Received Text and Saint James Version of the Holy Bible of 1611; and in doing so, O gracious Lord, forgive me through the blood of Christ for any blemishes or imperfections which due to the frailty of my fallen, sinful, human nature may be found in this or any other volume, blessing it still to thy glory for the general good that is in it. And this we pray, through our only Lord and Saviour, Jesus Christ. *Amen.*

Almighty God, on this 410th anniversary of *Papists' Conspiracy Day*, also known as *Gunpowder Treason Day*, and in some places celebrated with night-time fireworks as *Bonfire Night*, we remember and give thee thanks, for all thy proto-Protestant and

Protestant confessors and martyrs. And in this year of 2015, most specially do we remember the 600th anniversary of “John Huss” who “was burnt” at the stake by declaration of the Roman Catholic “Council holden at Constance for professing the Gospel of our Lord Jesus” in the year “1415,” as recorded and set forth for us in *Foxe’s Book of Martyrs*. We thank thee for “thy power and mercy” against the “Popish treachery” to blow up the Protestant King James the First of the King James Bible, who together with various Protestant members of Parliament “were appointed as sheep to the slaughter, in a most barbarous and savage manner” under the foiled Romish “conspiracy” perpetrated by the Papist, Guy Fawkes, and others on the 5th of November, 1605. We thank thee for this happy deliverance, together with the happy deliverance thou didst give “from Papist tyranny and arbitrary power” with the coming of “King William” of Orange upon this same day of the 5th of November in 1688, whereby thou didst once again graciously make the throne safe for Protestantism against Romanism. “Accept,” O “most gracious God,” “our unfeigned thanks” for this, thy protection, of the holy Protestant Christian faith, “from the tyranny of the Bishop of Rome and all his detestable enormities.” For thee O Lord, Father, Son, and Holy Ghost, “one God in Trinity, and Trinity in unity,” we do ever “worship” and adore, through our only Lord and Saviour, Jesus Christ. *Amen.*¹¹⁵ Service: Conducted by Alex Neil (an Elder of Hawkesbury-Nepean Presbyterian Church of Eastern Australia). At Start of service, song: “God Save the Queen.”

¹¹⁵ Parts drawn from the *Athanasian Creed*, Cranmer’s Litany, Anglican *Book of Common Prayer* (1552), the *New Calendar* of 1578, and Collects in the Office of Gunpowder Treason Day (1662-1859).

Lessons (Authorized Version of 1611) & Psalms (Presbyterian Caroline Psalter of 1650) taken from 1662-1859 Anglican Office of Papists' Conspiracy Day (continued without an Office since 1859 as Bonfire Night e.g., throughout England): Romans 13:7-10, 1-7; Luke 9:51-56. Before Sermon: Sing Psalm 124. After Sermon: Sing Psalm 125.

SERMON AUDIO Information (<http://www.sermonaudio.com/kingjamesbible>).

Speaker: Gavin McGrath

Full Title: King James Version – Vol. 5 Textual Commentary (Mark 1-3)

Subtitle/Series: Huss of Bohemia (1415-2015)

Short title: KJV Textual Commentary Vol. 5

Date Preached: 11/05/2015

Bible Texts: I Corinthians 6:11; Revelation 17:6

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

Gavin says, "Today's sermon has a fourfold presentation focus, although the ultimate focus in all four is on Christ in the Holy Trinity, for in the words of Colossians 2:9, 'in him dwelleth all the fulness of the Godhead bodily.'" "Firstly, we shall consider some of the wider cultural factors that underpin the religious divide between a neo-Byzantine textual analyst who upholds the Received Text and Authorized King James Version of 1611 such as myself, and the neo-Alexandrians who create the corrupt New Testament texts behind the so called 'modern' versions, such as Kurt Aland, Bruce Metzger, and Carlo Martini. Secondly, on this *Papists' Conspiracy Day* 2015, some reference will be made to the Roman Catholic Guy Fawkes' Gunpowder Treason Plot to blow up the Protestant King James and Parliament in 1605. Thirdly, in this 600th anniversary year of his martyrdom at the hands of Romanists in 1415, we shall consider the proto-Protestant, John Huss of Bohemia. And fourthly, I shall then dedicate Volume 5 of my neo-Byzantine textual commentaries on Mark 1-3." In discussing the wider cultural factors of his first presentation focus, while discussing a number of factors, e.g., the rise of the absurd, ridiculous, and unscientific Darwinian theory of macroevolution in the place of creation, Gavin makes a special reference to the increase of homosexuality and sodomy that has occurred under the secular state's values; and in this context he considers the comments of the Roman Catholic Jesuit, Cardinal Carlo Martini, who was one of the three longest standing neo-Alexandrian NU Text Committee members, and who spoke in favour of sodomite and homosexual civil unions.

Keywords: homosexual sodomy civil unions Carlo Martini Received Text Wycliffe Huss

Appendix 6: Corrigenda to Former Volumes 1-4.

*The only man who never makes a mistake,
is the man who never attempts anything;
but in fact, that is his great mistake.
For life includes making mistakes,
and learning from them.*

Corrigenda to Volume 5 (Mark 1-3). The following corrigenda changes are integrated into present internet copies of Volumes 1-4, but will need to be made to earlier printed copies in this textual commentary series. Pagination and footnote numbering corresponds with legal deposit printed library copies at the NSW State Library in Sydney (Volumes 1-4), National Library of Australia in Canberra (Volumes 1-4), Sydney University (Volumes 1 & 2), and Moore Theological College in Sydney (Volumes 3 & 4 – Evangelical Anglican, affiliated with the Anglican Diocese of Sydney). In addition to those library copies on the *Australian Continent*, intercontinental library copies are also available on the *Asian Continent* (Far Eastern Bible College in Singapore – Presbyterian, affiliated with Bible-Presbyterian Churches); *African Continent* (George Whitfield College, Cape Town, South Africa – Evangelical Anglican, affiliated with the Church of England in South Africa); the *Americas on the North American Continent* (Bob Jones University, South Carolina, USA – non-denominational Protestant; Grace College & Seminary, Indiana, USA - affiliated with the Fellowship of Grace Brethren Churches; and Wisconsin Lutheran Seminary, Wisconsin, USA – Lutheran, affiliated with the Wisconsin Evangelical Lutheran Synod); and in *the British Isles & European Continent* (The British Library, London, UK - state library in a country with an Established Anglican Church).

Textual commentaries page photos: “Banqueting Hall” > “Banqueting House”.

Volume 3 photos:

At the textual commentaries webpage photo reading:

Photo 38:

Minister (Rev. Mr. Aleks Pinter) “standing at the north side,” “before the” Communion “Table,” so that his actions are “before the people” during “the Prayer of Consecration,” 29 May, 2011.

Change this caption to:

“The Table at the Communion time having a fair white linen cloth upon it,” “in the Chancel,” i.e., the area at the church’s east side behind the Communion rail where Communicants kneel on the cushions to receive Communion; & the Minister (Rev. Mr. Aleks Pinter) “standing at the north side of the Table” (BCP rubric), 29 May, 2011.

3rd last photo, Alex > Alek.

Volume 4 photos:

photo 23 “Moffat” > “Moffatt”.

Photo 41 “the Sunday on or before” > “near”

Volumes 1-4 [2016 update: for the “Alex” / “Alek” issue see Volume 6, Appendix 6.]

I have known Alek Neil (a Free Presbyterian Elder) for quite some years, and received many letters from him over the years in which I give the following example of the signature he used for his given name, which I always took to be “Alex”:



I have called him “Alex” for years, but it emerged in more recent times in discussions with him, that his name is actually “Alek” not “Alex,” which surprised me relative to his signature in which I now learn that the final “k” is not written with the usual high bar on the left as “k” i.e., not as “Alek”, but with an unusual low bar on the left as “κ” i.e., “Alek”. Thus with all due apologies to him as a man who has supported my textual commentaries work over the years, and whom I knew from a good time before I started this work, throughout these commentaries it is now necessary to make this correction.

Alex > Alek,

Volume 1, Appendix 5, pp. liii & lviii, at “Alex,” ftn. “I here said, “Alex” but I should have said, “Alek.”

Volume 2, Preface, “Byzantine Text Bonus for Commentary: Two Sydney University Greek Lectionaries!,” “*B) Sam Angus of Sydney University: the big heretic. 2) Some lives hurt by Angus’s heresies: Four case studies,” at “Case Study 3” & “4” & “In overview of these four case studies” (pp. xliii-lvi) “Alex” > “Alek” *passim*. At 7b, p. ccxxx (twice). Appendix 5, p. li, at “Alex,” ftn. “I here said, “Alex” but I should have said, “Alek.”

In Volume 3, “Dedication: The Anglican Calendar,” at 5, “The Restoration in the Scottish Context of the Williamite Settlement,” p. cxxxi (four times). Appendix 5, pp. li & lxxii, at “Alex,” ftn. “I here said, “Alex” but I should have said, “Alek.”

In Volume 4, Appendix 5, p. lx at “Alex,” ftn. “I here said, “Alex” but I should have said, “Alek.”

At “Scripture Citations of Bishop Gregory the Great ...” in the Preface of Vols. 1-4 (and some additional material is to be found in this section from Vol. 5, onwards).

Double quotation marks go to single ones for, “Emperor of ‘Holy’ Roman Empire”, Preface pages in Vol. 1, p. xiv; Vol. 2, p. xi; Vol. 3, p. xix; & Vol. 4, p. xix.

And “is” > “it” in “but doth is continue without change or altering?” > “but doth it continue without change or altering?”, Vol. 1, p. xiv; Vol. 2, p. xi; Vol. 3, p. xix; & Vol. 4, p. xix.

And “Peter, whom they falsely depict as a ‘Bishop of Rome’ and ‘Pope.’” > “Peter, whom they falsely depict as ‘*the* Bishop of Rome’ holding ‘*the* Bishopric of Rome,’ and also allegedly being ‘Pope.’”; in Vol. 1, p. xv; Vol. 2, p. xii; Vol. 3, p. xx; & Vol. 4, p. xx.

And “honourary” > “honorary,” Vol. 1, pp. xv & xvi; Vol. 2, p. xii (twice); Vol. 3, pp. xx & xxi; & Vol. 4, pp. xx & xxi.

POLICY CHANGE (“hominid” to “satyr beast,” and “evolution” to “macroevolution”).

Continuity amidst change - the continuity. Both before and after my old earth creationist work on *Creation, Not Macroevolution – Mind the Gap*, from Volume 1 (2014) & 2 (2014 & 2015), I consider that one of the great issues of our times is *creation verses macroevolution*, and I think the orthodox should unite on the twin issues of *creation not macroevolution* and *the authority of the Bible*. *Continuity amidst change - the change: “hominid” to “satyr beast,” and “evolution” to “macroevolution”.* But before my old earth creationist work on *Creation, Not Macroevolution – Mind the Gap*, I had used the terminology of “hominid” or “animal hominid” without thinking this through with sufficient rigour, e.g., fellow old earth creationists I consult use the term “hominid,” so I just used it without sufficient thought about the matter. But with more rigorous analysis of the relevant matters in connection with my work *Creation, Not Macroevolution – Mind the Gap*, I came to realize that in fact this was bad terminology, and that the better terminology is to “satyr beasts (Latin, *Satyrus bestiaris*)” (see e.g., *Creation, Not Macroevolution – Mind the Gap*, Volume 1, Chapter 6, c, “Soul-talk: ii] A revised taxonomy for primates must replace the erroneous twofold taxonomy used for primates”). Likewise, before my work *Creation, Not Macroevolution – Mind the Gap*, I used the terminology of “evolution,” meaning macroevolution as opposed to creation, for the same type of reasons of its general usage by fellow creationists. But once again, with more rigorous analysis, I came to realize that this also is bad terminology since creationists such as myself accept microevolution within a genetically rich parent stock created by God at the taxonomical level of genus, species, or subspecies; but not macroevolution beyond genus. While I believed in such microevolution as e.g., various dog species or subspecies before this time, I was not specifically referring to this change as “microevolution.” Thus with further research and more tightly defined terms, I am now using the more precise terminology of “macroevolution” for that which I am opposed to, rather than “evolution.”

Therefore,
“hominids” > “satyr beasts” in:

Volume 1, Appendix on “The conjunctions, for instance, ‘de’ (and) and ‘oti’ (that),” (relevant to the Hebrew, Greek, and Latin of Gen. 1:2), at pp. xxvii, xxviii (twice), xxix. Volume 3, Preface, section 7d, “Royal Oak Hotels,” at p. cliii (thrice); & Appendix 1, p. v (first reference).

Vol. 4, “Dedication: The Anglican Calendar,” 2,c, “The secular state ...,” p. ccxxxiii.

Vol. 3, Appendix 1, p. v, “animal hominids” > “satyr beasts”; & “These non-Adamite hominids” > “These non-Adamite creatures which were satyr beasts”.

“Homo” > “the satyr beast”

Vol. 2, Preface, “*Robinson & Pierpont’s (1991) new edition Byzantine Textform (2005),” p. lxxii (thrice).

And

“evolution” > “macroevolution” in:

Volume 1, Preface, “Background Story to Commentary,” pp. xxv (twice), xxx (4 times), pp. xlvi & liii (thrice); “Dedication: The Anglican Calendar,” a, “Preliminary Qualifications & Remarks,” pp. cxxxvii, cxxxix (thrice); Appendix on “The conjunctions, for instance, ‘de’ (and) and ‘oti’ (that),” pp. xxiv (twice), xxix (in capital letters), & xxx.

Vol. 2, Preface, “Byzantine Text Bonus for Commentary: Two Sydney University Greek Lectionaries!,” “A) Sydney University: It’s got ‘the name’,” p. xxix. “*Robinson & Pierpont’s (1991) new edition Byzantine Textform (2005),” p. lxxii (thrice); pp. 97 (twice) & 98 (Matt. 15:38), and in this same footnote, “c. 35,000 B.C. to c. 115,000 B.C.” > “c. 105,000 B.C., plus or minus 53,000 years;” and “to c. 35,000 B.C. to c. 68,000 B.C.” > “to c. 52,000 B.C. to c. 68,000 B.C.”. And at p. 209 (twice) (Matt. 17:21); p. 305 (Matt. 18:35b).

Vol. 3, Preface, section 7d, “Royal Oak Hotels,” at p. clii (and “all my fellow creationists, in upholding” > “my fellow creationists who uphold”), Appendix 8, p. cxx (Sermon summary for 3 Feb. 2011,) (“and” > “&” after “‘Repent!’,”), p. cxxxv (Sermon, 17 Feb. 2011), footnote after “and elsewhere” says, “I here said ‘evolutionists’ and ‘evolution’ respectively, but I should have said, ‘macroevolutionists’ and ‘macroevolution’ respectively.”

Vol. 4, Preface, “Defence of Evangelical Protestant truth,” “c) A Case Study on Bob Larson Ministries, USA,” p. cxxii; “2) The Establishment Principle (Isa. 49:22,23): A Christian State, not a secular state,” a “General,” p. clxxv; & p. clxxxvii, “and ‘an evolutionary process’ which” > “and ‘an evolutionary process’ (i.e., macroevolution) which”; “2c) The Secular State ...,” p. ccx; p. ccxi (twice); ccxxx (twice); ccxxxix (twice); & ccxli.

“evolutionary” > “macroevolutionary”:

Vol. 2, Preface, “*Robinson & Pierpont’s (1991) new edition Byzantine Textform (2005),” p. lxxii (twice, second reference, “an evolutionary” > “a macroevolutionary”); p. 363 (Matt. 19:19).

“evolutionist” > “macroevolutionist” in:

Vol. 1, Preface, “Background Story to Commentary,” p. xxx; and also at this page “Darwinian evolutionary theory, or any theistic Darwinian evolutionary theory” >

“Darwinian macroevolutionary theory, or any theistic macroevolutionary theory”. Appendix on “The conjunctions, for instance, ‘de’ (and) and ‘oti’ (that),” p. xxviii. Vol. 4, Preface, “2c) The Secular State ...,” p. ccxli.

“evolutionists” > “macroevolutionists” in:

Appendix on “The conjunctions, for instance, ‘de’ (and) and ‘oti’ (that),” p. xxix (thrice).

Vol. 3, Appendix 8, p. cxiv, at “evolution” + footnote, “I here said ‘evolution’ (twice), but I should have said, ‘macroevolution’ (twice).”

POLICY CHANGE. I formerly understood both Lectionaries 844 (9th century) and 2211 (10th century) and Minuscule 69 (15th century) to come from the Byzantine textual tradition. This Lectionary 844 & 2211 view came from the fact that the generality of Lectionaries are Byzantine text, and Minuscule 69 view came from Kurt Aland *et unum* in *The Text of the New Testament* (Eerdmans, Grand Rapids, Michigan, USA, 1989, pp. 106 & 131), which says it is “category III” meaning “an independent text” “in Paul, but V” meaning “purely or predominantly Byzantine” “elsewhere.” Of the three, Minuscule 69 was the most commonly cited in Volumes 1-4, and I simply accepted it as Byzantine without much thought on the basis its classification by Aland. Or was this a typographical error in this publication? But in the changeover from St. Matthew’s to St. Mark’s Gospel, I reviewed this position on the basis of what I have seen of these three Greek manuscripts in overview. As I paused to think about it, in the first place, I realized a clear incongruity in e.g., saying Minuscule 69 was “a Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*” since Family 13 are all similar, and generally non-Byzantine (so that such a claim is reminiscent of von Soden’s amorphous “I group” manuscripts); even though I had “cut’n’paste” these words repeatedly, without giving the matter much thought throughout Volumes 1-4. And in the second place, I realized that both Minuscule 69 and Lectionaries 844 & 2211, look like they are quite corrupt manuscripts, and not generally Byzantine text, at least in the parts I have considered them in Matthew and Mark. While I do not have the time, nor relevant access to them, to undertake a more comprehensive analysis of their text type, to the extent that they are evidently corrupt in various places, I have decided to withdraw all references to them in Volumes 1 to 4 as “Byzantine” text; and also to withdraw all general references to them. However, I have retained some references to “Minuscule 69 (15th century, mixed text type in e.g., Matthew’s Gospel)” at Matt. 21:29,30c,31b; and *possibly* will also make some reference to one or more of these three manuscripts in the future. And I ask pardon from God and man, (for this and any other blemishes in my works,) seeking pardon for not having given this matter more careful consideration at an earlier time, praying to God in the words of the Lord’s Prayer, “Our Father which art in heaven, ... forgive us our trespasses, as we forgive them that trespass against us” (Matt. 6:9,12; as found in the Anglican 1662 *Book of Common Prayer* form of *The Lord’s Prayer*).

Therefore,

Vol. 1:

Preface pages:

At 1,b,ii, “New Testament,” p. lxi, “Kurt Aland says Minuscule 69 is independent text in the Pauline Epistles and Byzantine Text elsewhere (Aland, K., *et unum, The Text of the New Testament*, translated by E.F. Rhodes, 2nd ed., Eerdmans, Michigan, USA, 1989, pp. 106 & 129); and on this basis I sometimes refer to “Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*).” > “Kurt Aland says Minuscule 69 is independent text in the Pauline Epistles and Byzantine Text elsewhere (Aland, K., *et unum, The Text of the New Testament*, translated by E.F. Rhodes, 2nd ed., Eerdmans, Michigan, USA, 1989, pp. 106 & 129). [Update 2015]. On this basis I formerly referred to ‘Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*).’ However, from what I can tell of the relatively small sample I have examined in the Gospels, it is a mixed text type in Matthew and the early chapters of Mark (although I have not examined it beyond this).”

At 5, “Greek and Latin texts,” p. xcvi, at “Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles)” > “Minuscule 69 (15th century)”.

p. xcvi, after “Thus e.g., I state above Minuscule 69 is classified by Aland as independent text in the Pauline Epistles and Byzantine Text elsewhere, *supra* [ftn].” > “But while Minuscule 69 is classified by Aland as independent text in the Pauline Epistles and Byzantine Text elsewhere, *supra* [ftn]; from what I can tell of the relatively small sample I have examined in the Gospels, it is a mixed text type in Matthew and the early chapters of Mark (although I have not examined it beyond this).

p. 1 (Title), omit “and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “Sigma 042.”

pp. 13-14 (Matt. 1:16), “But an alternative reading, ‘*ο mnesteutheisa parthenos Mariam egenesen Iesoun ton legeomenon Christon,*’ i.e., “to whom being betrothed the virgin Mary bore Jesus, who is called Christ” (*Variant 1*), is a minority Byzantine reading, found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also found in old Latin Versions a (4th century),” etc., > “But an alternative reading, ‘to whom being betrothed the virgin Mary bore Jesus, who is called Christ’ (*Variant 1*), is found in old Latin Versions a (4th century),” etc. . &

p. 14, after “The incorrect reading *Variant 1*, + as Greek ‘*ο mnesteutheisa parthenos Mariam egenesen Iesoun ton legeomenon Christon,*’ i.e.,”

p. 68 (Matt. 5:27), omit “69 (15th century, Byzantine outside Pauline Epistles),”.

p. 80 (Matt. 5:39a), omit “, and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*); and Lectionary 844 (861/2 A.D.)” and + “and” before “K 017”.

p. 89, “Minuscules 924 (12th century) and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “Minuscule 924 (12th century)”.

p. 93 (Matt. 5:48a), omit “, Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*);”.

p. 126, omit “and 69 (Leicester, England, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”; + “and” before “477”.

p. 129 (Matt. 7:4), omit “, and 69 (Leicester, England, UK, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”; + “and” before “235”.

p. 113 (Matt. 6:18), omit, “2211 (995/6 A.D.),”.

pp. 130 (Matt. 7:9), 159 (Matt. 8:13a), 160 (Matt. 8:13b), omit “Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*);”.

p. 131 (Matt. 7:10), Omit “Another reading that omits ‘*ean* (if),’ and reads, ‘*ε* (Or) *kai* (also) *ichthun* (a fish) *aitesei* (he asks)’ (*Variant 2*) i.e., ‘Or also when he asks for a fish,’ is another minority Byzantine reading, found in Lectionaries 844 (861/2 A.D.) and 2211 (995/6 A.D.). The key words, ‘*ε* (Or) *kai* (also),’ (with *aitese* not *aitesei*) (*Variant 3*), are found as yet another minority Byzantine reading in Codices M 021 (9th century), Pi 041 (9th century), and S 028 (10th century).” > “The key words, ‘*ε* (Or) *kai* (also),’ (with *aitese* not *aitesei*) (*Variant 2*), are found as a minority Byzantine reading in Codices M 021 (9th century), Pi 041 (9th century), and S 028 (10th century).” & at p. 132, “*Variant 2*” > “*Variant 3*”.

p. 137 (Matt. 7:15), omit “Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*);”.

p. 143 (Matt. 8:3), “However, a variant which omits ‘*o* (-) *Iesous* (Jesus), is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). The omission also occurs in old Latin Version k (4th / 5th centuries); as well as by the ancient church Greek writer, Cyril of Alexandria (d. 444).” > “However, a variant which omits ‘*o* (-) *Iesous* (Jesus), is found in the ancient church Greek writer, Cyril of Alexandria (d. 444). The omission also occurs in old Latin Version k (4th / 5th centuries).”

p. 144 (Matt. 8:5), “Another reading, *Variant 2*, Greek, “*Eiselthontos* (‘entering,’ aorist active participle, masculine singular genitive, from *eiserchomai*) ... *autou* (of him),” also making the verse, “And when he was entered into Capernaum, there came unto him a centurion” etc., is a minority Byzantine reading, found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). *Variant 2* is followed as, Latin,” > “Another reading, *Variant 2*, Latin,” + after “old Latin Version f (6th century).” + “With reference to the Greek of the TR and *Variant 3*, *Variant 2* might be reconstructed as Greek, ‘*Eiselthontos* (<entering,> aorist active participle, masculine singular genitive, from *eiserchomai*) ... *autou* (of him).”.

p. 163 (Matt. 8:15), omit “, Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” & omit “together with Lectionaries 844 (861/2 A.D., St. Catherine’s Greek Orthodox Monastery, Sinai) and 2211 (995/6 A.D., St. Catherine’s Greek Orthodox Monastery, Sinai)” + “and” before “745”.

p. 165 (Matt. 8:18), omit “; and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “Lectionary 2378”.

p. 169 (Matt. 8:21), omit “; and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”

pp. 176 (Matt. 8:25b), 180 (Matt.8:29), 190 (Matt. 9:5b), 196 (Matt. 9:12a), 197 (Matt. 9:12b), 924 (Matt. 9:24), 383 (Matt. 14:25b), omit “, and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 176 (Matt. 8:28), omit “and Minuscule 69” and “like Minuscule 69,” & at p. 177 omit “, and 69 (Leicester, England, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “, 597” > “and 597” & omit “,” before “and *Sidneiensis*.”

p. 181 (Matt. 8:31), omit “, is a minority Byzantine reading found in Lectionaries 844 (861/2 A.D.) and 2211 (995/6 A.D.)”, + “Yet another reading, Greek “*aposteilon*” > “Yet another reading is Greek, “*aposteilon*”.

p. 185 (Matt. 9:2b), omit “, and Lectionaries 844 (861/2 A.D.) and 2211 (995/6 A.D.)”.

p. 186 (Matt. 9:4a), omit “844 (861/2 A.D., St. Catherine’s Greek Orthodox Monastery, Sinai), 2211 (995/6 A.D., Sinai, Arabia),”.

p.196 (Matt. 9:12a), omit “Lectionary 844 (861/2 A.D.) and”.

p. 199 (Matt. 9:13), omit “; and Lectionaries 844 (861/2 A.D.) and 2211 (995/6 A.D.)” & add “and” before “Gamma 036”.

p. 203 (Matt. 9:22), “Lectionaries 844 (861/2 A.D.), 2211 (995/6 A.D.), and 2378 (11th century); as well as Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “and Lectionary 2378 (11th century)”.

p. 209 (Matt. 9:27b), omit “; and Lectionaries 844 (861/2 A.D.), 2211 (995/6 A.D.), and 1968 (1544 A.D.)” + “and” before “Pi 041”; & omit “and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 220 (Matt. 10:3), “However another reading, *Variant 1*, reads only, Greek, ‘*Thaddaios* (Thaddaeus).’ It is a minority Byzantine reading found in Lectionary 2211 (995/6 A.D.) and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). *Variant 1* is followed as Latin,” > “However another reading, *Variant 1*, may be reconstructed from the Latin as Greek, ‘*Thaddaios* (Thaddaeus)’ (cf. *Variant 2* Greek and Latin forms). It is followed as Latin.”.

p. 224 (Matt. 10:8), omit “Swanson says the TR’s reading is found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*); whereas von Soden says it is not. Therefore I make no reference to it, *infra*.” & omit “; and Lectionary 2211 (995/6 A.D.)”.

p. 228 (Matt. 10:10a), “However, an alternative singular reading, Greek, ‘*rabdon* (<staff,> accusative singular, second declension noun, from *rabdos*)’ is a minority Byzantine reading found in Lectionary 2211 (995/6 A.D.). It is also found as the singular Latin,” > “However, an alternative singular reading is Greek, “*rabdon* (‘staff,’ accusative singular, second declension noun, from *rabdos*).” This is found as the singular Latin.”.

p. 274 (Matt. 12:10), omit “; and Lectionaries 844 (861/2 A.D.) and 2211 (995/6 A.D.)”.

p. 296 (Matt. 13:4), omit “However, the Greek, “*kai* (and),” is omitted in a minority Byzantine reading. This is found in Minuscule 69 (Leicester, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*); & omit, “The origins of the variant are speculative” to “also characterize Minuscule 69”. + “However, the incorrect reading which omits ‘and’ is found” > “However, the Greek, ‘*kai* (and),’ is omitted”. + new paragraph after “13 (13th century, independent), *et al.*” reading “The origins of the variant are speculative. Possibly it was lost due to the negligent human frailties of a scribe, since short words were sometimes so lost. Possibly it dropped out due to a paper fade / loss. Or possibly it was a deliberate pruning, if so, possibly also influenced by Luke 8:5.”

p. 319 (Matt. 13:35a), “is a minority Byzantine reading, found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “may be reconstructed in the Greek from the Latin”; & p. 320, omit “(other than the late Byzantine Minuscule 69)”.

p. 336 (Matt. 13:48a), omit “reading in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*); and omitted in a”.

p. 338 (Matt. 13:51b), omit “in a minority Byzantine reading, found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also omitted”.

p. 344 (Matt. 14:3a), “Lectionary 2211 (995 / 996 A.D.), and Minuscules 1010 (12th century) and 69 (Leicester, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “Minuscule 1010 (12th century)”.

p. 345 (Matt. 14:3b), “However, a variant which omits, Greek, ‘*auton* (him),’ is a minority Byzantine reading, found in Lectionary 2211 (995 / 996 A.D.). This omission is further” > “However, a variant omits, Greek, “*auton* (him).” It is found in”.

p. 350 (Matt. 14:6), omit “Greek, “*genesiois* (‘birthday,’ neuter plural dative, 2nd declension noun, from *genesia*) ...*genomenois* (‘having come,’ second aorist middle, neuter plural dative participle, from *ginomai*),” i.e., “birthday came” in the words, “But when Herod’s birthday came,” is a minority Byzantine reading (*Variant 1a*), found in Lectionary 2211 (995 / 996 A.D.). Likewise,”; & paragraph starting “Was this an accidental alternation?” etc. > “Was this an accidental alteration?” etc. and is transferred to after “and Ethiopic Version (Dillmann, 18th / 19th centuries).” + “Or was this a deliberate alteration regarded as some kind of ‘stylistic improvement?’” and “Likewise” > “Was this an accidental alternation? Was there” + add the sentence, “Or was this a deliberate alteration regarded as some kind of ‘stylistic improvement?’”

p. 353 (Matt. 14:9), after “However, a variant changes word 1, and omits word 5, thus” + “upon reconstruction of the Greek from the Latin”, & “a minority Byzantine reading found in Lectionary 2211 (995 / 996 A.D.), and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also followed” > “found”.

p. 359 (Matt. 14:14a), “Minuscules 219 (13th century) and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “Minuscule 219 (13th century)”.

p. 361 (Matt. 14:15a), omit “a minority Byzantine reading, found in Lectionaries 844 (861/2 A.D., St. Catherine’s Greek Orthodox Monastery, Sinai) and 2211 (995/6 A.D., St. Catherine’s Greek Orthodox Monastery, Sinai). It is further”.

p. 375 (Matt. 14:22c), omit “, and 69 (15th century, Leicester, England, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” & + “and” before “1354” & omit “844 (861/2 A.D., St. Catherine’s Greek Orthodox Monastery, Sinai, Arabia), 2211 (995/6 A.D., St. Catherine’s Greek Orthodox Monastery, Sinai, Arabia),”.

p. 378 (Matt. 14:24), transfer “However, an alternative reading, ‘*stadious* (<stades> approximates <furlongs>) *pollous* (many) *apo* (from) *tes* (the) *ges* (land) *apeichen* (it was distant),’ i.e., ‘was many furlongs distant from the land,’” to p. 379 where it replaces “However the incorrect reading, ‘was many furlongs distant from the land,’”. Omit, “is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also followed, with minor differences in Lectionary 253 (1020 A.D.)”; & transfer 3 paragraphs from “The origins of the variant are conjectural” to “such a peculiarity was probably not thought of ‘as something that really mattered.’”, from p. 378 to a new after “and Slavic Version (9th century).”

p. 386 (Matt. 14:27), omit “, although says *Variant 3* is followed “with slight variation” by Lectionary 2211” & p. 388 omit, “However, it is followed *with slight variation* inside the closed class of sources by Lectionary 2211 (995 / 996 A.D.).”

p. 395 (Matt. 14:32), omit “a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is further”; & in this same paragraph at p. 396, “followed by” > “found in”.

p. 400 (Matt. 14:34), omit “; as well as Lectionaries 844 (861/2 A.D.) and 2211 (995/6 A.D.)”.

Appendices pages:

pp. xvii, xviii, omit “844, 2211,”.

p. xxxii, “e.g., Lectionary 2211” > “Minuscule 924”.

p. xliv, omit “Lectionary 2211,”.

Vol. 2:

Preface pages:

p. lx, “844” > “845”.

p. lxxix, “2036 manuscripts” > “2035 manuscripts”; “112 manuscripts” > “111 manuscripts”; & “405 manuscripts” > “406 manuscripts”.

At “*Determining the representative Byzantine Text”, p. cxv, omit “and Minuscule 69 (15th century, Byzantine outside Pauline Epistles),”.

p. cxviii, omit “*even without going beyond Metzger’s own charts*”; omit “the” before “7”; remove “,” after “them”; & at Luke 6:1 omit “; & 69, 15th century” + “.”; at Luke 6:3, Luke 6:10, Luke 8:47, Luke 8:49a, “69 (15th century, Byzantine Text outside Pauline

Epistles)” > “X 033 (10th century)”.

p. cxxi, “But further more careful study on Minuscules 28 and 69 yielded the result that 28 is of independent text in Mark but Byzantine Text elsewhere [ftn], and 69 is independent text in the Pauline Epistles but Byzantine Text elsewhere. The recognition that Minuscules 28 and 69 are therefore Byzantine Text type in these sections of St. Luke’s Gospel that we have considered, is additionally significant because Metzger therefore wrongly cited both Minuscules as supporting a “Caesarean” text type, when in fact they both support a Byzantine text type” > “But further more careful study on Minuscule 28 yielded the result that 28 is of independent text in Mark but Byzantine Text elsewhere; and [update 2015,] Aland also claims that Minuscule 69 is ‘an independent text’ ‘in Paul, but’ ‘purely or predominantly Byzantine’ ‘elsewhere [ftn].’ However, upon reviewing this issue in 2015 (see Corrigenda for Textual Commentaries Vol. 5 of 2015 in Appendix 6), I came to disagree with this assessment for the sections I had examined in the first two gospels which are mixed text type, and since due to time constraints I am unable to more comprehensively examine Minuscule 69, (other than saying it is clearly a corrupt manuscript in many areas,) I am discontinuing general references to it. However, the recognition that Minuscule 28 is Byzantine Text type in these sections of St. Luke’s Gospel; is additionally significant because Metzger therefore wrongly cited Minuscule 28 as supporting a ‘Caesarean’ text type, when in fact it is now regarded as a Byzantine text type.”

p. cxxiv, (footnote starting, “On one level Hembd’s figures”), “4,224” > “4,224 i.e., 4,335 – 111 = 4,224”; & “112” > “111”; & “4,336” > “4,335”.

p. cxxxii, “69 (15th century, Byzantine in Gospels, von Soden’s δ505, his I lb group in the Gospels)” > “69 (15th century, von Soden’s δ505, his I lb group in the Gospels)”.

p. cxxxix, “Below, I have itemized 4336 Byzantine manuscripts (out of *c.* 4,740 manuscripts; of which 112 manuscripts are Byzantine text only in specific parts), or if we exclude *c.* 2,300 Lectionaries from the count, 2,036 Byzantine text manuscripts (of which 112 manuscripts are Byzantine text only in specific parts)” > “Below, I have itemized 4335 Byzantine manuscripts (out of *c.* 4,740 manuscripts; of which 111 manuscripts are Byzantine text only in specific parts), or if we exclude *c.* 2,300 Lectionaries from the count, 2,035 Byzantine text manuscripts (of which 111 manuscripts are Byzantine text only in specific parts)”.

p. cxliv, omit “in Minuscule 69 from Tischendorf; its presence”.

p. cxlviii, “*Byzantine Minuscules from the 9th to 16th centuries. (Total minuscules for these centuries = 1048, of which 56 are only Byzantine in specific parts.)*” > “*Byzantine Minuscules from the 9th to 16th centuries. (Total minuscules for these centuries = 1047, of which 55 are only Byzantine in specific parts.)*”

p. cl, omit “69 (Byzantine outside Pauline Epistles),” & “*Total minuscules for this century = 80, of which 4 are Byzantine only in specific parts*” > “*Total minuscules for*

this century = 79, of which 3 are Byzantine only in specific parts".

p. cli, "the total number of Byzantine minuscules in this sample is 1048 from the 9th to 16th centuries (of which 56 are Byzantine only in specific parts)" > "the total number of Byzantine minuscules in this sample is 1047 from the 9th to 16th centuries (of which 55 are Byzantine only in specific parts)" & "1048 Byzantine Minuscules (of which 56 are Byzantine only in specific parts) i.e., a total of 1094 Byzantine manuscripts (of which 59 are Byzantine only in specific parts)" > "1047 Byzantine Minuscules (of which 55 are Byzantine only in specific parts) i.e., a total of 1093 Byzantine manuscripts (of which 58 are Byzantine only in specific parts).".

p. clxviii, "1 additional non-Byzantine Minuscule from "δ" Group" > "2 additional non-Byzantine Minuscules from "δ" Group" (i.e., thus so counting Minuscule 69)

p. clxix, "Total: Non-Byzantine Count: 405 Manuscripts (out of 2440 Manuscripts)" > "Total: Non-Byzantine Count: 406 Manuscripts (out of 2440 Manuscripts)" & "1048 Minuscules from the 9th to 16th centuries (56 of which are Byzantine only in parts)" > "1047 Minuscules from the 9th to 16th centuries (55 of which are Byzantine only in parts)"; & p. clxx, "Total: Byzantine Count: 2035 Manuscripts (out of 2440 Manuscripts)" & "112 manuscripts or c. 4.6% are Byzantine only in specific parts" > "111 manuscripts or c. 4.6% are Byzantine only in specific parts".

p. clxxii, "Therefore the total non-Byzantine count of 405 Manuscripts" > "Therefore the total non-Byzantine count of 406 Manuscripts"; & "the total Byzantine count of c. 2036 Byzantine Manuscripts in von Soden, plus 2300 Greek Lectionaries, i.e., 4336 Byzantine manuscripts out of c. 4740 manuscripts, is 91.5% (not c. 83.5%, *supra*), and the known 112 manuscripts (codices and minuscules) that are Byzantine only in specific parts are c. 2.4% (not 4.6%, *supra*) of the total, making the count of completely Byzantine (4336 minus 112 = 4224) to be c. 89.1% (not c. 78.9%, *supra*)" > "the total Byzantine count of c. 2035 Byzantine Manuscripts in von Soden, plus 2300 Greek Lectionaries, i.e., 4335 Byzantine manuscripts out of c. 4740 manuscripts, is 91.5% (not c. 83.5%, *supra*), and the known 111 manuscripts (codices and minuscules) that are Byzantine only in specific parts are c. 2.4% (not 4.6%, *supra*) of the total, making the count of completely Byzantine (4335 minus 11 = 4224) to be c. 89.1% (not c. 78.9%, *supra*)".

p. 4 (Matt. 15:4a), "a variant reading Greek, 'eipen (<he said,> indicative active aorist, 3rd person singular verb, from *legō*),' making this read, 'For God said,' is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also found as Latin," > "a variant reads Greek, 'eipen (<he said,> indicative active aorist, 3rd person singular verb, from *legō*),' making this read, 'For God said.' This is found as Latin,".

p. 7 (Matt. 15:4b), omit " ; as well as Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)".

p. 19 (Matt. 15:6c), “Minuscules 1505” > “Minuscule 1505”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 23 (Matt. 15:6d), “Minuscules 1010” > “Minuscule 1010”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 28 (Matt. 15:8), “minority Byzantine reading, found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). The omission is also found in the Latin,” > “variant. The omission is found in the Latin,”.

p. 33 (Matt. 15:12a), “Minuscules 245” > “Minuscule 245”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 36 (Matt. 15:14a), omit “It is also supported in word order 3,2,1,4, in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*).”

p. 39 (Matt. 15:15), omit “The TR’s reading is found in word order 3,1,2 as a minority Byzantine reading in Minuscule 69 (Leicester, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*).” & p. 40 omit, “Certainly we cannot rule out the possibility of such ellipsis here. Indeed, the origins of the word order, 3,1,2 in Minuscule 69 may reflect a scribe looking at, “... *ten parabolēn tautēn* ...,” and getting confused in his mind with the “*t-n*” of “*ten*” and the “*t-n*” of “*tauten*,” while simultaneously getting tripped up by this triple “*en*” endings, possibly first wrote down “*tauten* (‘this,’ word 3),” then suddenly perceiving his mistake, realized the meaning would not change if he now wrote down, “*ten* (-, word 1) *parabolēn* (‘parable,’ word 2).” Hence this aberrant word order of 3,1,2, may autonomously testify to the problem of this tricky ellipsis here.”

p. 45 (Matt. 15:17), “However, a variant omitting ‘yet,’ and simply reading Greek, ‘*ou* (not),’ i.e., ‘not’ in the words, ‘Do ye *not* understand?’ etc., is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also found as Latin,” > “However, a Greek variant may be reconstructed from the Latin as omitting ‘yet,’ and so simply reading Greek, ‘*ou* (not),’ i.e., ‘not’ in the words, ‘Do ye *not* understand?’ etc. . It is found as Latin,”.

p. 48 (Matt. 15:22a), “Though ‘s’ (sigma) is the common / standard spelling, this ‘z’ (zeta) spelling is also found in Lectionaries 844 (9th century) and 2211 (10th century). Cf.” > “Though ‘s’ (sigma) is the common / standard spelling, this ‘z’ (zeta) spelling is also found in the Greek. Cf.”.

p. 49 (Matt. 15:22a), omit “This is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*).”

p. 56 (Matt. 15:22c), “Minuscules 2” > “Minuscule 2”; & omit “and 69 (Leicester, England, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 60 (Matt. 15:25), omit “, and Minuscule 69 (Leicester, Leicestershire, England, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “M 021”.

p. 74 (Matt. 15:31b), “69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “1188 (11th / 12th century)”.

pp. 80-81 (Matt. 15:33), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “116”.

pp. 83-84 (Matt. 15:35,36a), “This is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also followed by the ancient church Greek writer, Origen (d. 254)” > “This is found in the ancient church Greek writer, Origen (d. 254)”.

p. 88 (Matt. 15:36c), “However a variant, Greek, “*edidou* (‘he was giving,’ indicative active imperfect, 3rd person singular verb, from *didomi*),” is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is further found as Latin,” > “However a variant is Greek, “*edidou* (‘he was giving,’ indicative active imperfect, 3rd person singular verb, from *didomi*).” It is found as Latin,”

p. 90 (Matt. 15:36d), p. 298 (Matt. 18:34b), omit “and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 92 (Matt. 15:36e), “Minuscules 243” > “Minuscule 243”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 94 (Matt 15:38), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1242”.

pp. 105 (Matt. 16:2,3), 115 (Matt. 16:5), 157-158 (Matt. 16:26), omit “and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 124 (Matt. 16:8b), “69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “1604 (13th century)”.

p. 127 (Matt. 16:11b), omit “a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also”; & at p. 129 before “Was *Variant 2* an accidental alteration?” + “Was Latin *Variant 2* originally in the Greek?”

p. 132 (Matt. 16:12), “Yet another reading, *Variant 3*, omits Greek” > “Yet another reading, *Variant 3*, omits what on reconstruction of the Latin with reference to the TR’s reading is Greek”; & omit “a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also”; & both before “Was *Variant 3* an accidental change?” & “Was *Variant 3* a deliberate change?” + “Was Latin *Variant 3* originally in the Greek?”.

p. 151 (Matt. 16:20c), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1342”.

p. 167 (Matt. 17:3), “Minuscules 244” > “Minuscule 244”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 183 (Matt. 17:11a), 188-189 (Matt. 17:11c), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “2”.

p. 194 (Matt. 17:20a), omit “inside the closed class of sources, Minuscule 69; and”; & p. 195, “Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “e.g., Minuscules 880 (11th century) and 119 (12th century)”.

p. 198 (Matt. 17:20b), “Lectionary 2211 (10th century) and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “Minuscule 924 (12th century)”.

p. 218 (Matt. 17:22), omit “, and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1342”.

pp. 221-226 (Matt. 17:25), omit old variant 4, “*Variant 4*, reads Greek, ‘*eiselthontōn* (<coming into,> masculine plural genitive, active aorist participle, from *eiserchomai*) *eis* (into).’ This is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*) *eis* (into).” Then “*Variant 4*” renamed “*Variant 6*” and *Variants* “5” and “6” renamed *Variants* “4” and “5” respectively, *passim*; “changes we find in *Variants 1-6*” > “changes we find in *Variants 1-5*”; “*Variants 1,3,4,5* as alternatives” > “*Variants 1,3,4,6* as alternatives”; old variant 4, now renamed variant 6, transfer as to after the new variant 5’s “It is also found in the Ethiopic Version (Dillmann, 18th / 19th centuries).” “*Variant 6*, Greek, ‘*eiselthontōn eis* (coming into),’ is found in (the mixed text type) Codex Theta 038 (9th century); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.*”+ old variant 4, now renamed variant 6, transfer to after this from, “Was *Variant 6*, ‘*eiselthontōn eis* (coming into),’ an accidental change?” to “Did he thus also consider an aorist ‘participle here’ was ‘a more appropriate’ reading than an aorist ‘verb’?”.

pp. 239-240 (Matt. 18:7a), “Minuscules 28” > “Minuscule 28”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 247 (Matt. 18:8), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “243”.

p. 251 (Matt. 18:11), omit “a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is further”; & p. 252 before “Was *Variant 2* an accidental alteration?” + “Was Latin *Variant 2* originally in the Greek?”

p. 257 (Matt. 18:14), omit “; and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

pp. 268-269 (Matt. 18:19a), “*Variant 3*, omits the ‘*palin* (<again,> word 1) of *Variant 1*, and may be reconstructed in the Greek as ‘*legō* (<I say,> word 2) *de* (<and,> word A) (<unto you,> word 3)’ (ancient Latin writer, Cyprian, d. 258). *Variant 4*, omits the ‘*palin* (<again,> word 1) of *Variant 2*, and reads, ‘*amen* (<verily,> word B) *legō* (<I say,> word 2) (<unto you, word 3),’ (Minuscule 69, 15th century; & old Latin ff1, 10th / 11th century)” >

Variant 3, omits the ‘*palin* (<again,> word 1) of *Variant 1*, and may be reconstructed in the Greek from the Latin as, ‘*legō* (<I say,> word 2) *de* (<and,> word A) *umin* (<unto

you,> word 3)’ (ancient Latin writer, Cyprian, d. 258). *Variant 4*, omits the ‘*palin* (<again,> word 1) of *Variant 2*, and may be reconstructed in the Greek from the Latin as, ‘*amen* (<verily,> word B) *lego* (<I say,> word 2) *umin* (<unto you,. word 3),’ (old Latin ff1, 10th / 11th century)”.

p. 292 (Matt. 18:29b), omit “It is further found in Minuscule 69 (Leicester, England, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts* [ftn]).” + associated footnote, “Swanson says 69 reads, *panta*, whereas Tischendorf says 69 reads, *apanta*. But both ‘*panta* (<all,> from *pas*)’ and ‘*apanta* (<all,> from *apas*),’ have the same basic meaning, and so I include this Minuscule here; since if 69 reads *apanta*, it is clearly a scribal change, and if so, possibly influenced by the *apanta* of Matt. 28:11.” + p. 297, omit “; and Minuscule 69 (15th century)” + “and” before “Gamma 036”.

p. 327 (Matt. 19:9b), “Minuscules 1016” > “Minuscule 1016”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 346 (Matt. 19:14), omit “; as well as Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 360 (Matt. 19:19), omit “, and 69 (Leicester, England, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1354”; & p. 363, “15th centuries (69)” > “14th centuries (1354)”.

p. 375 (Matt. 19:25), omit “; Lectionary 2211 (995 / 996 A.D.); and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 386 (Matt. 20:5a), “However, a variant reading, Greek, ‘*palin* (again) *de* (and / but),’ is a minority Byzantine reading found in Lectionary 844 (861/2 A.D.). It is also found as Latin,” > “However, a variant reads, Greek, ‘*palin* (again) *de* (and / but).’ It is found as Latin,”.

p. 403 (Matt. 20:15c), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “108”.

p. 413 (Matt. 20:17b), omit “69 (15th century, Byzantine Text outside independent text Pauline Epistles);” & omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles)” + “and” before “13”; & p. 414 omit “also a minority Byzantine reading. It is found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is further”; & + “Greek,” before both “‘*mathetas* (disciples),” & “‘*tous*

(the) *dodeka* (twelve),”.

p. 420 (Matt. 20:17c), omit “69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*) and”; & remaining “Minuscules 61” > “Minuscule 61”.

p. 437 (Matt. 20:22,23), at “The second component (Matt. 20:22c), *Variant 2b*,” omit “in a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is further omitted”; & in this same paragraph + “The omission is also found in the ancient Church Latin writers,” > “The omission is also found in the ancient church Greek writer, Origen (d. 254); and the ancient Church Latin writers,”; & at “The third component (Matt. 20:23b), *Variant 3*,” omit “in a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is further omitted”.

p. 444 (Matt. 20:23a), “Von Soden shows 69 and 13 following the TR’s reading rather than *Variant 1*; and so on balance, I shall show 69 in support of the TR’s reading as opposed to *Variant 1*. Likewise, von Soden shows 69 and 13 (in his II group) as following *Variant 2*. But beyond these two, I shall make no further reference to the Family 13 manuscripts, *infra*.” > “Von Soden shows 13 following the TR’s reading rather than *Variant 1*; and so on balance, I shall show 13 in support of the TR’s reading as opposed to *Variant 1*. Likewise, von Soden shows 13 (in his II group) as following *Variant 2*. But beyond Minuscule 13 outside the closed class of sources, I shall make no further reference to the Family 13 manuscripts, *infra*.”; & omit “, and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “N 022”.

p. 445 (Matt. 20:23a), “69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “1188 (11th / 12th century)”.

p. 469 (Matt. 20:30a,31a), omit “and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”; p. 470 “Minuscules 1010” > “Minuscule 1010”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

Appendices pages:

p. vi (Matt. 27:27b), omit “, 69 (15th century)”.

p. xxv (Matt. 15:32a), “69, 15th century” > “1188, 11th / 12th century”.

p. xvii (Matt. 16:28b), omit “; Lectionary 2211, 10th century”.

p. xxix (Matt. 16:28a), “But a minority Byzantine reading adds ‘*oti* (that / because / since) (Minuscule 69, 15th century)” > “But a minority Greek reading adds ‘*oti* (that / because / since)’ after ‘*umin* (unto you)’ (Chrysostom, d. 407)”

p. xxxii (Matt. 17:7), “is a minority Byzantine reading (Lectionary 2211, 10th century). The erroneous variant is also found in the two leading Alexandrian texts,” > “is found in the two leading Alexandrian texts,”.

p. xxxvi (Matt. 18:12a), “69, 15th century” > “21, 12th century”.

pp. xxxvi-xxxvii (Matt. 18:12c), “But in between words 3 and 4, ‘*kai* (and),’ is inserted in a minority Byzantine reading (Minuscule 69, 15th century). One leading Alexandrian text omits words 1,2,3, changes word 4, and lacks the “*kai* (and)” (London Sinaiticus); the other leading Alexandrian text (Rome Vaticanus) and leading Western text (D 05), follows the variant.” > “But in between words 3 and 4, ‘*kai* (and),’ is inserted in one of the leading Alexandrian texts (Rome Vaticanus) and the leading Western text (D 05). The other leading Alexandrian text (London Sinaiticus) omits words 1,2,3, changes word 4, and lacks the ‘*kai* (and)’.”

p. xxxvii (Matt. 18:19b), “There is also a minority Byzantine variant (*Variant 2*), in which ‘*ex* (<out> / <of,> word A),’ is placed before ‘*umon* (of you)’ (Minuscule 69; Origen & Chrysostom).” > “There is also a minority Greek variant (*Variant 2*), in which ‘*ex* (<out> / <of,> word A),’ is placed before ‘*umon* (of you)’ (Origen & Chrysostom).”

p. xli (Matt. 19:15), “a minority Byzantine reading in Minuscule 69 (15th century)” > “a minority Greek reading in Origen (d. 254)”; & “the minority Byzantine reading is also found” > “the minority Greek reading found inside the closed class of sources with Origen, is also found outside the closed class of sources”.

p. xli (Matt. 19:21a), “is a minority Byzantine reading found in Minuscule 69 (15th century)” > “may be reconstructed in the Greek from the Vulgate’s Latin, ‘*ait* (<he said> = <said,> indicative active present, 3rd person singular verb, from *aio*)’.”

p. xlii (Matt. 19:24a), omit “; & Lectionary 2211, 10th century”.

p. xliii (Matt. 19:24b), omit “; Lectionary 2211, 10th century”.

p. xliv (Matt. 19:28a), omit “; Lectionary 844, 861/2 A.D.”.

pp. xliv-xlv (Matt. 20:10a), “However, a minority Byzantine reading (69, 15th century) is ‘*Kai* (And / But) *elthontes* (coming).’ The correct reading is found in the Alexandrian Text’s London Sinaiticus (and followed in Tischendorf’s 8th edition); whereas the erroneous variant is also found in the Alexandrian Texts’ Rome Vaticanus and Western Text’s D 05” > “The correct reading is found in the Alexandrian Text’s London Sinaiticus (and followed in Tischendorf’s 8th edition); whereas an erroneous variant, ‘*Kai* (And / But) *elthontes* (coming),’ is found in the Alexandrian Texts’ Rome Vaticanus and

Western Text's D 05".

pp. xlvii (Matt. 20:33) paragraph "Matt.20:33" > "Matt.20:33b" (twice); p. xlix, "Matt. 20:33" > "Matt. 20:33a"; "Minuscule 69" > "Minuscule 1010"; & pp. xlv-l, omit second identically replicated references from "At Matt. 20:34a" to "Either way, the rendering is still 'eyes'" (AV & TR; ASV & W-H)."

Vol. 3:

p. 1 (Matt. 21:4), "However, a variant omitting Greek, 'olon (all),' and so reading simply, 'This was done,' (or if the 'de' is translated, 'Now this was done,') a minority Byzantine reading found in e.g., Lectionaries 844 (9th century) and 2211 (10th century)." > "However, a variant omits Greek, 'olon (all),' and so reads simply, 'This was done,' (or if the 'de' is translated, 'Now this was done')."

p. 3 (Matt. 21:5b), omit "and Lectionary 844 (9th century)".

p. 19 (Matt. 21:9), "Minuscules 1010" > "Minuscule 1010"; & omit "and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)".

p. 22 (Matt 21:11a), "Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)" > "Minuscules 245 (12th century), 1198 (12th century), and 1200 (12th century)".

p. 25 (Matt. 21:12b), "Minuscules 1010" > "Minuscule 1010"; & omit "and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)".

pp. 50-59 (Matt. 21:29,30c,31b), p. 51, "Inside the closed class of sources: Minuscule 69 with *Component 3, Variant 1*;" > "Outside the closed class of sources: Minuscule 69 with *Component 3, Variant 1*;" pp. 52-53, "The *Component 1* (Matt. 21:29) variant is textually unified as *Form 3* to *Components 2* (Matt. 21:30c) & *3* (Matt. 21:31b, *Variant 1*) by the commonality of Minuscule 69. A similar reading is found in Lectionary 547 (13th century). Thus a variant at *Component 1, Variant 1a*, reads, "Ypagō (I go) kai (and) ouk (not) apēlthen ([and] he went)," i.e., "I go; and went not." This is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)." > "The *Component 1* (Matt. 21:29) variant is textually unified as *Form 3* to *Components 2* (Matt. 21:30c) & *3* (Matt. 21:31b, *Variant 1*) by a similar reading found in Lectionary 547 (13th century). (Cf. a further discussion of this Outside the Closed Class of Sources, *infra*.)" & p. 57, "*Component 1, Variant 1a*, 'Ypagō (I go) kai (and) ouk (not) apēlthen ([and] he went),' i.e., 'I go; and went not,' is found in (the mixed text type) Codex Theta 038 (9th century)." > "The *Component 1* (Matt. 21:29) variant is textually unified as *Form 3* to *Components 2* (Matt. 21:30c) & *3* (Matt. 21:31b, *Variant 1*) by the commonality of Minuscule 69 (15th century, mixed text type in e.g., Matthew's

Gospel). Thus a Minuscule 69 variant at *Component 1, Variant 1a*, reads, ‘Ypago (I go) kai (and) ouk (not) apelthen ([and] he went),’ i.e., ‘I go; and went not.’ *Component 1, Variant 1a*, is also found in (the mixed text type) Codex Theta 038 (9th century).”

At pp.53-54, “The *Component 2* (Matt. 21:30c) variant is textually unified as *Form 3* to *Components 1* (Matt. 21:29) & 3 (Matt. 21:31b, *Variant 1*) by the commonality of Minuscule 69. A similar reading is found in Lectionary 547 (13th century). Thus a variant at *Component 2* reads, ‘Ou (not) thelo (I will): usteron (afterwards) de (but) metameletheis (<repenting> = <he repented>) apelthen ([and] he went)’ i.e., ‘I will not: but afterward he repented, and went.’ This is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*).” > “The *Component 2* (Matt. 21:30c) variant is textually unified as *Form 3* to *Components 1* (Matt. 21:29) & 3 (Matt. 21:31b, *Variant 1*) by a similar reading found in Lectionary 547 (13th century). (Cf. a further discussion of this Outside the Closed Class of Sources, *infra*.)” & “*Component 2, Variant*, ‘Ou (not) thelo (I will): usteron (afterwards) de (but) metameletheis (<repenting> = <he repented>) apelthen ([and] he went)’ i.e., ‘I will not: but afterward he repented, and went,’ is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century).” > “The *Component 2* (Matt. 21:30c) variant is textually unified as *Form 3* to *Components 1* (Matt. 21:29) & 3 (Matt. 21:31b, *Variant 1*) by the commonality of Minuscule 69 (15th century, mixed text type in e.g., Matthew’s Gospel). Thus a Minuscule 69 variant at *Component 2* reads, ‘Ou (not) thelo (I will): usteron (afterwards) de (but) metameletheis (<repenting> = <he repented>) apelthen ([and] he went)’ i.e., ‘I will not: but afterward he repented, and went.’ *Component 2, Variant*, is also found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century).”

At p. 54, “The *Component 3* (Matt. 21:31b, *Variant 1*) variant is textually unified as *Form 3* to *Components 1* (Matt. 21:29) & 2 (Matt. 21:30c) by the commonality of Minuscule 69. A similar reading is found in Lectionary 547 (13th century).” > “The *Component 3* (Matt. 21:31b, *Variant 1*) variant is textually unified as *Form 3* to *Components 1* (Matt. 21:29) & 2 (Matt. 21:30c) by a similar reading found in Lectionary 547 (13th century).”; & omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1187”. + “*Component 3, Variant 1*, ‘The last (*eschatos*),’ is found in the leading representative of the Western text, Codex D 05 (5th century).” > “The *Component 3* (Matt. 21:31b, *Variant 1*) variant is textually unified as *Form 3* to *Components 1* (Matt. 21:29) & 2 (Matt. 21:30c) by the commonality of Minuscule 69 (15th century, mixed text type in e.g., Matthew’s Gospel). Thus a Minuscule 69 variant at *Component 3, Variant 1*, reads, ‘The last (*eschatos*).’ This is also found in the leading representative of the Western text, Codex D 05 (5th century).”

At p. 59, “In *Form 3* (Inside the closed class of sources: Minuscule 69 with *Component 3, Variant 1*;)” > “In *Form 3* (Outside the closed class of sources: Minuscule 69 with *Component 3, Variant 1*;)” and then after “the answer is, ‘The last’ (Matt. 21:31b, *Component 3, Variant 1*).” + as a transfer from p. 56, omitting from there, “In *Form 3* (Minuscule 69), the first son says, ‘I go, Sir: and went not’ (Matt. 21:29, *Component 1, Variant*); the second son says, ‘I will not: but afterward he repented, and went’ Matt. 21:30c, *Component 2, Variant*); and to our Lord’s question, Which ‘did the will of his

father?’ the answer is, ‘The last’ (Matt. 21:31b, *Component 3, Variant 1*).”; so that this is then added from “This transposition of sections looks very much” etc. down to “preserved for us in the representative Byzantine reading.”; and this is then followed by old ending adding “*Form 3*” so this now reads, “The Greek text for this *Form 3* is found in the main text of Westcott-Hort (1881) and Nestle’s 21st edition (1952), in both instances with *Component 3, Variant 2*, Greek, ‘The last (*usteros*); from *Codex Vaticanus*.” And also

at p. 56, “In *Form 3* (Minuscule 69), the first son says” to “preserved for us in the representative Byzantine reading” transferred to after “This *Form 2* reading is not found in any of the versions we consider.” & at p. 56 this now reads, “*Form 3* is found in a similar reading in Lectionary 547 (13th century). (Cf. a further discussion of this Outside the Closed Class of Sources, *infra*).”

p. 63 (Matt. 21:30b), omit “Minuscule 69 &” (twice).

p. 66 (Matt.21:31a), “However, a variant omitting Greek, ‘*auto* (unto him),’ and thus reading simply, ‘They say,’ is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” > “However, a variant omits Greek, ‘*auto* (unto him),’ and thus reads simply, ‘They say.’”

p. 82 (Matt. 22:7), “This is a minority Byzantine reading found in Minuscule 69 (Leicester, Leicestershire, England, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is further found as Latin,” > “This is found as Latin,”

p. 96 (Matt. 22:13b), “*Variant 2a*” > “*Variant 2*”; & omit, “*Variant 2b*, reading, Greek, “*Desantes* (‘Binding’ = ‘Bind,’ word 1) *autou* (‘of him’ = ‘him,’ word 2) *podas* (‘feet’ = ‘foot,’ word 3a) *kai* (‘and,’ word 4) *cheiras* (‘hands’ = ‘hand,’ word 5a) *balete* (‘ye cast’ = ‘cast,’ imperative active aorist, 2nd person plural verb, from *ballo*, word 9b) *auton* (‘him,’ word 7),” i.e., “cast him,” is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*).”; & “*Variant 2* (which could be based on the Greek of either *Variant 2a* or *Variant 2b*), is also found as Latin,” > “*Variant 2* is also found as Latin,”; p. 98 “Origen (*Variant 2a*)” > “Origen (*Variant 2*)”.

p. 101 (Matt. 22:20), “Minuscules 1010” > “Minuscule 1010”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 116 (Matt. 22:30b), “Minuscules 28” > “Minuscule 28”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 139 (Matt. 22:38), “Minuscules 924” > “Minuscule 924”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider

generally non-Byzantine *Family 13 Manuscripts*)”.

pp. 150 & 154 (Matt. 22:39), “(Minuscule 69)” > “(reconstructing this Greek form from the Latin “*et*” of the Vulgate)” (4 times).

p. 164 (Matt. 22:44b), “Minuscules 2” > “Minuscule 2”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 186 (Matt. 23:4c), omit “and Minuscule 69”.

p. 188 (Matt. 23:5a), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1604”.

p. 192 (Matt. 23:7), omit “and Lectionary 844 (9th century)”.

pp. 200-201 (Matt. 23:13,14), omit “Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*); and”; & p. 201, omit “, and Minuscule 69 (Leicester, Leicestershire, England, 15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 218 (Matt. 23:21), omit “69 (15th century, Leicester, Leicestershire, England, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*),” & p. 219, “Lectionaries 844 (9th century) and” > “Lectionary”.

p. 225 (Matt. 23:23b), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “2”; & p. 219, “Lectionaries 844 (9th century) and” > “Lectionary”.

p. 230 (Matt. 23:25), omit “and 69 (15th century, Leicester, Leicestershire, England, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*);”.

p. 241 (Matt. 23:26), “Minuscules 28” > “Minuscule 28”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 248 (Matt. 23:32), omit “; and Nestle-Aland’s 27th ed. refers to the fact that Lectionary 844 follows the variant”; & p. 249 omit “and Lectionary 844 (9th century)”.

p. 255 (Matt. 23:34), omit “; and Minuscule 69 (15th century, Byzantine Text outside

independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “Pi 041”.

p. 273 (Matt. 24:2a), “*Variant 2*, Greek ‘*o* (<the [one]> = <he>) *de* (And) *apokritheis* (<answering> = <answered>) *eipen* (<[and] he said> = <[and] said>),’ i.e., ‘And he answered and said,’ is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*). It is also found as Latin,” > “*Variant 2* is Greek ‘*o* (<the [one]> = <he>) *de* (And) *apokritheis* (<answering> = <answered>) *eipen* (<[and] he said> = <[and] said>),’ i.e., ‘And he answered and said’. It is found as Latin,”.

p. 285 (Matt. 24:18), omit “; Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*); and Lectionary 2211 (10th century)”.

p. 289 (Matt. 24:27), omit “; Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”.

p. 297 (Matt. 24:31), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1342”.

p. 302 (Matt. 24:36b), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1505”.

p. 318 (Matt. 24:39), “However a variant, omitting Greek, ‘*kai* (also),’ is a minority Byzantine reading found in Lectionary 2211 (10th century). The omission is also found in Latin” > “However a variant, omitting what on reconstruction of the Greek from the Latin is Greek, ‘*kai* (also),’ is found in Latin”

p. 327 (Matt. 24:42), omit “; Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)”

p. 336 (Matt. 24:49a), omit “Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*); and”.

p. 345 (Matt. 25:1c), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles; included in the wider generally non-Byzantine *Family 13 Manuscripts*)” + “and” before “1342”.

p. 359 (Matt. 25:4a), omit “; and Lectionaries 844 (9th century) and 2211 (10th century)”.

p. 378 (Matt. 25:16c), “On the text-type manuscript classifications I follow from Kurt Aland’s *The Text of the New Testament* (1989), the Family 13 Manuscripts contains Minuscule 69 (15th century) which is Byzantine Text outside the independent text Pauline Epistles, and so inside the closed class of sources in e.g., St. Matthew’s Gospel” > “The text-type manuscript classifications I generally follow for Codices and Minuscules are those found in Kurt Aland’s *The Text of the New Testament* (1989). Although (per update 2015, Vol. 5 on Mark 1-3, Corrigenda, Appendix 6,) upon review of the selection of readings I have seen from St. Matthew’s Gospel and the early part of St. Mark’s Gospel, I have come to disagree with Aland’s assessment that Minuscule 69 (15th century) is ‘category III’ meaning ‘an independent text’ ‘in Paul, but V’ meaning ‘purely or predominantly Byzantine’ ‘elsewhere [ftn].’ Rather, I have come to the conclusion that in those parts of Matthew and Mark I have looked at, it is a mixed text type, and so like the other Family 13 Manuscripts, it is outside the closed class of sources in Matthew and the early parts of Mark (and as at 2015, I have not examined other parts of it with regard to the issue of text type). (This also raises the question, Are the statements found in Aland’s *The Text of the New Testament* a typographical error in this work’s publication? Or do they represent Aland’s view that what I consider to be mixed text type in Matthew and the early parts of Mark are what Aland considers to be ‘Byzantine’ text type?)”

pp. 379 (Matt. 25:16c), 396 (Matt. 25:21), 403 (Matt. 25:22c), 405 (Matt. 25:31), omit “; and Lectionaries 844 (9th century) and 2211 (10th century)”.

Appendices pages:

p. vi (Matt. 21:14), “a minority Byzantine reading (Minuscule 69)” > “a minority Greek reading (Origen)”.

p. ix (Matt. 21:41), “Minuscules 2” > “Minuscule 2”; & omit “& 69, 15th century”.

p. xviii (Matt. 24:17b), “a minority Byzantine reading (Lectionary 2211, 10th century; & Hippolytus, d. 235)” > “a minority Greek reading (Hippolytus, d. 235)” & pp. xviii & xix “the minority Byzantine reading” > “the minority Greek reading” (twice).

p. xxii (Matt. 23:28a), “(e.g., Y 034, 9th century; 69, 15th century)” > “(for instance, Y 034, 9th century)”.

p. xxiv (Matt. 21:3b), omit “, 69,”.

p. xxv (Matt. 21:7a), “is a minority Byzantine reading found in 69 (15th century). The variant which appears to originate with Origen, is” > “appears to originate with Origen, and is”.

p. xxviii (Matt. 21:23a), omit “is a minority Byzantine reading (Minuscule 69, 15th century, Byzantine Text outside independent text Pauline Epistles), that”.

p. xxviii (Matt. 21:24b),

“minority Byzantine reading (Minuscule 69, 15th century) expands this compound word out to its constituent parts, thus reading, “*kai* (and) *ego* (I).” This minority reading is also found” > “variant is found”.

p. xxx (Matt. 21:30a), “a minority Byzantine variant (Minuscule 69 & Cyril of Alexandria)” > “a minority Greek variant (Cyril of Alexandria)”.

p. xxxiv (Matt. 22:10a), “a minority Byzantine variant (Minuscule 69) reads “*pantas* (all) *ous* (‘whom,’ masculine plural accusative pronoun, from *os*).” The TR’s reading is followed in Tischendorf’s 8th ed.; whereas the variant is found in the two leading Alexandrian Texts, Codices Vaticanus and Sinaiticus, and leading Western Text, D 05; and followed in W-H, Nestle’s 21st ed., and the NU Text.” > “a variant is found in the two leading Alexandrian Texts, Codices Vaticanus and Sinaiticus, and leading Western Text, D 05; and followed in W-H, Nestle’s 21st ed., and the NU Text; whereas the TR’s reading is followed in Tischendorf’s 8th ed.”.

p. xxxiv (Matt. 22:13a), omit “a minority Byzantine reading (Minuscule 69). It is”.

p. xxxv (Matt. 22:28), omit “a minority Byzantine reading (Minuscule 69). The variant is also”.

p. xxxvi (Matt. 22:30c), “a minority Byzantine reading (Minuscule 69 & Origen)” > “a minority Greek reading (Origen)”.

p. xxxix (Matt. 23:9b), “a minority Byzantine reading (Minuscule 69; Basil & Cyril)” > “a minority Greek reading (Basil & Cyril)”.

p. xl (Matt. 23:28b), omit “a minority Byzantine reading (Minuscule 69). The variant is also”.

p. xli (Matt. 23:30b), “a minority Byzantine reading (Minuscule 69 & Chrysostom)” > “a minority Greek reading (Chrysostom)”.

p. xlii (Matt. 23:37b), “a minority Byzantine reading (Minuscule 69 & Clement of Rome)” > “a minority Greek reading (Clement of Rome)”.

p. xliv (Matt. 24:3), omit “which is a minority Byzantine reading (Lectionary 2211, 10th century). The variant is also”.

p. xlvi (Matt. 24:31b), “a minority Byzantine reading (Minuscule 69; & Theodoret of Cyrus, d. 460)” > “a minority Greek reading (Theodoret of Cyrus, d. 460)”.

p. xlvii (Matt. 24:34), omit “& Minuscule 69, 15th century”.

p. l (Matt. 24:46), omit “; & Minuscule 69”.

Vol. 4

Preface pages:

p. liii, “Minuscule 69” > “Minuscule 69 (15th century, mixed text type in e.g., Matthew’s Gospel)”.

pp. 4-5 (Matt. 26:8), “Other than Minuscule 69 [footnote], the Family 13 manuscripts are outside the closed class of sources, as are the Family 1 manuscripts. Tischendorf (1869-72) shows Minuscule 69 following the variant. Swanson (1995) shows Minuscule 69 following the variant, but the Family 1 and other Family 13 manuscripts following the TR’s reading; whereas Nestle-Aland (1993) show the Family 1 manuscripts following the TR and the Family 13 manuscripts following the variant. Under the circumstances, inside the closed class of sources, I shall show Minuscule 69 following the variant (Tischendorf, Swanson, & Nestle-Aland); and outside the closed class of sources I shall show the Family 1 manuscripts following the TR (Swanson, & Nestle-Aland). But I shall make no reference to the remaining Family 13 manuscripts outside the closed class of sources.” > “The text-type manuscript classifications I generally follow for Codices and Minuscules are those found in Kurt Aland’s *The Text of the New Testament* (1989). Although (per update 2015, Vol. 5 on Mark 1-3, Corrigenda, Appendix 6,) upon review of the selection of readings I have seen from St. Matthew’s Gospel and the early part of St. Mark’s Gospel, I have come to disagree with Aland’s assessment that Minuscule 69 (15th century) is ‘an independent text’ ‘in Paul, but’ ‘purely or predominantly Byzantine’ ‘elsewhere [ftn].’ Rather, I have come to the conclusion that in those parts of Matthew and Mark I have looked at, it is a mixed text type, and so like the other Family 13 Manuscripts, it is outside the closed class of sources in Matthew and the early parts of Mark (and as at 2015, I have not examined other parts of it with regard to the issue of text type). (This also raises the question, Are the statements found in Aland’s *The Text of the New Testament* a typographical error in this work’s publication? Or do they represent Aland’s view that what I consider to be mixed text type in Matthew and the early parts of Mark are what Aland considers to be ‘Byzantine’ text type?)” + in associated footnote, omit “For the text-type of manuscripts, I follow Kurt Aland’s classifications which say Minuscule 69 is Byzantine Text outside the independent text Pauline Epistles” & omit the remaining brackets “(” & “)”.

+ “Other than Minuscule 69, the Family 13 manuscripts are outside the closed class of sources, as are the Family 1 manuscripts. Tischendorf (1869-72) shows Minuscule 69 following the variant. Swanson (1995) shows Minuscule 69 following the variant, but the Family 1 and other Family 13 manuscripts following the TR’s reading; whereas Nestle-Aland (1993) show the Family 1 manuscripts following the TR and the Family 13 manuscripts following the variant. Under the circumstances, inside the closed class of sources, I shall show Minuscule 69 following the variant (Tischendorf, Swanson, & Nestle-Aland); and outside the closed class of sources I shall show the Family 1 manuscripts following the TR (Swanson, & Nestle-Aland). But I shall make no reference to the remaining Family 13 manuscripts outside the closed class of sources.” > “Tischendorf (1869-72) shows Minuscule 69 (15th century, mixed text type in e.g., Matthew’s Gospel) following the variant. Swanson (1995) shows Minuscule 69 (15th century, mixed text type in e.g., Matthew’s Gospel) following the variant, but the Family

1 and other Family 13 manuscripts following the TR's reading; whereas Nestle-Aland (1993) show the Family 1 manuscripts following the TR and the Family 13 manuscripts following the variant. Under the circumstances, outside the closed class of sources I shall show the Family 1 manuscripts following the TR (Swanson, & Nestle-Aland). But I shall make no reference to the remaining Family 13 manuscripts outside the closed class of sources (and in harmony with my 2015 update general, though not absolute, policy, I shall make no reference to Minuscule 69 either)."

+ p. 5, "Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles) and Lectionary 844 (9th century)" > "Lectionary 48 (1055 A.D.)"; & "the Greek manuscript line of Lectionary 844" > "the Greek manuscript line of Lectionary 48".

p. 10 (Matt. 26:17a), omit ", and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles)".

p. 14 (Matt. 26:20), omit "2211 (10th century),".

p. 15 (Matt. 26:20), "Lectionaries 844 (9th century) and" > "Lectionary".

p. 22 (Matt. 26:22), omit "and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles)".

p. 29 (Matt. 26:26b), omit "844 (9th century),".

p. 55 (Matt. 26:38), omit ", and 69 (15th century, Byzantine Text outside independent text Pauline Epistles, Leicester, England)" + "and" before "291".

p. 62 (Matt. 26:42a), omit "a word order also found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles),".

p. 65 (Matt. 26:42b), "Minuscules 924" > "Minuscule 924"; & omit "and 69 (15th century, Byzantine Text outside independent text Pauline Epistles), and Lectionary 844 (9th century)".

p. 69 (Matt. 26:43), omit ", Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles), and Lectionary 844 (9th century)".

p. 79 (Matt. 26:53a), "Lectionaries 844 (9th century) and" > "Lectionary".

p. 80 (Matt. 26:53b), "the ancient church Greek writers, Origen (d. 254) and" > "the ancient church Greek writer"; "is a minority Byzantine reading found in Lectionary 844 (9th century)" > "is found in the ancient church Greek writer, Origen (d. 254)"; & omit fn "The textual apparatus of Nestle-Aland (1993) says Lectionary 844 has a similar reading to *Variant 2*, as well as *Variant 1*, but does not provide further detail. Thus it is possibly a conflation combined with some editorial change to *Variant 2*."

p. 89 (Matt. 26:59a), "However, a variant omitting Greek 'kai (and) oi (-) presbuteroi

(elders),’ and so reading simply, ‘the chief priests and all the council,’ is a minority Byzantine reading found in Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles). The omission is further found in” > “However, a variant omits Greek ‘*kai* (and) *oi* (-) *presbuteroi* (elders),’ and so reads simply, ‘the chief priests and all the council.’ The omission is found in”.

p. 100 (Matt. 26:61b), “inside the closed class of sources, Minuscule 69, and outside the closed class or sources, Minuscles 788 and 13” > “outside the closed class or sources, Minuscles 788 (11th century, independent text), 13 (13th century, independent text), and 69 (15th century, mixed text type in e.g., Matthew’s Gospel)”; + “he then specifically shows Minuscles 69 and 788 following the variant” > “he then specifically shows Minuscles 788 and 69 following the variant”; & p. 103, “Minuscules 924” > “Minuscule 924”; & omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles)”; & p. 104 “13 (13th century, independent), *et al*” > “13 (13th century, independent), 69 (15th century, 15th century, mixed text type in e.g., Matthew’s Gospel), *et al*”.

p. 107 (Matt. 26:63), omit “, Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles).”.

p. 116 (Matt. 26:70), omit “, and 69 (Leicester, Leicestershire, England, 15th century, Byzantine Text outside independent text Pauline Epistles)” + “and” before “482”; + p. 120 omit “15th century in 69;”.

pp. 143-144 (Matt. 27:5), 165 (Matt. 27:23), omit “and Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles)”.

p. 179 (Matt. 27:35b), omit “; Minuscule 69 (15th century, Leicester, Leicestershire, England, Byzantine Text outside independent text Pauline Epistles)”; and p. 199 “Minuscule 69 in the 15th century” > “Lectionary 1074 in the late 13th century”;

p. 209 (Matt. 27:41a), omit “; Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles)”.

p. 212 (Matt. 27:41b), omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles, Leicester, England)” + “and” before “1604”; & p. 218 omit “, and 69 (15th century)” + “and” before “1604”.

p. 226 (Matt. 27:42b), omit first reference to “Minuscule 69,”; & 2nd, 3rd, and 4th references to “Minuscule 69” > “W 032”; & p. 227, omit “, and 69 (15th century, Byzantine Text outside independent text Pauline Epistles, Leicester, England)” + “and” before “2093”.

p. 242 (Matt. 27:46b & Mark 15:34c), omit “, and Lectionary 844 (9th century)” + “and” before “N 022”.

p. 273 (Matt. 27:64), omit “and 69 (15th century, Byzantine Text outside independent text Pauline Epistles)” + “and” before “1242”; & “Lectionaries 844 (9th century) and” > “Lectionary”.

p. 279 (Matt. 28:2b), omit “; and Lectionaries 844 (9th century) and 2211 (10th century)”.

pp. 296 (Matt. 28:9a), 299 (Matt. 28:14), omit “; Minuscule 69 (15th century, Byzantine Text outside independent text Pauline Epistles)”.

p. 299 (Matt. 28:14), “However, a variant omitting Greek, ‘*auton* (him),’ and so reading, ‘we will persuade *him*’ (showing italics for added word), is a minority Byzantine reading found in Lectionaries 844 (9th century) and 2211 (10th century). It is also found” > “However, a variant omits Greek, ‘*auton* (him),’ and so reading, ‘we will persuade *him*’ (showing italics for added word). It is found”.

p. 302 (Matt. 28:17), “However, a variant omitting Greek, ‘*auto* (him),’ and so reading ‘they worshipped *him*’ (showing italics for added word), is a minority Byzantine reading found in Lectionaries 844 (9th century) and 2211 (10th century). It is further found” > “However, a variant omits Greek, ‘*auto* (him),’ and so reads ‘they worshipped *him*’ (showing italics for added word). It is found”.

p. 286 (Matt. 28:6b), “Lectionaries 2211 (10th century) and 253” > “Lectionary 253”.

p. 327 (Matt. 28:19), omit “; Lectionary 844, 9th century; Lectionary 2211, 10th century”.

Appendices pages:

p. xiv (Matt. 27:45,46a), omit “; Minuscule 69”.

p. xviii (Matt. 26:7a), omit “a minority Byzantine reading (Minuscule 69). The variant is also”.

p. xxx (Matt. 26:35b), omit “has previously been found in Minuscule 69; and notably this same reading also”.

p. xxxi (Matt. 26:35c), “However, a variant, ‘*eipan* (<they said,> indicative active first aorist, 3rd person plural, from the verb, *legō*),’ is a minority Byzantine reading (Minuscule 69). The TR’s reading is found in e.g., the Alexandrian text’s Codex Vaticanus; and hence Tischendorf’s 8th ed.; whereas the variant is found in e.g.,” > “The TR’s reading is found in e.g., the Alexandrian text’s Codex Vaticanus; and hence Tischendorf’s 8th ed. . However, a variant, ‘*eipan* (<they said,> indicative active first aorist, 3rd person plural, from the verb, *legō*),’ is found in e.g.,”.

p. xxxi (Matt. 26:35b), omit “a minority Byzantine reading (Minuscule 69). The variant is also”.

p. xxxii (Matt. 26:44), “Sigma 042, U 030, & Minuscule 69” > “Sigma 042 & U 030”.

p. xxiv (Matt. 26:52a), “a minority Byzantine reading (Minuscule 69 & Origen)” > “a minority Greek reading (Origen)”.

p. xxxviii (Matt. 26:71a), omit “a minority Byzantine reading (Minuscule 69). The variant is also”.

p. xl (Matt. 27:4b) “a minority Byzantine reading (Minuscule 69 & Eusebius)” > “a minority Greek reading (Eusebius)”.

p. xliv (Matt. 27:21b), omit “; & Minuscule 69, 15th century with spelling variant of ‘*Baraban*’”.

p. xlv (Matt. 27:28), omit “a minority Byzantine reading (Minuscule 69). The variant is also”.

p. xlv (Matt. 27:29a), omit “a minority Byzantine reading (Minuscule 69). The variant is also”.

p. lii (Matt. 27:61), omit “a minority Byzantine reading (Lectionaries 844 & 2211). The variant is also”.

p. lii (Matt. 28:1), “However a variant reading, ‘*Mariam* (Mary),’ is a minority Byzantine reading (Lectionaries 844 & 2211). The TR’s reading is found in the Alexandrian text’s Codex Vaticanus and Western text’s D 05, and hence Westcott-Hort; whereas the variant is found in the Alexandrian text’s Codex Sinaiticus, and hence Tischendorf’s 8th ed., Nestle’s 21st ed., and the NU Text.” > “The TR’s reading is found in the Alexandrian text’s Codex Vaticanus and Western text’s D 05, and hence Westcott-Hort. However a variant reading, ‘*Mariam* (Mary),’ is found in the Alexandrian text’s Codex Sinaiticus, and hence Tischendorf’s 8th ed., Nestle’s 21st ed., and the NU Text.”

p. lv (Matt. 28:4a), omit “a minority Byzantine reading (Lectionary 844). The variant is also”.

p. lv (Matt. 28:8), omit “Minuscule 69;”.

Volume 1 (Matt. 1-14).

Preface pages (Roman numerals):

p. ii, at bottom of page, +

“Printed by Officeworks in Parramatta, Sydney, New South Wales, Australia, 2010.”

[“http://www.easy.com.au/~gmbooks/”](http://www.easy.com.au/~gmbooks/) > <http://www.gavinmcgrathbooks.com>”
pp. ii, liii, cxxxvii, ccxliii, cclxv, & 10 (Matt. 1:11).

p. iv. Immediately under “Table of Contents” add, “PREFACE” i.e.,
“*Table of Contents (* indicates important reading before using commentary)*
PREFACE”

p. iv. “*Appendix I: A Table of some instances where Scrivener’s Text does not represent the Received Text of the Authorized Version*” > “*Appendix I: A Table of some instances where Scrivener’s Text does not represent the properly composed Received Text*”; & “the TR of the AV” > “the TR”.

Preface p. vii, +

Migne John-Paul Migne’s (1800-1875) *Patrologiae Curses Completus*,
(pronounced, Series Graeca (Greek Writers Series), and
“Marnya”) Series Latina (Latin Writers Series).

p. xi, “(1648)” > “(*Church of Scotland*, 1648)”.

p. xxxvii, “26 books” (twice) > “27 books” + “a 27th book” > “a 28th book”.

p. xlvi, “logic, inevitable” > “logical, inevitable”

pp. lxxxii, 177 – 1st reference (Matt. 8:28), “Horn of Africa” > “Arabian Peninsula”

pp. lii-liii, “In time, I became what might be called, ‘an Anglican who is outside the Anglican Communion’.” > “I attend 1662 *Book of Common Prayer* Sunday Services in Low Church Evangelical Churches that are both inside the Anglican Communion and outside the Anglican Communion, but in either instance, I seek to practice a suitable level of religious separation from the wider religious apostasy clearly evident in e.g., the Anglican Communion. And the matter is complicated by the fact that I have also found varying levels religious apostasy in Anglican Churches that are outside the Anglican Communion e.g., the *Free Church of England* and *Church of England (Continuing)*.” + “and in broad terms the denominational church that I am closest to is the *Church of England (Continuing)*” > “and one of the generally better Anglican Churches I have come across is the *Church of England (Continuing)*.” + “Its doctrinal standard is the Church of England’s *Thirty-Nine Articles* which it holds to in the Reformed tradition” > “Its doctrinal standard is meant to be the Church of England’s *Thirty-Nine Articles* which it is meant to hold to in the Reformed tradition, although it does not always uphold either this standard or the 1662 prayer book.” + > “E.g., in Sydney I regularly attend the 1662 prayer book services of Evensong at St. Swithun’s Pymble (held variously between four and six times a year at 3 pm).” + “[Such Sunday services were sadly discontinued from 2013, although they still have some occasional weekday 1662 prayer book services. I also went to London Oct. 2012- March 2013. Update of this and some other matters in this paragraph as at 2015.]” + before “once sound Protestant Churches” + “Thus in the end, I am left to look to ‘the best of a bad lot’ of churches in both England and

Australia.” + “which seems to have begun in the earlier to mid nineteenth century,” > “which seems to have begun in the late eighteenth and earlier to mid nineteenth century,”

p. c, “on the Horn of Africa” > “in Arabia”.

pp. 8 (Matt. 1:11), 203 (Matt.9:14), “Horn of Africa” > “Arabian Peninsula”.

pp. 53 (Matt. 4:10), 126 (Matt. 7:2), 135 (Matt. 7:14a), 163 (Matt. 8:15), 171 (Matt. 8:25a), 186 – thrice (Matt. 9:4a), 216 (Matt. 9:36), 269 (Matt.12:6), 271 (Matt. 12:8), 313 (Matt. 13:28b), 375-376 – six times (Matt 14:22c), “Horn of Africa” > “Arabia”.

177 – 2nd & 3rd references (Matt. 8:28), Appendices p. xxvi - twice, p. xxvii – twice, “the Horn of Africa” > “Arabia”.

p. 201 (Matt. 9:14), “manuscript in Africa” > “Alexandrian manuscript”.

p. 234 (Matt. 10:25a), “a Africanization” > “Africanization from Alexandria”.

pp. 283 (Matt. 12:25), 319 (Matt. 13:35a), “African” > “Arabian”.

pp. 295 (Matt. 12:49), omit “African” before “texts”.

pp. 282 (Matt. 12:24,27), 283 (Matt. 12:25), “African” > “Alexandrian text”.

p. 273 (Matt. 12:8) before “Africa” + “e.g.,”

p. cvii at “the idolatrous *Second Council of Nicea* in 787.)” Remove full stop after brackets close.

p. cxxxi, “both Laudian Anglicans and Reformed Anglicans alike” > “both Laudian Anglicans and orthodox Reformed Anglicans alike”.

“Stage 1” and / or “Stage 2” > “Type 1” and /or “Type 2” (for Secularists)

pp. cxxxviii (twice), cclxxxii (twice).

p. clxx, at “John S. MacKenzie (d. 2009), in an article entitle,” “entitle” > “entitled”.

p. cxliii, from, “He claims that the Christian cross is a ‘pagan’ symbol representing the ‘t’ of ‘Tammuz’ in the Hebrew and Aramaic” to “Other similarly ridiculous anti-Anglican claims” > “He falsely claims that the Christian cross is a ‘pagan’ symbol representing the ‘t’ of ‘Tammuz’ in the Hebrew and Aramaic; and further claims, ‘There is hardly a pagan tribe where the cross has not been found’ (*Ibid.*, pp. 197-9). But even if *some* pagan cultures did have a cross symbol e.g., certain ‘Egyptian monuments’ (*Ibid.*, p. 198) with the hieroglyphic ankh which is a cross with a ring at the top representing ‘life’ or the ‘soul;’ this is most assuredly *not* where the symbolism of the Christian cross is derived from, nor stands for, and it is folly to claim that this Christian symbol actually represents some kind of ‘pagan’ religious allegiance. Other similarly ridiculous anti-Anglican claims” etc. .

p. cxlvi, “And tit” > “And it”

p. cxlvi, Sentence starting, “But for all that, Anglicans decided” > “But for all that, Anglicans largely decided”; & after “Although some unofficial Latin translations of the 1662 prayer book have been made” add footnote, “The Act of Uniformity (1662) says, ‘it shall and may be lawful to use the Morning and Evening Prayers and Services prescribed

in' it, 'in the Chapels or other publick places of the Universities' of Oxford and Cambridge, 'in the Colleges of Westminster, Winchester, and Eton, and in the Convocations of the Clergies ... in Latin' But I would not agree with the 1965 extension of this to 'such other places of religious and sound learning as custom doth allow or the Ordinary may permit' by the Westminster Parliament's *Prayer Book (Miscellaneous Provisions) Measure* (1965); as this opens the door for the very type of thing the Reformation sought to halt with Cranmer's English liturgy, and at the Ordinary's discretion it is potentially contrary to Article 24 of the Anglican 39 Articles."

p. cxlix, "*Solemn League and Covenant*" > "*National Covenant (1640)*" & at p. cl > "*National Covenant of 1640*".

pp. cclv & cccv, "Banqueting Hall" > "Banqueting House"

p. 1, "(θ = th)" > "{θ = th}" and "(θθ)" > "{θ = th}."

p. 26 (Matt. 1:23), after "Ahaz hired the king of Assyria who came and destroyed Israel's enemies (II Kgs 16:5-9)" + "(by 'Israel' I here mean faithful Hebrew Children of Israel in the House of Judah, as opposed to those in the unfaithful House of Israel)".

Appendices (Roman numerals):

pp. i & iv, "*Appendix 1: A Table of some instances where Scrivener's Text does not represent the Received Text of the Authorized Version*" > "*Appendix 1: A Table of some instances where Scrivener's Text does not represent the properly composed Received Text*".

p. xxvii, "Hugh Ross (b. 1945), (a Congregationalist,)" > "Hugh Ross (b. 1945), (a Wesleyan Baptist member of Sierra Madre Congregational Church in California, USA)".

p. xxxi, above "*Matthew 1-10 (in detail)*." + "*UNLESS specifically stated otherwise, in the following sections on Matt. 1-14 the MBT is regarded as correctly reflecting the TR with no good textual argument against it.*"

Volume 2 (Matt. 15-20).

Preface pages (Roman numerals):

p. ii, at bottom of page, +
"Printed by Officeworks in Parramatta, Sydney, New South Wales, Australia, 2009."

"<http://www.easy.com.au/~gmbooks/>" > "<http://www.gavinmcgrathbooks.com>"

pp. ii, clxxxix, & cxc (replace added letters there with just this website).

p. iv. Immediately under “Table of Contents” add, “PREFACE” i.e.,
 “*Table of Contents (* indicates important reading before using commentary)*
 PREFACE”

p. iv. “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the Received Text of the Authorized Version*” > “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the properly composed Received Text*”.

p. vi, “Paul Migne’s” > “John-Paul Migne’s”.

p. lix, 277 (Matt. 18:21), 292 – twice (Matt. 18:29b), 360, 436, 460 - twice, “Horn of Africa” > “Arabia”; &

pp. lxxix (twice), 200 (Matt. 17:20b), 283 – twice (Matt. 18:26a), 374 (Matt. 19:22), 416 & 417 (Matt. 20:17b), “Horn of Africa” > “Arabian Peninsula”.

p. 323 (Matt. 19:7), “these two African manuscripts” > “these two manuscripts connected with the African School of Alexandria”.

p. 416 (Matt. 20:17b), “these two African texts from Alexandria” > “these two manuscripts connected with the African School of Alexandria”; “the African Text” > “the text connected with the African School of Alexandria” & “these two African Texts” > “these two manuscripts connected with the African School of Alexandria”.

p. xlvi, “Moderator (1843-1847)” > “Moderator (1843)”.

p. lix, at “Cloud says that he uphold the King James Version and Received Text”, “uphold” > “upholds”.

p. cxlvii, “see Gregory, C.R., *Textkritik, op. cit.*.” > “see Gregory, C.R., *Textkritik, op. cit.*.)”

p. cxci, “*Foxe’s Book of Martyrs* (1st edition, 1563)” > “*Foxe’s Book of Martyrs* (Latin edition, 1554, 1st English edition, 1563)”

p. ccx, at “On 5 November 1709, at John Edwards preached” remove “at” before “John”.

p. ccxxi, “didst miraculously preserved” > “didst miraculously preserve”.

Appendices (Roman numerals):

p. i (twice) “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the Received Text of the Authorized Version*” > “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the properly composed Received Text*”; & “the TR of the AV” > “the TR”.

p. xxiii, After Appendix 3 heading, at before “At Matt. 15:1” etc., + “*UNLESS specifically stated otherwise, in Appendix 3 the MBT is regarded as correctly reflecting the TR with no good textual argument against it.*”

Volume 3 (Matt. 21-25).

pp. 271 (Matt. 23:38), 331 (Matt. 24:48a), Appendices pp. xxv (Matt. 21:5a), “on the Horn of Africa” > “in Arabia”.

pp. 39 (Matt. 21:23b), 227 (Matt. 23:23b), “Horn of Africa” > “Arabian Peninsula”.

pp. 54 (Matt. 21:31b), 218 (Matt. 23:21), 230 (Matt. 23:25), “Horn of Africa” > “Arabia”.

p. 174 (Matt. 23:3c), “North African scribes of the Alexandrian School” > “scribes connected with North Africa’s Alexandrian School” (twice).

p. 395 (Matt. 25:21; quoting sermon), Appendices pp. xci (sermon 8 July, 2010); ci – 1st & 3rd references (sermon 15 July 2010), civ, cxxxii (sermon 17 Feb., 2011), “Horn of Africa” > “Horn of Africa [correction, not ‘Horn of Africa’ but ‘Arabian Peninsula’]”.

Appendices pp. ci – 2nd, 4th, & 5th references (sermon 15 July 2010), cii, ciii – thrice (sermon 15 July, 2010), “on the Horn of Africa [correction, not ‘on the Horn of Africa’ but ‘in Arabia’]”.

Appendices p. cii (twice), “near the Horn of Africa” > “near the Horn of Africa [correction, not ‘near the Horn of Africa’ but ‘near Arabia’].

Preface pages (Roman numerals):

p. ii, at bottom of page, +

“Printed by Officeworks in Parramatta, Sydney, New South Wales, Australia, 2011.”

“<http://www.easy.com.au/~gmbooks/>” > “<http://www.gavinmcgrathbooks.com>”

Preface pp. ii, xxxi, xlix, lxxxvi, xci, xciv, cvi, cxxix, cxxxiii, cxxxvi, clv, clxxvi, clxxxii (thrice), clxxxiii, exciii, excvi, ccix, ccx, ccxx, ccxxii, ccxxv, 257 (Matt. 23:34), 295 (Matt. 24:28), 354 (Matt.25:3a); & Appendix pp. lxxxiii (Appendix 7 Flyer), cxii, & cxxx; and “<http://www.easy.com.au/~gmbooks/>” > “<http://www.easy.com.au/~gmbooks/> [2015 update: <http://www.gavinmcgrathbooks.com>]” at Appendix pp. lxi, cvii, cxxi, cxxv, & cxxxii.

p. vi. Immediately under “Table of Contents” add, “PREFACE” i.e.,

“*Table of Contents* (* indicates important reading before using commentary)

PREFACE”

p. vii. “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the Received Text of the Authorized Version*” > “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the properly composed Received Text*”.

p. vii, “*A Sermons Bonus*” > “*A Sermons’ Bonus*”.

p. ix, “*Paul Migne’s*” > “*John-Paul Migne’s*”.

p. xii, “(1648)” > “(*Church of Scotland*, 1648)”.

p. l, at ““nothing be ordained against God’s Word (Article 34, Anglican 39 Articles)”, and in closing quotation mark after “Word”.

p. l, at “refusing to acknowledge his radical inconsistency” + footnote, “See my further comments on this Presbyterian Elder at 5, ‘The Restoration in the Scottish Context of the Williamite Settlement,’ paragraph starting, ‘In general I see many positive qualities in both this man and his *Free Presbyterian Church of Scotland*.’”

p. lxxiii, at “Their rhetoric to hoodwinked English and Irish Puritans,” “hoodwinked” > “hoodwink”.

p. xcvi, “the ‘Laodicean’ Church Age that commenced in the 19th century (Rev. 3:14-22)” > “the ‘Laodicean’ Church Age that commenced in connection with events associated with the American and French Revolutions in the 18th century, and then spread further to more generally engulf remaining parts of the church in the 19th century (Rev. 3:14-22).”

p. cxxx, “derived form” > “derived from”. And in paragraph starting, ‘In general I see many positive qualities in both this man and his *Free Presbyterian Church of Scotland*; but if he is at all representative of it, (and how widely he is I do not know,)’ + footnote after “know” which says, “2015 update: see my work, *Creation, Not Macroevolution – Mind the Gap* (2014), Vol. 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, ‘Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy?’, subheading: Point 1 Illustration. From ‘Indeed, up until the events of 2012 and 2013, this is broadly how I did understand FPCS’ to ‘FPCS has recently released a new <Catechism> (2013) that among other things glorifies the *Solemn League & Covenant* in Appendix 3, which it says calls for <the extirpation of ... Prelacy> i.e., Anglicanism, describes as <fiendish> the fact <King Charles II> <in 1661> did <cause> this document <to be burnt by the hand of the> <hangman> (Rom. 13:4), and criticizes <the infamous Recissory Act> <of King Charles> II <by which> things the Puritan <Church had done> <in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious.> If this glorification of the *Solemn League & Covenant* calling for <the extirpation> of Anglicanism is not an example of <heresies> that are <divisions> or schisms (I Cor. 11:18,19), then what I ask is?” (citing McGrath, G. {myself}, “Heresies,” *English Churchman* 23 & 30 Aug. 2013 {EC 7878}, p. 2). Thus I have now learnt that this Presbyterian Elder more widely represents FPCS views of schismatic heresy, a fact therefore leading me to a reassessment of the *Free Presbyterian Church of Scotland* which is more critical of them as promoting ‘damnable heresies’ (II Peter 2:1).”

p. clxxxviii, at “About the Royal Hospital Chelsea,” “<http://chelsea-pensioners.co.uk>” > “<http://chelsea-pensioners.co.uk>”.

p. ccxiii “Moderator (1843-1847)” > “Moderator (1843)”.

p. 115, “Masculine plural ablative noun, from *caelus*” > “Neuter plural ablative noun, from *caelum*”; & “Masculine singular ablative noun, from *caelus*” > “Neuter singular

ablative noun, from *caelum*”.

p. 230, “*Preliminary Textual Discussion.*” > “*Principal Textual Discussion.*”

Appendices (Roman numerals):

p. i (twice) “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the Received Text of the Authorized Version*” > “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the properly composed Received Text*” ; & “the TR of the AV” > “the TR”.

p. i, “*A Sermons Bonus*” > “*A Sermons’ Bonus*”.

p. v, “*betters assistance*” > “*betters’ assistance*”.

p. xxiii, After Appendix 3 heading, at before “At Matt. 21:1b” etc., + “*UNLESS specifically stated otherwise, in Appendix 3 the MBT is regarded as correctly reflecting the TR with no good textual argument against it.*”

p. lxxxiv, “**Appendix 8: A ...**,” > “**Appendix 8: A Sermons’ Bonus.**”
& at “www.sermonaudio.com/kingjamesbible.”) remove the “).”

p. civ (sermon 15 July 2010), at “the fulfillment hath been amazingly remarkable.” [unquote] You see,” after “remarkable” + footnote, “I here gave this quote as, ‘hath been’ (twice), but I should have give it as, ‘has been’ (twice).”

Volume 4 (Matt. 26-28).

pp. 28 (Matt. 26:26b), 55 (Matt. 26:38), 179 – twice (Matt. 27:35b), 227 (Matt. 27:42b), 307 (Matt. 28:19), “Horn of Africa” > “Arabia”.

p. 207 (Matt. 27:40), “Horn of Africa” > “Arabian Peninsula”.

p. 237 (Matt. 27:43), “two faulty African manuscripts” > “two faulty manuscripts connected with the African School of Alexandria” & “African texts” > “African connected texts”.

p. 28 (Matt. 26:26b), sentence, “Minuscules 245 (12th century, Moscow, Russia) and 998 (12th century, Athos, Greece); and Lectionary 2211 (10th century, Mt. Sinai, Horn of Africa)” > “and “Minuscules 245 (12th century, Moscow, Russia) and 998 (12th century, Athos, Greece).”

p. 307 (Matt. 28:19) remove “and Lectionaries 844 (9th century; St. Catherine’s Greek Orthodox Monastery, Mt. Sinai, Horn of Africa) and 2211 (10th century; St. Catherine’s Greek Orthodox Monastery, Mt. Sinai, Horn of Africa).”

Preface pages (Roman numerals):

p. ii, at bottom of page, “Printed by Parramatta Officeworks in Sydney, Australia” >
 “Printed by Officeworks in Parramatta, Sydney, New South Wales, Australia, 2012.”

“<http://www.easy.com.au/~gmbooks/>” >” <http://www.gavinmcgrathbooks.com>”
 Preface pp. ii (“Available on the internet. <http://www.easy.com.au/~gmbooks/>” >
 “Available on the internet: <http://www.gavinmcgrathbooks.com>”), xxx, xxxiii, xxxvi,
 xlii, lv, cxx, ccxxiii, ccxxv, ccxlix, cclix, ccxcii, ccxciii, & ccxciv; 169 (Matt. 27:24); &
 “<http://www.easy.com.au/~gmbooks/>” > “<http://www.easy.com.au/~gmbooks/> [2015
 update: <http://www.gavinmcgrathbooks.com>]” at Appendix p. lxi (sermon, 6 Feb. 2012).

p. v. Immediately under “Table of Contents” add, “PREFACE” i.e.,
 “*Table of Contents* (* indicates important reading before using commentary)
 PREFACE”

p. vi. “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the Received Text of the Authorized Version*” > “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the properly composed Received Text*”.

p. viii, “Paul Migne’s” > “John-Paul Migne’s”.

p. xii, “(1648)” > “(*Church of Scotland*, 1648)”.

p. lix, “Sermons Bonus” > “Sermons’ Bonus”.

p. xciv, “1563 *Foxe’s Book of Martyrs* (1st edition)” > “1563 *Foxe’s Book of Martyrs* (1st English edition; Latin edition, 1554)”

p. lxxxvi, “Thus while I disagree with the errors of the ... Free Presbyterians, *supra*, and find e.g., the Free Presbyterian imposition of a strict Puritan Sabbath on Communicants including non-Free Presbyterian visitors to their churches to be an unnecessary and undesirable division within the body of Christ; nevertheless, I still embrace such ... Free Presbyterians as my brethren in Christ, since I do not think that their *errors* are so bad as to deny the fundamental teaching of the Christian faith.” + footnote after “faith” which says, which says, “2015 update: see my work, *Creation, Not Macroevolution – Mind the Gap* (2014), Vol. 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, ‘Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy?’, subheading: Point 1 Illustration. From ‘Indeed, up until the events of 2012 and 2013, this is broadly how I did understand FPCS’ to ‘FPCS has recently released a new <Catechism> (2013) that among other things glorifies the *Solemn League & Covenant* in Appendix 3, which it says calls for <the extirpation of ... Prelacy> i.e., Anglicanism, describes as <fiendish> the fact <King Charles II> <in 1661> did <cause> this document <to be burnt by the hand of the> <hangman> (Rom. 13:4), and criticizes <the infamous Recissory Act> <of King Charles> II <by which> things the Puritan <Church had done> <in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious.> If this glorification of the *Solemn League & Covenant* calling for <the

extirpation> of Anglicanism is not an example of <heresies> that are <divisions> or schisms (I Cor. 11:18,19), then what I ask is?” (citing McGrath, G. {myself}, “Heresies,” *English Churchman* 23 & 30 Aug. 2013 {EC 7878}, p. 2). Thus I have now come to the realization that in fact the FPCS is in schismatic heresy, a fact therefore leading me to a reassessment of the *Free Presbyterian Church of Scotland* (FPCS) which is more critical of them as promoting ‘damnable heresies’ (II Peter 2:1). And when I now give matured consideration to the fact that their overly strict Sabbatarian views would exclude from their Communion Table e.g., the anti-Sabbatarians, Martin Luther, John Calvin, and Thomas Cranmer, as well as Anglican Sabbatarians such as e.g., Anglican monarchs who were Supreme Governors of the Established Anglican Church from the 16th to 18th centuries, I have now come to the conclusion that the FPCS denial of visitors Communion who use Sunday public transport is also a schismatic heresy (I Cor. 11:18,19) which is contrary to the spirit of NT Sabbath teaching (Mark 2:27; Col. 2:16).”

p. cxxiii, para 2, change “‘stony ground of their own volition)” to “‘stony ground’ believer (Mark 4:5)”.

pp. clxix, “*Foxe’s Book of Martyrs* (1st edition, 1563)” > “*Foxe’s Book of Martyrs* (Latin edition, 1554, 1st English edition, 1563)”

pp. v, ciii, cliv, clxxii (9 times), clxxiii (4 times), clxxiv (6 times), clxxv (5 times), clxxx, clxxxi (6 times), clxxxiii (thrice), clxxxiv (4 times), clxxxv (7 times), clxxxvi, clxxxvii (5 times), clxxxviii (13 times), clxxxix (12 times) + “I should also mention, that while I speak in terms of a ‘Stage 1’ and ‘Stage 2’ secular state, and consider that the dangers posed by” > “I should also mention, that in terms of a ‘Type 1’ and ‘Type 2’ secular state, I consider that the dangers posed by”, xcix (4 times), cxvii (twice), ccix (10 times), ccx (4 times), ccxi (9 times), ccxii (5 times), ccxiii (twice), ccxiv (thrice), ccxv, ccxviii (thrice), ccxix, ccxx (thrice), ccxxi (4 times), ccxxii (thrice), ccxxix (thrice), ccxxx (4 times), ccxxxv (twice), ccxxxix (twice), cclxxiii (thrice), cclxxxiii (thrice), cclxxxiv; “Stage 1” and / or “Stage 2” > “Type 1” and /or “Type 2” (for Secularists)

p. clxxxiii, “*SECUALR*” > “*SECULAR*”

p. cclxiii-cclxii, from “Then in her 1662 prayer book, the Anglican Church places her fifth degree of honour on certain saints worthy of emulation with a red-letter day; and also” to “nevertheless, in the Anglican tradition known to me one still uses the terminology of ‘red-letter days and ‘black-letter days.’” >

Then in her 1662 prayer book, the Anglican Church places her fifth degree of honour on certain saints worthy of emulation with a red-letter day; and also red-letter days on matters connected with the liturgical year’s three focal points of Christmas (with Advent and Epiphany), Good Friday and Easter Day (with Septuagesima, Sexagesima, Quinquagesima, Lent, Easter, with following Sundays after Easter, Ascension Day, & Whitsunday also known at Pentecost), and Trinity Sunday (with following Sundays after Trinity). These days have their own Collects and Lessons (Bible readings) for Matins (Mattins), Evensong, and Holy

Communion, provided in the BCP.

In the Sundays after Epiphany, and preceding Lent, there are three Sundays known as “Septuagesima,” “Sexagesima,” and “Quinquagesima.” These refer to the period of ten days during which they fall, and hence in the longer Latin titles they are derived from *Septuagesima* is abbreviated from, “Dominica in Septuagesima” meaning “Sunday in the seventieth,” that is, the set of 10 days between 70 and 61 days before Easter, being 63 days before Easter Sunday; *Sexagesima* is abbreviated from, “Dominica in Sexagesima,” meaning “Sunday in the sixtieth,” that is, the set of 10 days between 60 and 51 days before Easter, being 56 days before Easter Sunday; and *Quinquagesima* is abbreviated from, “Dominica in Quinquagesima” meaning “Sunday in the fiftieth,” that is, the set of 10 days between 50 and 41 days before Easter, being 49 days before Easter Sunday. And so these three Sundays, “Septuagesima,” “Sexagesima,” and “Quinquagesima,” begin the liturgical cycle that passes through Lent and culminates with Easter. The period of Lent is the forty days of fasting or abstinence from Ash Wednesday to Easter Even (the Saturday Before Easter Sunday) inclusive, but excludes all the Sundays in this period because Sunday is ALWAYS a Feast day and NEVER a Fast Day. The period of Lent recalls the example of Christ’s “forty days” of fasting, and hence the *Book of Common Prayer* (1662) Communion reading for the Gospel on *The First Sunday in Lent* is Matthew 4:1-11, recording that Christ “fasted forty days and forty nights,” and so it looks to four lots of ten days as the model for Lent. It is the model of these forty decimal days of four lots of ten days, that gives the propriety to the usage of decimal days in the reckoning of *Septuagesima*, *Sexagesima*, and *Quinquagesima*, all of which are preparatory to this season of Lent. Hence one goes over four Sundays from the set of ten days from 70 days (*Septuagesima*), to the set of ten days from 60 days (*Sexagesima*), to the set of 10 days from 50 days (*Quinquagesima*), to Lent which is four lots of 10 days of fasting or abstinence or 40 days; i.e., from 70 decimal days, to 60 decimal days, to 50 decimal days, to 40 decimal days.

A complicating factor is that red-letter days falling in Lent are also feast days not fast days. This results in the question of what to do when this happens with e.g., Annunciation Day (25 March) or St. Mark’s Day (25 April), or the black letter day of St. George’s Day (23 April) where by local tradition such as in England it is more generally kept with celebrations remembering St. George as the national saint of England (or in a local church outside of England known as “St. George’s” which is dedicated to God in special memory for the life and example of George), or the black letter day of St. Patrick’s Day (17 March) (which though absent from the 1662 Calendar has been added as an option in e.g., Australia, 1978, or England, 1980,) where by local tradition such as in parts of Sydney Australia or Ireland it is more generally kept with celebrations? E.g., for 2013 the red-letter day of St. Matthias’s Day (24 Feb.) falls after the start of Lent (Wed. 13 Feb. 2013); as does the black-letter day of St. David’s Day (Fri. 1 March 2013) and by local tradition in Wales it is more generally kept with

celebrations remembering St. David as the national saint of Wales (or it may be remembered by local tradition in a local church outside of Wales known as “St. David’s” which is dedicated to God in special memory for the life and example of David). Some choose to keep suchlike as feast days like the Sundays in Lent; others may let them lapse; and others may, for instance, transfer them e.g., one might transfer Annunciation to a nearby Sunday which is already a feast day. The rubric of *An Australian Prayer Book* of 1978 (AAPB), which like parts or all of its alternative Calendar is optional since it is “For use together with The Book of Common Prayer, 1662,” says, “When the Annunciation (March 25) or feast of Saint Mark (April 25) fall between the Sunday next before Easter and the Sunday after Easter, the observance may lapse or be kept on the second Tuesday after Easter” i.e., after Lent in Easter Week (AAPB, p. 304).

These red-letter days which receive the fifth degree of honour, have their own Collects and Lessons (Bible readings) for Matins (Mattins), Evensong, and Holy Communion, provided in the BCP. The term, “red-letter day,” comes from the tradition, found in *some* printings of the BCP, (and also the AAPB,) of printing the names of such days on the Calendar in red ink. Even though many other editions of the BCP (such as my working copy which is a 2008 printing of a 2004 Cambridge University Press edition,) uses just black ink at “THE CALENDAR with the table of lessons,” and makes this distinction by putting red-letter days in black ink with italics, e.g., “*All Saints’ Day*” (1 Nov. a red-letter day) as opposed to “Agnes,” a “Virgin and Martyr” (21 Jan., a black letter day), nevertheless, in the Anglican tradition known to me one still uses the terminology of “red-letter days” and “black-letter days.”

“two focus points of Christmas and Easter.” > “three focal points of Christmas (with Advent and Epiphany), Easter (with Septuagesima, Sexagesima, Quinquagesima, Lent, Easter, with following Sundays after Easter, Ascension Day, & Whitsunday also known at Pentecost), and Trinity Sunday (with following Sundays after Trinity).”

p. cclxvi, following, “A further special sixth degree of honour is given to the red-letter days of Christmas, Easter, Ascension Day, Whit-Sunday, and Trinity Sunday, all of which have Proper Prefaces at *The Communion Service*.” + “And in this connection, *Christmas Day* (with Advent and Epiphany), *Good Friday* and *Easter Day* (with Septuagesima, Sexagesima, Quinquagesima, Lent, Easter, with following Sundays after Easter, Ascension Day, & Whitsunday also known at Pentecost), and *Trinity Sunday* (with following Sundays after Trinity), form three focal points for the liturgical year.”

p. cclxxvii at “Indeed, 17 November is still kept as ‘Queene’s Day’ at Berry Pomeroy in south Devon, England. Here celebrations start with a church service of Evensong in the Anglican Church, and climax with a bonfire in which an effigy of Satan is burnt” & associated footnote at “burnt” reading, “‘Queene’s Day,’ *Wikipedia* (Dec. 2009) (http://en.wikipedia.org/wiki/Queene's_Day).” > Indeed, 17 November celebrations were revived on two or three occasions with associated Bonfires from c. 2006-2008, though have now ceased. During this time, celebrations started with a church service of

Evensong in the Anglican Church, and climaxed with a bonfire in which an effigy of Satan was burnt” & associated footnote at “burnt” reading, “‘Queene’s Day,’ *Wikipedia* (Dec. 2009) (http://en.wikipedia.org/wiki/Queene's_Day). These last two sentences now modified from Feb. 2012 edition by update 2015: I have since learnt from contact with the Parish Minister of the Rectory, Northgate, Totnes, that he has 8 churches in his parish, of which St. Mary’s *Church of England* Berry Pomeroy is one. He advised me in Aug. 2012 that Queene’s Day was no longer celebrated there; and for more details I could contact the Church Warden of Berry Pomeroy, Bernard Hawkins. Bernard Hawkins advised me in Aug. 2012 that there had been 2 or 3 such celebrations with associated Bonfires from c. 2006-2008, after they had been revived by a lay-preacher there, Charlie Lewis. But Charlie Lewis then died about 5 years before the time Bernard Hawkins so advised me of this i.e., c. 2008/9, at 41 years of age, leaving a widow and children.”

“*Foxe’s Book of Martyrs* (1st edition, 1563),” p. 130 “*Foxe’s Book of Martyrs* (1st English edition, 1563)”

Appendices (Roman numerals):

p. i (twice) “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the Received Text of the Authorized Version*” > “*Appendix 1: A Table of some instances where Scrivener’s Text does not represent the properly composed Received Text*” ; & “the TR of the AV” > “the TR”.

p. v, at “which refers to this is a different between”, “different” > “difference”.

p. xviii, (Appendix 2), “(DaueiD)” > “(DAYEID)”.

p. xviii, After Appendix 3 heading, at before “At Matt. 26:7a” etc., + “*UNLESS specifically stated otherwise, in Appendix 3 the MBT is regarded as correctly reflecting the TR with no good textual argument against it.*”

p. lxii (Sermon, 6 Feb. 2012) at “Berry Pomeroy in England, where celebrations start with a *Church of England* service and climax with a bonfire in which an effigy of the Devil is burnt” + footnote at “burnt” reading, “See Preface 5, ‘Accession Day Principles,’ at Berry Pomeroy, as now modified by Update 2015; & also my later sermon of 20 Sept. 2012 at Mangrove Mtn Union Church (in *Textual Commentaries*, Volume 5, Appendix 7,) in which I say: ‘... let me make the announcement that though in my sermon earlier this year on Elizabeth II’s Accession Day 2012, I referred to Queene’s Day Celebrations for Elizabeth I at Berry Pomeroy in England as ongoing, I’ve recently learnt that the guy who revived and ran them, and was a lay-preacher there, unexpectedly passed away several years ago aged 41, and so in fact I must now make the correction that such celebrations no longer exist there. But as I also noted in that earlier sermon, Cranmer’s prayer book of 1552, as revived in 1559 and preserved for us in the 1662 *Book of Common Prayer*, has endured as a much wider symbol of Protestantism triumphing over Popery’.”

p. lxxxvii, at “Preface ftn at pp. ccxiv-ccxxv, at p. ccxxv, at ‘in this Church on also find’,
‘find’ > ‘finds’; the “‘on’” > “‘one’”.

Appendix 7: A Sermons' Bonus.

A number of sermons preached by Gavin at Mangrove Mountain Union Church are presently available as oral recordings at: www.sermonaudio.com/kingjamesbible (although of the below sermons, the first one, was a eulogy preached at St. Matthew's Anglican Church, Windsor, in western Sydney). This Appendix is a "Sermon Bonus" providing the interested reader with a written transcript that he may wish to refer to in addition to these oral recordings

Title: Father's Funeral Eulogy: Major Keith McGrath (1921-2015).

Eulogy @ St. Matthew's Windsor. Wed. 15 April 2015.

Title: 8 hate attacks on the traditional values of a Christian marriage:

1/8 – Incest ...

Subtitle: *1) Inter-religious & 2) Incest.* Thurs. 17 Oct. 2013

Title: 8 hate attacks on the traditional values of a Christian marriage:

2/8 – Inter-racial

Subtitle: *3) Inter-racial* Thurs. 24 Oct. 2013.

Title: 8 hate attacks on the traditional values of a Christian marriage:

3/8 - Fornication

Subtitle: *4) Fornication.* Eve of All Saints' Day, Thurs. 31 Oct. 2013.

Title: 8 hate attacks on the traditional values of a Christian marriage:

4/8 – Feminism ...

Subtitle: *5) Feminism & 6) Easy Divorce.* Thurs. 7 Nov. 2013.

Title: 8 hate attacks on the traditional values of a Christian marriage:

5/8 - Abortion

Subtitle: *7) Abortion.* Thurs. 14 Nov. 2013.

Title: 8 hate attacks on the traditional values of a Christian marriage:

6/8 – Homosexual 1

Subtitle: *8) Homosexual – Part 1.* Thurs. 21 Nov. 2013.

Title: 8 hate attacks on the traditional values of a Christian marriage:

7/8 – Homosexual 2

Subtitle: *8) Homosexual – Part 2.* Thurs. 28 Nov. 2013.

Title: 8 hate attacks on the traditional values of a Christian marriage:

8/8 - Conclusion

Subtitle: *The Conclusion of the Matter.* Thurs. 5 Dec. 2013.

Title: The mark of the beast – 666. Thurs. 20 Sept. 2012.

Title: I'm an Evangelical – I hope U R 2! Thurs. 28 March 2013

Title: The Seven Seals & Seven Trumpets Part 1/3. Thursday 28 May 2015.

Title: The Seven Seals & Seven Trumpets Part 2/3: The Seven Seals
Royal Oak Day, Thursday 4 June 2015.

Title: The Seven Seals & Seven Trumpets Part 3/3: The Seven Trumpets
St. Barnabas's Day, Thursday 11 June 2015

Father's Funeral Eulogy: Major Keith McGrath (1921-2015).

Two photos taken about 75 years apart.



Keith McGrath with his Mother,
Dolly McGrath, in c. 1922.



Major Keith McGrath, Retired, in
Mess Dress, North Rocks c. 1997.

Eulogy at St. Matthew's Anglican Church, Windsor, Wed. 15 April 2015.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. *Let us pray.* Almighty God, Father of all mercies, and giver of all comfort, deal graciously, we pray thee, with them who mourn, that casting all their care upon thee, they may know the consolation of thy love, through Jesus Christ our Lord. Amen.

[Chant:] [hands apart in air] “‘I am the resurrection and the life,’ [*] sai-[*]th [*]the [*]Lord, ‘he that believeth in me, though he were dead, yet [*]shall [*]he [*]live: and whosoever liveth and believeth in me [*]shall [*]ne-[*]ver [*]die’” [hands come gracefully into prayer position as chanting “die”]. This 1662 Anglican *Book of Common Prayer Burial Service* being conducted by the Reverend Mr. Justin Moffatt, Rector of St. Philip's Church Hill, York Street, in the City; starts here at St. Matthew's Windsor; after which, as stated in the *Sydney Morning Herald* of 11 April at page 40, the cortege will proceed to the cemetery of St. James' Pitt Town; ... and after the Returned Services League representative, Geoff Brand of Windsor RSL speaks, the *Book of Common Prayer* service will continue. And also from the Authorized Version of 1611, in addition to these words that I've just sung from John 11:25 & 26, we also heard at the beginning of this service, the words of I Timothy 6:7 and Job 1:21, “We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessèd be the name of the Lord.” [pause]

Retired army officer, Major Norman Keith De Mainson McGrath, passed away six days ago at Mayflower Nursing Home, Westmead in Sydney, on Thursday the 9th of April, 2015. At the time he was surrounded by three nurses, and the doctor's entry in his “Medical Assessment ... Notes” states that he [quote] “Passed quietly & peacefully at 7.40 AM” [unquote]. Keith McGrath was born on the 28th of January, 1921, and was a brave soldier who fell on the battlefield of life, aged 94. And while the fact that he is fallen is grievous unto all of us who loved him, for “the Lord hath taken away;” yet I thank God for his goodness and kindness, in that “the Lord gave” him unto us for as long as did, “blessed be the name of the Lord.” Father was generally known as either “Keith” or “Mac,” or to his beloved children as “Father,” and he was the beloved husband of his wife Betty, who now survives him as his widow, and the beloved father of my elder brother, Peter John McGrath, and myself, Gavin Basil McGrath, who are children of both Keith and Betty McGrath, from what is a lawful and blessed marriage in God's sight between one man and one woman, of the same race and religion, being white Protestants.

Keith McGrath was the son of a Police Officer, Norman McGrath, and a World War One English war bride, Lily, also known as Lilla, and commonly known as “Dolly” McGrath, because she was said to be so beautiful that she looked like “a doll.” Keith McGrath was born on 28 January 1921, at Bungandore in New South Wales. He used to tell the story, recounted to him, of how when he was born he was not breathing, and he had to be smacked for some hours before he started to breath; and so, by the grace of God, he survived dying stillborn. The son of a New South Wales Police Officer, he moved around to different locations that his father was sent to, and so he grew up as a

country boy going through to young manhood¹¹⁶ in such rural places as Bungendore, Collector, Wolumla where he daily traveled to attend Bega High School, Cooma, Coramba which is variously classified as either near, or part of, Coff's Harbour, and Armidale. When I was a schoolboy, on car trips with my mother and brother, he would sometimes visit the place of his birth, Bungendore, which is near Queanbeyan and Canberra, where he was born in the Police Station's Police Cottage. He would also sometimes drive us through Collector and we would see the first school he went to. He used to tell the story of how on one occasion on a road coming down a hill from that Primary School, as he was riding his push-bike down the hill, he lifted his hat as a polite gesture to a local lady, and in doing so lost his balance and fell off his bicycle. Now I made a recording in August 2011 of Father explaining some things in his photo album, and I'll just play that section on this incident. [play recorder] "[Gavin] Now here's a school you attended. There's a picture of you at the first school you attended at Collector. [Father] Yea, that's near Goulburn, yea. [Gavin] Yea. [Father] Dad was a Policeman in Collector. [Gavin] Yea. Now there's a hill there or something, isn't there? Didn't you come down a hill on one occasion on a bike, or something? What was that about? And you came off. [Father] Oh, ... I ... had a reputation for being very polite And I passed this lady and raised my hat, and I fell off the bike. [Father laughs, and Gavin laughs with him.] [Gavin] That's on the hill, that just comes down from the school? ...[Father] Yea."

Father grew up when the generally wise *White Australia Policy* was firmly in place; in general, Christian morals were part of law and society, and he considered Church life was an important part of the Australian culture in which he grew up in. He came from a broad Protestant family in which his Father was a Presbyterian who often attended Anglican Churches, his mother was a Baptist from Bowerchalke in England, and they were married in a Methodist Church in Sydney. He told me that the religious church life of his boyhood was Protestant and not favourably disposed towards Roman Catholics. As an infant he was baptized as an Anglican, and later Confirmed when a teenager; and though the eldest of five sons: Keith, Basil, Denzil, Brian, and David, he grew up mostly with Basil who was the second son and closer to his own age. They attended Sunday School, and one of the photos Father liked was of a Sunday School play in which he was the groom, Thelma Baxter was the bride, and his brother Basil was the Parson or Church Minister. A book prize he won at Sunday School was greatly treasured by him. It says that it was "Presented to Keith McGrath," by "All Saints'

¹¹⁶ By "through to young manhood" I include reference to Father (b. 1921) up to about the age of about 27. Thus his photo album contains a letter while he was living at Wolumla in 1940 in connection with his then future recruitment into the army. A photo shows him in army uniform at "Cooma" in Christmas 1940, and a clipping shows this photo was combined with ones of his Father, Norman, and brother, Basil, in a newspaper article appearing in the *New South Wales Police News* of 1 Sept. 1941, entitled, "A Digger Policeman and his soldier sons." Photos show him on leave with his Father and Mother at "Coramba" in "1945;" and with his Mother, and brothers, Denzil and David, at "Armidale" in "1947 when he was 26.

Sunday School,” from the Anglican Church at “Collector” in “[19]29.” Entitled, *My Picture Book of Soldiers*, it’s about soldiers, and in time, he himself became a soldier. He referred to it as, [quote] “My Soldiers’ book” [unquote], and when he was at Mayflower Nursing Home during the closing years of his life, on a number of occasions my mother brought this Sunday School book prize unto him, and he was always very, very pleased to see it.

The importance of the Christian Church life to him in his formative years is something he specifically wrote on in a published work. After his retirement from the army as an army officer with the rank of Major in January 1976, he was asked to make a contribution to John Barrett’s book entitled, *We Were There*, Australian Soldiers of World War II, published in 1987 by Viking Penguin Books in Victoria, Australia, in which Father refers at page 72 to how Church life was an important part of the homogenously white, Protestant Christian culture in which he grew up in. Barrett says, [quote] “N.K.D. McGrath ... lived in small towns of fewer than one hundred people, where it was customary to attend church – the *Church of England* in his case. [sub-quote by Father] ‘Much of the social life was directly or indirectly connected with the church. There was a sort of <clan> feeling which induced most people to gather together whenever possible’ [end sub-quote by Father]. So he accepted the church [sub-quote by Father] ‘as part of normal routine’ [end sub-quote by Father]” [end quote].

In the 1920s and 1930s rural New South Wales small country towns that Father lived in, and was brought up in, in a relativistic sense, the wealthy group of such country towns, who by broader Australian standards would be middle class, consisted of the policeman, the school teacher, and post master; and the country town’s relativistic economic “middle class” included the clergyman, who was held in high social regard, and some shopkeepers. The fact that Police Officers, like school teachers, and Post Masters were all government employees, meant that they continued to get paid during the 1930s Great Depression years. The people that could afford cars or motor-bikes in such smaller country towns would thus usually be the policemen or school teachers; and the clergyman would probably have a horse’n’sulky. Most people would walk, and distances taking two or three hours by foot were more common, for example, from a farm to the town centre. My father’s father, being a Police Officer, had one of the first motor-bikes with a side-car, a Harley-Davidson, and some of the earlier cars: an Overland in the 1920s, was replaced around 1927 with a Pontiac, replaced later again in the 1930s by a Hudson Terraplane, which Father sometimes drove when on army leave in the 1940s, although his father still used horses a lot. Odd cars, or odd motor-bikes on these rural dirt roads, were still regarded as largely novelty items for the wealthier people, that few in these rural towns possessed. Indeed, many did not have even horses. *A common form of transport was by shanks’ pony*, that is, walking, if necessary, for hours.

Growing up with horses in the country, Father always liked horses, and horses always like him, and in his day, he was a very good horseman. And when the cortege proceeds from here at St. Matthew’s over to the cemetery of St. James’, we will go past paddocks that usually have horses in them; and when I’ve seen horses in the Windsor area before, they’ve reminded me of Father’s country background with horses. Indeed,

he was selected for the Australian group in a mounted horse procession accompanying the World War Two British Prime Minister, Sir Winston Churchill, at the Queen's Coronation in 1954, but due to a car accident that he was involved in shortly before he was scheduled to leave, he was unable to go. As a young man, he won many ribbons at country shows for his horsemanship, and 1930s photos in his album at Wolumla include Father sitting on a horse called "Silver King" that was covered with more than a dozen show ribbons that I could count; and he is pictured standing with another horse call "Pal" which was covered with about two dozen show ribbons that I could count. His album also shows a photo when he was in Australia on World War Two army leave in 1943 at Coramba, in which he was photographed with two horses, "Pal" and "Bob," and Father's youngest brother, David, advised me that his brother Basil who was later killed in action that same year in the Royal Australian Air Force, suggested to Father that he have the same photo taken again with some trees behind him, which he then did. Now trees sometimes have birds in them, and Father was also known as "the friend of birds." He daily fed bread to rainbow lorikeets and minor birds; and cheese to magpies whom he particularly liked; before he entered Mayflower Nursing Home. And I recall him telling me of how on one occasion a primary school aged school girl knocked on the house door, and very politely asked him, 'Could you please tell your magpie to stop swooping on me?' [pause]

Keith McGrath's first job was in the second half of the 1930s at the Pambula Butter Factory, near Cathcart and Bega, in south-east New South Wales¹¹⁷. As a consequence of World War Two he volunteered to join the Second Australia Imperial Forces or Second AIF. He was at Armidale in north-east New South Wales¹¹⁸, and went to the Sydney Showground in 1940; coming down by train to Central Station. He had a coat which as a trusting country-boy he left on a seat for a short time as he went to the Gent's toilet, never thinking anyone would steal it, but someone did. When Father joined the AIF, the army decided to train him as a signalman, and hence he was attached to a South Australian unit of Signals, the *21st Australian Infantry Brigade Signal Section*, of the 7th Australian Division. He was so selected because the army was after people who could read and write at a higher level of proficiency. Father had the *Intermediate Certificate* having completed Form 3 or the present Year 9 at Bega High School in rural New South Wales. By the standards of 1940 Australia, he was better educated than most recruits, as this was a much higher level of schooling than most people had, and hence he was made a Signalman and taught the Morse Code.

In later life, Keith McGrath then studied for the *Leaving Certificate* which is the equivalent to the present New South Wales *Higher School Certificate* gained after Year 12, which he was awarded in 1964. He then studied by correspondence with the *Royal Melbourne Institute of Technology*, where he graduated with an *Associate Diploma of*

¹¹⁷ This area is also part of what is known as "the south coast."

¹¹⁸ I here said, "Armidale in north-east New South Wales," but I should have said, "Wolumla in south-east New South Wales".

Public Administration in 1969. An excellent picture of Father, Mother, my brother and I at Father's October 1969 graduation when he was a Captain in the 3rd Signals Regiment at Albert Park in Melbourne, Victoria, was placed in the Army newspaper, and a copy of this photo is also in his album¹¹⁹. Father worked through the ranks, starting as a private soldier¹²⁰ to finally become an Officer with the rank of Major. He was in the Second AIF from 1940 to 1947, serving in Syria, Palestine, New Guinea and Borneo; and then in 1947 he moved over to the Australian Regular Army. He served in various units as a Regimental Sergeant-Major, and trained men for jungle warfare in the Vietnam War at Kapooka near Wagga in 1965 to 1966¹²¹, receiving a Quartermaster Commission in 1966 with the rank of full Lieutenant. He was subsequently promoted to Captain, and then Major. He retired in 1976 at what was the compulsory retirement age for him of 55. As a Major on the *Administration and Technical List*, he had attained to the very highest permissible rank of army Officer that anyone may attain to, who like him, receives a Quartermaster Commission from the ranks. That means that by his efforts and God's good Providence, he went as high as anyone can go from where he started; and so he did very well indeed; for which, we thank God.

Before August 1981, the *Anglican Church of Australia* was known as the *Church of England in Australia*, or commonly known as the *Church of England* or *C. of E.*, with

¹¹⁹ I here said, "was placed in the Army Newspaper, and a copy of this photo is also in his album;" but I should have said, "was placed in two Melbournian newspapers on 11 November 1969, the Diamond Valley News and East Yarra News, and a copy of this photo is also in his album; and a cropped photo of Father from this photograph was placed in the Army newspaper of 6 November 1969." I include copies of these newspaper articles at the end of this printed copy of this eulogy.

¹²⁰ Though I here used the terminology of "private soldier" in a non-technical generic way which is more easily understood by those unfamiliar with the finer details of military ranks, in technical terms, I should have said, "Signalman." Some army corps do not actually use the term "Private," for instance, the Artillery uses "Gunner" (Gnr), the Armoured Corps uses "Trooper" (Tpr), Engineers Corp used "Sapper" (Spr), and Signals Corps uses "Signaller" or "Signalman" (Sig). Thus Father's actual starting rank after recruitment was as a Signalman (in his album abbreviated at "Sigman" on an "A.I.F. Schools & Courses Certificate ... School of Signals," with "Qualification gained" at the highest possible level of "Distinguished," on 27 Nov. 1941).

¹²¹ I here said, "trained men for jungle warfare in the Vietnam War," but I should have said, "trained men during the Vietnam War, in which those involved in the Vietnam War engaged in jungle warfare." Father was a Platoon Commander at Kapooka in New South Wales, which is a recruit training camp where he was training National Servicemen during the Vietnam War. This was general training which those that thereafter went into the jungle warfare of the Vietnam War benefited from; although their more specific training for jungle warfare was undertaken at Canungra in Queensland.

the consequence that during World War Two, Father was required as part of his uniform to wear a silver badge under his shirt that included his name, army number, and the words “C. of E.” His father had been in the First AIF in World War One, and had carried a New Testament around in his top pocket, which he gave to Father who carried it around in his pocket during World War Two. However, it became badly water-damaged in the strenuous war conditions he was under in the East Asian-Pacific theatre of war, north of Australia fighting against the Japanese, and it lost the back section from I Corinthians 3:22 onwards. Father’s coffin now standing in the church, is draped with an Australian flag which will be taken off the coffin just before it is lowered into the grave, folded up and presented by the RSL to my Mother; next to it is Father’s military honour board on a stand, and presently on it until it is carried from St. Matthew’s is Father’s medals, Officer’s khaki pique cap with the Signals Corps’ badges, a wreath, roses, and this New Testament that I am referring to. At times in the last 15 years, Father said to me on a number of occasions, that he wanted me to have that New Testament, which has Matthew 1:1 to I Corinthian 3:21, and he gave it to me. It’s a King James Version New Testament. Father enlisted in the army in December 1940, and he wrote on the back page of this New Testament, [quote] “Left Tamworth Showground Camp on 10th April 1941. Embarked on Queen Elizabeth at Darling Harbour – at 6 pm same day” [unquote], which is how he got to the Middle East. He also typed on a piece of paper that he inserted into the front of this New Testament, [quote], “This New Testament was given to Norman Henry McGrath by his mother, Eliza McGrath, prior to his embarkation for active service in 1914¹²² with the 1st Australian Imperial Force [brackets] (AIF) [close brackets]. He carried it throughout the war in his left breast pocket. Eliza wrote her farewell message on the inside of the front cover. The Testament was given by Norman Henry McGrath to his eldest son, Norman Keith De Mainson McGrath, prior to his embarkation for active service with the 2nd Australian Imperial Force [brackets] (AIF) [close brackets] in 1941. The farewell message was written on the fly-leaf which unfortunately did not survive the elements. Like his father before him, Keith carried the Testament in his left breast pocket throughout the war” [unquote]. And on the inside front cover, the original message still survives written by Eliza McGrath who died in 1931, whose maiden name was De Mainson, a French Canadian surname that was given to father as his third name after “Norman Keith.” And Father would sometimes tell the story of how when he was a boy, his grandmother Eliza “came and stayed with” them on one occasion when they were “at Collector near Goulburn.” And addressing my grandfather with a citation from Psalm 91:9 & 10 from the Authorized Version of 1611, Eliza McGrath says, [quote] “To Norman McGrath. From his loving Mother E. McGrath. Thou hast made the Lord thy habitation there shall no evil befall thee. God be with you till we meet again” [unquote].

Although he was a signaller, Father was awarded the *Infantry Combat Badge* for his service in World War Two combat conditions with the infantry. His service as a signaller with the infantry included the Syrian Campaign against the Nazi Vichy French, and also twice walking the Kokoda Trail in Papua New Guinea against the

¹²² I here said, “1941” but I should have said, “1914.”

Japanese; and an amphibious landing on landing barges at Balikpapan in Indonesia against the Japanese¹²³. For example, Father told me in June 2010 that they never referred to the “Kokoda Trail” till much later, and that at the time it was simply called walking “the Owen-Stanleys.” The name “Kokoda Track” was later again, and apparently comes from those in the USA using this terminology. Father told me two instances that occurred the first time he went on the Kokoda Trail. On one occasion, he was at 21st Brigade Headquarters. This was in the open, although they sometimes formed a “tent” by putting two ground sheets together. He recalled how they were shelled while he was at Brigade Headquarters by a Japanese mountain gun.

And before returning to a second story of Father on the Kokoda Trail, let me just pause to say, that one of my memories of him, is attending an Anglican Church service some decades ago at St. Anne’s Top Ryde, in which the congregation was going through Psalm 22, and I remember looking over to Father who was in the pew on my right hand side, as he said the words of Psalm 22:12 about how *fat bulls of Bashan close me in on every side*. And that memory sticks in my mind. It’s a metaphor in which the bulls of “Bashan” sometimes Anglicized as “Basan,” is the imagery of dangerous beasts threatening the life of King David, who is here a messianic type of the then coming Messiah, Jesus Christ, whose crucifixion is here prophesied about 1000 years before it happened. But in a very secondary way, and as what is simply an application of *some* selected ideas from Psalm 22:12, Father’s reciting of these words about the dangerous bulls of Bashan surrounding him, but God ultimately delivering him; remind me of another story he told me about his time on the Kokoda Trail. He told me of another close call when the Japanese cut in between 21st Brigade Headquarters and the leading battalion. For a while, Father was in the cut-off group, and things looked grim as the straight haired, slanty-eyed, culturally heathen, Japanese, sought to push forward and kill the wavy-haired, round-eyed, white, culturally Christian, Australians; but we thank God the Australians then brought up troops from the back and pushed the Japanese back and out. Thus in the 7th Division of the second *Australian Imperial Forces*, Father saw service against the Japanese on the legendary Kokoda Trail in Papua and New Guinea; and elsewhere in south-east Asia, including Balikpapan in Borneo which is modern-day Indonesia, where he was on a beach when United States General MacArthur arrived on a landing barge, waded ashore through knee-high water, stood with Australian Brigadier Dougherty, and as the two were looking at a map, Japanese sniper fire opened up, but was soon contained. Just after the war, Keith McGrath or “Mac” also served with the Occupation Forces at Macassar in the Dutch East Indies in modern Indonesia; where he met the Supreme Commander of the South East Asia Area, Admiral Lord Louis Mountbatten, who used to go around and visit the troops.

And with respect to the Japanese, I should perhaps also mention that one of Father’s 12 medals is the Australian Service Medal 1945/74 with a Clasp – Korea, which he got not because he ever went to Korea, but in the aftermath of the 1950 to 1953

¹²³ Balikpapan is on the south-east coast of Borneo in what is now Indonesia, but which was then part of the Dutch East Indies.

Korean War, in 1956 he was part of what was called, Korea Force, when he was stationed at the British Commonwealth base at Kure in Japan. And his album from this time includes material from Tokyo, Kure, and also nearby Hiroshima and Miya Jima; and among other things there are photos connected with the Atomic Bomb drop on Hiroshima that ended World War Two, such as a signed photograph by a bomb survivor called Kikkawa showing his badly mutilated back; and there's also a picture of the Peace Memorial Church, built after the war in the hope of future peace.

But returning now to World War II, before serving in the East Asian and Pacific theatre of war north of Australia fighting against the Japanese, Keith McGrath first served in the West Asian theatre of war. He served with the 7th Division in the Middle East, which fought in Syria against the Vichy French, who became allies with the Nazi Germans after the Nazis captured France. After the defeat of the Vichy French in the Syrian Campaign, he enjoyed some rest'n'recreation visiting Lebanon, where he saw, for example, the famous "cedars of Lebanon" referred to in Psalm 104:16, and his album has a photograph of what, according to local tradition, is "the largest cedar in Lebanon;" and a church then under construction celebrating the Cedars of Lebanon. He also saw parts of what was then called Palestine and now called Israel, and though he saw a number of sites, including the Mount of Olives, the two sites he used to speak the most about were Christ's traditional birth-place in the *Church of the Holy Nativity* in Bethlehem, and the foundations of Solomon's Temple known as the Wailing Wall. Here God incarnate walked upon the earth, as found in the Anglican 1662 *Book of Common Prayer*, after the Ten Commandments are earlier recited, in selected words from the *Nicene Creed* which starts with the Biblical words of personal saving faith, "I believe," [quote] "I believe in ... Jesus Christ, the only begotten Son of God, ... who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man and was crucified also for us ... and the third day he rose again ... ascended into heaven, and sitteth on the right hand of the Father. And I believe in ... the remission of sins ... and the life of the world to come " [unquote]. This is the idea that Christ died in our place and for our sins at Calvary, before rising again the third day; and that repenting of our sins as found chiefly in the Ten Commandments of Exodus 20, by having saving faith in Christ alone, we have access to God the Father, and eternal life; and then in the ongoing Christian life, as part of sanctification or holiness of living, we seek to keep the commandments, not in order to be saved, but because we are saved.

And in what is at its heart, Archbishop Thomas Cranmer's 1552 Protestant prayer book, as now preserved for us in the Anglican 1662 *Book of Common Prayer*, Father was married to Betty Grace Davis, his loving wife, according to *The Solemnization of Matrimony Service* at St. Clement's Mosmon in 1952. And on their 60th wedding anniversary on 12 January 2012, Father and Mother received various letters and cards, including one signed by Queen Elizabeth the Second, saying [quote] "I am pleased to hear that you are celebrating your Diamond Wedding Anniversary. My sincere congratulations and best wishes on this very special day" [unquote].

Keith McGrath was a loving husband to his wife, and father to his two sons. This included little things like being clearly hurt and concerned at the pain caused by new

leather shoes on the feet of a son; as well as bigger things. When we were schoolboys, Father often drove my Mother, brother, and I, around on car trips, which also sometimes included hearing Father exhibiting a good sense of humour on something that would amuse us. One of those trips sometimes took us to the Blue Mountains and Warramoo Park, which when we sometimes approached in the car Father would say, “Warramooooooooo;” and there was another park at Lithgow, in both instances, my brother and I liked these parks because they had large rockets that we could climb to the top of with rocket controls, and we could then slide down from by a slippery-dip. After his retirement when we moved back to Sydney from Canberra, my older brother was working, but I was still at school, and Father also sometimes drove me around with him to, for example, Parramatta. Father acquired the life-long nick-name of “Mac” in the army in World War II, and he was also called in the army context, “Immaculate Mac” because of his high military dress standards; although I should also mention he also kept his cars clean and well-serviced. He had a cream coloured Austin A40 two-door convertible with a retractable black fabric hood, which he had only recently purchased when he first met my Mother; and his album has a photograph of her standing next to the passenger’s door of this car; and indeed, before they were married, on one of his dates with my Mother, he drove her in that Austin A40 up to an air show put on at Richmond *Royal Australian Air Force* base, which is very close to us here at St. Matthew’s Windsor. His other cars included: two lighter blue Morris Minors, and his album had the initials “SV” under one, and “OHV” under the other, and though he’d previously told me what those initials meant, I’d forgotten, and so when he was at the nursing home I asked him, and he told me that “SV” means “Side Valve,” the “OHV” means “Overhead Valve;” and he also had a grey Austin A50 which is the first of his cars that I remember; followed by a grey Austin Freeway with a white roof; an iridescent silver Datsun 240K with a black vinyl roof which was a 4 door sedan he got when he retired in 1976; and an iridescent silver Nissan Skyline. And when a High School boy, I recall going with Father to get a bus time-table from the Harris Park Bus Station at Parramatta, and “Immaculate Mac” was dressed informally but well in a good pair of trousers, shirt, and leather shoes, and he sometimes wore a cravat, though I can’t recall if he did so on this occasion; and when he saw all the grease on the floor in this old bus depot, he wasn’t pleased, but cautiously and carefully Immaculate Mac skirted around it; to get to the office, after which, he told me that I’d be able to say that ‘I’d been to some places with him’ [Ha, ha, ha]. And also on one occasion, while not entering the office, we quickly looked through the glass door of a Parramatta office to see my brother, Peter, behind a counter in his shirt and tie; and on the issue of a tie, I should also mention that Father taught me how to tie a Windsor knot. [pause]

When my brother and I were boys, Father generally drove us to Anglican Sunday Schools on Sunday mornings. Father also attended Anglican Church Parades in the army; and he sometimes spoke to me about his belief in God. Like myself, Father rejected Big Beat or Rock’n’Roll music, and I recall when we would make fun of rock’n’roll stars that came on TV, he said how pleased he was that I could see they were so foolish and stupid, because sadly, many people couldn’t. He also followed such Biblical Christian morals as opposition to adultery with chastity within marriage; opposition to sodomy, for example, when homosexuality was being more promoted on

TV in the 1980s, I recall him speaking to me about his opposition to it, and saying, “You know what the Bible says about that,” and then referring to God’s destruction of Sodom and Gomorrah; and when discussing the present permissive laws on abortion in the 2000s, I recall him saying how horrible it was that this was happening.

When he retired from the army, Father had bad varicose veins on his legs, and his legs proved to be a weaker part of his body. However, he had been a keen golfer for years, and his legs were not so bad that he couldn’t still play golf, and do other things as well. Indeed, Father annually marched on ANZAC Day, and in 1999, for the first time, old Army reservists such as myself were permitted to march at the end of the parade. Although I have marched only several times since 1999, in part because my old regiment doesn’t usually organize for its banner to be there; on that first occasion in 1999, I marched under the banner of Sydney University Regiment, and Father marched under the Banner of the 7th Division Signals along George Street. I served in SUR only in peace time and in Australia while at university; and I had never experienced anything like this before from the perspective of one of the marchers, and I kept thinking and saying, these people are cheering us as if we’d just liberated Paris. But Father was an old hand at this, and he truly did deserve the ANZAC Day applause. I got a photo with Father after the 1999 ANZAC Day march at the Epping RSL or Returned Services League Club where Father and Mother were having lunch; and although Mother had formerly sometimes marched with the Women’s Royal Australian Navy, due to age, she no longer did. But that photo is important, because it’s the only time Father and I marched together in the ANZAC Day Parade, for I was not in Sydney the following year, which was the last year he marched, or at least started to march, as he had to pull out of it when his legs gave way under him on the march¹²⁴. Ultimately, his legs would give way further. While I was away overseas in London UK from October 2012 to March 2013, Father was admitted in November 2012 to Mayflower Nursing Home at Westmead in western Sydney, following Hospitalization for an injury and his deteriorated ability to walk which confined him to a wheelchair; although I’m pleased to say he was still mentally able to recognize myself and other family members, and up till a short time before his passing away, he could still talk to us about family things. A photograph was taken at Mayflower Nursing Home on ANZAC Day 2013 of Father with his army cap and medals, and myself with my old SUR slouch-hat and Sydney University Regiment badge, as we saluted each other. And another photo from that occasion also shows us sitting with my Mother who’s wearing her two World War Two medals from the Women’s Royal Australian Navy.

We lived at West Ryde in western Sydney from 1963 to 1965, and while my brother, Peter, particularly remembers a passion fruit plant there, I recall the piggy-back rides father used to give Peter and myself up on his shoulders, and how I liked being tall on his shoulders, and he had to duck down at the doorways. In his time at Mayflower Nursing home, I usually was able to take him out into the nearby Parramatta Park on his wheelchair, for about half-an hour on Sundays after I came from Church, and this was

¹²⁴ I here mixed up 2000 and 2001 since I later found a photo from 2000 of both Father and I pictured together before we both went on the Sydney ANZAC Day march.

usually his only outing away from the Nursing Home, although occasionally he went on a Nursing Home bus trip with my mother out somewhere during the week, which he greatly enjoyed. And he would sometimes spot the magpies before I did, although I recall him saying on one Sunday, ‘There aren’t any magpies here today.’ But as I pushed the wheelchair of my beloved Father around Parramatta Park, which is a large park, and spoke to Father, the thought sometimes came to me of how when I was a boy, he piggy-backed me on his shoulders at West Ryde, and now, in his old age, in the Providence of God, I returned the compliment, by pushing him around in his wheel-chair. And on a number of occasions, he graciously thanked me for this. [pause]

Father was an Officer and a Gentleman. He is being buried in his Summer Service Dress, now simply called “Service Dress,” with the blue lanyard of the Signals Corps, wearing his twelve ribbons and infantry combat badge. He wore this uniform, for example, in 1986 some 10 years after his retirement, when he traveled with my Mother to Victoria for the occasion of the presentation of the Princess Anne Banner to the Royal Australian Corps of Signals by the Governor-General at the Simpson Barracks School of Signals, at which time he wore medals, rather than the ribbons on it today. Another of his uniforms is his military mess dress, which he continued to wear to various mess functions after his retirement, some of which Mother also dressed up for and went to. We have a number of impressive photos of Father in his ceremonial dress, commonly called Mess Dress, and while he sometimes wore the white coat mess dress, more often he wore the particularly impressive looking jacket and waistcoat mess dress in Signals Corps’ colours, with dark blue trousers having a red stripe down their side; which is a red jacket, with purple lapels and epaulets, worn with a purple waistcoat, with Signals badges on the lapels, and worn with miniatures of his medals. Father’s Decorations and Medals consists of twelve medals plus the Infantry Combat Badge and Returned from Active Service Badge. His twelve medals are the: 1939/45 Star, Africa Star, Pacific Star, Defence Medal, War Medal 1939/45, Australian Service Medal 1939/45, Australian Service Medal 1945/74 with clasps Korea and South-West Pacific; Defence Force Service Medal with 1st, 2nd, 3rd, and 4th clasps, National Medal with 1st and 2nd clasps, Australian Defence Medal, Long Service and Good Conduct Medal, and Meritorious Service Medal. After Father rose to the rank of Major, he had to get a new cap that goes with his Royal Australian Corps of Signals’ Mess Dress, which is the cap I have in my hand [hold up cap], and unlike his old one, this one has a brass or gold coloured band on its visor, and the term “brass hat” is sometimes used in Australia as a colloquialism for higher ranking Officers with the rank of Major or above, because they are entitled to wear such a decorative cap band on their Mess Dress’ cap. Father’s rank as a Major in the Australian Army, meant that he wore on his epaulets the Queen’s Crown, which is the St. Edward’s Crown of Elizabeth II as it was recast after the Restoration under Charles II, and after his retirement the gold letter “R” for “Retired” was placed under his rank badge. And on the top of the Queen’s Crown Major’s rank badge, is nothing less than a Christian cross. And Father was one of those who fought for God, King, and Country. [pause]

I last saw my beloved Father alive on Tuesday 7 April 2015, at which time due to deteriorating health he found it difficult to talk. But with great effort, he looked at me and said in a loud whisper, “Hello.” And when I left, we shook hands, and he grasping

my hand firmly, moved his eyes to the right and looked intently into my eyes. The following day, Wednesday 8 April 2015, his eyes were open and watching my mother for some hours, and he also said a word to her, which my Mother didn't quite catch, but she thinks it was probably, "Hi." The following day, he passed away at about 7.40 am. On his first of two admissions to hospital in 2015, in February with my Father lying in bed, my Mother to his left side, and myself to his right side, after we spoke to him, he looked around and said, [quote] "I like being the Father" [unquote]. Well, we too, liked him being the family's father, for he was a man of love and kindness. There's more that could be said, than what I've said about the beloved husband of my mother, Betty McGrath, for over 63 years, and the beloved patriarch of his family, but in closing this eulogy on my beloved earthly father, Norman Keith De Mainson McGrath, I just want to say of Major McGrath; he's my daddy, and I love him; and if the Lord tarries, and Christ's Second Advent doesn't occur in my lifetime, then I'll love him till the day that I die, ... and even after I die. [pause]

Let us pray: [pause]

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" [Ps. 90:1-4]. O Lord, we thank thee that Keith McGrath was called to holy wedlock with his wife Betty, and that from this holy matrimony came the procreation of children, in their beloved sons of Peter and Gavin. We thank thee for the mutual society, help, and comfort, that Keith and Betty gave one another, and for the reciprocal love of both of them for their children, and their children for them. Grant us, O heavenly Father, the wisdom and the grace to use aright the time that is left unto us here in earth. Lead us to repent of our sins, both those things which we ought not to have done, and those things which we have left undone which we ought to have done; and strengthen us by the power of the Holy Ghost to follow in the steps of thy blessed Son, in the way that leads to the fullness of everlasting life; through Jesus Christ our Lord. Amen.



Keith & Betty McGrath's marriage at St. Clement's Mosmon, 12 Jan. 1952.

Three newspaper articles in two local Melbournian newspapers in Victoria, and an Australian national army newspaper, report Father's graduation from the *Royal Melbourne Institute of Technology* in 1969. The first photo shows Father and Mother with their sons Gavin (top left) and Peter (top right).

Soldier—student



Captain Keith McGrath of Watsonia, quartermaster of the 3rd Signals Regiment, Albert Park, shows his associate diploma of public administration to his family after receiving it at a ceremony at the Royal Melbourne Institute of Technology recently.

Captain McGrath studied for the diploma by correspondence while serving in various units, including 12 months as platoon commander at the 1st Training Battalion at Kapooka, NSW.

The course consisted of 14 subjects related to government and political institutions and included subjects such as public finance, Australian economy, international relations and elements of law.

While doing the course, Captain McGrath almost made public libraries his second home as he carried out the extensive research needed for the correspondence course.


Before doing the public administration course, he studied for the Leaving Certificate, also by correspondence. He passed the examination in 1964.

Captain McGrath joined the AIF in 1940 and served in Syria, Palestine, New Guinea and Borneo with the 21st Infantry Brigade Signals, 7th Australian Division, during the Second World War.

He joined the regular Army in 1947 and served in various units as a regimental sergeant-major until he received his quartermaster commission in 1966.

Two Melbournian newspapers reported Father's graduation from the Royal Melbourne Institute of Technology under the heading, "Soldier – Student," on Tuesday 11 November 1969, the *Diamond Valley News*, page 2, *supra*, with an identical article also appearing in the *East Yarra News*, page 18.

Meet the high I.Q.



CAPT. Keith McGrath, above, QM of 3 Sig. Regt., S. Comd., was awarded his Associate Diploma of Public Administration recently.

Capt. McGrath studied for the Diploma by correspondence while serving with various units including 12 months as a platoon commander at 1RTB.

The course consisted of 14 subjects related to government and political institutions, and including subjects such as public finance, Australian economy, international relations, and elements of law.

While doing the course, Capt. McGrath almost made public libraries his second home as he carried out the extensive research needed for it.

Before doing the Public Administration course, Capt. McGrath studied for the Leaving Certificate by correspondence, and passed the examination in 1964.

Capt. McGrath joined the AIF in 1940 and served in Syria, Palestine, New Guinea and Borneo with the 21 Inf. Bde. Sigs., 7 Div. during WW2.

He joined the Regular Army in 1947 and was an RSM before receiving his QM Commission in 1966.

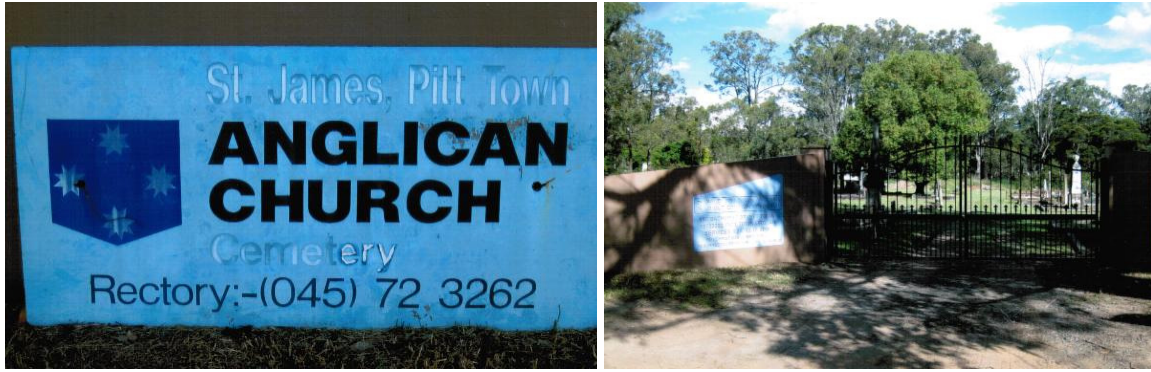
A cropped photo of Father from the photograph to the left was placed in the *Army* newspaper of Thursday 6 Nov. 1969 p. 10 under the heading "Meet the high I.Q."



Left Photo: Gavin and Father at Epping RSL in Sydney, 25 April 1999. This is the 1999 photo referred to in the eulogy for ANZAC (derived from “Australian and New Zealand Army Corps”) Day in which both Father and Gavin marched. *Right Photo:* In the eulogy, Gavin mixed up 2000 and 2001 when he said 1999 was “the only time Father and I marched together in the ANZAC Day Parade, for I was not in Sydney the following year,” as he subsequently found the following photo with his Father at North Rocks in Sydney (so I evidently drove up to Sydney from Nowra for this event), in which he had written on the back, “ANZAC DAY, 2000 AD;” which was together with some other photos of Gavin with others at the ANZAC Day march of 2000.



Father (Major McGrath, Retired) in Royal Australian Signals Corps’ Mess Dress with Mother at North Rocks.

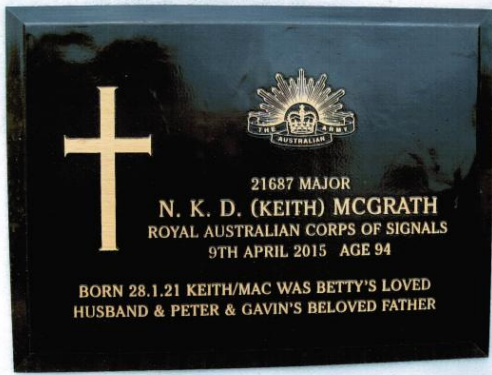


St. James Pitt Town Anglican Church Cemetery, Old Pitt Town Road, Pitt Town, in western Sydney, New South Wales, Australia. (Pitt Town was named after the British Prime Minister, William Pitt the Younger, d. 1806.) From the centre of the gate, one goes straight ahead along the main walkway for 50 metres, and then one turns left 90° to face the centre of Father's grave which is 2.5 metres to the foot of the grave and 5 metres to the head of the grave. (50 metres + 5 metres = 55 metres, and Father was 55 years of age when he retired from the army.) Plot N 57 (Father), in preparation if the Lord tarries (Matt. 25:5), to the immediate right of Plot N 57 is Plot N 58 (reserved for my Mother), Plot N 59 (reserved for my brother) & Plot N 60 (reserved for this work's author, Gavin).

My father, Major Keith McGrath, has received a commemorative war service grave from the *Commonwealth of Australia* Department of Veterans Affairs; which shall be maintained by the *Department of Veterans Affairs'* Office of Australian War Graves. The grave is of a standard war service design and built by regulations of the Department of Veterans Affairs and at their expense. Most of the plaque's wording is determined by the Department of Veterans Affairs, although it includes three options, *infra*. It shows on top the *Australian Regular Army* badge; and to the left the Christian emblem of a cross (Option 1, selected by the family); then the army service number (21687); rank (Major); name (N.K.D. McGrath; Option 2, given name in brackets after initials and before surname where it is not the first Christian name, option selected by the family, for the name "Keith"); unit (Royal Australian Corps of Signals); date of falling (9th April 2015), and age when fell (Age 94); and then two lines of up to 40 characters each, in which a space is a character, and the family determines the wording. Option 3 was selected by the family, with the words: BORN 28.1.21 KEITH/MAC WAS BETTY'S LOVED HUSBAND & PETER & GAVIN'S BELOVED FATHER.

This plaque thus makes reference to God (the Christian cross on the left), King / Queen, and country (the "Royal" and "Australian" of "Royal Australian Corps of Signals" respectively), a trilogy again found on the army badge on the top which has a Christian cross (God) on the Sovereign's Crown (Queen Elizabeth II), and country in the words "The Australian Army," and this is a trilogy also referred to in the eulogy, *supra*.

Following notification by the *Dept. of Veterans Affairs* of the completion of Father's War Service grave on 30 Oct., on Sat. 31 Oct. 2015, Eve of All Saints' Day, my Mother and I went to see Father's grave. (I notified my brother Peter who was overseas, leaving the port of Heraklion on the island of Crete in Greece on 30 Oct., to go by ship via the Suez Canal to arrive on 1 Nov. at Elat / Elath / Eloth / Eliat / Eliath, in Israel.)



The plaque on Father's war service grave. St. James Pitt Town Anglican Cemetery.



Gavin & Mother at beloved Father's grave. Eve of All Saints' Day, Sat. 31 Oct. 2015.



Lieutenant (later Major) Keith McGrath wearing Sam Browne belt, just after he received a Queen's Commission, 1966.



Mother (Betty) and Father (Keith) wearing a Dinner Suit, going out. Canberra, 1974. (Picture taken by Gavin at Flynn, A.C.T. .)



ANZAC Day, 25 April 2013, Father with army cap and medals is saluted by Gavin with Sydney University Regiment badge & slouch-hat, Mayflower Village, Westmead, Sydney.

Speaker: Gavin McGrath

Full Title: Father's Funeral Eulogy: Major Keith McGrath (1921-2015).

Subtitle/Series: Eulogy @ [/ at] St. Matthew's Windsor

Short title: Major Keith McGrath 1921-2015

Date Preached: 04/15/2015

Bible Texts: I Timothy 6:7; Job 1:21

Event Category: Funeral Service

Brief Overview:

Gavin's father, Norman Keith De Mainson McGrath whose given name was "Keith" & who was also known as "Mac," was a retired army officer. His father was admitted to a Sydney nursing home in Nov. 2012. During the first part of 2015, Gavin was involved in matters dealing with his beloved earthly father's admission to hospital on 2 separate occasions, 1st in Feb/, & after his 1st discharge, again in Feb. till his 2nd discharge in March back to the nursing home, where he fell on life's battlefield on Thurs. 9 April 2015, aged 94, & was buried on Wed. 15 April 2015. The funeral service was taken from the Anglican 1662 Book of Common Prayer *Burial of the Dead Service*, & was conducted at St. Matthew's Windsor in western Sydney from the reading of John 11:25,26, "I am the resurrection & the life, saith the Lord, he that believeth in me, though he were dead, yet shall he live: & whosoever liveth & believeth in me shall never die;" till the end of the reading from the Authorized Version of I Cor. 15:20-58. Then this eulogy was given by Gavin, followed by a brief statement by the Minister, & the Grace from II Cor. 13:14. Then the cortege proceeded to the cemetery of St. James' Pitt Town, where following a 10 minute address by a Returned Services League representative from Windsor RSL, the *Book of Common Prayer* service continued at the graveside from, "Man that is born of a woman hath but a short time to live, & is full of misery. He cometh up, & is cut down, like a flower; he fleeth as it were a shadow, & never continueth in one stay" Gavin preaches this eulogy in willing submission to the 5th commandment of the Holy Decalogue, "Honour thy father" (Deut. 5:16; Eph. 6:2).

Keywords: Honor Honour thy father Anglican burial service Kokoda Trail Veteran

Title: 8 hate attacks on the traditional values of a Christian marriage: 1/8 Subtitle: 1) Inter-religious & 2) Incest. Mangrove Mountain Union Church, Thurs. 17 Oct. 2013.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. On this Eve of St. Luke's Day, the second Collect shall be that for St. Luke's Day in Cranmer's 1662 prayer book. *Let us pray.* Heavenly Father, we thank thee that thou hast made the love of the Second Adam, Christ, for his monogamous bride which is the second Eve, the catholic or universal Christian church, to be a pattern for the marriage of a man and his wife. We pray that thou, O Almighty God, who at the beginning didst create our first parents, Adam and Eve, & didst sanctify and join them together in marriage, should lead us to a proper understanding of how when thou didst bring the first Eve to the first Adam in the Garden of Eden, she was declared to be "one flesh" with the man. Pour upon us, the rich blessings of thy grace, that we might rightly understand what it means for a man and his wife to be "one flesh," and that by thy grace, we may uphold the Christian values of a traditional marriage against the many attacks that have been made upon it. And this we pray through the precious name of man's only Saviour from sin, our Lord and Saviour Jesus Christ. Amen. "Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: may it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen." [pause]

Welcome to all listening to this address. Firstly let me announce that since April 2013 my website is now at the Domain name: <http://www.gavinmcgrathbooks.com> or as before on Yahoo or Google you can just simply type in "Gavin McGrath Books." And secondly, today's sermon is the first sermon in a series of eight sermons on, "Eight hate attacks on traditional marriage." Over eight consecutive Thursdays, I'll deal with eight *hate attacks* on the Christian values of a traditional marriage, with special reference to what's been happening over about the last 200 or so years in the United Kingdom and British Commonwealth countries, and about 50 years more than that in the United States of America. Today's sermon will deal with the first two *hate attacks* on the Christian values of a traditional marriage, namely, the first *hate attack* of religiously mixed marriages; the second *hate attack* of incestuous marriages with sisters-in-law for a man, and brothers-in-law for a woman; and aunts or nieces by affinity for a man, and uncles or nephews by affinity for a woman. Then in one week's time, in the second of these eight sermons, I will deal with the third *hate attack* of racially mixed marriages; then the third sermon will be on Thursday the 31st of October 2013, being the *Eve of All Saints' Day* upon which is remembered Luther's igniting of the Reformation with justification by faith alone on the *Eve of All Saints' Day* 1517, and this third sermon will deal with the fourth *hate attack* of fornication; the fourth sermon will deal with the fifth *hate attack* of feminism and the sixth *hate attack* of easy divorce; the fifth sermon will deal with the seventh *hate attack* of abortion; the sixth and seventh sermons will deal with the contemporary topical issue of the eighth *hate attack* of homosexual marriage, and the eighth and final sermon will in the words of Ecclesiastes 12:13, "hear the conclusion of the whole matter." So today's sermon which is the first in this octuple series over eight weeks, that's eight sermons over eight weeks, on the eight *hate attacks* on the traditional values of a Christian marriage, is dealing with religiously mixed marriages and incest.

The definition of the Christian values of a traditional marriage that I will be upholding in this series of eight sermons, are that it is: [1] a voluntary life-long union, [2] subject to divorce for a Biblically sound weighty cause, [3] between one man and one woman to the monogamous exclusion of all others [4] of the same race and [5] the same religion to the extent that both are Protestants, [6] in a patriarchal structure, [7] subject to the rules of consanguinity and affinity; and in the words of Cranmer's prayer book [8] "ordained for the procreation of children," [9] "for a remedy against" the "sin" of "fornication," and [10] "for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity," "in sickness and in health" [BCP].

Now it's not possible to discuss these eight *hate attacks* on the Christian values of a traditional marriage without also having some broad understanding of politics, and the jurisprudence or legal theory behind certain laws either upholding or attacking marriage. Up until about 200 to 240 years ago, we had the Protestant Christian State, in harmony with the Biblical mandate of Isaiah 49:22, "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles," verse 23, "And kings shall be their nursing fathers, and their queens thy nursing mothers;" and Psalm 2:10-12, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." But then with the American Revolution, came the Type 1 Secular State. This sought to remove all specifically Christian elements from the law, and give complete religious liberty.

For example, the *English Test Acts* required that to hold political office a man had to receive Communion in an Anglican Church, which required he say the *Nicene Creed*; and then make a declaration which I shall abbreviate: [quote], "I ..., in the presence of God, profess and testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I ... make this declaration ... in the plain and ordinary sense of the words ... as they are commonly understood by English Protestants, without evasion, equivocation, or mental reservation, and without any dispensation ... for this purpose by the Pope, or any other authority or person ..." [unquote]. By contrast, the USA secular state struck down and rendered ineffective any such religious test, saying in its 1791 Bill of Rights [quote], "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" [unquote].

And then some 30 or so years later, the United Kingdom decided to largely mimic this with a different form of Type 1 Secular State. Now there's some variation among Type 1 secularists e.g., in the earlier 19th century some level of supernaturalism was allowed in state education with old earth creationism; and though after 1859 a level of supernaturalism was sometimes retained with some form of theistic macroevolution, more generally, following Darwin's *Origin of Species* in 1859 they moved over to anti-

supernaturalist Darwinism. And the UK & British Empire Type 1 secularists were prepared to retain symbols of Christianity, that the American Type 1 secularists were not. And unlike the American Revolutionaries, they dare not kill and chase-out-of-town what today we call the Low Church Anglicans who upheld Cranmer's 1552 prayer book as found in the 1662 prayer book and 39 Articles, but what back then were simply all the Anglicans; rather, they acted to cripple the Anglican Church by opening it up to semi-Romanist Puseyites who call themselves "High Church" or "Anglo-Catholic," semi-Puseyites who call themselves "Broadchurch," and religious liberals; and thus to cripple the capacity of the Anglican Church to fight back and strike back against a secular state; and to sufficiently isolate and politically weaken what became the Low Church Evangelical Anglicans who believe in the 1662 *Book of Common Prayer* and 39 Articles, so as to ensure that the Protestant Christian State would go; although unlike in the United States of America, some of its symbolism was retained, e.g., the monarch remained *Supreme Governor of the Church of England* and *Defender of the Faith*, but in practice this was made titular. The afore mentioned oath was then removed for the English members of Parliament from 1828 with the repeal of the *Test Acts*, although it was still required of a monarch till 1910, when it was changed to simply, "I ..., do solemnly and sincerely, in the presence of God, profess, testify and declare that *I am a faithful Protestant*, and that I will, *according to the true intent of the enactments to secure the Protestant Succession to the Throne* of my realm, uphold and maintain such enactments to the best of my power." Of course, this is still a religious test for the monarch who says, [quote] "I am a faithful Protestant" [unquote], and this is still taken in the context of the monarch being "Supreme Governor of the Church of England" and "Defender of the Faith." But the monarch is now very largely a titular figure in both Church and State, and so the fact that the Test Act was removed for Members of Parliament in 1828 was part of the rise of the Type 1 secular state in the United Kingdom and connected British Empire and later British Commonwealth. Till the post World War II Era, UK Type 1 secularists might say something like, 'the Established *Church of England* is the *Church of England* at prayer, the parliament is the *Church of England* at work.' Although this was never entirely true, it reflected a sentiment that considered the church was a Moral Policeman in a culturally Christian State. Though the Type 1 secularists would not allow the *Church of England* to jettison the 1662 prayer book, it was frequently overlaid with Puseyite corruptions; for like the later Type 2 secularists, the earlier Type 1 secularists did not foster and maintain the Biblical Protestant spiritual standards of the 39 Articles and prayer book. This has led to the Anglican Church going to rack'n'ruin with Puseyites and religious liberals; e.g., in Galatians 3:13 we read "Christ" "redeemed us" when he hung "on a tree" at Calvary; and in Galatians 5:20 & 21 those in "heresies" "shall not inherit the kingdom of God;" and hence the *Athanasian Creed* in the 1662 Anglican *Book of Common Prayer* says that Christ [quote] "suffered for our salvation," "rose again the third day from the dead" "which except a man believe faithfully, he cannot be saved" [unquote]. Yet the Anglican Church now has within it heretics who deny Christ's sacrificial atonement, and sadly they are not excommunicated.

The Type 1 Secular State existed in the United Kingdom and United States of America until the post World War II era after 1945, although here in Australia it survived for a further 20 or so years under Sir Robert Menzies. Their basic philosophy is that in

broad terms, people should be bound in law and society by Protestant Christian morals such as the Ten Commandments; but not Protestant Christian religious belief as found in the first and Second Commandments, so that they allow men to worship one God, six gods, or no God. However, they also generally make some attempt to refer to “God” in the monotheistic singular in national statements such as National Anthems, e.g., “God save the Queen,” or “God Bless America.” But they also further qualified their support of Protestant Christian morality, to mean that they would look at it from an anti-supernaturalist viewpoint, and so modify some elements of it. Stereotypically, the Type 1 Secularist looks for, and likes, some kind of rationalistic or natural law reason, which is why they may like the type of natural law and divine law distinction in Sir William Blackstone’s Commentaries on the Laws of England, even though they don’t follow Sir William’s support for the Protestant Christian State; and so these Type 1 Secularists use some kind of rationalistic or natural law reason in legislative and judicial discourse to justify why the Divine Law of Protestant morality should remain in law and society, but they also look with general, though not absolute favour, on Biblical morals, which in general they think and consider are good for a society; and so they refer to the Churches, especially Protestant Churches, as [quote] “allies” [unquote] in the general area of morality; and in e.g., the UK or Australia, they would talk about a “Christian society,” although the Type 1 secularists in the USA generally didn’t like that “Christian society” type reference of e.g., Lord Patrick Devlin who died in 1992.

Now Sir James Fitzjames Stephen died in 1894; but if, for example, I was to say to a Type 1 secularist, like my old friend, Sir Garfield Barwick, who died in 1997, and he in turn was a friend of Lord Patrick Devlin who wrote the book, *Enforcement of Morals*; if I was to say to such a Type 1 secularist something along a Fitzjames Stephen type utilitarian model like, “The overall happiness of a society is best safeguarded by upholding the sanctity of human life, and if we were to allow abortion, other than on the normal legal defence of self-defence when it’s necessary to save a mother’s life, then overall, people will have a lower view of human life in this society; and so we need to restrain those seeking an abortion, in order for the society to more generally have a high view of human life, which we then filter into other attitudes such as kindness, care, concern, and so on;” then a Type 1 secularist would respond very favourably, and would consider that the Biblical morality on this type of issue should be retained. Or if, for example, I was to say to a Type 1 secularist, something along a Fitzjames Stephen type utilitarian model like, “The overall happiness of a society is best safeguarded by upholding the sanctity of marriage, and if we were to condone *de facto* relationships, pornography, fornication, sodomy, and so on, then people would consider that there were forums for sexual relations with people outside of marriage; and they’ll engage in it; they won’t bond as well inside of marriage, they’ll be harsher less tender type of people, there’ll be more divorces, more dysfunctional families with dysfunctional children, and so on;” then once again, a Type 1 secularist would respond very favourably and consider that the Biblical morality on this type of issue should be retained. Or if, e.g., I was to say to a Type 1 secularist, something like, the base unit in a society isn’t the individual, but rather, a man and woman in our society of the same white race and Christian religion, and the children they bring into the world, so that we must maximize individual freedoms but not to the point we’re we make the individual rather than the white Christian family the

base unit of society; then once again, a Type 1 secularist would respond very favourably to that, and once again he would consider that the Protestant Biblical morality on this type of issue should be retained. By contrast, if I was to run those three propositions past a Type 2 Secularist, he would claim that the individual, not a homogenous white racial Christian family, is the basic unit of a society; and that irrespective of what damage is done to the community or society, to a much greater extent than the paternalism of a Type 1 Secularist would allow, the Type 2 secularist would say that the individual should do whatever he pleases; and he would put that in terms of [quote] “human rights” [unquote], and in general terms he would be anti-Protestant Biblical Christian morality.

Now before Darwin’s *Origin of Species* in 1859, the Type 1 secularists had some level of supernaturalism in creation, but after Darwin, the Type 1 Secular State was more anti-supernaturalist so e.g., at first there were old earth creationists such as William Buckland at Oxford University till 1856, Pye Smith in London University till 1851; or Adam Sedgwick at Cambridge University till 1873; but in time the old earth creationists were pushed out of universities and colleges in favour of Darwinian macroevolutionists. And likewise this anti-supernaturalism meant they facilitated the first *hate attack* on traditional marriage, by removing legal bars to Protestant Christians marrying non-Protestants; although they were simultaneously happy for the Protestant Churches to apply moral stigmas against such unions, which did act as a brake on, e.g., Protestant-Roman Catholic religiously mixed marriages. And under the Type 1 Secular State, their anti-supernaturalism did not recognize that in the time of Henry VIII, God exercised his reserve right of Leviticus 20:21 to slay the children of the union of Henry VIII with his deceased brother’s wife, Catherine of Aragon; and so the Type 1 Secular State also facilitated the second *hate attack* against traditional marriage, of allowing marriage in narrower degrees of affinity, such as a man marrying a deceased brother’s wife. But once again, they were happy for the Protestant Churches to apply moral stigmas against such incestuous unions by those Protestant Churches submitted to the Biblical teaching on this matter, which was not all of them; but once again, this did act as a brake on such incest.

Now as I say, the Type 1 Secular State remained in the United Kingdom and United States of America until the post World War II era after 1945, although here in Australia it survived for a further 20 or so years under Sir Robert Menzies. It was then replaced by the Type 2 Secular State. And so viewed from what’s happened under the Type 2 secular state, the American Rebellion of 1776 which first established a Type 1 secular state as a viable political entity; and which was then mimicked with some modifications in the UK and British Empire; was a spring-loaded trap; in which Type 1 secularism kept a general, though not absolute nexus with Protestant morality, and justified it on some natural law basis, ensuring that the immigration policy meant that in essentially white predominantly Protestant countries, these values would remain part of law and society for well over a hundred years. But during this time they also got people used to being disconnected from the idea of a Protestant Christian State, used to being disconnected from the Bible as a source of legal authority in matters of state, used to people saying that those who believed in a Protestant Christian State were wrong and fanatical and so on; and so they removed their protections. They also removed Biblical racial ideas of Genesis 9:27 as connected to, and protecting, the white supremacist British

Empire; and instead got people used to the idea that the British Empire was only there as *a temporary measure* until the coloureds in, for example, India, *were ready to rule themselves*; whereas in fact, they had always been ready to rule themselves if so allowed. Then once people strongly believed this, with their protections gone, which included two world wars in which secular states with both Protestants and others, made war with, and killed other people in other secular states that had both Protestants and others; then it was decided after World War Two, that the time had come to release the spring-loaded trap, and implement the Type 2 Secular State. They dared not do this earlier, for example, if the American Rebellion had gone straight to the Type 2 Secular State, many of the people would have risen up and called out, “We want the king back!” “Bring back King George the Third, for with his Christian cross upon his crown, and his Holy Bible and Protestant Thirty-Nine Articles of Religion in his hand; under God, he will protect us from you who would bring in coloureds, and infidels, and heathens, and others to destroy our white Protestant land; under God he will protect our society from you who would murder tens of millions of unborn babies, and you who would have sapphist and sodomite marriages, and all the other ungodliness of your libertinism and so called ‘human rights.’ WE WANT A PROTESTANT CHRISTIAN STATE AND THE KING, BACK!” [pause]

And so it was that also in the United Kingdom, the Type 1 Secular State was introduced by stealth in the earlier part of the 19th century. For they first had to cripple the *Church of England* by destroying its Biblical Protestantism and gospel of saving faith, which they did first and foremost by semi-Romanist Puseyites and religious liberals. Thus tying the *Church of England’s* right arm behind the back, and grievously wounding the other arm, the Established Church could no longer do what it had done, and deliver Biblical knockout Protestant punches, either in the spiritual or moral realms. And only after the Sovereign had been made titular, and the House of Lords which in the late 19th century had protected Ireland from Rome rule under the name of Home Rule; only when these protections were clearly gone; with atheism, and other rubbish promoted in the universities and colleges, such as those of Oxford and Cambridge which had once been the nurseries for Anglican Protestant Christianity, but which were now places of unbelief, Puseyism, religious liberalism, Darwinism, and other ungodliness; only then in the post World War Two era, did they in the UK also get ready to release the Devil’s spring-loaded trap of the secular state, and take the UK from Type 1 secularism to Type 2 secularism. And in the UK the type 2 secularists then further damaged the Established *Church of England* by promoting bishops and others involved in the ecumenical compromise, inter-faith compromise, women priests, and other unBiblical and wicked, wicked, abominations. E.g., the Devil finds it very easy to control atheists because they don’t recognize a spiritual world, and so one of his devils can whisper anything into their ear, and they take that idea to have come from their so called “great brain.” Now on my historicist understanding of such passages as “son of perdition” in II Thessalonians 2:3 with reference to John 13:27 & 17:12; the Roman Papacy which was first set up by the decree of Phocas declaring the Bishop of Rome “universal bishop” in 607, is the Office of Antichrist, with Lucifer himself personally devil-possessing every Pope since Boniface III. And at <http://www.independent.co.uk>, the Independent on 16 September 2013, reported [quote] “Pope Frances has written a ... letter to the founder of *La Repubblica* newspaper, Eugenio Scalfari, stating that nonbelievers would be forgiven by God if they

followed their consciences. ... Francis wrote [sub-quote] ‘You ask me if the God of the Christians forgives those who don’t believe and who don’t seek the faith The issue for those who do not believe in God is to obey their conscience’” [end sub-quote; end quote]. Well unlike Lucifer talking through his puppet on a string, Pope Francis, the Bible tells us in I Timothy 4:2 that men can have a “conscience seared with a hot iron;” tells us in Romans 1:20 that those who deny God’s Creatorship are “without excuse;” and tells us in Psalm 14:1, “The fool hath said in his heart, There is no God. They are corrupt.” So there’s a simple choice on this issue of atheism. Either you can believe what the Devil says speaking through his puppet on a string, the Papal Antichrist; or you can believe what God says in his Infallible Book, the Holy Bible. [pause]

And so it was then, that this spring-loaded secularist trap of the Devil, was carefully placed, but very largely not brought into play until the end of World War Two. In order to absolutely smash and destroy the Type 1 Secular State jurisprudence, they targeted colleges and universities and academic journals and media positions, to ensure that any remaining people like myself would be gotten rid of; and they generally made their first issue the destruction of white Christian race based nationalism, so as to destroy the idea of a national family on the Genesis 10 model; and with it, the idea that the base unit in a society is not the individual, but rather, a man and a woman in our Western society that are of the same white Caucasian race and Christian religion, and the children they bring into the world, so that we maximize individual freedoms but not to the point that we make the individual rather than the white Christian family the base unit of society. And this of course leads to the third *hate attack* on traditional marriage, which is racially mixed marriages. Now race was a make or brake issue for the Type 2 Secularists, with their agenda of libertinism and so called “human rights,” and it was manifested in countries like the United Kingdom with the regrettable dismantling of the white supremacist Protestant Christian British Empire which had been built up under the Genesis 9:27 mandate, together with an attack on Britain herself with massive coloured immigration in the post World War Two era, and this also included bringing in various infidel and heathen religions, and anything that was non-Protestant; and in the United States of America also with the racial desegregation movement; and in Australia some 20 years later, with the tragic repeal of the *White Australia Policy*. And all this was accompanied with rhetoric and Type 2 Secular State laws to try and inhibit any attempt by Type 1 Secularists to politically strike back with an agenda of ethnically cleansing Western countries from these post World War Two immigrants and their descendants; and associated anti-racist political, academic, and media propaganda. And so this overview of politics is important for our understanding of the other *hate attacks* on traditional marriage in the following seven sermons over eight weeks. That’s because while the 3rd to 8th *hate attacks* on traditional marriage are very much the outgrowth of the Type 2 Secular State; these 3rd to 8th *hate attacks* on traditional marriage would not occur under a Type 1 Secularist State. And so I think it’s necessary to give this type of overview of politics in law and society to understand where the attacks on traditional marriage are coming from with a secular state law and society.

Now my general position on these political matters of law and society, is that we read in Romans 9:6 that before the Christian Church became Israel in New Testament

times, spiritual Israel saved by the covenant of grace was always a smaller entity inside of racial Israel the nation. You see God's mechanism for the Establishment Principle values of Psalm 2:10-12 and Isaiah 49:22 & 23 is race based nationalism, in which a wider cultural Christianity with Biblical moral values, is generated in connection with what for us would be white Caucasian English speaking nationalism; so that the spiritual Israel of the Protestant Christian Church saved by the covenant of grace is e.g., always a smaller entity inside a racially white and culturally Christian Australia or UK. But if that mechanism of race based nationalism is removed, one no longer has a God ordained mechanism to project such values out with. Now in the Bible, God does not make these matters an intelligence test. He makes them a humility test. Since any Protestant Christian is capable of understanding that in Genesis 9 & 10, God created and segregated the races into national groupings, then he can work out that this is what he should support. And the same is true for other issues also.

You see, God has made man in such a way that he must submit to his book, the Holy Bible, or else he will go badly awry. That applies to men of all different intellectual qualities and capacities. And even though godly men are not now in positions of political power in the Western World, nor have been for quite some time, even if they were, they would communicate to the average Protestant Christian the way I do, through the Bible. If the Protestant Christian State was in place, which is what I prefer, it would be a very overt statement that Christianity is the law of the land, and that the Bible is Divine Law. Or if it was the Type 1 Secular State, even though I prefer the Protestant Christian State to it; if I say it was the Type 1 Secular State which existed from the late 18th and early 19th centuries through to the end of World War Two, then in more private settings, politicians and judges would talk about applying Christian morals, but they would say men are free from the spiritual religious beliefs of Christianity, but they are not generally free from the morals of Christianity in the law and society. But in their more public discourse in the legislatures and courts, these Type 1 secularists would use some form of natural law which was consistent with the divine law, rather than citing the Bible, although certain phrases or terms found in the King James Bible may also be found in a statute. And to the extent that much of the Biblical morality is retained under a Type 1 Secular State, men in general are more submitted to much that is in the Bible.

Now as I say, this kind of Type 1 Secular approach, was associated with e.g., my old friend, Sir Garfield Barwick who served as both Commonwealth Attorney-General of Australia from 1958-1964 in the Menzies Government, and also as Australia's longest serving Chief Justice of the High Court of Australia from 1964 to 1981. Like Menzies, Barwick was a lawyer-politician. In his 1995 autobiography which I have in my hand [hold] *A Radical Tory*, in the front he wrote to me on 27 November 1995 with "mat" meaning "matrimonial" [quote] "To Gavin, I hope you'll find my book interesting particularly about mat. causes and racial matters. Garfield Barwick 27/11/95" [unquote]. Sir Garfield believed in cause based matrimonial divorce, and as Commonwealth Attorney-General he upheld the *White Australia Policy* and section 127 excluding Aborigines from Australian citizenship, and by these means, among other things, he generally inhibited racially mixed marriages. At the time I knew Sir Garfield Barwick, I too was a Type 1 secularist; and certainly as far as he was concerned, he considered that

Type 1 secularists should seek to regain political power and undo the damage done by the Type 2 secularists. Now in the 1990s I sought to undertake post-graduate work in the Law School of first Sydney University and then Macquarie University. First at Sydney University under Dr. Alex Ziegert, who was a Type 2 secularist, but a more broad-minded one, but he told me of how he had been very strongly pressured by his fellow Type 2 secularists at the Law School to halt my work, and halt it at all costs. E.g., he told me of how a delegation of feminists on the Law School Faculty, whom I shall call the feminazis, had heavily pressured him to dump me as a post-graduate student. Dr. Ziegert said to me that he didn't think I'd be able to get the thesis through the hostility at the Law School, and that perhaps I should try another university, but I said to him I'd give a go anyway. It was a Masters of Law thesis, and there are usually two markers, one recommended first class honours and the other second class honours. But Dr. Ziegert said the hostility to me was so great by Type 2 secularists who wanted to close down Type 1 secularist ideology, they had insisted on a 3rd marker who was so virulently hostile there was no way I could get the thing through; and so I had to technically withdraw from the Law School. And I was told that contrary to normal practice my unsuccessful Masters thesis would have this unusual distinction, the Law School and Sydney University would keep no copy of it. Thus no future person might come on by and access the details of its forbidden politically incorrect contents. [pause]

Then I had a similar type of situation with a quite different thesis at Macquarie University, this one was on matrimonial law and involved recorded interviews with Sir Garfield Barwick who framed the 1959 *Matrimonial Causes Act* or *Barwick Act*, which was repealed under the evil libertine, Lionel Murphy, in 1975. Although once again, this second thesis upheld Type 1 secularism on marriage values in antithesis to Type 2 secularism, for example, weighty cause based divorce causes and traditional type patriarchal values, as opposed to the at pleasure easy divorce of the 1975 *Family Law Act* and feminist values. And at Macquarie University I was for a time also casually employed as a tutor in law; and e.g., when I argued that in antithesis to Type 2 Secularist values in favour of feminism, Type 1 Secularist views in favour of patriarchal values should *also* be presented, certain feminist women on the Law School faculty, whom I shall call the feminazis, walked off in a huff from the room loudly slamming the door, hoping by such hysterical means to persuade me to relinquish my patriarchal views. Moreover, for my white race based nationalist views of a broadly Christian cultural law and society; a higher ranking Law Department figure, and indeed the one who had first given me the tutoring job, said to me, and I shall censor his words, to [quote] "F.. off" [unquote]. And once again my thesis supervisor, this time, Dr. Adam Czarnota, said to me after a year or two, that he considered the hostility from his fellow Type 2 secularists both at the university, and also more widely in the academic community of thesis markers, all of whom believed in so called "human rights" which were anti-white racism, anti-patriarchal and anti-patriarchy, pro-homosexual, and so on; that their hostility was such that in his opinion I'd never get this postgraduate thesis work through, even though he thought that was wrong, and that really I should be able to. But once again I said, Well let's give a go anyway; and to cut a long story short, once again, my thesis supervisor's concerns proved correct, and I was unsuccessful. And I could also tell multiple similar stories about academic journals which have refused to publish my sort of

politically incorrect material.

Of course, it should be understood that the vast majority of these Type 2 secularists who control the social science faculties in colleges and universities, and whose anti-supernaturalism also pervades the Darwinian biology departments of colleges and universities; all these people have failed to live their lives under the directive will of God; under the authority of the Holy Bible; and so they have necessarily gone awry in their thinking. They generally lack intellectual consciousness, and simply reflect and perpetuate their own Type 2 secularist programming, for they are both deceived, and also deceivers. In terms of human intelligence, I would regard them as of a generally higher IQ than most, but in broad overview, still intellectually intermediate. That's because, putting aside the issues of racial differences in brains, such as white Caucasians having an unmatched higher intensity of creative genius - even though it's still in only a small percentage of Caucasians; and in turn, Mongoloids having a much lower level of creative genius than white Caucasians, and yet a notably higher level than other coloured races; or putting aside male-female sexual differences in brains; when one gets to the higher intellectual levels of man, the brain conceptualizations of things fundamentally changes, in that beyond the normal perceptions, one's overview also looks to extended chains of logic. So for the higher group who are only a very small fraction of mankind, there would e.g., be a perception or recognition that they would attain to, that amongst white Caucasians there is a higher level of creative and inventive genius than one would find elsewhere, a realization that if miscegenation was permitted then as in southern Europe these qualities will be permanently destroyed; and so providing they have a moral character, and not all of them do, then they would also have a natural hostility to miscegenation. White race based nationalism in a Western country like Australia or the UK, with a Christian moral culture would also be seen as something one could rev-up to create national unity, usable in both good times to create a sense of community and also bad economic or war times when one is looking for a crimson thread that cuts across class, a person's sex, intellectual, and other qualities to build up national unity. Then there would be a second level of perception of those to whom if one explained these and other such things, they would recognize it as correct; and then a third level of perception in which a person would neither perceive such things himself, nor understand them if they were explained to him. Now if we then contrast this with Type 2 secularist thinking; then one would say that this type of perception and chain of logic, coupled with the moral strength and decency to oppose miscegenation, would *not* be found among them, and they'd look to a very short chain of logic; so if a coloured person wanted to marry a white person then he should not be stopped from doing so; it's *his* personal business, *his* "human right" to marry whoever he wants, as long as it's consensual; and if anyone disagrees with this anti-racist view then they must be a narrow-minded bigot.

And I'd also note that one needs a combination of intelligence subject to God's directive will, through humility. Thus these Type 2 secularist so called "Human Rights" values, philosophically empower the intellectually intermediate group, against their intellectual superiors and moral betters; so that in e.g., colleges and universities, they are marked down and inhibited; or their work is not published in academic journals, because this intellectually intermediate group which controls so much of Western society have

their lusts and dirty destructive desires given the superficial veneer of respectability, and this intensifies their filthy lusts under the name of such so called “human rights” as anti-white supremacist anti-racism, anti-patriarchal anti-sexism, or the placement of sexual immorality such as fornication, adultery, or sodomy, in a purely private sphere category.

But let me also say, that through the Bible, God has ensured that many moral things are not an intelligence test, but rather, a humility test. And while the Type 1 Secularists were by no means fully submitted to God’s Word, they were a lot more submitted to it than the Type 2 Secularists are; and so to the extent that the Type 1 Secularists did follow it, the society that they governed was better for it. Now in 1991 Sir Garfield Barwick spoke to me about how under a Type 1 Secular State law and society, [quote], “Christian morality” “does not only ... exist among the religious. It is pervasive” [unquote]¹²⁵. But I note that large numbers of the masses in a Type 1 Secular State are unaware that the laws which they hear justified on a rationalistic basis are in fact Protestant Christian Biblical laws; and I note that large numbers of people in a Type 1 Secular State who are in Protestant Churches do not understand how the thing works, including some very ignorant College lecturers such as one I came across at Moore Theological College, and another I came across at Robert Menzies College Macquarie University, both of whom were hostile to me and Type 1 Secularism, because due to their life-times of intellectual sloth, and arrogant refusal to listen to someone like myself, they refused to accept the way the Type 1 secular state ran in Australia up till the mid 1960s. They refused to accept the very existence of the basic categories of thought in which the Protestant Biblical Divine Law runs in a parallel thought stream to the secular Natural Law, and that while in legislative and judicial discourse the natural law used is always morally parallel with the Protestant Biblical Divine Law, it is kept theoretically distinct. These College teachers wanted to believe the type of thing that Type 1 secular state politicians might say in private about upholding Biblical morals; would be the type of Biblical things said in the legislatures or courts if such a nexus really existed. And so though neither of them were happy with the Type 2 secular state, they could not, or would not, accept the basic information I was trying to convey to them on how the Type 1 secular state runs. And so both of them were ultimately quite hostile to me, and very unhelpful in terms of assisting me to project this jurisprudence into academically accepted literature; and both of them were ignoramuses.

And so when I consider ignoramuses like these two professedly Evangelical Anglican academics who would not lift a finger to assist me, and indeed, went the other way and hindered me; when I consider how their short-term chain of logic minds could not see past their noses, with the ignorance they chose to remain in with respect to the legal theory of the Type 1 Secular State which in broad terms, both of them would paradoxically have preferred to be living under; when I consider these kind of problems of running a Type 1 Secular State with Protestant Christian Biblical morality in areas other than that of religious belief, and justifying it somewhat covertly in private discourse

¹²⁵ Interview No. 1 with Sir Garfield Barwick and Gavin Basil McGrath, Tuesday 12 February 1991, at Sydney.

from the Bible, and simultaneously justifying it overtly in legal discourse from mainly non-religious rationalistic reasons; when I consider the intellectual slothfulness of so many people both inside and outside of the church means the rationalistic or natural law arguments are frequently confined to a relatively small percentage of people, who additionally have the qualities of moral strength to enforce such morals; when I consider how *so much* in a Type 1 Secular State hangs on having *the right people* as judges in e.g., the USA Supreme Court, as academics, media men, entertainment industry men, and in the two main political parties as lawmakers, and so on; when I consider that the Type 1 Secular State facilitated the First World War in which white Protestant Christians on the British side killed, and were killed by, white Protestant Christians on the German side, *which thing is most abhorrent to me*; when I consider how the Type 1 Secular State of Germany meant it was fairly easy for the Nazis to come in after World War I and say, “This is a secular society and we’re not bound by the Divine Law,” and then to move in and create havoc resulting in the Second World War; when I consider how easy it was for Type 2 Secularists in the post World War Two era in countries like the UK and USA, and in Australia some 20 years later after the departure of Sir Robert Menzies, for them to come in and say, “This is a secular society and we’re not bound by the Divine Law,” and then to wreck everything up as they have more generally done in the Western World; and when I consider the sinfulness of religious disbelief and idolatry which is necessarily condoned in a Type 1 Secular State; and indeed, may to some extent even be used in conjunction with something like the infidel and heathen syncretism of Freemasonry to help co-ordinate at least some things in a Type 1 Secular State; when I consider these things, then upon matured reflection I’ve come to repudiate the secular state in both its better Type 1 form to which I formerly subscribed, and also its far worse Type 2 form which I formerly opposed when I was a Type 1 secularist, and which I now continue to oppose as one who believes in a Protestant Christian State. For I think a Protestant Christian State best fulfills the God-given mandate of e.g., Psalm 2:10-12.

In saying this, I would of course accept that if one had the support mechanisms of a sufficiently large number of well placed people with both the intellectual and moral qualities to do it, then a Type 1 Secular State which is Divine Law regarding in most, though not all, areas of morality, and which overtly refers to the churches as [quote] “allies” [unquote] in most of the moral areas; I would accept that such a Type 1 Secular State is clearly a great improvement upon the Type 2 Secular State with its opposition to white racial and Christian cultural based nationalism, with its libertinism, and its so called “human rights.” Moreover, a Type 1 Secular State is *not an easy* political goal to attain from our present position, as seen by the way Type 2 Secularists have presently hijacked the colleges and universities, the media, the two main political parties in different Western lands, and so on; though in terms of *real politik* a Type 1 Secular State is still *an easier* political goal to attain than a Protestant Christian State; but for all that, my preference is for a Protestant Christian State, rather than a Type 1 secular state. I do not know whether or not we will attain a Protestant Christian State this side of the Second Advent; certainly in the foreseeable political future it’s not attainable; but in harmony with the 39 Articles, I consider it should be one of our, at least theoretical, goals.

Paradoxically then, when I look back at the events of my unsuccessful

postgraduate work in favour of the Type 1 secular state, about 20 years ago now, though at the time I was *much hated* by various Type 2 Secularists of two universities who lived in their lusts, and who simply lived up to the academic stereotypes which create the fantasy of academic reputations, and a fictional academic consensus in favour of Type 2 secularism, and which funnel people into Type 2 secularism as [quote] “thinking and intelligent people” [unquote, laughter]; though I say, I was a man *much hated* by various Type 2 Secularists at the universities I was at as a Type 1 Secularist and regarded as *an arch-conservative*; paradoxically I say, when I look back at what I did then, I consider that quite the opposite, I was *too liberal*. I was something like kings of Israel such as Amaziah, of whom it is said in II Kings 15:3 & 4, “he did that which right in the sight of the Lord, ... save that the high places were not removed: the people sacrificed and burnt incense still on the high places.” And so I am now in favour of the Protestant Christian State, such as in broad terms existed in the United Kingdom before the rise of the secular state in the 19th century, or in the USA before the American Revolution in the late 18th century; although not in the same socio-economic terms of a small middle-class that those societies had. But I understand the thinking of Type 1 secularism, and in that context I was a friend of a prominent Type 1 secularist in Sir Garfield Barwick, who in his day was both the Federal Attorney-General of Australia and also the Chief Justice of the High Court of Australia. And to Christians, he was generally a friend in high places.

Now I shall not today be generally focusing on natural law arguments that either run in a parallel stream with the Divine Law per the jurisprudence of Sir William Blackstone under the Protestant Christian State, nor the type of natural law argument that might be advanced under a Sir James Fitzjames-Stephen or Lord Patrick Devlin or Sir Garfield Barwick Type 1 secular state model, in which the public discourse is not very religious or Biblical, but the underpinning jurisprudence generally is in most moral areas, although it is not so on the issue of religious liberty; and in more private contexts people are asked to support this or that politician or judge or academic philosopher, because he will uphold such Biblical morals, even though in the spiritual realm he will also support some form of freedom of religious belief. Rather, I shall in today’s sermon, communicate through the mechanism that God communicates through, and through which people under God, have always communicated through with the generality of Christ’s most precious people, namely, by the infallible Word of God. Whatever your intelligence is, you’re designed by God to live under and be subject to, the revealed will of God in the Holy Bible. And if you arrogantly seek to put yourself over God’s Word, rather than under it, you’ll go very badly awry. That was true of man’s progenitor, Adam, when in original righteousness *before* the Fall; and it’s most assuredly true of we fallen men who are now in original sin and original guilt *after* the Fall.

Now with respect to religiously mixed marriages, when looking at the issue of religious separation, whether for the purposes of marriage or more widely, one has to undertake a balancing act between two types of Scriptures. On the one hand, orthodoxy requires in, for example, I Corinthians 5:11; Galatians 1:6-9; 3:11-13; 5:19-21; II Peter 1:21 & 2:1; & II John 7-11, that we are limited to religiously conservative Protestant Christianity. But on the other hand, orthodoxy requires in, for example, I Corinthians 11:18 & 19, in the context of the teaching of a singular universal or catholic “church” in

Matthew 16:18, Ephesians 5:23, 31 & 32, that we have a suitable spirit of broad Protestantism. And so heresy in both directions occurs where there isn't a suitable spirit of broad Protestantism within religiously conservative Protestant Christianity; which includes, e.g., Evangelical Lutherans, Low Church Evangelical Anglicans, Presbyterians, Wesleyan Methodists like James Strong of New York, USA, who while holding certain theological errors, nevertheless did a great service for Protestantism with the first publication in 1890 of his Strong's Concordance for the Authorized Version; or Baptists; and other Protestants. And hence my concern in this sermon is with religiously mixed marriages between Protestants and others. So let's now consider in some greater detail these first two *hate attacks* on the Christian values of a traditional marriage. The New Testament prohibits religiously conservative Protestant Christian believers entering into religiously mixed marriages with any others in I Corinthians 7:39. But I Corinthians 7 also recognizes that a religiously mixed marriage is permissible where either two unbelievers are already married, and one converts to Christianity but the other doesn't; or where two Christians marry, and one later becomes apostate and denies the faith. In such instances, I Corinthians 7:14 & 15 says the marriage is good, however, if the unbelieving spouse wishes to divorce, then the Christian spouse is not bound by that union and may remarry; although in the words of verse 39 they are to "be married ... only in the Lord." And in a Mixed Marriage Metaphoric Maxim which comes from Deuteronomy 22:10, "Thou shalt not plow with an ox and an ass together," likewise II Corinthians 6:14 prohibits entry into a religiously mixed marriage in the words, "Be ye not unequally yoked with unbelievers."

Now the first *hate attack* was the promotion of religiously mixed marriages between Protestants and others. Under the Protestant Christian State, the *Act of Settlement* of 1701 & *Act of Union* of 1707 required a legal succession of the next in line to the legally Protestant throne. Thus the monarch had to be a Protestant and a member of the Established *Church of England*; and so the great common law jurist, Sir William Blackstone, says in Volume 1 of his *Commentaries on the Laws of England* at page 217, that such Acts *mean in law* that the throne could go to [quote] "such heirs only of the body of the Princess Sophia, as are Protestant members of the Church of England, and are married to none but Protestants" [unquote]. In harmony with this godly example, if we look at North American British Colonies before the American Rebellion, writing in the 1760s, Sir William Blackstone says in Volume 2, page 7, that in "sending colonies to find out new habitations," relevant differences encountered included those of "religion," "government," cultural matters of "language" and "customs," or "colour;" and in Volume 1, at page 107, he specifically says that the English Common Law had been properly refined so as to be [quote] "applicable to their own situation" [unquote] with regard to [quote] "the general rules of inheritance" [unquote]. And this then includes reference to the North American statutes prohibiting both religiously and racially mixed marriages.

For example, in the same year of 1662 as the *Act of Uniformity* which gave the *Church of England* the 1662 *Book of Common Prayer* as later wisely modified with respect to Protestant Dissenters by the 1689 Act of Toleration, and made the *King James Version* the *Authorized Version*; the English Colony of Virginia in America, prohibited mixed marriages between Christian Englishmen and Negresses. In 1691 the Virginia

law was revised and prohibited all racially mixed marriages between [quote] “English or other whites” [unquote] and [quote] “Negroes” [unquote] and mixed race [quote] “mulattoes” [unquote], that is mixed race persons of Negroid-Caucasian ancestry with bastardy specified to the third generation; and racially mixed marriages with Mongoloid Red Indians were also prohibited. In 1705 the Virginia law was again revised to prohibit mixed marriages between English or other free whites, and negroes or mulattoes, bond or free. A mixed race “mulatto” was defined as either “the child of an Indian,” or “the child, grandchild, or great-grandchild of a Negro.” The 1705 law of Virginia penalties were different for masters or mistresses entering mixed marriages, than for Christian white servants who entered a racially and / or religiously mixed marriage with a [quote] “negro, mulatto, or Indian, Jew, Moor, Mahometan, or other infidel” [unquote]. And some other revisions followed.

The English Common Law jurisdictions of the American Colonies, which at some point had passed laws prohibiting at least some racially and / or religiously mixed marriages by 1765, which is when Sir William Blackstone wrote approvingly of such “general rules of inheritance” and thus bastardy, were: Delaware, Georgia, Maryland, Massachusetts, North Carolina, Pennsylvania, South Carolina, and Virginia. But the American Revolution of the 1770s sadly ended the Protestant Christian State and introduced the secular state, in what then became the United States of America. Thus while American states continued to apply laws against racially mixed marriages as a carry over from the time of the Protestant Christian State, a matter we will further consider in the next sermon; the laws against religiously mixed marriages were repealed. And indeed under the religious liberty provisions of the American constitution, any such laws were deemed unconstitutional. And so in the late 18th century, the secular state in the United States of America, initiated the first *hate attack* against the Christian values of a traditional marriage, by legally permitting various religiously mixed marriages.

Now there was a saving grace in all this, in that the Protestant Christian Churches of the immediate era and for about 150 years later, generally applied moral stigmas to religiously mixed marriages; e.g., the Presbyterian *Westminster Confession* 24:3 and Congregational *Savoy Declaration* 25:3, say [quote] “it is the duty of Christians to marry” “in the Lord: and therefore such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither such as are godly be unequally yoked, by marrying with such as are” “wicked in their life, or maintain damnable heresies” [unquote]. And hence in harmony with such Biblical passages as II Corinthians 6:14, social stigmas were still applied against e.g., Protestant-Roman Catholic mixed marriages, and so this acted as a brake on the secular state’s first *hate attack* against the Christian values of a traditional marriage, by permitting religiously mixed marriages. But the secular state’s opposition to Protestant religious tests, meant more and more Roman Catholics entered e.g., Australia or the United States of America, and so by the end of World War II, the Protestant culture had been compromisingly diluted. Thus by 1945, though Roman Catholics were the main non-Protestant group; they also disliked religiously mixed marriages, and so paradoxically, this helped the Protestants in their opposition to Roman Catholic-Protestant mixed marriages.

Now in the United Kingdom, and through Britain, the British Empire and later Commonwealth countries, such as Australia, New Zealand, and Canada, also sadly moved over to the secular state. It seems the old world politicians in Britain, were seduced by the new world political ideology of secularism in the United States of America. However, there was still a greater legal reserve about all this in the United Kingdom under the Type 1 Secular State, which survived till the post World Two Type 2 secular state. For example, in the UK the Royal Commissioner's Report of 1865 observed that under a 1745 Act, [quote] "The solemnization ... of mixed marriages by the Roman Catholic clergy in Ireland is not permitted. By the Irish Statute 19 Geo[rge]. 2. ch[apter]. 13" "every marriage celebrated by a Popish priest between two Protestants, or between a Papist and 'any ... Protestant' is declared absolutely null and void ." "These enactments (except as to the punishment ...) are still in force *When these statutes were passed,*" "all mixed marriages in Ireland between Protestants and Roman Catholics ... were prohibited under severe penalties" [unquote]¹²⁶. This report further says, "that" as at 1865, the mixed marriages [quote] "prohibition has long since been removed, except as to marriages celebrated by Roman Catholic priests" [unquote]. And as Joske says in his 1963 law book *Law of Marriage and Divorce*, with a Forward by Sir Garfield Barwick who was then the Attorney-General of Australia, when interpreting this statute in *Swift and [v.] Attorney-General for Ireland 1912*, the courts found that Roman Catholic-Protestant mixed marriages were not legally prohibited by this statute. This Statute had as [quote] "its object the removal of Roman Catholic influence by preventing mixed marriages in which a Roman Catholic priest should take part and incidentally by discouraging all marriages between a Protestant and a Roman Catholic" [unquote]. Thus unlike the USA, under Type 1 secularists, the UK still had some legal discouragement to Roman Catholic-Protestant mixed marriages; although like the USA Type 1 secularists, the UK Type 1 secularists did not go so far as to legally prohibit such religiously mixed marriages between Roman Catholics and Protestants; other than with respect to safeguarding the Crown by prohibiting a Protestant monarch from marrying a Papist or other non-Protestant; for the Williamite Settlement as rightly interpreted at law in Blackstone's Commentaries, Volume 1, page 217 means the throne can go to [quote] "such ...only ... as are Protestant members of the Church of England, and are married to none but Protestants" [unquote]; whereas by contrast, the USA Constitutional Bill of Rights, Article 1, says, [quote] "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ..." [unquote]. However, in addition to the intensification of the first *hate attack* on the Christian values of a traditional marriage by evil Type 2 secularists using the immigration policy to bring in large numbers of non-Protestants; just this year in 2013, the wicked Type 2 secular state society of the UK and British Commonwealth, repealed this section of the Williamite Settlement requiring that the monarch be married to none but a Protestant; although before this they had brought to it a highly erroneous legal opinion that the prohibition

¹²⁶ *Report of the Royal Commission on the Laws of Marriage, 1865*. Presented to both Houses of Parliament, Eyre & Spottiswoode, London, 1868, pp. xii to xiii. Reprint: *British Parliamentary Papers, Marriage and Divorce, Vol. 1*, Irish Univ. Press, Shannon, Ireland.

was only against Roman Catholics; even though it's clear from the correct legal interpretation of Blackstone that the prohibition on a monarch marrying a Papist impliedly brought with it *at law* a requirement that the monarch only ever marry a Protestant e.g., it prohibited marriage with a Jew, for Blackstone's correct legal interpretation says, [quote] "are married to none but Protestants" [unquote]. But now even the absurd narrow reading of the Act of Settlement to just Romanists has gone. You see, these so called "human rights" for a Protestant monarch to marry a Papist or other, seek to foster short term immediate pleasures of the monarch, at the expense of the overall long term happiness of the society. They do not care for the overall good of Protestant society as they horribly seek to destroy such Protestant unifying symbolism, and so a further protection of society has now been removed with a sick focus on so called "human rights" of a monarch to marry a Papist. Thus the removal of legal prohibitions on Protestants marrying non-Protestants constitutes the first *hate attack* on the Christian values of a traditional marriage.

The second *hate attack* on the Christian values of a traditional marriage, were certain forms of incest that were generally promoted by Type 1 secularists. Now the incest laws of Leviticus 18 & 20 are written in a way that means they apply differently in a polygamous as opposed to a monogamous culture. On the one hand, it's clear from the original monogamous creation of Adam and Eve; and the fact that Noah's Ark contained Noah, his three sons, and their wives, totaling what II Peter 2:5 tells us was 8 people, that unlike evil Lamech who in Genesis 4:19 "took unto him two wives;" the fact that only monogamists entered the ark shows that polygamy was prohibited in ante-diluvian times. However, in later Old Testament Jewish times God clearly permitted polygamy, as seen in, for example, the Mosaic laws of Exodus 21:10 and Deut. 21:15-17. Although to this must be made the qualification that the Biblical stories of antediluvian times, such as the creation of Adam and Eve as a monogamous couple, would still have acted to uphold the ideal of monogamy in the unfallen world of Eden. Furthermore, it's clear from the polygamous Levirate marriage rule of Deuteronomy 25:5-10, seeking in some circumstances for a man to marry his deceased brother's wife, that this was something a number of men did not want to do; e.g., we read that some men would prefer to have someone "spit in" their "face," and then walk around barefoot for a while, rather than "take" their deceased "brother's wife." This Levirate marriage rule presumes the existence of a polygamous culture, and reference is made to it in a question put to Christ about "seven" Jewish brothers in Matthew 22:24-27. But in the New Testament, Christ reintroduced the earlier antediluvian ban on polygamy. For in Matthew 19:9 our Lord does not say that a man with multiple wives engages in "lawful polygamy," but rather, that he "committeth adultery." And we then find this Christian teaching of monogamy in such later New Testament Scriptures as, for example, I Cor. 7:2 and I Timothy 3:2.

And so this means that together with Exodus 21:10 and Deut. 21:15-17, the Jewish Levirate marriage rule of Deuteronomy 25:5-10 went with the movement to Christian monogamy, reintroducing the earlier antediluvian ban on polygamy, and with its repeal, was removed the lone exception prohibiting marriage with a brother's wife in Leviticus 18:16. For in Ephesians 2:15 we read that Christ "abolished ... the law of commandments contained in ordinances;" although later in Ephesians 6:2 & 3 we read

that the Moral Law of the Ten Commandments remains binding, and hence e.g., the fifth commandment, “Honour thy father and mother.” Therefore we read in Article 7 of the Anglican 39 Articles, [quote] “the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral” [unquote]. And so one finds those Moral Laws of the Ten Commandments of Exodus 20 in e.g., the Anglican 1662 *Book of Common Prayer’s* Catechism and Communion Service. And one will find a similar distinction in e.g., the Presbyterian *Westminster Confession* chapter 19 and *Westminster Larger Catechism*. And hence one finds the same incest laws in the Anglican Parker’s Table as one finds in the Presbyterian *Westminster Confession* which says at 24:4, [quote] “Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word.” “The man may not marry any of his wife’s kindred nearer in blood than he may of his own; nor the woman of her husband’s kindred nearer in blood than of her own” [unquote] So too, Lutherans have historically forbidden incest between brothers-in-law and sisters-in-law, e.g., in a 1535 letter to the Lutheran Pastor Leonard, Martin Luther came to join Philip Melancthon and other Lutherans in recognizing that marriage between a man and his deceased brother’s wife was incestuous. So the rule is that for in-laws, one creates by marriage the same relationship degrees with respect to incest, as if they were blood relatives. But don’t get tripped up by this fact, that the in-laws of one’s sibling, are not *ipso facto* one’s own in-laws. Thus the wife of one’s brother is a sister-in-law; but the sisters of one’s sister-in-law are not one’s in-laws. And hence e.g., two brothers can marry two sisters, and I know of such a case. And the same degrees apply in Leviticus 18 & 20 to both males and females even if only one is specifically itemized. Thus e.g., in Archbishop Cranmer’s *Miscellaneous Writings & Letters* published by Cambridge University, at page 329, the Marian Martyr, Thomas Cranmer, refers to one of the four traditional ancient and early mediaeval doctors of the Western Church, St. Ambrose, who died in 397 and has a black letter day on 4 April in the 1662 *Book of Common Prayer* Calendar; and Archbishop Cranmer says, [quote] “As St. Ambrose saith, that the niece is forbid by the law of God, although it be not expressed in Leviticus that the uncle shall not marry his niece. But where the nephew is forbid there, that he shall not marry his aunt, by the same is understood that the niece shall not be married unto her uncle” [unquote].

Now while some Puritans have historically allowed incest between brothers-in-law and sisters-in-law, or regarded the issue as morally ambiguous; the fact that such incest has been historically forbidden by Lutherans such as Luther in his 1535 letter, Anglicans in Parker’s Table, and Presbyterians in the Westminster Confession; means there’s a broad, though not absolute, Protestant basis, for condemning such incest, which on my understanding of Scripture is certainly unBiblical. Hence the broad Protestant Biblical teaching I endorse with the historic support of Anglicans, Lutherans, and Presbyterians, whose open violation has only gone in relatively recent historical times as part of the religious apostasy among many in these churches; is that with the reintroduction of monogamy from Christian New Testament times onwards, the Jewish Levirate marriage rule has been repealed; and so there’s no longer any dispensation granted for such unions under any circumstances, and so all marriages between brothers-

in-law and sisters-in-law are now prohibited under the incest laws of Leviticus 18 and 20.

And it should also be remembered that in the holy Gospel according to St. Mark, at chapter 6 verse 18, we read with regard to Herod and St. John the Baptist, “John had said unto Herod, It is not lawful for thee to have thy brother’s wife.” And then we read in the following verses, of how the child of such incest, Herodias, dazzled Herod with her dancing, and then in verses 24 & 25 wickedly and horribly sought and obtained “the head of John the Baptist” “in a charger.” And so at the hands of the spawn that came forth from the loins of incest, John Baptist died a martyr’s death for his proclamation of the Biblical truth of Mark 6:18, “It is not lawful for thee to have thy brother’s wife.” Now this matter takes on a particular Protestant Christian significance with respect to the English and Irish Reformations. For in Leviticus 20:21 we read, “And if a man shall take his brother’s wife it is an unclean thing: he hath uncovered his brother’s nakedness; they shall be childless.” And so God here says that he reserves unto himself a prerogative to make such a couple childless. Now he doesn’t always exercise this reserve right, as seen, for example, in the birth of Herodias; but His Divine Majesty, the Lord God Almighty, may at any time, exercise such a Royal Prerogative.

Now in the 16th century, King Henry VIII had married his deceased brother’s wife, Catherine of Aragon, who had been carnally known by his older brother, Arthur. At the time, Henry was a Roman Catholic, and he had gotten a Papal Dispensation from Rome to allow this incest. But by the power of God, the Reformation ignited on the Eve of All Saints’ Day, the 31st of October 1517, when Martin Luther nailed his 95 Theses to the Chapel Door of the Wittenberg Castle in Germany; this very exciting and liberating Reformation was sweeping through selected parts of Western Europe. And as we read in *Foxe’s Book of Martyrs*, certain basic gospel truths were being kept alive in England by the Lollards who’d been set up in the late 14th century by the *Morning Star of the Reformation*, John Wycliffe, and had been kept alive on the European Continent by the Waldensians, now had a much wider circulation; and by the grace of God they’d come to be accepted in England by a group of reformers which included Thomas Cranmer, who was the first Protestant Archbishop of Canterbury.

Now the children of the incestuous union of Catherine of Aragon with Henry VIII, with the exception of one daughter, Mary, kept dying. And this drama is put in a theatrical form in William Shakespeare’s play, *Henry VIII*. Now in broad terms, this led to the issue of *Papal authority verses Biblical authority*, since as foretold in Daniel 7:25, the Papal Antichrist “shall ... think to change” the “times” in which he lives “and” the very “laws” of God, of which one such example, though by no means the only such example, is his claim that he can grant a dispensation to allow, “a little bit of incest.” [pause] And so, on his left hand, the Papists were saying to King Henry VIII, “Your Majesty, great indeed is the power of the Pope. For he can set aside the very laws of God himself, and allow, just a little bit of incest, just a little bit of incest.” [pause] And then on his right hand, the Protestants were saying to King Henry VIII, “Your Majesty, great indeed is the authority of Holy Scripture, which says, ‘It is not lawful for thee to have thy brother’s wife’. Your Majesty, no man, no Church, no Romish Council, no Roman Pope, not anyone, can lawfully set aside the authority of Holy Scripture. Your Majesty,

we read in Leviticus 20:21, ‘And if a man shall take his brother’s wife it is an unclean thing: he hath uncovered his brother’s nakedness; *they shall be childless.*’ The exercise of this discretionary Divine Prerogative is the reason for the death of these children. God is telling you, that he wants you to accept the paramount authority of his book, the Holy Bible; he wants you to accept Biblical authority and not Papal authority.” [pause]

And so the spiritually battle-lines were drawn. The fundamental question was this. Would King Henry VIII accept the claims of Papal authority, and so continue in an incestuous union with Catherine of Aragon, on the basis that the Pope could “change” the “laws” of God by granting a Papal Dispensation to commit the sin of incest as forbidden in Leviticus 18:16; 20:21; and Mark 6:18? Or would King Henry VIII, accept the II Timothy 3:16 teaching of Biblical authority, and so recognize as “void and annulled” his incestuous union with Catherine of Aragon? [pause] And to cut a long story short, he chose Biblical authority over Papal authority, with the consequence that he broke with Rome, and initiated the English Reformation. That English Reformation hastened slowly through multiple stages, and did not reach its greater form till the time of Henry the Eighth’s children, Edward the Sixth and Elizabeth the First. Nevertheless, the English Reformation was started under Henry VIII, who for instance, broke with Rome, closed down the monasteries, had the Bible in English placed in every church of England, and was happy for Thomas Cranmer to be the first *Protestant* Archbishop of Canterbury.

And so these incest laws of Leviticus 18 & 20, as understood in the context of Christian monogamy, have this Divine Seal of Approval stamped upon them; for in harmony with the Biblical teaching of Leviticus 20:21 and Mark 6:18, the English and Irish Reformations were formally commenced at a political level under Henry VIII in his two Kingdoms of England and Ireland, when with respect to the issue of his incestuous union with Catherine of Aragon, he made a choice in favour of Biblical authority over purported Papal authority. And in doing this, Henry VIII also honoured the memory of those who have died for this Biblical teaching, such as St. John the Baptist in New Testament times, and Kilien of Ireland who died in 689 A.D. . And so from that start of the English and Irish Reformations, the Word of God was opened in politically high places under King Henry VIII, and over time it bore the fruit of, for example, the English Reformation and Cranmer’s Protestant prayer book of 1552 under the Protestant King Edward VI. And then came the tyranny of Papal Rome as under the Popish “Queen,” Bloody “Mary,” Protestants were persecuted and martyred; and Cranmer’s 1552 “Book of Common Prayer” “was” “taken away,” “to the great decay of the due honour of God, and ... discomfort to the professors of the truth of Christ’s religion,” such as recorded in *Foxe’s Book of Martyrs* the Marian martyrs, bishops Cranmer, Latimer, Hooper, and Ridley. But then the God who had formerly exercised his reserve right of Leviticus 20:21 when he unleashed his holy power to slay the children of the union of Henry VIII and Catherine of Aragon, again, unleashed his holy power to slay the last of these children when he cut down Bloody Mary, in her wicked Popish adulthood, that men with ears to hear might know that by these acts, God hath clearly set his seal upon the English Reformation. And so Cranmer’s prayer book of 1552 was revived with a small number of alterations in the 1559 prayer book under the Protestant Queen Elizabeth I, which we have to this day with a small number of alterations as a symbol of Protestantism in the

1662 Anglican *Book of Common Prayer*. And in addition to giving thanks to God for this 1662 prayer book which came into operation in the 100th anniversary year of the promulgation of the 39 Articles in 1562; I also give thanks to God that this year of 2013 is the 450th anniversary year of the *first publication* of the Anglican 39 Articles of 1562 in 1563. And in Anglican tradition both 1562 and 1563 are 39 Articles' anniversaries.

Yet it was precisely because God had used miracles to bring about the English Reformation as he unleashed his holy power in accordance with his reserve powers of Leviticus 20:21, that the anti-supernaturalist secularists of the 19th and 20th centuries so much hated the Biblical incest laws which prohibited marriage between brothers-in-law and sisters-in-law. For they stood as a testimony to the fact that God had wrought the Reformation in England under Henry VIII, and her ultimate fuller embrace of Protestantism under Edward VI and Elizabeth I, and so these incest laws were a testimony to God's supernatural actions in upholding the truthfulness of Protestantism against the errors of Romanism, and any other religious system other than religiously conservative Protestant Christianity. And so the secularists much *hated* these incest laws, and targeted them in their second *hate attack* against the traditional values of a Christian marriage. And they were joined in this *hate attack* by Papists who were opposed to Henry VIII's brake with Rome and considered the Pope could grant a dispensation to allow incest, and by some Puritans who were virulently anti-Anglican, and by certain semi-Romanists who arose as the Puseyites and semi-Puseyites inside the Anglican Church and were anti-Reformation, and certain semi-Puritans who arose inside the Anglican Church who picked up on a certain anti-Anglican spirit which disliked e.g., the 1662 *Book of Common Prayer*, and by religiously liberals who dislike the idea of miracles. Indeed, in time, these united forces allowed for such incest in the *Church of England* with a Revised Table of Incest which repealed Parker's Table of Consanguinity and Affinity in 1946, and *Anglican Church of Australia* in 1980, as adopted by e.g., permissive incest supporting semi-Puritans in the Diocese of Sydney in 1981, who had largely forsaken the 1662 *Book of Common Prayer* and Authorized Version of 1611, and who were in the process of de-Anglicanizing the Evangelical Diocese of Sydney, a process which has tragically gone on now for over 30 years. Among other things, the teachers they appoint at *Moore Theological College* are ignorant of, and / or not supportive of, the Anglican doctrine of the 1662 *Book of Common Prayer* and 39 Articles. I thank God they are Evangelical, and I pray they return to their Low Church *Anglican* traditions found in the 1662 *Book of Common Prayer*, Authorized King James Version Bible of 1611, and 39 Articles. And so in place of Archbishop Matthew Parker's Incest Table which was historically printed at the back of the 1662 prayer book, there was placed the Revised Table of England in 1946 or of Australia in 1980 and 1981, which removed the words [quote] "A man may not marry his ... father's brother's wife, mother's brother's wife, wife's sister, brother's wife, brother's son's wife, sister's son's wife, wife's brother's daughter," "wife's sister's daughter" [unquote] and the male equivalents that a woman cannot marry. In broad terms, this set aside the teaching of Leviticus 18:14 and 20:19 & 20 against incest by affinity between uncles and nieces or aunts and nephews; and the teaching of Leviticus 18:16 and 20:21 against incest by affinity between brothers-in-law and sisters-in-law. In doing so, like Esau, they sold their spiritual birthright to the English and Irish Reformations; seen also in their

ecumenical compromise with, e.g., Romanism, and the demise in their usage of the 1662 prayer book; as they attacked the Biblical model of what a family is, which extends *by affinity* out to *in-laws* such as: brothers or sisters, aunts or uncles, nephews or nieces. But in the Biblically sound words of the *Solemnization of Matrimony Service* in the 1662 *Book of Common Prayer* with regard to the lawfulness of a marriage in God's law, of relevance to not just incest but any union prohibited under God's law, [quote] "be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their matrimony lawful" [unquote].

And in the same year of 1946 that the Established Anglican *Church of England* horribly repealed Parker's Table; the Established Presbyterian *Church of Scotland's* General Assembly also started the process to produce the *New English Bible* which like its successor, the *Revised English Bible*, has a religiously liberal translation of Leviticus 20:21; which denies that God may by supernatural act make such a couple "childless," and instead merely says that in human terms suchlike should [quote] "be proscribed" [unquote]. And this Herodius like *hatred* of the message of St. John the Baptist in Mark 6:18, "It is not lawful for thee to have thy brother's wife;" also has been found among other Protestants in apostasy, such as various Presbyterian Churches which have altered the Westminster Confession, by reading down or removing the words of Westminster Confession 24:4, which rightly understands the meaning of a man and woman being "one flesh" in the incest context by saying, [quote] "The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own" [unquote]. This type of thing has also historically been found among some, though not all, other Puritans and Dissenters, as seen in e.g., the Congregationalists' Savoy Declaration or Baptist's London Confession which makes this matter an open question. But under the Toleration Act of 1689 in England, the laws of England still sought to impose upon such Puritans, the understanding of Leviticus 18 & 20 found in the Anglican Parker's Table or Presbyterian Westminster Confession; and some such Puritans agreed with these prohibitions on incest, but others didn't.

Now I have some ambivalence towards Ian Paisley of Northern Ireland, UK, who since 2010 has become Baron Bannside of North Antrim. But I think the Baron's good greatly outweighs the Baron's bad, not that we Protestants consider such a weighing exercise to be the basis for entry into heaven. And without now considering his downside; on the upside he has e.g., denounced the Pope as the Antichrist, promoted the Authorized Version of 1611, upheld the Trinity, upheld Biblical authority, and proclaimed the Protestant gospel of justification by faith alone. And I saw at the British Library in London, a book printed by Baron Bannside of the *Free Presbyterian Church of Ulster* in 1974 entitled, "The New English Bible, Version or Perversion?¹²⁷." Now the Biblical laws against marrying a deceased brother's wife have been historically upheld by Anglicans, Presbyterians, and Lutherans, but not by a number of Puritans or dissenters. And among these three Protestant traditions, that's Anglican, Presbyterian, and Lutheran, the Presbyterians alone have the distinction of being both Protestants and Puritans, and so

¹²⁷ Martyrs' Memorial Publications, Belfast, Northern Ireland, UK, reprint 1974.

from my Anglican perspective, among the Puritans the Presbyterians are historically the best on the incest issue. And in a general comment with respect to areas of denominational or sectarian differences, Baron Bannside quotes Professor Reid, the Secretary of the NEB Translation Committee as saying, where [quote] “a compromise was indicated” “we ... varied the translation in an effort to please everyone” [unquote]. Well let me say that this type of NEB nonsense in Leviticus 20:21, which has been continued since 1989 in the REB, may be “an effort to please everyone,” but it doesn’t please Almighty God and those submitted to his holy laws to pander to the incest proclivities of Papists claiming the Pope can give an incest dispensation, or the incest proclivities of certain Puritans, which have been tragically extended to certain Anglicans e.g., since 1946 in England and 1980 to 1981 in Australia. God wrought the English and Irish Reformations in connection with this issue of upholding *Biblical authority not Papal authority*, and it’s a *blasphemy* against God to deny [thump on pulpit] *that!* [pause]

For example, in 1849 the Royal Commissioners *On the Laws of Marriage Relative to Marriage with a Deceased Wife’s Sister*, found a disturbing and sad tolerance of such incest among Congregationalists, Baptists, and Wesleyan Methodists, who often allowed such incest, though it was unlawful in England. As a consequence of the white-anting of the Established Anglican Church by religious liberals and Puseyites, the Royal Commissioners also found “diversity of opinion” in the increasingly apostate *Church of England* in favour of such incest; although they also found that “the great majority of the clergy of the Established” Anglican *Church of Ireland* were [quote] “disapproving of these connexions; which are rare also among the Presbyterians in that country, and are generally disapproved of by their ministers.” “In Scotland, the opinion of the” “clergy” [unquote] meaning Presbyterian clergy [quote] “is decidedly against these marriages” [unquote]. But by contrast, [quote] “The various bodies of Dissenters in England do not appear to entertain the opinion that these marriages” “are in themselves reprehensible” [unquote].

The Royal Commissioners found pockets of incest were isolated to particular geographical areas or groups of Non-Conformists, meaning, non-Anglicans. E.g., “in the neighbourhood of Wakefield,” “William Campbell Sleigh, a Barrister,” “reported “a village or a hamlet,” “in which the morals of the people were extremely lax indeed, and in which uncles and nieces cohabited.” James Thorburne gave evidence of an uncle marrying his niece, in “the case of a Jew” “at Bristol.” Concerning marriage with a deceased wife’s sister, the Anglican Minister of St. Andrew’s Plymouth, reported that when he’d been “Curate of Chatteris, in the Isle of Ely,” “about twenty-three years” earlier, this type of incest had been rampant, and “no disgrace was attached” to it there.

A common finding was that “Dissenting Ministers,” e.g., “Baptist” and “Wesleyan Methodists,” were “generally” “in favour of a relaxation of the law,” that is, to allow marriage with a deceased wife’s sister. For instance, “F.A. Cox,” “a Baptist Minister” was “in favour of the relaxation” of the law to allow this incest. Or “Thomas Binney,” a “well known Congregationalist Minister,” was “decidedly in favour of” a “relaxation” in the law to allow this incest. Binney also thought that “perhaps bigamy” should be tolerated [pause]. But the scandalous web of incest was found to extend to a

number of Dissenter Ministers themselves. E.g., “An Independent Minister who had married the sister of his deceased wife,” “gave rise to much family bickering,” “on account of the present state of the law,” against this union when the Royal Commissioners interviewed and researched them, rather than “any objection” “to the incest itself.” This type of incest also broke out in pockets of both Suffolk and Norfolk. Thomas Campbell gave “evidence,” of “a Dissenting Minister at a town in Suffolk,” who “married his deceased wife’s sister.” And it was reported there was “a shoemaker in the same town who cohabits with his deceased brother’s wife;” and “there is another case,” of “a surgeon in the same town, marrying his deceased wife’s sister.” And there was “a Wesleyan Minister, who married” “his deceased wife’s sister” in Norfolk. There were other cases also in Norfolk, e.g., a farmer who married his deceased wife’s sister.

And so we find that on this second *hate attack* against the traditional values of a Christian marriage, that the moral state of the Protestant Churches was such, that though some resistance against it was offered by some Protestant Christians, by contrast, a number condoned and indeed engaged in, such incest. And these Protestant Ministers engaging in such incest in the mid 19th century, are the equivalent of a contemporary figure like the Episcopalian Church of the USA’s homosexual bishop of New Hampshire, Gene Robinson. Their incest made them as scandalous as that; but like the contemporary sodomite, Gene Robinson, these incestuous Ministers were absolutely unrepentant; and their churches refused to discipline them. The 1849 English Royal Commissioner’s stated the legal history of the provisions prohibiting incest with a deceased wife’s sister. This included the fact that [quote], “The question, whether marriage within the present degrees of affinity were permitted by the law of God, was the subject of much discussion when King Henry VIII sought to be relieved from his marriage with Queen Katherine. This marriage was pronounced null and void by Archbishop Cranmer” [unquote].

And so it was, against this backdrop of moral and spiritual looseness by a number of professed Protestants, that this second *hate attack* against the traditional values of a Christian marriage, this *hate attack* of permitting incest between uncles and nieces and aunts and nephews by affinity, or between brothers-in-law and sisters-in-law, was spearheaded by anti-supernaturalist secularists forming the secular state in place of the Protestant Christian State, in the 19th century. And then under the Type 1 secular state, came the annual blister of marriage with a deceased wife’s sister, and so in Gilbert and Sullivan’s operetta, *Iolanthe*, first performed in 1882, reference is made to one who “will prick that annual blister, marriage to deceased wife’s sister.” This began in the 1860s, in a technique later used by Type 2 secularists for other things such as pro-sodomite laws, the almost annual bills before the Westminster Parliament to allow incestuous marriage between a man and his deceased wife’s sister. Hence in opposing such incest, Thomas Vincent, whose work entitled, *Deceased Wife’s Sister’s Bill* had a Preface by the Anglican Bishop of Oxford, wrote in 1882, [quote] “I see they are going to bring on that ‘Deceased Wife’s Sister’s Bill’ *again*” [unquote]. And so they *pricked that annual blister, marriage to a deceased wife’s sister*. Similar debates and laws about incest with a man’s deceased wife’s sister, or a woman’s deceased sister’s husband, had occurred in other jurisdictions, e.g., in Australia, this incest became lawful in South Australia in 1871, Victoria in 1873, Tasmania in 1874, New South Wales in 1875, Queensland in

1877, and Western Australia in 1878, before the English law allowed it in 1907. The principle that a man could marry his sister-in-law, or a woman her brother-in-law, having been thus established, the specific issue that Henry VIII had broken with Rome on, was now further targeted. Marriage with a man's sister-in-law who was his deceased brother's wife became lawful in England in 1921. It had previously been made lawful in Australia under State law in Western Australia in 1915, and subsequently in Tasmania in 1924, New South Wales in 1925, South Australia in 1925, and Queensland in 1931, but the State of my birth, the Australian State of Victoria had refused to legalize this form of incest. However, when Federal Law took over this area from the Australian States, this incest was also made lawful in Victoria in 1959, and I regret to say this was the work of my old friend, Sir Garfield Barwick, who as a Type 1 secularist, did not recognize supernatural acts of God such as his slaying of the children of Henry VIII and Catherine of Aragon for incest, and as a Type 1 secularist he supported both religious liberty and this form of incest; even though he more generally supported a nexus between Christian morality and the law.

Indeed, while Sir Garfield and I generally agreed on having a nexus between Christian morality and the law, this issue of the supernatural always divided us. For example, in October 1996 I wrote a letter to him saying [quote], “The philosopher said [sub-quote], ‘Evil triumphs when good men stand back’ [end sub-quote], and it seems to me a great pity that good men such as yourself and Sir Robert Menzies no longer have the influence they once did in The Liberal Party. Of course, while you and I are in general agreement on the desirability of a nexus between Christian morality and the law, you would not agree with me on my spiritual-religious belief, since I see an underpinning spiritual battle behind the whole thing, with God desiring that the people learn basic Decalogue morality and ideas such as restraint, offering [sub-quote] ‘the forgiveness of sins’ [end sub-quote] [brackets] (*Nicene & Apostles’ Creeds*) [close brackets] to those who with faith in Christ repent; and the Devil seeking to lead people into sin. Nevertheless, we are both agreed on the benefit to society of e.g., family values, and the destructive impact of libertinism, which is increasingly masked in political discourse behind the name of so called [sub-quote] ‘rights’ [end sub-quote]” [end quote].

And so it was then, that the Type 1 secularists spearheaded both the first and second *hate attacks* against the traditional values of a Christian marriage in both religiously mixed marriages, and incest of the type and kind that King Henry VIII had broken with Rome over; for Henry VIII determined that he would uphold *Biblical authority rather than Papal authority*, and so at a political level, in concert with Archbishop Cranmer, under God, he started the English Reformation. But that was as far as the Type 1 secularists were prepared to go, although their anti-supernaturalism also affected other areas of law and society, for example, the tragic removal of old earth creationists from colleges and universities and their replacement with anti-supernaturalist Darwinian macroevolutionists; or the destruction of the religiously conservative Protestantism of large parts of the Established *Church of England* by Puseyites, semi-Puseyites, and religious liberals. But in terms of this sermon's focus on marriage, they basically left it there; but as we shall see in the next seven sermons in this series of eight sermons, the Type 2 secularists of the post World War Two era, who wanted no Type 1

secularist general nexus between Christian morals and the law, then took this further with the subsequent *hate attacks* on the traditional values of a Christian marriage. [pause]

Let us pray. “Have mercy upon” us, “O God, after thy great goodness: according to the multitude of thy mercies do away” our “offences.” “O most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burden of our sins” and the sins of the Western World. “Thy property is always to have mercy: to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.”¹²⁸

¹²⁸ Drawn from Ps. 51:1 & Collect, Communion Service, 1662 BCP.

Sermon Audio Information:

Full Title: 8 hate attacks on the traditional values of a Christian marriage:
1/8 – Incest ...

Subtitle / Series: 1) Inter-religious & 2) Incest.

Short title: 8 Hate Attacks On Marriage 1/8.

Date Preached: 10/17/2013 [Thursday October 17, 2013].

Bible Texts: II Corinthians 6:14; Leviticus 20:21.

Event Category: Teaching.

Source: Mangrove Mountain Union Church.

Brief Overview: In this 1st of 8 sermons on 8 hate attacks against the traditional values of Christian marriage, Gavin addresses the issues of religiously mixed marriages between Protestants & non-Protestants, & incest with respect to Biblical prohibitions on marriages with in-laws by affinity such as e.g., sisters-in-law, brothers-in-law, or aunts by affinity; in special connection with marriage with a deceased brother's wife, & the annulment of the union between Henry VIII & Catherine of Aragon as part of the English & Irish Reformations. Gavin isolates the rise of the secular state with its undermining of the values of the Protestant Christian State on these issues, & focuses more on the Type 1 Secular State that existed from the 18th & 19th centuries till the end of World War II, which in general, though not absolute terms, upheld Protestant Christian morals in law & society, though in formal legal & political discourse justified such morals on the basis of natural law or reason. This was subject to a commitment to religious liberty that allowed violations of the 1st & 2nd commandments of the Ten Commandments (Exod. 20:2-6); & also was anti-supernaturalist. Under the Type 1 secular state the 1st hate attack of religiously mixed marriages was legally allowed in connection with religious liberty; & the 2nd hate attack of certain incestuous marriages was allowed in connection with anti-supernaturalism which did not recognize God slew the children of Henry VIII & Catherine of Aragon in harmony with his reserve right of Lev. 20:21 (which he does not always exercise e.g. Herodias's daughter, Mark 6:22), "if a man shall take his brother's wife, it is an unclean thing ...; they shall be childless."

Keywords: Religiously Mixed Marriage Incest English Reformation Henry VIII Secular State

Title: 8 hate attacks on the traditional values of a Christian marriage: 2/8 Subtitle: 3) Inter-racial Mangrove Mountain Union Church, Thurs. 24 Oct. 2013.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. *Let us pray.* “Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water,” so that they were “saved by water” as a “figure” of the holy sacrament of Baptism, wherein we have been baptized in water in the name of the Father, and of the Son, and of the Holy Ghost; which thing is a symbol pointing to spiritual baptism in which thou dost “save us,” “not by the putting away of the filth of the flesh, but” in “the answer of” saving faith with “a good conscience toward” thee, O “God,” “by the resurrection of Jesus Christ: who is gone into heaven, and is on” thy “right hand,” O “God;” where “he ever liveth to make intercession for” us,” being as our “great high priest” “the mediator of the new testament;” wherefore there is no place for any other mediator, but Christ alone; and so through the power of the Holy Ghost we give thanks to thee O Lord, for the wonderful plan of salvation through the “blood” of Christ who is “the mediator of the new covenant.” Amen¹²⁹.

Welcome to all listening to this sermon; which is the second in an octuple series of sermons over eight weeks, and deals with the third *hate attack* on the traditional values of a Christian marriage, in the form of racially mixed marriages. Now in the previous sermon I made reference to the need to understand Biblical prohibitions on religiously mixed marriages between Protestants and others, through a wider understanding of Scripture which on the one hand, avoids the religious apostasy of the ecumenical compromise with, for example, Roman Catholics and Eastern Orthodox, as seen by such passages as Galatians 1:8 & 9; 3:11; and II John 7-11; but on the other hand, avoids the religious apostasy of schismatic heretics who lack a suitable spirit of broad Protestantism and thus deny the universal or catholic church of the *Apostles’ Creed*, as seen in such passages as Matthew 16:18, I Corinthians 11:18 & 19, or Ephesians 5:23,31, & 32; e.g., I support the 1689 Anglican religious toleration of English Puritans while legally binding them to Parker’s Table against incest. And so too, when it comes to the definition of race relevant to understanding Biblical prohibitions on racially mixed marriages, there’s a balancing act between Scriptures in order to get the appropriate definition of race. The first level of race, is primary race, and man’s primary race is the human race or Adamic race, because all men come down from Adam. Then there are five secondary races, Caucasoid, Negroid, Mongoloid, Australoid, and Capoid. Then within secondary race there’s a third level or tertiary race, for example; and in some, though not all tertiary races, there’s a further fourth level of quaternary race. And then nations drawn from either tertiary or quaternary race are called racial families in Genesis 10. Genesis 10 and 9:27 draws the line for Japhethites at white Caucasian tertiary race; but then with a division between two secondary race Caucasoids of the Mediterranean tertiary race, goes to quaternary race with Shem and Ham, so that the Semitic quaternary race is isolated

¹²⁹ 1662 *Book of Common Prayer* Baptism Collect; I Peter 3:19-22; & Heb. 4:14; 7:25; 8:6; 9:15; 12:24; 13:20.

under Shem, and within this, the Jew's ethnic race is isolated in Genesis 9:26. And so my principal concern in today's sermon is to prohibit racially mixed marriages between white Caucasians or Japhethites and Coloureds - meaning all non-white Caucasians.

Thus with respect to the white Caucasian nations, on the one hand, the Biblical teaching requires ethnic separation from non-whites, generally by national segregation of other races outside of the territorial boundaries of that nation, although allowing some internal segregation of, for example, American Red Indians, as well as permitting Hamitic servant races either from Canaan or Ham via Cush, such as the American Negroes in harmony with Genesis 9:27. And hence the Biblical teaching is opposed to the type of thing with regard to race that's been going on in the Western World in the post World Two era. But on the other hand, the Biblical teaching is opposed to the type of extremity found in, for example, Nazi German racial theoretics, where, for instance, it was claimed that the German ethnic race was the "master race," when in fact the whole white Caucasian tertiary race is a master race per Genesis 9:27; or the Nazi German racial theoretics which claimed the blue eyed and blonde-haired group were superior Caucasians, when once again, it's the entire white Caucasian tertiary race that's a master race per Genesis 9:27. And so extremism in both directions, that is, the extremities of either the secular state's overly narrow Nazi racial theoretics on the one hand; or on the other hand, the anti-white race based Christian nationalism of the post World War Two Type 2 secularists; both of these extremes are unBiblical and wrong.

Now in an age where so many of the sign posts have been taken down, and so many people have gotten onto the wrong track, we first need to consider what Biblical laws bind the Christian. The Christian is bound by New Testament laws, for example, the sacraments of Holy Baptism and Holy Communion. Now I Timothy 4:1 says we are in the "latter times," and Hebrews 1:2 says we are in the "last days," and the idea of this terminology is that this side of the Second Advent, there will be no more changes of era such as occurred with the changes from the pre-Jewish Era to the Jewish Era to the Christian Era, so that the Christian Era will last till the Second Coming. And in terms of those Old Testament laws which continue to bind us in the Christian Era, we characterize them in one of several ways relative to the New Testament, although these may overlap in any given instance. Firstly, in the Apostle Paul's Epistle to the Ephesians, on the one hand we read in Ephesians 2:15 of Christ "having abolished in his flesh the enmity, even the law of commandments contained in ordinances;" but on the other hand, we read of the binding nature of the Ten Commandments written in stone in Ephesians 6:2 & 3 which cites the fifth commandment of Exodus 20:12 and Deuteronomy 5:16 in saying, "Honour thy father and mother (which is the first commandment with promise;) that it might be well with thee, and thou mayest live long on the earth." Now in the Pentateuch, or first five books of the Bible written by Moses, there's a distinction made between the Ten Commandments which were written on stone, and the other Mosaical commandments written on paper in ordinances. And so, *prima facie*, this means that just the Ten Commandments remain, although that means the Ten Commandments as interpreted in the New Testament. For instance, in the double *entendre* of the Greek *sabbaton* which means both "week" and "sabbaths," in for example, John 20 verse 1, Christ rose on "the first of the week" simultaneously meaning "the first of the sabbaths," thus instituting the

Christian Sunday Sabbath; as further seen in, for example, the Sunday Services of John 20 verses 19 & 26; or Acts 20 verse 7. Thus the seventh day of the Gentile Christian's working week, and thus the seventh day of the fourth commandment, becomes in the New Testament, Sunday. Moreover, Matthew 19:9 makes it clear that in the Christian era the seventh commandment, "Thou shalt not commit adultery," repeals Old Testament polygamy laws such as those of Exodus 21:10 or Deuteronomy 21:15-17 and 25:5-10, in favour of Christian monogamy. And so the moral element of other Old Testament laws that can be characterized under one of the precepts of the Ten Commandments also continue to bind us; that is, the ones written on paper or other parchment, e.g., the moral element of laws against murder or theft, which can be characterized under the sixth and eighth commandments.

A second way that Old Testament laws may remain, is if there is a specific endorsement of them in the New Testament; in which instance we keep them on the basis of New Testament law, even though they come from the Old Testament. For instance, II Corinthians 13:1 endorses the Old Testament teaching, "in the mouth of two or three witnesses shall every word be established." Or Revelation 13:10 says, "he that killeth with the sword must be killed with the sword;" and this shows the morally binding nature of the penalty of execution for murder, found in such Old Testament passages as, for example, Genesis 9:6. Or in Hebrews chapter 7 verses 5 to 9 we read that a priest in the order of Melchisedec receives tithes as of right; and in verses 21 & 22 that Christ is a priest in the order of Melchisedec; and so it flows from that fact that he is entitled, as of right, to a tithe from Christian people. And hence we can invoke an Old Testament passage like Malachi 3:8 & 10, "Will a man rob God? ... Bring ye all the tithes."

A third way that Old Testament laws may remain, is pursuant to the teaching of Romans 1 & 2, and also Leviticus 18 & 20, that even without the Divine revelation, by God's common grace, one can discern certain moral precepts, such as the existence of a Creator God and thus the fact that idolatry is wrong. Or, for example, the fact that sodomy with man or beast constitutes an unnatural act and so is immoral. Or that murder is immoral. And a fourth way may involve considering laws that existed before the Jewish Era in the light of later Scriptures, by which we can tell that these were not simply Jewish precepts, but rather of a universal type. For example, the fundamental morality of a seven day week in which there are six working days and a weekly sabbath rest is found in Genesis 1 & 2 or Exodus 16, and so in connection with later Scriptures this can be seen to indicate the binding nature of this morality. Or the destruction of Sodom and Gomorrah in Genesis 18 & 19, long before the Jewish Era, can be seen in connection with later Scriptures to also indicate the binding nature of this morality against unnatural sexuality. So too, for example, idolatry and theft were both clearly forbidden long before the Jewish Era, as seen by the story of the "images" in Genesis 31; and so once again, in connection with later Scriptures this can be seen to indicate the binding nature of this morality. And one can find this type of Biblical teaching about Christian morals in Article 7 of the Anglican 39 Articles and the 1662 *Book of Common Prayer*, as well as in the Presbyterian Westminster Confession chapter 19, and Westminster Catechisms.

Now when we look to the issue of race, we find that long before the Jewish Era,

God created and segregated the races in Genesis 9 & 10. And we read in Genesis 11 of a local world of one portion of mankind in the Middle East, which long after the races of Genesis 10 had received their own tongues, and been distributed over a global earth, we know was a regional “earth” because in Genesis 11:1 it “was of one language;” and we know this had to be a Shemitic language derived from Shem, because Genesis 11 identifies this place as “Babel” or “Babylon,” and Genesis 11 makes it clear that the Hebrew race came out of this event. More detail is given to us on this in Genesis 10:8-14 about “Nimrod,” and how “the beginning of his kingdom was Babel.” Though Nimrod’s identity is debated, I understand him to be Sargon the First of Accad, with the “one language” of Genesis 11 being Sumerian, derived from Shem’s son, Arphaxad. But as in the 3rd millennia B.C., Nimrod sought to use violence to unite various Middle East groups in enforced racial desegregation and a mixed race empire, in order, Genesis 11:6 says, to make “the people” “one,” God miraculously confused their Sumerian tongue, from which came Hebrew, Aramaic, Babylonian, and possibly some other Middle East tongues. And so “the Lord scattered them abroad from” Birs Nimrud “upon the face of all the earth” of this regional world in the Middle East, “and they left off to build the city.” And Biblical archaeology has located the site of this Tower of Babel at Borsippa or Birs Nimrud, which was a suburb of Greater Babylon in modern day Iraq.

And so the clear message of Genesis 9 to 11, is that God created and segregated the races, and he did so long before the Jewish Era. Furthermore, we are then told in Deuteronomy 32:8 that “the most High divided to the nations their inheritance, when he separated the sons of Adam” and “he set bounds for the people according to the number of the children of Israel.” And we read a related verse in the New Testament in Acts 17:26, which says the Lord “hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” In Acts 17:26 it first says, he “hath made of one blood all the nations” and this parallels the words of Deuteronomy 32:8 that “the most High divided to the nations their inheritance, when he separated the sons of Adam;” because the “one blood” of Acts 17:26 refers to the commonality of man from Adam. Acts 17:26 is not claiming all men are now of “one blood;” indeed Scripture recognizes the very opposite in the diverse bloodlines found in the Genesis 10 *Table of Nations*. And this is also seen in the Book of Nature, for example, the Australoids have a blood group unknown among the Negroids, for which reason we know that the Negritic Australoids of South-East Asia, Oceania, and Papua New Guinea are not Negroids, despite a number of phenotypical similarities between the two groups. Hence only a ferocious bigot, who put a premium on ignorance of the Bible with respect to, for example, Genesis 10, and ignorance of the Book of Nature, would suggest that Acts 17:26 means that the races of man are still of “one blood,” for they most assuredly are not, but they are derived from, and in that sense, “of” or “from” “one blood” originally. And so just as Deuteronomy 32:8 refers to subsequent segregation of the races when God “separated the sons of Adam” and “set bounds for the people;” so likewise, Acts 17:26 says God “hath determined” “bounds of their habitation.” And we’re told of some of these bounds in Genesis 9 & 10, which includes the Genesis 9:27 enlargement of Japheth – or some people say [pronounced as] ‘Jay-pheth’ and in Hebrew it’s *Yepheth* - with the later Genesis 9:27 white Caucasian settlement of such places as North America and Australia.

Furthermore, it's clear that the New Testament upholds the Genesis 10 teaching of race based national identity. For example, we read in Genesis 12:3 that in Abraham "all families of the earth" shall "be blessed;" and this is contextually referring to the racial families of which we read of many in the *Table of Nations* just two chapters earlier in Genesis 10. And to this reference to racial "families" in Genesis 12:3, is rendered by the Greek *patria* meaning "kindreds" in Acts 3:25; and by the Greek *ethnos* meaning "nations" in Galatians 3:8. And so these New Testament citations of Genesis 12:3 teach and manifest the fact that from the Biblical perspective "nations" are racial "kindreds" or "families." And so the usage of Genesis 12:3 in Acts 3:25 and Galatians 3:8, is a clear-cut example of how the New Testament upholds the Old Testament teaching of Genesis 10 that nations are defined by race and culture, being built up around a racial family or kindred. One also finds this in, for example, Mark 7:26, where we read of a Gentile woman of the Genesis 9:25 accursed Canaanitish race, who is described as "a Syrophenician by nation." Now the word here rendered "nation" is the Greek word, *genos*, from which we get the word "gene," so one could equally render it as "a Syrophenician by nation" or "by race." She was a descendant of Noah's son, Ham, via Canaan, and hence in Matthew 15:22 she's called "a woman of Canaan;" but in Mark 7:26 she's described as "a Syrophenician by nation" or "race," because Biblically a nation is defined around a racial family. So too we find that this New Testament Greek word, *genos* meaning "nation" or "race," is used in Galatians 1:14, where in writing to Gentile Christians, the Jewish Christian, St. Paul, refers to Jews "in mine own nation" which could also be rendered, "in mine own race." Or in II Corinthians 11:26 *genos* is rendered "countrymen" where St. Paul refers to his "own" Jewish "countrymen" or "race," whom he says in verse 22 are "Hebrews" and "Israelites" from "the seed of Abraham." He thus identifies his race as having come from Noah's son Shem via Eber in Gen. 10:22 & 24, for Eber was the progenitor of the Hebrews, and he further identifies this as the Jewish race of Abraham which is "Israel." And so Mark 7:26, Galatians 1:14, and II Corinthians 11:22 & 26, show that the New Testament recognizes and upholds the Biblical teaching of Genesis 10 that "nations" are built up around racial "families."

Put simply, the Biblical teaching of Genesis 10 is not of a spatial definition of a nation in which anyone in a national space, irrespective of their race or linguistic culture, is a citizen or first-class citizen; rather, they must be of a particular race and culture to be regarded as of that nation. Indeed, through reference to Nimrod in Genesis 10 and his work at the Tower of Babel in Genesis 11, the Bible condemns a spatial definition of a nation, rather than a racial definition of a nation coupled with linguistic cultural elements. But in the post World War Two era, we find that it's to this Nimrod type spatial definition of a nation, that the wicked Western World has gone after, rather than the pre-World War Two Biblically sound teaching of a racial nation with a linguistic cultural identity. And this issue of what is a "nation" as opposed to a wicked Nimrod type Tower of Babel "empire," in turn is related to the matter of racially mixed marriages; for we must never forget that the creation and segregation of the races in Genesis 9 & 10, was an element of God's solution to the problem of the racially mixed marriages in Genesis 6.

And in this context, let me briefly distinguish between two types of Empire, one

allowable under God's directive will, the other simply permitted under God's permissive will. Concerning the type that is under God's directive will, we read in Genesis 9:27 that "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." This has a number of fulfillments, but in particular I note that under the British Empire the values of a Protestant Christian white supremacist racial segregationist empire, meant that in accordance with God's will, countries like North America and Australia became part of Japheth's holdings. On general principles of Japheth going into Europe and parts of west Asia, Ham going into Africa and parts of southwest Asia in Genesis 10, the Mongoloids of East Asia, and also North America are descended from the Great Patriarch of Asia, Shem. And so the white Japhethites of North America came to dwell in the tents of Gentile Shem. The words "and Canaan shall be his servant" apply in the first instance to the Hamitic Canaanites; and in the second instance to Hamitic Negroes.

You see, if one looks at Hamito-Semitic Linguistic Family tongues derived from Noah's sons Ham and Shem, such as the Semitic tongues of Hebrew, Assyrian, and Arabic, or the Hamitic tongue of Egyptian, it's clear that the names of Noah's three sons have colour codes, so that "Japheth" has the idea of "shining" or "brightness" and conveys the idea of whiteness; "Ham" has the idea of "heat" and being burnt black; and Shem has the idea of being light brown. For example, in Assyrian one finds *ippatu* means "white" and *samu* means "olive coloured," and this helps us understand the word-plays of Japheth as "white," and "Shem" as light brown. Or in Hebrew "Ham" is *Cham* which is like *chom* meaning "heat," that is, being burnt and thus black; and in Egyptian Ham is like the word "black" in the Hieroglyphic's *kem*; Demotic's *kemi*; Thebes' *keme*; or Memphis's *kheme*; and in Arabic, *ahamm*, which in the feminine is *hamma* and means "black." Thus for example, Fausset of the *Jamieson, Fausset, & Brown* commentaries, refers in his *Critical and Expository Bible Cyclopaedia* at p. 328 to the classic Hebrew lexicon of "Gesenius" in saying "Japheth" comes [quote] "from *yaphah* 'to be fair,' from the fair complexion of Japheth and his descendants" [unquote]; and in this connection I would also point you to Hebrew *yapha`* meaning "shine," and *yiph`ah* meaning "brightness." And we also see this in the Japhetic Linguistic Family's tongue of Greek, which also conveys the Hebrew idea of "Ham" referring to "heat" in the sense of being burnt black, because the Greek word for an "Ethiopian" found in both the Greek Septuagint translation of the Old Testament and also the New Testament in Acts 8:27, is *Aithiops*, and it means to "scorch" the "face," that is, a "black-face." Now this is an artistic summary; it doesn't mean all Hamites are black, indeed the Hamites of North Africa on the Genesis 10 *Table of Nations* are light-brown Mediterranean Caucasoids; and likewise it doesn't mean that all Shemites are light-brown, indeed, the Shemitic Elamites on *The Table of Nations* which are the progenitors of the Australoids, such as the Dravidians of India or the Aborigines of Australia, are dark brown to black. But it's an artistic summary of racial diversity, the white Japhethite, the light brown Semite, and the black Hamite. And so this means that so called "naturalistic" Darwinian explanations for race origins are to be rejected because we have an authoritative Bible, indicating that God acted as originator and provider of new genetic information inside the human race, which kept the integrity of the primary race as the human race, or Adamic

race, while creating racial diversity through Noah's three sons, Japheth, Shem, and Ham, in Genesis 9 & 10.

Now with regard to racial curses, these are not, as some people assert, removed this side of glorification for Christian believers. This is seen, for example, in the curse on women through Eve in Genesis 3:16 making child-birth difficult for them, although I Timothy 2:15 gives a general rule that women "shall be saved" from death "in childbearing, if they continue in faith and charity and holiness with sobriety;" and the continuation of racial curses is also clearly evident in the grand-daddy of all racial curses, that of Original Sin upon all Adamites, which Romans 5 to 8 teaches remains till glorification. And with respect to the racial curse of Genesis 9:25, "Cursed be Canaan," it's to be noted that the curse of Canaan is a racial curse that comes about because of Ham's sin. Hence the *Curse on Canaan* is a manifestation of the *Curse on Ham*. Since in the colour word plays of Genesis 9 & 10, "Ham" means "black," the *Curse on Ham* links with black skin in the Hamitic group emanating from his sin, and so further refers to the Negroes coming down from Cush in Genesis 10:6. Hence contextually, "Cursed be Canaan," must also have this connotation of Canaan being darkened in his skin. And since both Ham and Canaan are thus contextually isolated, as are the black Negroid Cushites as seen in their Hamitic black skin, it follows that the other Hamites of North Africa which were Mediterranean Caucasoids are not part of this Hamitic racial curse. And so the *Curse on Ham* goes to Ham, the black Negroid Cushites, and Canaan. And so that also means that the words, "Canaan shall be his servant" in Genesis 9:27 may apply to Hamitic Negroes as much as Hamitic Canaanites, in terms of them being servant races to either the Semitic Jews or Japhetic whites. And so when we look to Genesis 9:27 in, for example, its North American fulfillment, the "tents of Shem" refer to Mongoloid Red Indians, and "Canaan shall be his servant" refers to their negro servants which they historically had. And so godly American Negroes should humbly bow down and thank God that they are thus permitted to be servants in a white man's land; because if it were not so, then they would have to be ethnically cleansed out of North America, which in Biblical terms, is what needs to happen, for instance, to the coloureds and their descendants brought over in the post World War Two immigrations into, for example, the UK, North America, and Australia. And so too, here in Australia we see a fulfillment of this prophecy, for the Australian Aborigines are descendants of Shemitic Elam, and so once again were fulfilled the words of Genesis 9:27, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." And more generally, the Protestant Christian British Empire imposed these type of Biblical values; they were segregationists, they were Genesis 9:27 white supremacists, and so they formed a valid or legitimate Empire.

By contrast, the wicked Type 2 secularists of the post World War Two era, who most unnecessarily and undesirably dismantled the British Empire, simultaneously via the immigration policy created a Nimrod type empire inside of Western countries such as the United Kingdom or Australia. Now during World War Two from 1939 to 1945, Australia came under attack from the Japanese, and indeed my father was one of those called back from the Middle East, and before returning to Australia his ship docked at Bombay in India; and I also visited Bombay in October 2012. The stench of Bombay is ever changing, but always present; and in its sweltering heat, near the heathen Hindu

Temple of Mumbai, I there saw the beggars of Bombay. So called “cultural impositions” of the white man from the time of Raj are not always appreciated by the brown Indians, e.g., flush toilets, for as I walked the streets of Bombay I was careful to go in a line on the side of the road on the car side of the parked cars, because the footpath or sidewalk is used by Indians as a place to squat down upon and defecate; so that it’s littered with human feces. As for those of the brown Indians that do use flush-toilets, the problem is that the partly treated sewerage out-pipe goes into the waterway at one spot; and a bit further on, the so called ‘fresh-water’ intake pipe brings the tap water into Bombay; and these type of conditions also apply in Calcutta and elsewhere in India. So one only drinks bottled water; and one must be very careful about what one eats, which includes eating no meat, and where one eats; because if any of those restaurant plates have been washed in that tap-water, one may come down with any number of gastroenteric illnesses which all go under the general name of, “Delhi-belly.” And of course, if you ask them at any restaurant they’ll always claim, [Indian voice] “Oh we’re very clean here. Don’t worry. You won’t get Delhi-belly from us” [pause]. So if you go to India, *be very careful*, e.g., I saw a man urinating in the street; and when I returned with my taxi driver to where the taxi was parked in Bombay, in an unsolicited offer a male prostitute wanted to know if I was interested in using his body’s sewerage pipe in order to sodomize him. [pause] I declined that offer. [pause] India is predominantly *heathen* Hindu; racially, India is mainly Dravidian in the south, and white-Aryan with brown Dravidian admixed in the north, which is why Sanskrit is part of the Japhetic Linguistic Family; India as seen in Bombay is littered with human feces; India is since 1947 independent. Such are the fruits of ungodly anti-white supremacist anti-racism; such is the ending of Empire [pause].

And as for the absence of the only thing that can help these Indians, namely, a godly and lovingly paternalistic, intellectually gifted, type of white man, who is filled with the Spirit and wisdom of the Most High God, and armed with the Protestant Christian Gospel, he is sadly gone from India and the Western World’s upper echelons. And while such a goal may not always be attainable to the extent one would wish, one of the goals or rules I would apply to white supremacist rule in India would be, “Milk the cow of India, but keep that cow healthy.” And paradoxically, let me say that if as I hate, the Type 2 secularists had to take over in the Western World after World War II, then I’m glad India and these other countries got their independence, because while I’d prefer they were under godly Protestant Christian white supremacist paternalists; they’re better off than they’d be in the evil clutches of the Type 2 secularists who now control the Western World, and who would with gay indifference cruelly turn their women into whores; through e.g., feminism and easy divorce, rip their family life to pieces, destroy the identity of e.g., India by flooding it with Negroids and Mongoloids; and many other such vile things they would do through libertinism and so called “human rights” in these countries if they could. But in saying this, I do not thereby desire to commend the spirit of their independence movements; but rather, I seek to condemn the gross incompetence, immorality, vice, and folly of the Type 2 Western secularists. The Type 2 Western secularists speak to these Indians and Malaysians and others, and speak ill to them of godly Christian white supremacist paternalists; and they smile from ear to ear to say they have been removed from various positions of power and influence; but as one of the old

guard I would say to them, ‘Be deeply suspicious of these Type 2 Secularists who are prepared to betray people of their own white race and Christian religion by flooding and retaining in countries like Australia, the UK, and USA, coloureds and non-Christians; they would find it harder to betray their own people than to betray you; I say, I say, I say, they would find it harder to betray their own people than to betray you; *so watch out, lest they turn to betray you, too!*’ [longer pause].

And so it was then, that in World War II, my father was among the troops brought back from the Middle East to Australia, and he passed through *Bombay* in India. And one of my uncles who was in the Royal Australian Air Force was involved in front-line aerial defence against the Japanese in northern Australia, and he was killed in that war in 1943, namely, Uncle Basil McGrath, from whom I take my middle name, which is also a Christian baptismal and confirmation name after St. Basil the Great who died in 379. Father was in the Signals Section of the 21st Australian Infantry Brigade, 7th Division, and, for example, he’s told me about how on one occasion the Japanese cut in between 21st Brigade Headquarters and the leading battalion; so the idea was for the Japanese or Nipponese or “Nips” to isolate the group Father was in, and then to close in and kill them. The Nips were a slanty-eyed, straight-haired, Mongoloid group, who in connection with their heathen religion glorified suicide, and so they were a fanatical and extremely difficult group to halt; and for a while things were looking grim as they pushed hard to kill the white skinned, wavy haired, round-eyes in this isolated and cut off group which included my Father - who was carrying a Christian New Testament in his top left-hand pocket, and the other Australian soldiers. But then the Australian forces managed to bring up troops from the back, reunite this cut-off group, and push the Nips back and out from the area. And my father who knew this from personal experience, has said to me on numerous occasions that the Japanese came very close to reaching Australia. [Oriental voice] *For they thought to Australia, ‘We will come ha-ha-ha-ha, from the Land of the Rising Sun, ha-ha-ha-ha.’* [pause]

And so if something like that were to happen now, and Australia were successfully invaded by an East Asian Mongoloid nation; its lack of white racial and Christian unity and fraternity means that with the apparatus of government gone, it wouldn’t have the inherent fundamental strength of identity to survive and fight back, possibly over decades and decades; and it also means that certain of these ethnic minorities could then be used as ruling elites under the invader’s supervision. For the multi-racial, multi-religious, and multi-cultural society is a house built on sand, and when by strongly adverse conditions it’s subjected to winds or floods, it shall fall, and great shall be its fall [hands clap] (Matt. 7:26,27). And so the Type 2 secularists who can never understand the traditional values because they can never see past the noses on their faces, and whose pooling of ignorance then exposes their intellectual inferiority when they conclude that the traditional Christian values are based on bigotry, have seriously compromised Australia’s and other Western countries longer term national securities; a problem also seen in illegal entry of refugees and others who have no business being in this country; and who under God’s holy laws are meant to stick out like a sore thumb against white Australia, so as to be easily identified and removed. Thus like Nimrod in Genesis 10:8-14 and his work at the Tower of Babel in Genesis 11, the evil anti-racist

Type 2 secularists sought a spatial definition of a nation, rather than a racial definition of a nation coupled with certain cultural elements; as they made a Nimrod type Tower of Babel “empire” inside of countries like Australia, the UK, and USA. And so while the white supremacist and racial segregationist Protestant Christian British Empire was broadly speaking made under God’s directive will, even if due to the sinfulness of man there were sometimes irregularities within parts of it; by contrast, the Nimrod type Tower of Babel “empire” inside of Western countries made in the post World War Two era, in which a racial definition of a nation has been replaced by a spatial definition, so that anyone inside the space of the so called nation is a first class citizen, this has been permitted under God’s permissive will, but is necessarily and intrinsically sinful, evil, and morally wrong. And so one must distinguish between these two very different types of empire.

And it’s also noteworthy that in describing conditions just before Christ’s return, we are told that the type of racially mixed marriages that characterized antediluvian times in Genesis 6, will also characterize the times just before the Second Advent; and as with Noah’s Flood, the Second Coming will be, among other things, a judgment upon such racial desegregation and racially mixed marriages. Hence we read in Daniel chapter 2, of this third *hate attack* on the traditional values of a Christian marriage. Thus in looking down through the prophetic telescope, Holy Daniel in the sixth century B.C. said in Daniel 2:43 & 44, that when “they” of the white Caucasian “iron” derived from the old white Roman Empire, together with coloured “miry clay,” “shall mingle themselves” in intermarriage, and “in the days of these kings shall the God of heaven set up” his “kingdom,” and “it shall break in pieces and consume all these” other “kingdoms.” So too, looking down through this prophetic telescope, our Lord and Saviour, Jesus Christ, tells us in the holy Gospel according to St. Matthew, in chapter 24 and verses 37 to 39, “as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

And in this context, it is notable that God’s directive will for the preservation of racial groups is also clearly evident in both Old and New Testament prophecies about the New Heaven and New Earth established after Christ’s Second Advent. For example, we read in Revelation 14:6 of the racial universality of “the everlasting gospel to” “every nation, and kindred, and tongue, and people,” and in Revelation 5:9 of how the Lamb of God “hast redeemed” men “to God by” his “blood out of every kindred, and tongue, and people, and nation.” Then we read of how God will place new nations on the new earth in Revelation 21:24 & 26; and in Revelation 22:2 of how there will be a “healing of the nations.” Now bearing in mind that the Bible always uses a race based definition of a nation in connection with a given racial family, such as one finds on *The Table of Nations* in Genesis 10, these teachings in Revelation 21 & 22 are a clear statement from the New Testament that racial groups forming nations will be constituted on the New Earth.

And in this context, we also have some further information on this from Old Testament prophecy. Now in dealing with these Old Testament prophecies, one must

remember that there are prophetic types which point to the greater fulfillment, and so one must distinguish between relevant elements in them fulfilled as prophetic types among the Jews, and their greater fulfillment following the Second Advent. The first prophecy I wish to consider is in Zechariah 14. Following the plague of Zechariah 14:12 to 15, the details of which I shall not now consider, we read in verse 16, “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.” Now the Feast of Tabernacles is an Old Testament Jewish festival which ceased to bind Gentile Christians from New Testament times, for we read in Colossians 2:16 & 17, “Let no man therefore judge you,” among other things, “in respect of” a Jewish “holy day,” verse 17, “which are a shadow of things to come, but the body belongs to Christ.” And indeed, in Galatians 4:10 & 11, Gentile Christians are specifically forbidden to keep the Jewish liturgical year with its weekly sabbath days on Saturdays, its monthly new moons, its annual holy day “times,” and sabbatical “years,” for we here read, “Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.” And so there’s no way Zechariah 14:16 to 19, could be taken to mean that on the New Earth we’ll be keeping the old Jewish “feast of tabernacles.” But please note well those words of Colossians 2:16 & 17 with respect to the Jewish liturgical year’s annual holydays, monthly new moons, and weekly Saturday “sabbath days,” that verse 17 says they “are a shadow of things to come.” That’s to say, they have a prophetic message to tell us. And so, following the Babylonian Captivity, the Jews keeping the feast of tabernacles in Jerusalem fulfils the prophetic type of Zechariah 14:16, which is a shadow of things to come when Christians on the New Earth will worship the Lord, not on this Jewish festival, rather, in the words of Revelation 21:3, “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

Now Zechariah 14:17 to 19 then says, “And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen” which is the Hebrew word, *goyim*, which may also be rendered as simply, “nations,” so the reading would then be, “the Lord will smite the nations that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of the nations that come not up to keep the feast of tabernacles.” Now we know of Jews in various parts of the ancient world, and this clearly included Egypt, for example, we read in Acts 2 verse 10 of Jews from “Egypt” who came up to Jerusalem to keep the Jewish feast of Pentecost, which on that occasion was simultaneously the Christian festival of Sunday sacredness. And so in terms of prophetic type, these words of Zechariah 14:17-19, in the first place are warning Jews in pre-Christian times who are in far away places from Jerusalem, that they must come up to Jerusalem to keep this Jewish “feast of tabernacles.” But in the final analysis, and so in the greater fulfillment of this prophecy, these Jews are not “all families of the earth” referred to in Zechariah 14:17; and so it’s also clear, that the words of Zechariah 14:17 to 19 look to some much greater fulfillment on the New Earth, in which “the families of the earth” are expected to come and worship

the Lord, not on the Jewish feast of tabernacles, but in fulfillment of Revelation 21:3, “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

And in this context we read in Revelation 21:1 of “a new heaven and a new earth,” verse 2, of “new Jerusalem,” and then in verse 24, “And the nations of them which are saved shall walk in the light,” and in verse 26, “And they shall bring the glory and honour of the nations into it.” And so we see that this Zechariah 14:16-19 requirement for Jews to keep the “feast of tabernacles” in pre-Christian times, that this is in the words of Colossians 2:17 “a shadow of things to come” with respect to the nations coming to the new Jerusalem to worship God on the new Earth. And I particularly note that just as the New Testament defines a nation around a racial family in harmony with Genesis 10 in such passages as its citation of Genesis 12:3 in Acts 3:25 or Galatians 3:8; and in its usage of the Greek word, *genos*, meaning “nation” or “race” in such passages as Mark 7:26 or II Corinthians 11:26; so likewise we find that here in Zechariah 14:16-19 reference is made to “all the families of the earth,” that is to say, all the racial families, coming up from their segregated areas “unto Jerusalem to worship the King, the Lord of hosts;” and in this specifically the Hamitic racial “family of Egypt” is referred to. And I should say that this warning about there being “no rain” if they disobey, is not one that I believe will ever be violated and thus require the enactment of this penalty; but the Lord here states that his laws have a penalty, even though I understand that the redeemed of the new Earth will never so violate his laws, and so incur the wrath of this penalty.

And while I won’t now speak in detail of the remaining verses of Zechariah 14:19-21, I would note that the words, “there shall be no more the Canaanite in the house of the Lord of hosts;” in its prophetic type refers to the racial exclusion of the accursed Canaanitish race from the inner sanctum of the Jerusalem temple in pre-Christian times. But in its greater fulfillment there is no such racial exclusion of Canaanites from heaven; rather there are two greater fulfillments this points to. Firstly, because the Canaanites were merchants, the Hebrew word rendered Canaanite can also mean “merchants” or “traffickers,” and so in its greater fulfillment following the Second Advent, it means that there’ll be none of the merchants in heaven of the type that Christ cleansed from the temple in the gospel story of John 2. And so in this first sense the Canaanites of Zechariah 14:21 prophetically type the words of Revelation 21:27, “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination.” And in its second greater fulfillment this refers to homosexuals. In Deuteronomy 23:17 & 18 there is a Hebraic poetical parallelism used for “sodomite” and “dog,” and in part that may allude to the homosexual doggie position. But in Genesis 9 the Hamitic curse on the Canaanites comes from the bi-sexual Ham’s sodomizing of his father Noah, so verse 22 says, “Ham, the father of Canaan, saw the nakedness of his father;” and that terminology “saw the nakedness” refers to carnal knowledge, so that in Leviticus 20:17 we read, “And if a man shall take his sister, his father’s daughter, or his mother’s daughter, and see her nakedness, and she his nakedness; it is a wicked thing.” And so to “see the nakedness” in Genesis 9:22 means that while Noah was dead-drunk, Ham sodomized him. And the fact that in verse 24 “Noah awoke” with a sore and moist groin, “and” so “knew what”

Ham “had done unto him;” implies that the bisexual Ham was a known sodomite, and that sodomy with man and / or beast was thus occurring in antediluvian times and / or on Noah’s Ark between Ham and a beast. If the former, we must ask why then was Ham taken onto the Ark? The answer must be that he repented from such homosexual sin, but later returned to it; and if the latter, possibly Ham sodomized a dog on the Ark and this might be another element of the “dog” terminology in Deuteronomy 23:17 & 18. And in this context I note that Jewish interpretation links Canaan being made “dark-skinned” and Ham “black-skinned” in connection with Ham so sodomizing a dog in *Midrash Rabbah* chapter 36 on Genesis 9:24 & 25, and in the *Talmud Sanhedrin* 745 at 108b Gemara.

And so Christ calls Hamitic Canaanites “dogs” in Matthew 15:26 and Mark 7:27, because their progenitor Ham was a bisexual, and so to the extent that he engaged in sodomy he was in the words of Deuteronomy 23:18, a “dog.” Hence in the second sense the Canaanites of Zechariah 14:21 prophetically type the words of Revelation 22:14 & 15 which says that “dogs” “are” “without” the “gates” of heaven. And this teaching is also found in I Corinthians 6:9 which likewise says of sodomites or dogs, that “effeminate” and “abusers of themselves with mankind” “shall not inherit the kingdom of God.”

Now having discerned these prophetic types from their greater fulfillments in Zechariah 14:16-21, the salient point remains that this wider picture of all the racial “families of the earth,” such as the Hamitic “family of Egypt,” going up from their racially and culturally defined nations to Jerusalem to worship the Lord, though found in prophetic type in the Jews going up to keep the feast of tabernacles in pre-Christian times, nevertheless, very clearly goes well beyond anything ever seen in Old Testament times. And so it’s a prophetic type pointing to these events following the Second Advent in Revelation 21 & 22, when the new nations of the new earth go up to new Jerusalem to worship the Lord; not as in the prophetic type on the Jewish “feast of tabernacles” which Colossians 2:17 says is “a shadow of things to come,” but rather in harmony with Revelation 21:3. But for our purposes today, it makes the point that after the Second Advent, God will again establish new nations based around racial families. Now this is all very relevant because when one puts together verses such as Daniel 2:43 & 44 and Matthew 24:37-39, which tells us that one of the sins of men just before Christ’s return that he will deal with is this third *hate attack* against the traditional values of a Christian marriage in the form of racially mixed marriages; when I say one puts this picture of Divine judgment together with the picture of such passages as Zechariah 14 and Revelation 21 & 22 of race based and segregated nations in the new heaven and new earth, from which people go in transit to worship the Lord in Jerusalem, and to there have some inter-racial fellowship before returning to their racially segregated nations; then one realizes that this picture is a repeat of God’s judgment against the antediluvian miscegenationists of Genesis 6 which was then followed by the creation of race based segregated nations in Genesis 9 to 11. And one also finds this type of picture in Isaiah 66; in which verse 24 acts as a reminder to those who would attack God’s will for racially segregated nations, that God will judge them, and there will be consequences in the next life for their wickedness in this life in not supporting Biblically sound racist patriots.

But there's also another happier picture from Scripture to give comfort and solace to all good Biblically sound racist patriots. And this is the wonderful picture of Psalm 72 verses 10 & 11 which is also a picture of racially segregated nations on the new earth, and also depicts times when those of these diverse nations come to new Jerusalem, either to offer gifts to Christ, or to worship God. And so there will be some level of inter-racial fellowship when we meet together in Jerusalem. Nevertheless, we will then return to our racially segregated nations, and so this is clearly a segregationist picture for general living. And those who contrary to the teachings of Genesis 6 & 9 to 11, are seeking to attack racial segregation and race based nationalism with a linguistic cultural heritage in our Western World; those seeking the elimination of all forms of racial discrimination in the post World War II era by seeking to bring into Western lands coloured persons and non-Christians, or seeking to retain such persons and their descendants in Western lands, other than the Jews who are a special case; these people would do well to ponder this contrast. On the one hand, those who are redeemed such as these Psalm 72:10 kings which are white Japhetic, light brown Shemitic, and black Hamitic, and as typed by the three wise men at Christ's First Advent in Matthew 2, will after the Second Advent offer gifts to Christ, or those drawn from these same three racial groupings described in Isaiah 66:20 as representing "all nations" coming in Isaiah 66:23 to "worship" "the Lord" in the "holy mountain" of New Jerusalem; and then on the other hand, consider those in Isaiah 66:24, namely, those "that have transgressed against" the Lord, of whom it is said, "their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

And so against this backdrop of Biblical teaching, it's clear that the teaching of race based nationalism as found in Genesis 10, remains binding in the Christian era. And that necessarily results in the conclusion that racially mixed marriages are wrong, since they fundamentally attack such race based national identity. Indeed, in the wider context of Genesis 6 to 10, we find that the requirement that murder be a capital crime in Genesis 9:6, and the creation of new race based nations with their own linguistic cultures in Genesis 10, are God's solutions to the problems of Genesis 6 which involved desegregation of Cain's race and Seth's race with racially mixed marriages between them, and also "violence." Therefore God's laws against racially mixed marriages come from a time long before the Jewish Era, and are a universal, and not merely a provincial precept. Hence they continue to bind us in the Christian Era.

And what that means is that because we can characterize relevant elements of Ezra 9 & 10 and Nehemiah 13 under this universal Biblical morality, these Old Testament passages remain binding upon Christians with respect to their prohibition of racially mixed marriages. Now it must be said also that Ezra 9 & 10 and Nehemiah 13 are concerned with both religiously mixed marriages and racially mixed marriages. For example, in Ezra 9:1 reference is made to the religious "abominations" "of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites;" and then in Ezra 9:2 reference is made to how "the holy seed have mingled themselves with the people of those lands," and so the word "seed" here shows a racial concern. Now I Corinthians 7 gives us specific Christian guidance on the issue of religiously mixed marriages, for instance, I Corinthians 7:39 says they

shouldn't be contracted in the first place; but that if one finds oneself in such a situation, either due to the religious apostasy of one's spouse, or because there's a married couple in which one comes to the Lord and the other doesn't, then if the unbelieving spouse wishes to continue that union then it should stand, but if the unbelieving spouse wants out, then the Christian is free to divorce and remarry. And so those elements of Ezra 9 & 10 and Nehemiah 13 with respect to religiously mixed marriages, are now superseded by such Christian teaching in, for example, I Corinthians 7. However, the elements of Ezra 9 & 10 and Nehemiah 13 with respect to racially mixed marriages, remain binding upon us in the Christian era. And so while as Christians we no longer cite Ezra 9 & 10 or Nehemiah 13 for guidance on religiously mixed marriages; as Christians we should cite Ezra 9 & 10 and Nehemiah 13 for guidance on racially mixed marriages. And when we note the usage of Deuteronomy 23 in these passages, which applies penalties of bastardy for those who engage in mixed marriages, we realize that such unions are void under God's law, and entail a succession of bastardy generations against half-castes, quarter-castes, and so on. The application of Deuteronomy 23 on the one hand, will allow that process of bastardy penalties to occur inside the main population group if it is a very small level of assimilation; but on the other hand, if it's any kind of a sizable group, then in harmony with Nehemiah 13:1-3 this requires that the "mixed multitude" be "separated" from the main population group, in an act of ethnic cleansing. Hence in Nehemiah 13:29, Holy Nehemiah says, "Thus cleansed I them from all strangers;" or in Ezra 10:2 & 3 "Shechaniah" said unto," Holy Ezra, "We have trespassed against our God, and have taken strange wives of the people of the land;" verse 3, "Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them." And so too, we in the Western World need to follow this example of the King's Counselor, Holy Ezra, and the King's Governor, Holy Nehemiah, and purge this evil from the midst of us; that in the words of Ezra 9:12, our nations "may be strong."

Among other things, God's law requiring the segregation of the races into nations, acts to inhibit one world government; and it's no comment on the personal value of a human being to have them removed under godly xenelasia laws, and we would be simultaneously releasing some coloured persons of worth who, for example, I may like as persons, while simultaneously retaining some persons who are "white trash" and whom I dislike. But you see, those kind of considerations are not relevant. Under the Establishment provisions of, for example, Psalm 2:10-12; and God's laws of Genesis 9 to 11, it is our duty to seek to use race and linguistic culture and Christian religion to help build up a national fraternity. Ethnic cleansing in countries such as Australia or the UK, should be carried out *with the least force necessary*; it should be according to law, and should be done in a transparent manner like the deportations of Arab Mohammedans from Palestine in order to form Israel. And the details of how to ethnically cleanse in accordance with Biblical guidelines you may find in my writings on Holy Ezra and Holy Nehemiah, which contain three broad elements applicable to all coloureds, descendants of coloureds whether mixed race or of the full-blood, and white non-Christians such as white Mohammedans from Bosnia. Firstly, deportations or "banishment," Ezra 7:26, with a name like, "The Repatriation International Programme [hyphen] - Helpful Orderly Migration Exit," acronym, "TRIP-HOME." Secondly, an option for those unwilling or unable to be repatriated, of segregation coupled with sterilization, I do not say castration

which in less medically advanced times was a solution, Isaiah 56:3; Jeremiah 38:7; Matthew 19:12. And thirdly, in harmony with Ezra 7:25, “And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge the people,” verse 26, “And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment;” in harmony with this, it should be a capital crime to wilfully and persistently refuse one of these two options of repatriation and “banishment,” or segregation and sterilization; and so upon such recalcitrants, or any prominent troublemakers in the white community who wickedly join with any such coloureds, infidels, or heathens, in seeking to oppose such godly laws, in the words of Ezra 7:26, let “judgment” “be executed” upon them, even “unto death.” This is the Word of the Lord; walk ye in it; and in harmony with Ezra 7:26 and Romans 13:4, Article 37 of the Anglican 39 Articles recognizes, [quote] “The laws of the realm may punish ... men with death, for heinous and grievous offences” [unquote].

But bearing in mind the overview of getting race and linguistic cultural based Christian nationalism in place, using it to, for example, generate a meaningful sense of community, and fostering the creative genius and other racial qualities of the white race; in the context of wider Christian teaching I think one can reasonably draw a line with those coloureds or non-Christians who are 60 years of age or over, and so state that providing they gave a sample of their DNA genetic material to a government office and signed documents promising that they would not procreate which would certainly still be possible for the males, though generally not for the females, and that if they did procreate, they would incur suitable penalties at law and any children of theirs would be sterilized or deported; then I think those who are 60 or over could be probably left unsterilized inside of segregated areas; and if they were 70 or over possibly just left where they were due to the difficulties of old people moving. Now the issue of the Jews arises and the Jews are a difficult case because they’re not white Christians; and a number of them are mixed race, so the stereotypical white Jew with a hooked nose is Caucasian-Semite admixed, probably from an Ashkenazi-Sephardic intermarriage. But historically Jews are regarded as a special case, and I agree that they are because of their important work in the preservation of the Old Testament Oracles, and other Hebrew and Aramaic Jewish works which contain Old Testament citations; and so I think both the Jewish race amidst the Sephardim, and also the largely Caucasian convert descended Ashkenazi, should be permitted to live in a segregated Jewish Quarter without any sterilizations; and permitted to perform certain jobs such as money-lenders, pawnbrokers, jewellers, or Jewish printing press workers; but kept out of politically sensitive or key areas of society. And the Jews should be politely and firmly told that for this special case treatment we expect gratitude from them, and not grumbling for equal rights; and they must accept that the society should, and will, openly celebrate itself in terms of being a white monocultural Christian nation.

Now countries like Australia, Canada, and the United States of America, were formed under the Genesis 9:27 mandate “God shall enlarge Japheth,” and so the focus is broadly on a nation defined by English language and the Caucasian race, which is white skinned, with wavy head hair of various colours: orange or red, black, light brown, dark

brown, blonde; abundant male facial and body hair; variable head sizes; narrow noses; slight prognathism or jaw protrusion; variable stature, and variable eye colours, usually blue, green, or brown, although while my father's eyes are blue, and my mother's are green, I have a two-tone green and gold eyes; and of course, under the rich blessing of Genesis 9:27, these Japhethites on *The Table of Nations* have an unmatched high intensity of creative genius, so that where they are non-admixed, over long periods of time they create ever more technologically advanced and innovative societies. But even in countries like the United Kingdom of Great Britain and Northern Ireland, although they need to protect their linguistic cultural heritage of English, they could, and historically have, had some relatively small amounts of assimilation from fellow Caucasians who've accepted and adopted the British culture and language, such as French Huguenots which came over to the British Isles following the Revocation of the Edict of Nantes in 1685, and associated persecutions of French Protestants by the French Roman Catholics as recorded in various later editions of *Foxe's Book of Martyrs*.

Now this Biblical morality found in Deuteronomy 23, Ezra 9 & 10, and Nehemiah 13, is clearly found in, for example, historic anti-miscegenation statutes in North America, both from the era of the Protestant Christian State, and then after the American Revolution, under the Type 1 secular state that continued till the post World War Two era; at which time the Type 2 secularists which are opposed to Biblical Protestant Christian morality, wickedly set about to repeal such values in law and society, in the third *hate attack* against the traditional values of a Christian marriage. For example, looking at some anti-mixed marriage statutes as recorded in Fowler's 1987 book, *Northern Attitudes Towards Interracial Marriage*, published by Garland in New York, USA; we find that in 1662, the same year that the Protestant Christian State enacted the 1662 *Book of Common Prayer*, the English Colony of Virginia in America, prohibited racially and religiously mixed marriages between Christian Englishmen and Negroesses. In 1691 the Virginia law was revised and prohibited all racially mixed marriages between "English or other whites" and "Negroes" as well as "mulattoes," that is, mixed race persons of Negroid-Caucasian ancestry with bastardy specified to the third generation; and racially mixed marriages with Mongoloid Red Indians were also prohibited. In 1705 the law was again revised to prohibit mixed marriages between English or other free whites, and negroes or mulattoes, bond or free. A mixed race "mulatto" was defined as either "the child of an Indian," or "the child, grandchild, or great-grandchild of a Negro." The 1705 law of Virginia penalties were stated with regard to racially and/or religiously mixed marriages with a "negro, mulatto, or Indian, Jew, Moor, Mahometan, or other infidel," and other revisions followed. Hence when in his first volume at pages 107 and 109 Blackstone wrote approvingly of the English Common Law in the "American" "colonies," on issues such as e.g., "the general rules of inheritance" and thus bastardy, as at 1765 multiple American Colonies had a legal history of legislatively enacting prohibition of mixed marriages statutes. The English Common Law jurisdictions of the North American Colonies, which at some point had passed laws prohibiting at least some racially and/or religiously mixed marriages by 1765, were: Delaware, Georgia, Maryland, Massachusetts, North Carolina, Pennsylvania, South Carolina, and Virginia. For example, in North Carolina as at 1765, the law prohibited racially mixed marriages between, "Whites, Indians, Negroes, mustees, mulattoes, or any person of mixed blood to

the third generation, bond or free.” This anti-miscegenation law included the imposition of a fine on any functionary performing an inter-racial marriage.

After the American Revolution, the issue of religiously mixed marriages was left to the ecclesiastical censures and discipline of relevant churches. But in addition to social stigmas in some States, racially mixed marriages continued to be prohibited by statutes in many American States. Thus the Professor of Law at Columbia University, Albert Jacobs, reported in the *Journal of Marriage and the Family* in 1939 that a majority of USA [quote] “states have statutes which forbid” “miscegenation.” “These statutes” “forbid” “the marriage of whites and blacks,” “the intermarriage of persons of other different races, such as Indians, Mongolians, etc.” “The idea behind them is racial purity.” “The idea behind these statutes seems to be sound. We are naturally opposed to such marriages. It is submitted that these laws should continue on the statute books” [unquote]. These statutes whose jurisprudence came from the pre-Revolution time of the Protestant Christian State in America, as retained by Type 1 secularists who supported most areas of Protestant morality, frequently used Biblical language or concepts echoing the terminology of Deuteronomy 5:9; 23:2-8, Ezra 9 & 10 and Nehemiah 13. But these statutes which one can find in, e.g., Barnett’s article entitled, “Anti-Miscegenation Laws” in *The Family Life Coordinator* journal of 1964; were wickedly struck down and rendered ineffective by the abuse and misuse of power by the USA Supreme Court in the 1967 *Dick Loving case*, which continued the policy of that court from the earlier 1954 *Brown’s case* to evacuate the American justice system of any reasonable sense of justice, while mockingly retaining the terminology of [quote] “justice” [unquote, ha,ha]. Dick Loving was a wicked and dirty miscegenationist who acted contrary to USA state Statue law dating back several hundred years to the time of the pre-American Revolution’s Protestant Christian State era in North America in which Biblical Law was recognized as Divine Law; but in 1967 the USA Supreme Court used dirty Dick Loving’s wickedness and vice in entering a racially mixed marriage, to ensure the miscarriage of justice in one foul swoop by striking down anti-miscegenation statues throughout the United States of America, as part of the third *hate attack* on the traditional values of a Christian marriage. In the words of Isaiah 59:14, “And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.”

Now in the USA, my old friend, Dr. Ed Ulrich, a school teacher and independent Reformed Baptist Minister in North Carolina, who under Bob Jones Sr. from 1962 was a Member of the Board of Trustees at Bob Jones University, wrote the 1981 “Joint Appendix” for BJU and Goldsboro Christian Schools in the *BJU case*, rightly defending their prohibition on inter-racial dating and marriages. For example, Bob Jones Sr., who died in 1968, and who was the founder of Bob Jones University, USA, refers in his *Word of Truth* audio-recordings number 136 to [quote] “all kinds of racial agitation” [unquote] that was then going on in 1950s, further saying [quote], “They’re trying to have one world and one religion; instead of having one Bible and what the Bible says” [unquote]. And he uses some similar terminology in an April 1960 Radio Broadcast address entitled, “Is Segregation Scriptural?,” in which in selected quotes he refers to [quote] “race turmoil all over the world today” [unquote], and [quote], “racial disturbance all over the world” [unquote]; and says with reference to Acts 17:26, [quote] “you white and you

colored folks. ... This agitation ... is of the Devil,” “let us remember that the God who ‘made’ of one blood all nations’ also fixed ‘the boundaries of their habitations.’” “What does God teach about the races of the world? If you go to ... the twenty-sixth verse of the seventeenth chapter of the Acts of the Apostles, ‘And hath made of one blood all nations of men for to dwell on all the face of the earth,’ But do not stop there, ‘and hath determined the times before appointed, and the bounds of their habitation.’ Now what does that say? That says that God Almighty fixed ‘the bounds of their habitation.’ That is as clear as anything that was ever said. ... God Almighty did not make of the human race one race in the sense that he did not fix ‘the bounds of their habitation.’ That is perfectly clear. It is no accident that most Chinese are in China We were over in Formosa a few weeks ago and conferred an honorary degree on Generalissimo Chiang Kai-shek, and I never met a greater man, I never met a man of more intelligence or a more wonderful Christian; and Madame Chiang Kai-shek is a wonderful woman. ... She was a Christian Chinese woman educated in America. When she finished her education, she went back to ... China. ... Generalissimo Chiang Kai-shek ... is Chinese. He married a Chinese woman. That is the way God meant it to be.” “Christian people in the South, white and black, through the years have been able to work together” “I have had the sweetest fellowship with coloured Christians, with yellow Christians, with red Christians, with all sorts of Christians The trouble today is a Satanic agitation striking back at God’s established order.” “God is the author of Jewish separation and Gentile separation and Japanese separation. God made ‘of one blood all nations,’ but he also drew the boundary lines between races.” “Now I can sit down with any Christian Japanese, and Christian Chinese, and Christian African, etcetera, anywhere in the world, and as a Christian, have fellowship. That is a different relationship. A Christian relationship does not mean a marriage relationship. You can be a Christian and have fellowship with people that you would not marry and that God does not want you to marry, and that if you should marry you would be marrying outside the will of God.” “Paul made it clear when he preached at Athens in the midst of Athenian culture. He said that God ‘hath made of one blood all nations of men.’ But God has also done something else. He has fixed ‘the bounds of their habitation’¹³⁰, [unquote].

However, following the death of Bob Jones II in 1997, and the sad old age dementia due to Alzheimer’s Disease that Brother Ed Ulrich suffered from during the 2000s before he died in 2009, Bob Jones III shockingly dropped the moral standards at BJU and allowed inter-racial dating and racially mixed marriages. Bob Jones Sr. said in *Word of Truth* audio-recording 235, that for any kind of fornication, BJU had “never sent a girl home in disgrace;” but under Bob Jones III, it was a case of, [voice change] ‘we still don’t send a girl home in disgrace, because now if she does the dirty thing of inter-racial dating or marriage, we just tell her, You do what dirty deeds you do, and stay on at BJU-U-U-U, ha, ha, ha.’ [pause] And given that this was a shocking betrayal of his

¹³⁰ “Is Segregation Scriptural?” by Dr. Bob Jones Sr., Founder Bob Jones University, Greenville, South Carolina, Address given over Radio Station WMUU, Sunday April 17, 1960 (Full transcript at <http://www.drslewis.org/camille/2013/03/15is-segregation-scriptural-by-bob-jones-sr-1960/>).

grandfather's trust, Bob Jones I; given that this was a wicked betrayal of his father's trust, Bob Jones II, who stood at the front of the *South Carolina Confessors* who were persecuted by the USA Supreme Court over this issue; in words that are appropriate to Bob Jones III's cruel knife thrust into the back of his father who studied the Latin tongue and was a great Shakespearean actor, I think of the dying cry from Shakespeare's *Julius Caesar*, Act 3, Scene 1, Line 77, "*Et tu, Brute!*" Which is, being interpreted from the Latin, "Thou also, O Brutus!" "*Et tu, Brute!*" [in higher screech / winning voice]. [pause]

The British Empire knew that if its white Caucasian racial qualities such as those of creative genius and military prowess were lost, it couldn't maintain a great empire or a great nation; and so it wisely also sought to stigmatize and inhibit racially mixed marriages. For example, a 1933 film entitled "Bitter Tea of General Yen," portrayed a white Christian woman going to China to marry her fiancée who was a white Christian Missionary, and after a riot in which she was presumed to be dead, the yellow Chinaman, General Yen kept her in his palace, and she is then wickedly portrayed as having romantic desires towards him. This *dirty* film was produced as a pre-Hays' Production Code film in the United States of America by a Roman Catholic wog of Italian descent from Sicily, which is the mixed race southern part of Italy, the grease-ball, Frank Capra. Against a backdrop of some three centuries of opposing this type of thing, dating back to the era of the Protestant Christian State, the British Government was so horrified at this idea of a white Caucasian woman lowering herself down, down [voice lowering], down, to the ground, and being prepared to give herself to a Mongoloid Chinaman; that in holy rage, indignation, intolerance, and disgust, this dirty, filthy, vile, and wicked, wicked, wicked film was rightly banned from one end of the mighty Christian white supremacist British Empire even unto the other; rah-rah-rah. [pause] What a contrast between these high moral standards of decency upheld by this Type 1 Secular State which generally believed in maintaining Biblical Protestant morals; and the low moral standards of the UK's post World War Two Type 2 Secular State, which, e.g., failed to halt the morally and spiritually debilitating rise of rock'n'roll music. This music, together with its later Big Beat spin-offs which now give us rock'n'roll, pop, metal or heavy metal, Rhythm & Blues, Rap or Hip Hop, and Punk, has a pulsating, brain deadening, beat, that gets people switched on at a physical fleshly lusts level, and then images and lyrics are used to focus the listeners on worldly lusts, for example, there's an inordinate focus on sexual relationships; and terminology such as "rock idols" or "sex, drugs, and rock'n'roll," tells us what some of these lust idols are. But the Type 2 secular state failed to restrain this mischievous music, and cared nothing when one its idols, John Lennon of the long-haired git Beatles, cruelly divorced his white wife for no good reason, and married a Mongoloid Japanese woman, and he even went so far as to have a half-caste child by her – YUK!

And so too here in Australia, stigmas and laws seeking to inhibit white-Aboriginal marriages have been largely removed by the Type 2 Secular State; although historically under the Type 1 Secular State, strong moral stigmas applied to half-castes and quarter-castes. More than this, the *White Australia Policy* was repealed in the 1960s and early 1970s, which inhibited coloured and non-Christian immigration; and which included the ethnic cleansing from Australia of the Mongoloid-Caucasoid admixed Kanakas back to

the Pacific Islands by a Federal Act of 1901. For example, when the Attorney-General for Australia, the Rt. Hon. Mr. Deakin was introducing the restrictive immigration bill for the *White Australia Policy* in 1901, he said that Australia [quote] “should be one people and remain one people without the admixture of other races” “the policy of securing a ‘white Australia.’ ... is ... restraint in the interests of future generations This note of nationality is that which gives dignity and importance to this debate. The unity of Australia is nothing, if that does not imply a united race. A united race means not only that its members can intermix, intermarry and associate without degradation on either side, but implies one inspired by the same ideas, and an aspiration towards the same ideas, of the people possessing the same general ... traditions. ... Unity of race is an absolute essential to the unity of Australia. ... I am speaking not merely for myself, but for the Government ... for a white Australia” [unquote]¹³¹. Note then that he specifically refers to the fact that in a white Australia people could [quote] “intermarry ... without degradation on either side” [unquote], and so this nexus between the *White Australia Policy* and prohibition of racially mixed marriages was clearly stated. And the Attorney-General also refers to, for example, preventing an influx of people alien in [quote] “religion” [unquote]. And Attorney-General Deakin’s comments following Federation in 1901 and the immediate passage of the *White Australia Policy* into Federal law, reminds us of some the comments of the later Attorney-General of Australia from 1958-1964, Sir Garfield Barwick, who in that role also administered and upheld the *White Australia Policy*, and in his 1995 autobiography, *A Radical Tory*, he refers to his desire for [quote] “national unity” [unquote] by building up in Australia the [quote] “Anglo-Celtic stock” [unquote]. Put simply, Attorneys-General of Australia such as Deakin or Barwick, were seeking white Christian race based nationalism with an English linguistic culture in broad harmony with Genesis 9 to 11, and through this means they sought to inhibit racially mixed marriages. And thus the repeal in the late 1960s and early 1970s of the racially and religiously restrictive immigration laws known as the *White Australia Policy*, was the removal of the chief legal mechanism not only to keep Australia broadly Christian with Protestants in a large majority, but also the removal of the chief legal mechanism against both some forms of religiously mixed marriages and most racially mixed marriages, so that the *White Australia Policy’s* repeal was the chief mechanism used by Type 2 secularists in Australia to facilitate and promote racially mixed marriages as part of the third *hate attack* on the traditional values of a Christian marriage. In the words of Habakkuk 1:4, “Therefore the law is slacked, and judgment doth never go forth; for the wicked doth compass about the righteous: therefore wrong judgment proceedeth.”

Let me now deal with four of the curious arguments used by certain persons who claim the Bible supports this type of wickedness and vice. Firstly, it’s sometimes said that the Gospel is racially universal, and reference may be made to Galatians 3:28, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” And while there can be no doubt that the Gospel is racially universal, it is a misuse of Scripture to cite this truth in such a way as to deny the

¹³¹ *Commonwealth Parliamentary Debates* (Hansard), Sess. 1901-2, Vol. 4, Government Printer, Victoria, Australia, 1902. Second Reading of the Immigration Restriction Bill, see pp. 4804,4806, 4808-4811, 4814-4816, 48077 (emphasis mine).

concomitant truth that God created and segregated the races into nations in Genesis 10, and that this is his will for nations. Indeed, under the white supremacist and racial segregationist British Empire, the great Protestant Missionary Movement was facilitated and grew from the late 18th and early 19th centuries, and under the British Empire it frequently had much greater freedom than it now does. And so it is completely false to use one truth, namely, the racial universality of the Gospel, to deny another truth, namely, God's directive will in the creation and segregation of the races into national units; as found in such Scriptures as Genesis 9 to 11, Deuteronomy 32:8, and Acts 17:26.

Secondly, the war brides passage of Deuteronomy 21:10-14 in which it is said to Israelite soldiers in verses 10 & 11, that "when thou ... seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife," verse 13, "she shall be thy wife." Now under the Old Testament Jewish "civil precepts" which as taught in Ephesians 2:15 and Article 7 of the Anglican 39 Articles are among "the law of commandments contained in ordinances" that "do not bind Christian men;" there were three classes of Jewish marriage. A first class marriage is distinguished from a second class marriage known as concubinage, in for example, II Samuel 5:13 where reference is made to both "concubines and wives." And then a third class marriage basically equating a permitted *de facto* or common law marriage existed only with the racially mixed marriage regulations of Deuteronomy 23:2-8, where the marriage was not valid for the purposes of procreation, since the children of it were always of "bastard" birth for a number of generations, even though it was permissible and regulated providing it was only a small assimilation intake. For we know from the usage of Deuteronomy 23 in Nehemiah 13:1-3, that if too many people started to enter such unions for these bastardy provisions to racially and religiously assimilate them, then those in these mixed marriages were split up and separated. And so since Deuteronomy 21:10-14 must be read subject to Deuteronomy 23:2-8 and Nehemiah 13, it follows that in the first place, any such unions were third class marriages, in which the children born of them were bastards; and in the second place, they were kept to a relatively small number of instances, because if any sizable numbers of Israelite soldiers started to enter such unions, the mixed marriages would be broken up. And in the third place, note well the words of Deuteronomy 21:14, "And it shall be, if thou have no delight in her, then thou shalt let her go whither she will." You see, because it was a third class marriage in which any children born of it were deemed to be of bastard birth, it did not attract the legal protection of the Divorce Code in Deuteronomy 24:1-4, with the consequence that this type of third class marriage could be quickly and easily dissolved, in the words of verse 14, "if thou have no delight in her, then thou shalt let her go;" and so at any time the man could just "let her go" if she no longer gave him "delight." That was certainly not the case for a first or a second class marriage; but for a racially mixed marriage, that is, a third class marriage in Deuteronomy 21:10-14, it was a case of "easy come, easy go."

And in this context, I would also note that the war brides marriage regulations of Deuteronomy 21:10-14, are immediately followed by the polygamous marriage regulations of Deuteronomy 21:15-17, which should also be read with Exodus 21:10. And I leave you to a careful reading of the Old Testament, in which God permitted both some racially mixed marriages under the Deuteronomy 23 provisions, and some

polygamous marriages under other provisions, in order to make the point that such unions are undesirable. And so one would have to be stark raving mad, to try and use these Jewish regulations on war brides in Deuteronomy 21:10-14 in a positive way, since the union was not valid for the purposes of procreation; they were “easy come, easy go” unions, so if too many people entered them then as in Nehemiah 13 they’d be split up; and if only a very small number of people entered them, they were still “easy come, easy go” unions, in which a man could at any time “let” this third class wife “go,” if she no longer gave him “delight.” And so when we read of how in Matthew 24:37-39 Christ reintroduced the earlier ante-diluvian absolute ban on racially mixed marriages, this meant the only Jewish permitted form of a *de facto* relationship, namely, small scale inter-racial unions, now constituted prohibited fornication; and when we read of how in Matthew 19:9 Christ reintroduced the earlier ante-diluvian absolute ban on polygamy; and when we read in Ephesians 2:15 of how these Jewish law distinctions of a first class, second class, and third class marriage, together with other Jewish “civil precepts” such as those regulating polygamy, “do not bind Christian men;” then I say, that those who understand such things breathe a very big sigh of relief, that racially mixed marriages such as those regulated in Deuteronomy 21:10-14, and polygamous marriages such as those regulated in Deuteronomy 21:15-17, are no longer permitted under New Testament Christian morals.

Thirdly, reference is sometimes made to Christ’s genealogy by his foster father, Joseph, in Matthew 1, which in verse 5 refers to the Gentiles Rahab and Ruth. This fails to understand that in the Matthew 1 Hebrew genealogy, the women are only ever mentioned if they raise a moral question. Hence in Matthew 1:3 reference is made to Tamar, because in Genesis 38 in the words of verse 24, “Tamar ... hath played the harlot; and ... she is with child by whoredom,” thus raising a bastardy issue. Or in Matthew 1:6, reference is made to “the wife of Urias,” because in II Samuel 11 & 12 David committed adultery with Bathsheba, the wife of Uriah, thus raising a moral issue. Hence those who misuse Matthew 1:5 to say that racially mixed marriages are okay, would be inconsistent if they did not simultaneously use Matthew 1:3 to say that prostitution was okay, and Matthew 1:6 to say that adultery and murder was okay. You see, the Bible is a very honest book, and in the words of James 1:17 it sometimes is reportive on Biblical figures who were “subject to like passions as we are.” Now with regard to this reference in Matthew 1:5, to Rahab, also known as Rahab the harlot, she was a Canaanite, and we read of God’s prohibition of marriage with the Canaanites in Genesis 24:2-4; and 28:1,2; and hence in harmony with Deuteronomy 5:9 in conjunction with Deuteronomy 23:1-8, there would have been 3 or 4 generations of bastardy for Rahab’s descendants. And so too, with the reference to Ruth the Moabitess, for we read in Deuteronomy 23:3, “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation.” Now God says he will cut short the life of miscegenationists in Proverbs 2:16,18,19 & 5:3-5, and in this context he sets an upper limit of 120 years in Genesis 6:3 but no lower limit. So those miscegenationists in Genesis 6:3 who were accustomed to living many hundreds of years, for example, Noah lived 950 years, these miscegenationists of Genesis 6 got grey real quick, and died at 120 years of age; not that this act of God’s mercy in pointing them to their sin ended up stopping them in their consuming lusts. Thus the Moabitess Ruth’s first husband, an Israelite, died young, and this may be regarded as a manifestation of the Divine judgement in Ruth 1:4 & 5. But

another penalty is the bastardy generations of Deuteronomy 5:9 & 23:1-8. Now with regard to Matthew 1:5, there would have been many more generations between Nahshon and Amminadab in the pre-Conquest period, and David in the post Judges period of the monarchy, than those here given. Put simply the genealogy of Matthew 1:5 spans the period of the judges which was about 350 to 400 years from the time of the Conquest to King David, and this long period of time only makes sense if one realizes that Matthew 1:5 is omitting the names of 3 or 4 generations of bastardy for Rahab, and about 10 generations of bastardy for Ruth the Moabitess till Jesse. And so the Matthean genealogy in Matthew 1:5 no more condones racially mixed marriages, than it condones prostitution in Matthew 1:3, or adultery in Matthew 1:6. Indeed, it shows that like prostitution or adultery, racially mixed marriages are egregious breaches of God's holy laws contrary to the chastity values upheld in the sanctity of marriage, since Matthew 1 upholds God's justice against prostitution, racially mixed marriages, and adultery; while simultaneously showing God's mercy in that there was an end of punishment to such sins, following, for example, the bastardy generations of Matthew 1:5 which spanned a period of about 350 to 400 years during the Judges era. And so to understand this, makes look pretty ridic-icl-icl-ulous, those spiritually shallow and immoral persons who would use Matthew 1:5 to claim racially mixed marriages are okay. [laughter] Most assuredly they are not. You see Biblically, the base unit of a society is a racial group and a religious group faithful to God, so marriage is meant to be the mechanism to protect and reproduce that base racial and religious unit, and so mixed marriages, whether racially or religiously mixed, are in general contrary to these general Biblical principles.

And a fourth and final example I shall now consider is the reference sometimes made to Moses and the Ethiopian woman of Numbers 12. On the one hand, it's clear that the Lord loved Moses and used him for his glory. But on the other hand, it's also clear that Moses was sometimes punished by God for his sins; for instance, he disobeyed God's command in Number 20 verses 7-13, and so in Deuteronomy 1:37 and 3:26 we read he was prohibited from entering the Promised Land because "the Lord was angry with" him. Now in the Hebraic poetical parallelism of Habakkuk 3:7 "Cush" or "Cushan" and "Midian" are placed in parallel, and so Semitic Midian of Genesis 25:1 & 2 and Hamitic Cush or Ethiopia in Genesis 10:6 were both in the Hamite-Semite admixed shared border region on west coast Horn of Africa [correction, not 'Horn of Africa' but 'Arabian Peninsula'], also seen in the fact that in Genesis 10:7,28, & 29, Sheba and Havilah on west coast Horn of Africa [correction, not 'Horn of Africa' but 'Arabian Peninsula'] are double counted under both Shem and Ham. And hence when we read in Exodus 2:15 & 21 that Moses married Zipporah from "Midian," this means she was from Biblical Cush or Ethiopia, and so this is the same woman mentioned in Numbers 12:1 as "the Ethiopian woman whom he had married." So she was Hamite-Semite mixed race. But the salient point to note is that in Exodus 22:28 we read, "Thou shalt not revile the gods, nor curse the ruler of thy people;" and the Hebraic poetical parallelism here between "gods" and "ruler of thy people," indicates that "gods" here is being used like it is in Psalm 82 for rulers. And this is important because Moses was the earthly ruler of Israel, and thus for example, he is given a "rod" as a symbol of office in Exodus 4:17 which is called in Exodus 4:20, "the rod of God," because he was God's appointed ruler; and so it was not the place of Aaron and Miriam to judge Moses, and so for this sin, both

were punished and so in Numbers 12:10 became “leprous;” but when they repented and Moses prayed for them, they were healed. Therefore the point of the story is that Moses was not to be judged by Aaron or Miriam, or any other human beings, he was only to be judged by God, because of his very special and most unusual position as described in Numbers 12:6-8. But to say God alone was to judge Moses, doesn’t mean he was not judged, or not punished by God, for his sin of entering a racially mixed marriage with the Hamite-Semite admixed Zipporah.

Indeed, Scripture tells us two clear ways in which God did judge him for this sin. Firstly, in Genesis 6:3, God decreed that a miscegenationist was not to live longer than 120 years, and that his life-span would be cut down to 120 years for his sin of entering a racially mixed marriage. Now we read in Deuteronomy 34:7, that “Moses was an hundred and twenty years old when he died;” and that compares to Exodus 6:18 where “Amram” married “Jochebed,” “and she bare him Aaron and Moses: and the life of Amram were an hundred and thirty-seven years.” And so relative to Amram, Moses lived 17 years less, and this diminution to 120 years for Moses, was in harmony with Genesis 6:2, a Divine punishment for his racially mixed marriage with Zipporah. Secondly, in Deuteronomy 23:2 we read, “A bastard shall not enter into the congregation of the Lord; even to his tenth generation;” and this is elucidated on in verses 3 to 8 with respect to mixed marriages. Now in Exodus 2 verses 21 & 22, we read that “Zipporah” “bare” “Moses” “a son, and he called his name Gershom.” Notably then in I Chronicles 25 & 26 we come to the time of King David who was approximately 400 years after Moses, and in referring to various positions of people in King David’s day, we read in I Chronicles 26:24 that “Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.” Note that we jump about 400 years in “Shebuel the son of Gershom;” and so we here see that 10 generations of bastardy have been omitted, ten generations which produced bastard children have been omitted because Moses also incurred this penalty for his mixed marriage with Zipporah. And so when one realizes that God judged Moses for his racially mixed marriage with Zipporah, both by cutting his life-span down to 120 years, and also by requiring that there be 10 generations of bastardy between Gershom and his first legitimate descendant of Shebuel in David’s time¹³², then once again, it makes look pretty ridic-icl-icl-ulous, those spiritually shallow and immoral persons who would use Moses’ marriage with the Ethiopian woman in Numbers 12 to claim racially mixed marriages are okay. For once again, we find that they are not pleasing to Almighty God.

And so while these four and other flimsy arguments in favour of miscegenation are sometimes put forth by spiritually shallow persons, it’s clear from a careful and prayerful reading of God’s Book that this sin of racially mixed marriages never goes unpunished at the hands of a holy God. And so we need to oppose this third *hate attack* against the traditional values of a Christian marriage, which has been most especially promoted in the Western World’s post World War Two era. [pause]

¹³² I here said, “in David’s line,” but I should have said, “in David’s time.”

And I should also mention that in spiritual terms, the anti-racist push comes to us via Roman Catholicism, as seen in, for example, the Church of Antichrist's false prophet speaking as the Second Vatican Council of 1962 to 1965 which endorsed non-discrimination on the basis of race. The Devil's false paradigm is one of either an extremist Nazi type form of racism, or anti-racism; which is why the Roman Church was also prepared to selectively apply Nazi racial theoretics in the Balkans during World War Two in the Greater Croatian Inquisition. And in the media and so on, these are presented as the two alternatives. But they're both part of the Devil's false paradigm, and in this sense, are like the false paradigm of white magic or black magic, since they're both alternatives that the Devil controls. [pause]

A man might say [change voice higher], "I heard it from my grandfather, who heard it from his grandfather, that some preacher guy said something about the secular state had really opened up Devil-worship and religiously mixed marriages between Protestant Christians and anyone else, like Papists and Jews and atheists too. He said something about being "unequally yoked" in Deuteronomy 22:10, and something about 'the church lights going out, 'cause the candlestick will be taken out.' But I was told that that can't be right, 'cause it was a new church when it was built and it had gas lighting. It never had candlesticks. I can't remember the detail of what it was all about, but that church always had gas-lighting, it never had candlesticks, so he must have been some kind of c-c-c-c-c-crazy man." [pause]

Or a man might say, "I heard it from my grandfather, who heard it from his father, that some preacher guy said something about Henry VIII and incest, and something about an annual blister connected with marriage to a deceased wife's sister, and something about John the Baptist's martyrdom, and not blaspheming the Holy Ghost in connection with the English Reformation; and something about 'the church lights going out, 'cause the candlestick will be taken out.' But I was told that that can't be right, 'cause it was a new church that always had electric light bulbs. It never had candlesticks. I can't remember what it was all about, but that church always had electric light bulbs, it never had candlesticks, so he must have been some kind of c-c-c-c-c-crazy man." [pause]

Or a man might say, "I heard it from my uncle, that some preacher guy said something about Leviticus 19:19, "thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee;" and something about racially mixed marriages being wrong and condemned by Noah in Genesis 6, and something about after the Flood, God then made new racial families as the base for new nations and segregated them so as to inhibit inter-racial marriages in Genesis 9 & 10, and something about children in Sunday School colouring in pictures of Noah's three sons, one white, one brown, and one black; and something about Sunday School children acting in which there's a brown veil rolled up on the forehead of the one who plays Canaan, and a black veil rolled up on the forehead of the one who plays Ham; and the Sunday School teachers tell the students to look at Noah as he says "Cursèd be Canaan;" and while that's happening, another teacher rolls down the two veils of darkness, and then they point at them and say, "Oh, look, Ham and Canaan are darkies, they've been darkened, ... ohhh, that Ham must have been ba-a-a-d boy;" and something about "as the

days of Noe were, so shall also the coming of” Christ “be;” and something about ‘the church lights going out, ’cause the candlestick will be taken out.’ But I was told that that can’t be right, ’cause it was a new church that always had electrical fluorescent lighting. It never had candlesticks. I can’t remember what it was all about, but that church always had electrical fluorescent lighting, it never had candlesticks, so he must have been some kind of c-c-c-c-c-crazy man.” [longer pause]

Let us pray [pause].

O thou great Jehovah, who dost say in Psalm 119 that “thy word is a lamp,” and dost warn us in Revelation 2:5 that a preacher of thy Word, who is called a “candlestick” because he upholds and preaches from the light of thy Word, may be removed from churches that heed not thy holy Word; be pleased, O Lord, to keep thy candlestick with the light of thy holy Word burning bright here when this lay preacher steps into the pulpit, that the brightness of thy Holy Word may shine forth more and more unto thy everlasting glory. Give us grace, O Lord, to heed thy holy Word without fear or favour to any man’s sin, declaring all the counsel of God, as set forth in thy Divinely Inspired and Divinely Preserved infallible book, the Holy Bible. “Thy Word,” O Lord, “is truth,” “sanctify” us “through thy truth.” When, O Lord, in II Chronicles 29, King “Hezekiah” “did that which was right in” thy “sight,” he “opened the doors of” thy “house,” “and repaired them,” finding that “they” had “put out the lamps;” and he gave orders to “carry forth the filthiness out of the holy place,” saying “our fathers have trespassed, and done that which was evil in” thy “eyes” O “Lord our God.” Be pleased now, O heavenly Father, that we too may likewise be thy instruments to “carry forth the filthiness out of” thy “house,” the church, that thou mayest remove from it “all false doctrine, heresy, and schism;” “hardness of heart, and contempt of thy Word and Commandment.” “Good Lord, deliver us” “from fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,” such as found in these first three hate attacks against the Biblically derived Christian values of a Christian and traditional marriage. And this we pray through the name of thy only-begotten Son, our Lord and Saviour, Jesus Christ. Amen.

Sermon audio: Speaker: Gavin McGrath

Full Title: 8 hate attacks on the traditional values of a Christian marriage:
2/8 – Inter-racial

Subtitle / Series: 3) Inter-racial Short title: 8 Hate Attacks On Marriage 2/8

Date Preached: 10/24/2013 [Thursday October 24, 2013]

Bible Texts: Genesis 6:2; Acts 17:26.

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: In this 2nd of 8 sermons on 8 hate attacks against the traditional values of Christian marriage, Gavin addresses the 3rd issue of racially mixed marriages with special reference to those between whites & coloureds. He first considers the appropriate definition of white Caucasian race coupled with linguistic culture from Gen. 9 & 10, in opposition to mixed marriages with coloureds. He considers the Biblical teaching of what Old Testament laws continue to bind the Christian under New Testament morality. He shows the morality taught by Holy Ezra & Holy Nehemiah in Ezra 9 & 10 & Neh. 13 continues to bind Christians with respect to prohibiting racially mixed marriages (Deut. 23:2-8). He also refers to how in response to the antediluvians' sins of racially mixed marriages between Cain's race & Seth's race (Gen. 4:16-6:3), & "violence" (Gen. 6:11,13), God created & segregated the races into nations, sometimes with servant races (Gen. 9-11), & mandated murder should be a capital crime (Gen. 9:5,6). Gavin considers the Genesis 10 Biblical definition of a nation in ethnic "families" in The Table of Nations as one determined by race & linguistic culture (Gen. 12:3; Acts 3:25; Gal. 3:8); in antithesis to the post World War II Type 2 Secularists "spatial" definition in which anyone in the stated geographical space is said to be "a citizen." He also considers how that just afore Christ's return racially mixed marriages are to be a problem (Dan. 2:43,44; Matt. 24:37-39), & after Christ's return there will be new race based nations (Zech. 14:17; Rev. 5:9,10; 21:24,26; 21:2). Gavin further considers "four curious arguments used by" miscegenationists e.g. Rahab & Ruth in Matt. 1:5.

Keywords: Racially Mixed Marriage Inter-racial miscegenation fornication racism

patriotism nationalism

Title: 8 hate attacks on the traditional values of a Christian marriage: 3/8 Subtitle: 4) Fornication Mangrove Mountain Union Church, Thurs. 31 Oct. 2013.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. On this Eve of All Saints' Day 2013 we give special thanks to Almighty God for the Reformation ignited under Martin Luther on the Eve of All Saints' Day 1517, as summarized in the Latin Motto of the Reformation, *sola fide, sola gratia, sola Scriptura*, which is, being interpreted, "faith alone," "grace alone," "Scripture alone." Luther's concerns included the spiritual fornication of the Revelation 17 Roman Whore in the Church of Rome's idolatry, denial of justification by faith, denial of Christ alone as man's only Saviour from sin and mediator, and associated denial of Biblical authority. And the Reformation was also concerned with the literal fornication in Rome, e.g., the incumbent Pope, Leo X, was known to publicly attend and not condemn such immoral plays as Cardinal Bibbiena's "Calandria," in which theatre goers in Rome were meant to be amused by e.g., an adulterous affair between Calandria's wife and Fulvia who dresses up as a girl to visit and commit adultery with Calandria's wife; and then when a phony magician claims to have made Fulvia into a woman, and to promote this deception sends a real woman around to Calandria's wife in the place of Fulvia, these same theatre goers in Rome were meant to be amused with the sexually frustrated adulterous Calandria's wife then imploring the magician to [quote] "restore the knife to her sheath." And the previous Pope, Alexander VI, had a number of bastard children. And the Protestant concern at fornication inside the Roman Church was widespread, for in his 1872 book, *English Mediaeval Romanism* with a Preface by the later Canon of York, Richard Blakeney, the Anglican clergyman, Henry Alcock who died in 1915, documents how under mediaeval Romanism there was gross fornication by Roman Catholic clergy, and he found that fornication was [quote] "inseparable from the monastic system" [unquote]. And with the Preface of the 1662 *Book of Common Prayer* referring to [quote] "several Princes of blessed memory since the Reformation" [unquote], we are also reminded of how in England came Henry VIII's wise closure of the monasteries from 1536 to 1540. In 1537 came Matthew's Bible in English which was licensed for publication by Henry VIII to whom it is dedicated; and in 1539 Henry VIII's Great English Bible. Matthew's Bible was the work of Reverend Mr. John Rogers, who as recorded in *Foxe's Book of Martyrs*, for his Protestantism in 1555 became the first Marian Martyr under the Popish Queen, Bloody Mary; and so he's one of those referred to in the 1559 Elizabethan Act restoring the 1552 Edwardian prayer book, traditionally printed in the 1662 Caroline prayer book, although in my present 2004 Cambridge edition it wasn't included so I glued it in the front to bring it up to the required standard on this issue; and it refers to how Cranmer's 1552 Protestant prayer book [quote] "was ... taken away ... by ... Queen Mary ... to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion" [unquote]. And so on this Reformation Day, I shall pray a Collect for

All Saints' Day from Cranmer's 1552 Protestant prayer book as now found in the 1662 Anglican prayer book, remembering that religiously conservative Protestant Christians around the globe are "knit together" "in" our I John 1:3 "one communion and fellowship" with "Almighty God;" and that we are all part of the Ephesians 4:4 "one body," which the *Apostles' Creed* calls "the holy catholic church." *Let us pray.* "O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen." [pause]

Welcome to all listening to this third of eight sermons; this one on fornication as the fourth *hate* attack on the traditional values of a Christian marriage; and let me start by saying that in Ephesians 5:11 & 12 we read, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things which are done of them in secret." Now this passage presents a tight-rope; because on the one hand, verse 11 says to "reprove" the "works of darkness," and that requires that some detail of them be given, so that people know what is being reprovved; but on the other hand, verse 12 says that "it is a shame to speak of" these "things," and so we ought not to give out unnecessary detail or have an over focus on the detail. Now today's sermon is certainly not a sermon for young children to listen to; and as I say, Ephesians 5: 11 & 12 is a tight-rope that I'll be walking in this sermon; and some people might think in their minds to criticize me for giving out *too much* graphic detail; and others might think in their minds to criticize me for not giving out *even more* graphic detail. So let me say, that if anyone listening to this sermon doesn't agree with how I balance out these two concerns; let me just say this is a difficult line-drawing exercise, and by the grace of God, I've sought to walk the Ephesians 5:11 & 12 tight-rope as best I can.

Therefore, so as not to catch people by surprise when I mention these things later, let me say this is not a sermon for the faint-hearted, and I will be making some references in this sermon to some unpleasant and disturbing matters to do with fornication, for example, adultery, divorce, prostitution, unnatural sexuality, miscegenation, and if, for example, a white Caucasian descendant of Noah's son, Japheth, and a black Negro descendant of Noah's son Ham and grandson Cush, have carnal knowledge with a conception this will result in a half-caste child, a quarter-caste grandchild, and an octa-caste great-grandchild, as in the words of the second commandment of Exodus 20, "God" is seen to be "visiting the iniquity of the fathers upon the children unto the third and fourth generation;" and indeed, through reference to Deuteronomy 23, that visitation of God's wrath may continue for ten generations; and as I itemize the following unnatural and unpleasant acts which may occur in the context of heterosexual sodomy, or homosexual sodomy, brace yourself as I now describe in graphic detail [in monotone voice]: the unnatural act of oral sodomy, also known as a gross indecency, in which the male and / or female genitalia is orally stimulated by the mouth; what I shall simply call hereafter sodomy without the qualification of it being either oral sodomy or bestial sodomy, is the unnatural act of [spell] A-N-A-L sodomy in which a lubricant such as vaseline is used to insert the male genitalia into the body's sewerage pipe; then there's cross-species sodomy, which may be with either beasts or devils, and may involve the

usage of any bodily orifice in either the human being or non-human being, in which either a human genitalia is inserted into any orifice of a beast or a devil, or a beast's genitalia is inserted into any orifice of a human being, or a devil's false-look alike genitalia is inserted into any orifice of a human being. Due to its present relative rarity, I shall not be speaking at any length on cross-species sodomy, whether with beasts or devils; but these are some of the unpleasant matters that will be referred to in today's sermon; and I repeat, it is not a sermon for the faint-hearted, and it's a difficult balancing act to walk the line of that Ephesians 5:11 & 12 tight-rope; on the one hand, giving out enough detail for people to know what is being referred to as I "reprove" the "works of darkness;" but on the other hand, not giving out unnecessary detail or having an over focus on the detail, but rather recognizing that "it is a shame to speak of" these "things."

I should also mention the whole issue of language and terminology, ultimately relevant to the issue of fornication e.g., miscegenation. Before the Type 2 secularists of the post World War II era, under Type 1 secularism's family reinforcement values, words fostering a racial family fraternity among white Caucasians were used which protected the white culturally Christian national family e.g., one might ask for another's, or refer to one's own, "Christian name." Or if someone did something good or kind, one might say, "That's very Christian of you;" or if they did something bad, "Well that's not very Christian." And this culturally white Christian society was protected from attack upon its community identity from e.g., Jews or Negroes. E.g., the Latin word "niger" means "black," which was found on European maps from medieval times, and many American negroes came from the area of north-west Africa near or in some connection with, the Niger River, and so were called "niggers" in a negative way, in part to build a fraternity among white men, and in part so as to remind the negroes that they were a servant race under the white man per Genesis 9:27. Spelling "nigger" with a double "gg" is an English literary device which inhibits its rival French pronunciation as "nijeer." The Niger River still exists, but the French were in Nigeria, and under Type 2 secularist ideological filters and taboos, the so called "politically correct" way to pronounce Niger River is the French type way as "Nijeer River." "Nigger" is e.g., found in the terminology of "a nigger in the woodpile" for something that stands out as incongruous like a black negro amidst lighter coloured wood, and hence is a suspicious circumstance, or spoils something that is otherwise good.

Outside the USA, under the Type 1 Secular State, usage of the term "nigger" was not regarded as an intrinsically undesirable thing, and so it was found in, e.g., Agatha Christie's 1939 detective novel, *Ten Little Niggers*. But in the USA, Type 1 Secularists divided on what they meant by "Separate and Equal," as related to the USA Supreme Court case of *Plessey v. Ferguson*. Some lost sight of the big picture, and went more in the direction of trying to create "heaven on earth," by applying the type of idea of a post Second Advent view of the separate and equal race based nations on the New Earth, which all go up to New Jerusalem; and exhibiting what this side of the Second Advent is weakness and sentimentality like unto a drunkard lying down in Hyde Park and saying, "Blerr... We –ur, shouldn't – ur, call – ur, the negroes, niggers – ur;" they thought white society could be protected without using the negative word "nigger," and wanted it censored. By contrast, some Type 1 secularists in the USA went more in the direction of

trying to protect the white American race in a Genesis 9:27 master race master-servant race relationship between whites and negroes, with “Separate and Equal” related more to the type of thinking of Mr. Justice Brown at page 258 of *Plessey v. Ferguson*, where he refers to *equal access to unequal rights* with reference to Chief Justice Shaw in *Roberts v. Boston*; and they were more like the Type 1 Secularists of the British Empire in regarding the term “nigger” as a useful linguistic device this side of the Second Advent. And so in the USA, in the end under the Type 1 Secularists different names were used for Agatha Christie’s novel, *Ten Little Niggers*; including, *Ten Little Indians* which is a reference to Red Indians in the American song [sing], “One little, two little, three little Indians; four little, five little, six little Indians; seven little, eight little, nine little Indians; ten, little Indian boys.” But outside the USA Agatha Christie’s 1939 novel continued to be printed under its original title of *Ten Little Niggers* from Frank Green’s 1869 poem. And before I read it, in this age of moral decline where so many no longer know what’s wrong, and what’s right, with the consequence that they wouldn’t understand the implication of the poem’s final lines; I should mention that the final two lines of this poem refer to the moral turpitude of a suicide; and suicide is an act of cowardice and self-murder, so that in harmony with e.g., Revelation 21:8 and the opening rubric of the Burial Service of the 1662 *Book of Common Prayer*, a self-murderer should be denied Christian burial. And so if, e.g., this poem was used as a nursery rhyme in a school, in which under the British Empire there were negroes “out there” in, for instance, Jamaica, but Christian England was kept lily white, one might say to the culturally Christian white British children in one’s class, something like, “If someone commits suicide, he can’t have a Christian burial and be buried on church grounds; so this tenth ‘little nigger boy’ was a very, very, bad boy, and he died outside the pale of the Church.” And I’ll also add an appropriate one sentence school teacher comment after the poem, for in the teaching of Christian morals, one may link together a white racist sentiment with an anti-suicide sentiment; for by God’s common grace, the Lord desires that we use race based nationalism to help protect people of our wider great white race, who though not saved by the covenant of grace, may still culturally accept, and benefit from, Christian morals. Now the poem:

Ten little nigger boys went out to dine;
 One choked his little self and then there were Nine.
 Nine little nigger boys sat up very late;
 One overslept himself and then there were Eight.
 Eight little nigger boys travelling in Devon;
 One said he’d stay there and then there were Seven.
 Seven little nigger boys chopping up sticks;
 One chopped himself in halves and then there were Six.
 Six little nigger boys playing with a hive;
 A bumble bee stung one and then there were Five.
 Five little nigger boys going in for law;
 One got into Chancery and then there were Four.
 Four little nigger boys going out to sea;
 A red herring swallowed one and then there were Three.
 Three little nigger boys walking in the Zoo;
 A big bear hugged one and then there were Two.

Two little nigger boys sitting in the sun;
 One got frizzled up and then there was One.
 One little nigger boy left all alone;
 He went out and hanged himself and then there were None. [pause]

I say Third Class, he was “a silly nigger,” wasn’t he? [longer pause] And before the Type 2 secularists of the post World War II era, we find that a Type 1 Secularist of the white supremacist Protestant Christian British Empire, such as e.g., the British Prime Minister from 1916 to 1922, the Right Honourable David Lloyd George, who died in 1945, and was a World War One Prime Minister; the Earl & Viscount, Lloyd-George, said [quote] “We reserve the right to bomb the niggers” [unquote]¹³³.

And also to help discourage categories of thought designed to brake down resistance to miscegenation, when I was a teenager, if we saw a white Caucasian girl with small negro platted hair-style plats, in imitation of a negress, we’d call it “rat-tails,” and we’d try to tease her sayin’ things like, “Yuk, what’d ya’ want wear rat-tails for?” And so likewise one would hear Orientals referred to as “Chings;” mixed race southern Europeans as “Wogs,” we’d use the word “Arab” as a synonym for “stupid,” e.g., we’d say to someone being silly, “Don’t be an Arab;” and the word “Jewish” was used to mean “stingy,” so if someone was stingy, one might say, “Don’t be a Jew.” For while Jews were regarded as a special case and permitted to live in a white Christian land, they were excluded from certain key positions, but even further back in time they could make a pretty penny from being things like money lenders or jewelers, and so they should be properly appreciative of white Christians who gave them more access to their lands than they did to others. But some moderate level of anti-Jewish sentiment was necessary to protect the white Christian national identity, and so to be stingy was sometimes said to be Jewish. For example, I remember my Sunday School teacher, Mr. Hughes, at St. Philip’s Church of England Eastwood, in western Sydney, which was then a white Christian suburb, although it’s now been overrun by Orientals, telling a Sunday School joke in 1971 about how when a Jew opened his money purse ..., a moth would fly out [ha, ha, ha]. ... This type of thing is opposed by the family destruction values of Type 2 secularists, whose narrow-minded bigotry opposes a broad-minded desire to protect the white racial family, and to give it a sense of community inside a broadly Christian culture; so white people have a sense of connectedness to their community. And before the Type 2 Secularist family destruction values, words which attacked the sanctity of marriage and thus the basic family unit, were forbidden in public discourse, and generally discouraged before the Type 2 secularist era, e.g., a crude four letter sex verb starting with “F;” or others, were taboo under the Type 1 secularists family reinforcement values. Even the word “sex” was generally not used for sexual relations, since it was important to distinguish between permissible sexual relations inside of marriage, and impermissible ones which such as fornication, adultery, or sodomy. The common theme with both

¹³³ Chomsky, N., “Hegemony or Survival ...,” Penguin Books, 2004, p. 161; quoting V.G. Kiernan’s “European Empires ...” Fontana Books, 1982 (http://en.wikipedia.org/wiki/Talk%3ADavid_Lloyd_George).

racist language and opposition to sexual words attacking the sanctity of marriage, is the protection of families, whether the white racial family of a Caucasian nation, or the base family unit of a society as man + woman + children. And in harmony with the sentiment of such passages as Leviticus 18:19; Deuteronomy 23:12-14; Ephesians 4:29, Colossians 3:2 & 8; foul language referring to bodily excretions, for which certain crude words may sometimes exist, was also opposed.

But under Type 2 secularism, this was all reversed. Hence words designed to protect and foster a racial fraternity in terms of white patriotism or Genesis 9:27 white supremacy, such as “nigger,” came to be either prohibited or stigmatized on the inaccurate claim that being “racist” is undesirable; and as in the words of Isaiah 5:20, “good” was called “evil” and “evil” “good,” in many contexts the person using a word like “nigger” came to be penalized; and by contrast, words which attack the basic unit of man + woman + children such as the foul language “f” word, and others, came to be permitted and used in movies and so on; as did dirty terms setting people’s minds in the sewer. And so whereas traditional Protestant Biblical morality upholds family values, whether the Genesis 10 racial families, or the basic man + woman + children unit, and seeks to elevate the mind; by contrast, the Type 2 secularists attack racial families by making a lone individual the base unit of a society, and also attack the basic man + woman + children family unit; and so this different usage of what is deemed “taboo” language reflects these different values, as Type 2 secularists seek to cruelly *rip* families apart, and *tear* families to pieces; for they are hell-bound *cruel* and *nasty* pieces of work.

We maintain that while we seek to maximize individual freedoms, this must be done inside a context in which it is recognized that the base unit of a society is not the individual, but rather the family, both the individual man + woman + offspring family, and also the white racial family understood in a Christian cultural context of being bonded together by Christian morals as, for instance, argued by Lord Patrick Devlin in his 1965 book, *The Enforcement of Morals*; which thus includes all English speaking white people in a country like Australia, New Zealand, the United Kingdom, Canada, or the USA; whether or not they’re saved, and most of these white people were never saved, and so in that sense were never true Christians, but in a cultural moral sense they were broadly speaking Christian. By contrast, the Type 2 secularists claim the individual is the base unit of a society; and hence different words are taboo under Type 2 secularism than under either Type 1 secularism or the Protestant Christian state. Another example of that is the word “bastard.” We’d use the stigma of the word “bastard” against illegitimate children born out of wedlock, but prohibit its misuse as foul language; whereas Type 2 secularists do not use it in its true form for those of illegitimate birth, but are happy to have it used in movies and so on as a coarse word of foul language. And the same issue occurs with words like “slut” or “bugger.” A “slut” is a woman who is not a virgin upon her marriage bed, or a married woman who commits adultery; but the Type 2 secularists just use it as a word of insult for a woman they don’t like, while simultaneously promoting fornication and adultery. For example, I remember how at a school I was teaching at, this young woman who was a teacher there, and I admit that younger women are more physically attractive to me, she kept battering her eyelids at me and so on; as an enticement, at one stage she spoke in a loud voice to another woman

teacher in the staff-room, when from memory just them and myself were present, and she said how she had disciplined a boy who called a girl a “slut,” in this Type 2 secularist way of just being a term of insult; and then she went on to say how the very concept of a “slut” in the other sense of a sexually loose woman, was bad and should be done away with. By these types of means, she thought to arouse my sexual interest in her leading to an act of fornication; but I am not a whoremonger who goes after a whore, and so in fact it repulsed me, not that she could or would understand that.

But we here also see the roll on decline in moral standards in the Western World. When in 1991, I spoke in an audio-recorded interview with the Type 1 secularist, Sir Garfield Barwick, who died in 1997, but in his day was the Federal Attorney-General; and later also the Chief Justice in the High Court of Australia; as one opposed to the Type 2 secular state that had developed in Australia after Prime Minister Menzies retired in 1966, among other things he criticized the *at pleasure* divorce provision of the 1975 *Family Law Act*, and then said to me, [quote], “it’s libertarian It is a concept that there is really no restraint in the marriage itself. And I suppose it is the same group that favour the unmarried person, what we used to call ‘the common law marriage’ - people just cohabiting. So he would be in favour of that. Then the next thing he has to face up to is whether the child is going to have the status of being legitimate. The libertarian accepts complete illegitimacy and it has gone so far, that I saw that in England it is one in four who are illegitimate” [unquote]. Well one in four bastard-births in 1991 England, was bad; but then as an international internet preacher with Sermon Audio, I get the *Sermon Audio Weekly Newsletter*, which for 22 March 2013 reported that nearly half of all first births in the United States of America are out of wedlock, they’re bastard-births.

And with respect to this type of roll on decline in moral standards in the Western World, I can remember back in the 1980s, a man in my secular workplace carrying a bag with him on a Friday, and saying he was going away for [quote] “a dirty weekend” [unquote]. He considered fornicating with a whore on the weekend, made it “a dirty weekend” and he was happy to brag about that. But today’s whoremongers would be less likely to use such terminology. And so too, the terminology of “a bugger,” means one who “goes to buggery,” that is, engages in acts of sodomy with man or beast; and yet once again, the Type 2 secularists simply use it as a word of insult for someone they don’t like, often prefixed with the word, “silly,” while simultaneously they promote homosexuality and at least to date far less commonly, sometimes also bestiality. For example, if the 1991 Disney animated cartoon production of *Beauty and the Beast*, about a prince who’s turned into a beast by witch’s magic, and has to enter a human-beastial love relationship with a woman within a certain time, in order to be turned back into a man; if that scenario which is calculated to make it’s watches sympathetic to a human-beastial love relationship isn’t using categories of thought designed to promote bestial sodomy, and have concepts of bestial sodomy cross-applied into the minds of impressionable young children, then besides promoting the idea of witchcraft or sorcery, I’d like to know, What is it doing? As a boy I sometimes watched Disneyland on TV as introduced by Walt Disney; but contrary to its founder’s wishes, Disney has become a promoter of sodomy, and in its 1991 *Beauty and the Beast*, for a bit of variety, it decided to also promote some bestial sodomy categories of thought. And given that this beast

was meant to be a man on the inside, this type of cross-species romance idea, could also be cross-applied to incubus or succubus, that is, sodomy with devils. We need to be defensive against images of sodomy or buggery with man or beast or devil. And while I'm on the issue of Hollywood images, I'd like to also ask the question, If the Superman scenario about a being of an alien race coming to earth allegedly from the planet Krypton, having all kinds of supernatural powers, and a romantic interest in Lois Lane, isn't potentially softening people up to devils masquerading as human-like creatures, then once again, I'd like to know, What is it doing? You see, in a manner that is subject to God's infallible book, the Holy Bible, people need to think a lot more about such things, than what they frequently do in this superficial age of worldly lusts. And so different taboo words and taboo concepts reflect these different values. And while I'll leave a wider discussion of feminism till the next sermon, I should also mention the same is true for the attack on patriarchal language; for example the generic use of words like, "mankind" or "man" for the human race or Adam's race, are under attack. For instance, this was the main reason behind the most recent revision of the very bad third edition of the *New International Version* which I discuss under the heading of "*The new new New International Version of 2011*," in the Preface of Volume 4 of my textual commentaries, which you can get at my website of <http://www.gavinmcgrathbooks.com> or on Yahoo or Google type in "Gavin McGrath Books." And so the NIV has gone from bad to worse with its third edition of 2011, and it's associated attack on patriarchal sexist language.

To put this diversity of taboo words reflecting diverse values in further Biblical terms, the Greek word rendered at both Romans 1:31 and II Timothy 3:3 as "without natural affection," is *astorgos*, and it has the idea of being hard-hearted towards one's kindred, and so the meaning is, "without natural affection *to one's kindred*." Now while in the first instance, that means one's immediate family, such as brothers, sisters, father, mother, and so on, so that, for example, a woman who has an abortion, other than as a necessary act of self-defence to preserve her own life, such a woman is "without natural affection" towards her baby whom she brutally murders. But beyond this, "kindred" also refers to one's racial family; hence for example, the reference to racial "families" in the words of Genesis 12:3 that in Abraham "all families of the earth" shall "be blessed;" is rendered by the Greek *patria* meaning "kindreds" in Acts 3:25; and by *ethnos* meaning "nations" in Galatians 3:8. And so these New Testament citations of Genesis 12:3 teach and manifest the fact that from the Biblical perspective "nations" are racial "kindreds" or "families." The Bible, like the Protestant Christian State and also Type 1 secularists, upholds a racial definition of a nation with a connected linguistic culture; by contrast, the Type 2 secularists uphold a spatial definition of a nation, in which anyone inside a particular geographical space is regarded as a so called first class citizen. To understand this Biblical ethnic racial definition of nation, is also to understand that in the Biblical sense of Romans 1:31 and II Timothy 3:3, to be "without natural affection" in the New Testament sense of the word, includes being an anti-racist who in the Western context does not adhere to a white Caucasian race based nationalism with a cultural linguistic heritage which for us is English. Suchlike are "without natural affection."

And so this means that those who, for instance, attack the base unit of a society as man + woman + children by, for example, engaging in fornication since this attacks the

proper place for such sexual relations which is inside of marriage; or a woman having an abortion; or an anti-white racist who seeks to undermine white race based nationalism with an English language cultural identity in a country like Australia, the UK, or the USA; all such persons are examples of what Romans 1:31 and II Timothy 3:3 call being “without natural affection.” Now even in a white Caucasian culturally Christian English speaking society, one will find those who are reprobate and “without natural affection;” but the difference is, in such a society one is seeking by God’s common grace of Romans 1 which goes to both saved and unsaved alike, and so unlike his “special grace” is not unto salvation, one is seeking by this common grace, to teach people the right morals and the right way to live, even if in varying degrees, they resist it or don’t do so. And so, for example, a woman who fornicates engages in pre-emptive adultery against her husband, as taught in, for example, Matthew 1:19; and so pre-emptively exhibits a lack of “natural affection” towards any future man she marries. And so to understand this type of thing, is to understand that the Type 2 secularist programme of the post World War Two Era, which started by fostering such anti-natural affection attitudes with racial desegregation, coloured immigration, and racially mixed marriages; progressed logically to the promotion of such things as fornication, *de facto* relationships, easy divorce, foul language, or abortion. For all such things are manifestations of what Romans 1:31 and II Timothy 3:3 call being, “without natural affection.”

And so let us now further consider this issue of “fornication.” And as I say, fornication is pre-emptive adultery, and hence prohibited under the seventh commandment of Exodus 20, “Thou shalt not commit adultery.” A woman who commits fornication is no longer *virgo intacto*, she is thus guilty of preemptive adultery against any man she thereafter seeks to marry, as evidenced by the loss of her hymen, as taught in Deuteronomy 22:13-21. And this morality is also manifested in Matthew 1, when before St. Joseph understood by Divine revelation that St. Mary had conceived Christ by the Holy Ghost; he sought to divorce her for pre-emptive adultery; so that this is an example of a just divorce under the provisions of Matthew 5:32 and 19:9; if unlike in Matthew 1, the woman were so guilty of preemptive adultery. Of course, if there is condonation of such fornication by the man, if there is, so that knowing she committed fornication before their marriage he still chooses to remain married with her, then he forfeits the right to later divorce the woman on this matrimonial cause; and so the basic morality of Deuteronomy 22:13-21 continues to apply in the Christian era, although the Jewish civil law legal system, and civil law penalties of Deuteronomy 22:13-21, of course, “ought” not “of necessity to be” now “received in any commonwealth” as taught in Article 7 of the Anglican 39 Articles. For Ephesians 2:15 and 6:2 teaches that “the law of commandments contained in ordinances” is now “abolished,” which law was written in the Scrolls of Moses in various historical eras on diverse parchments, such as paper or animal skin; whereas the moral law of the Ten Commandments was written not only on such parchment in the Scrolls of Moses but additionally written on stone, and it, or moral laws in the Pentateuch characterized under it, remain binding in the Christian era. So if the woman’s not *virgo intacto*, she’s damaged goods, and if there hasn’t been condonation by the husband of earlier fornication by her, so he is then surprised to learn of it, upon learning of it, he may lawfully divorce her and marry another, for she is guilty of pre-emptive adultery; for when she chose to fornicate and so lose her hymen, then

under God's law, she was also choosing to commit adultery against any man she sought to marry in the future. Or if she's been engaging in unlady-like behaviour with these so called "lesbian sports" which I shall make some further reference to in the seventh sermon in this series, and so by such unlady-like strenuous activity ripped her hymen away; then she's guilty of sexual abuse of her body constituting "fornication" under Matthew 19:9; and I shall further discuss anti-patriarchal values and Biblical divorce in next week's fourth sermon in this series of eight sermons. So either way, whether she's lost her hymen because she's played the whore and engaged in pre-emptive adultery; or whether she's sexually abused her body by playing the sex role pervert and engaging in manly physical activity that's ripped her hymen away e.g., gymnastics such as vaulting over hurdles; either way, under God's holy laws she may be divorced for "fornication" as one who is not *virgo intacto* upon her marriage bed.

We live in an age where many people presume and assume fornication will proceed as a matter of course simply from dating, or as a means to induce dating, or as a casual one-night stand activity. For example, I recall how on my 5th trip to London from September 2008 to March 2009, at one *Church of England* school that I was at in London, where I recall writing up on the white-board something to do with King Charles Martyr's Day on 30 January; an attractive white Caucasian woman who was about 25, and a teaching assistant in my class, first dolled herself up with make-up that she didn't normally have on, and then came in to the class-room when we were in the room alone, and then made many efforts to induce me to take a sexual interest in her, including standing next to me while I was seated, putting her legs apart as she semi-squatted closely in front of me, and looked longingly at me. I admit I was momentarily tempted, but there was never any serious possibility that I would take her up on the offer, since I am no whoremonger, and in the final analysis I dislike a whore. When I asked her if she was a "Christian" she said "Yes;" but when I asked her if she was saved, if she'd had her sins forgiven by Christ, if she'd turned to Christ in saving faith, and been regenerated by the power of the Holy Ghost, she fluctuated between saying she wasn't sure or she wasn't, and she clearly didn't like to discuss the matter further. Which of course means she wasn't saved. My lack of responsiveness to her sexual overtures, coupled with these Evangelical Protestant gospel questions, made her visibly uneasy and so she then physically withdrew and put an increasing distance between us, for a woman scorned is a sullen thing; but as I say, I am no whoremonger, and so I desire no whore. But you see, what she was doing was not perceived by her to be morally wrong; and in her mind she would have thought that she was being nice to me, and doing me some kind of favour to offer herself sexually to me. All of which just makes the point that we are in an age where many people simply assume fornication will proceed as a matter of course simply from dating, or as a means to induce dating, or as a casual one-night stand activity.

This general permissiveness towards fornication means that even if one speaks out against fornication or adultery, then one's *raison d'être* or reason for this, can be sincerely and genuinely misinterpreted. For example, I recall on one occasion when I was living at a Sydney University College, I walked through the old grass quadrangle, and some guys I spoke to were glorifying adultery. I spoke out against this wickedness, and I used the terminology of [quote] "the stench of adultery" [unquote]. But I later

learnt that because they were so given over to fornication and other lust idols, that they could not conceive that anyone else wouldn't also be given over to their lusts, and the consequence of this was that what I had said about "the stench of adultery" came to be misunderstood by them to mean that, they thought I disliked heterosexual relations because I considered that women had a sexual "stench," and that therefore I must be a homosexual; with the consequence that a homosexual guy at the College started being friendly with me. Thus I had to then make it very clear that I was also opposed to the vile and abominable sin of sodomy, and that by "the stench of adultery" I meant that a moral stench applies to immoral acts, such as fornication, adultery, and homosexuality. Although in the case of sodomy, I would accept that the concept of a stench includes that of a bad odor, since we're dealing with an area that has the stench of a burst sewer-pipe. Indeed, the joke is sometimes told in which it's asked, "How do you tell the active homosexual partner from the passive one who takes the doggie position?" To which the answer's given, as I pinch my nose, "The active one wears a peg over his nose." [pause].

But such jocularly aside, my clarification at College that I was also opposed to homosexuality, then led to some further debates with College students when they asked me about my opposition to homosexuality, and I referred to the unnatural acts of sodomy or oral sodomy; because it then emerged that a number of them saw nothing wrong with sodomy or oral sodomy, and indeed said that they engaged in both heterosexual sodomy and oral sodomy with their girlfriends. They didn't all do that, but some of them did; and most of the other ones I spoke to saw nothing wrong with normal fornication. And so one of the reasons why people are tolerant toward homosexuality in this society, is that the unnatural acts that homosexuals engage in, whether sodomy or oral sodomy, are either also engaged in, or at the very least people are tolerant towards those who engage in them, in a heterosexual context; and so this tolerance toward heterosexual sodomy or oral sodomy then spills over into tolerance towards homosexual sodomy or oral sodomy.

I mention these things as I walk that tight-rope of Ephesians 5:11 & 12 that I've mentioned; because there are some who do not want things like sodomy or oral sodomy publicly spoken of, because they rightly find them to be deeply offensive, with the consequence that they think by not discussing them in public they are conveying their Biblically correct intolerance, indignation, and disgust of such things. But you see, the problem is, that among a number of people, the degree of reprobation and immorality of this society has become so great, that public silence on this type of specificity may be misunderstood by them to mean that the church should be tolerant towards such acts; even though such an interpretation would sincerely surprise and even shock those so keeping public silence on them. But let me also say, that it's important for those type of people who learn of this problem, not to then over-react the other way, and assume that e.g., all younger people are so reprobate. You see there's a gradient of evil. On the one hand, there are a number of people who have descended to such depths of depravity as heterosexual sodomy and oral sodomy, and for whom the silence on specifics of such matters in a church may be taken as meaning that these things are condoned; but on the other hand, there are other people who don't think this way, and who do understand that public silence on these matters by certain churchmen does exhibit their intolerance, indignation, and disgust. And so this diversity also further complicates and intensifies

the difficulty of the balancing act when walking that tight-rope of Ephesians 5:11 & 12. And a similar difficulty exists with, for instance, the sin of Leviticus 18:19.

Now this general tolerance in the Western World towards fornication also has emboldened certain sodomites who like to loiter in public toilets. I recall how sometime in the last 10 years, I used to sometimes use the Gents public toilet opposite St. Matthew's Windsor which is in the park there. But on one occasion, I went in, and to my shock and horror, there was a guy standing inside with his genitalia hanging out, and he looked at me and with his hand signaled for me to come over to him, contextually in order for me to perform oral sodomy on him. I was caught by complete surprise, and quickly exited, being quite frustrated about the fact that I wanted to urinate, but clearly couldn't with this guy there. Interestingly, I note that those public toilets are now usually locked closed, and I guess that the reason is to inhibit such homosexuals from loitering there. On another occasion at the Gents public toilets opposite the K13 Submarine Memorial at Carlingford, I was urinating at the trough, when to my complete surprise and horror, the guy next to me tapped me on the shoulder, and indicated he wanted to engage in oral sodomy. I clenched my fist and yelled at him, and I'm pleased to say that he ran off real quick.

Against this backdrop of bad and unpleasant experiences with homosexuals loitering in public toilets, though I rarely watch television, in order to pick up relevant information, I recall quite deliberately watching a programme on the Sapphists and Sodomites Mardi Gras that's annually held in Sydney. It was a most painful experience to watch it. But I was particularly interested when the interviewer did a section on homosexuals loitering in public toilets in order to engage in oral sodomy. The sodomite interviewed about this had no shame about the fact that he did this, for example, he didn't seek to conceal his face, or it wasn't blackened out; and he was quite open about what he did in public toilets; something that reminds me of the words of Isaiah 3:9 which refers to those who "declare their sin as Sodom, they hide it not. Woe unto their soul!" And indeed, the whole annual homosexual Mardi Gras in Sydney reminds me of this verse; and it's a problem that's through the Western World, for example, in San Francisco on the west coast of the United States of America, they have a similar thing. Well this sodomite who was interviewed about his wicked practices in public toilets, and interviewed by a clearly sympathetic interviewer who did not condemn this filthy unnatural sexual lust for oral sodomy; said that he was aware of the fact that most of the men who went to these public toilets weren't homosexuals. But, he said, It gave him a thrill to see their reactions. He said he liked to see if a given guy that he solicited for oral sodomy, would run off, would yell at him, would attempt to use violence against him, or would engage in acts of oral sodomy with him. He said that whatever the outcome was, it gave him a thrill to see what would happen. Well on the one hand, I consider that he was a very sick and demented individual. But on the other hand, I was interested to learn that this is how these filthy faggots may conceptualize the matter. And as I say, they've been emboldened in their wickedness and vice, by the sexually permissive society in which we now sadly find ourselves.

And so the big point that I'm making, is that in the broad sense of the Biblical

word, “fornication,” which refers to any sexual relations outside of lawful marriage between a man and his wife, we live in an age and a society where fornication is so common, that many people presume and assume fornication will proceed as a matter of course, and they don’t even batter an eyelid at it. For them, it’s just like eating a hamburger at McDonalds, it’s just something they do, and don’t care who else does it. Indeed, they assume and presume, that everyone else is like them, and if they’re not, that there’s something wrong with them. That’s because in the words of Isaiah 5:20, “woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter.” And in the words of Ephesians 5:1-8, & 11-16, “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us as an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light;” verse 11, “And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov’d are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.” And so we need to be careful about making sure that the worldly type of attitude of fornicators, in which it’s all too common for a whoremonger to lie with a whore; by the grace of God, isn’t something we pick up in tolerance towards these worldly attitudes to fornication in what, when this first started to happen, especially in the 1960s and 1970s was called “the permissive society,” because of its sexual permissiveness to fornication. By contrast we must oppose fornication. And do also please note verse 2 of Ephesians 5, “Christ also hath loved us, and hath given himself for us as an offering and a sacrifice to God for a sweet-smelling savour;” we thank God for Christ’s atonement for sin, such as, for example, the sin of fornication, and we are reminded by this verse that we may repent of such sin, knowing that Christ died in our place, and for our sins in his work on Calvary’s tree, before rising from the dead on the third day, and ascending into heaven, where he sitteth at the right hand of the Father, where Hebrews 7:25 tells us he “ever liveth to make intercession for” us as our great high priest; for in the words of Hebrew 12:24, “Jesus” is “the mediator of the new covenant, and ... the blood of sprinkling, that speaketh better things.” [pause]

Returning now to the issue of sin that necessitated Christ’s atonement, namely sin such as fornication, in this sexually immoral age I’ve found that many people don’t even know what the word “fornication” means. And to help increase this ignorance, reference to it has been either greatly diminished, or taken out altogether, in many of these so called “modern” Bible versions. And it’s the same with these so called “modern” Anglican liturgies which I reject in favour of the 1662 *Book of Common Prayer*, for instance,

Cranmer's Litany largely predates his prayer books of 1549 and 1552, and comes from the time of Henry VIII as a form of English not Latin prayer, so we find that in a reprint I've got in my library of a book originally published in 1834 by Editor, Edward Burton, entitled, *Three Primers Put Forth in the Reign of Henry VIII*; the Litany in English at page 481 reads, "From fornication, and other deadly sin; and from the deceits of the world, the flesh, and the devil, Good Lord, deliver us." And to this was later twice added the words "all," for in Cranmer's 1552 prayer book as now preserved in the 1662 prayer book we read, "From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil, Good Lord, deliver us." But this is altered in the 1978 *Australian Prayer Book* to outrageously remove the word, "fornication." And I remember a very sheepish sermon by a Minister in Sydney back in the 1990s, who wouldn't even say the word "fornication" in the pulpit, but kept saying that in the Bible there was a word starting with "f," that was ignored by people and something we shouldn't do. Paradoxically though, I also recall that if he had to read a set 1662 prayer book reading from the Authorized Version that used the word "fornication," then he would do so; but he wasn't prepared to say the word "fornication" from the pulpit. He was not only very sheepish, but somewhat disconnected from understanding the degree of reprobation of some people, because for those with no knowledge of the word, "fornication," no doubt to this Minister's absolute sincere horror, and contrary to his sincere intentions of conveying intolerance, indignation, and disgust at fornication, they would probably have thought from the general context of the sermon that he was referring to the very crude four letter sex verb, starting with "f," in his multiple references to a word in the Bible starting with "f" that we shouldn't do, and a word starting with "f" that he didn't want to utter from the pulpit. And of course that crude four letter sex verb starting with "f" isn't found in any of the modern versions, but the Biblical knowledge of some of those listening from any Bible Version may have been such that they possibly wouldn't have known that; and nor will one find the word "fornication" in, for example, the *New International Version*.

Furthermore, in considering fornication as the fourth *hate* attack on the traditional values of a Christian marriage, among those who know of such words as "fornication" or "unchastity," I have found that on a number of occasions they do not understand what these words actually mean. Now in the King James Bible, "fornicator" or "fornication" can be from the New Testament Greek word, *pornos* or *porneia*, which also relates to our English word, pornography; and of course, pornography is a filthy lust idol and violation of the seventh and tenth commandments of the Holy Decalogue of Exodus 20. Now depending on context, such "fornication" can have some subtly different, but similar and related meanings. First and foremost, "fornication" is used as a general word which prohibits any form of sexual relations other than those between a lawfully married man and his wife. For example, this is the meaning in Ephesians 5:3, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." But depending on context, "fornication" or "fornicator" can have some further more subtle shades of meaning. For example, in some contexts, "fornication" means sexual relations between two unmarried persons including two persons in an invalid union, for example, an incestuous marriage, as opposed to adultery in which one or both of the parties is married to someone else. For instance, Galatians 5:19 & 21 says, "now

the works of the flesh are manifest, which are these: adultery, fornication,” “of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” So that whereas in the I Corinthians 5:11 context, “fornication” is a general word which includes adultery, by contrast in this Galatians 5 context, “fornication” means sexual relations specifically between two unmarried persons including two persons in an invalid marriage, as opposed to adultery.

And sometimes, context means that “fornication” can additionally have a specifically heterosexual connotation, as opposed to a homosexual connotation. For instance, in I Corinthians 6:9-11 we read, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” Now there’s a distinction here between, “fornicators” which means heterosexual sexual relations between two unmarried persons including two persons in an invalid union, and “adulterers” which here means heterosexual sexual relations in which one or both of the parties is married to someone else; in contrast to the homosexual “effeminate” types who are passive in homosexual acts, and then male homosexuals are included under the words, “abusers of themselves with mankind” which in the Greek is *arsenokoites* meaning men-who-have-coites-with-men, and in its English translation as “abusers of themselves with mankind” it’s derived from ideas in Leviticus 18:22; 20:13; and Romans 1:26 & 27 which looks upon sodomy as a form of sexual abuse.

Or depending on context, “fornication” can refer to miscegenation. For example, in Acts 15:20 & 29, and 21:25, Gentile Christians are instructed under the Council of Jerusalem’s anathemas, to “abstain from meats offered to idols, and from blood, and from things strangled.” Now these type of Jewish dietary rules with regard to not eating “blood” or “things strangled,” which in practice would mean keeping Jewish food rules since only the Jewish meats would have had the “blood” removed from them, were not normally applied to Gentile Christians, as seen by such verses as Mark 7:19; Colossians 2:16; or I Timothy 4:3-5, which make it clear that Gentile Christians are not bound by such Jewish food rules. And with regard to the requirement to “abstain from meats offered to idols,” it’s also clear from, for example, I Corinthians 8 that this was something only the stronger brethren did if they were in a fellowship meal with weaker brethren who couldn’t disconnect the act of idolatry from the eating of such food. And so in the broad context of Acts 15 and 21, these rules to “abstain from meats offered to idols, and from blood, and from things strangled,” must be taken to have been rules that were applicable to Gentile Christians only in the context of them having a fellowship meal with Jewish Christians, in which instance they were not to upset Jewish Christian cultural values by eating non-Jewish food, or food offered to idols, in that inter-racial fellowship meal context. But Acts 15:20, 29, and 21:25, also mention “fornication;” and in the context of Jewish Christian and Gentile Christian fellowship meals, there’s only one type of “fornication” that might occur when Jewish Christians and Gentile Christians

come together, but not when they're apart, and that's inter-racial dating or marriage between the two groups, which is thus here prohibited under this word of "fornication."

And in this context, as a Protestant Christian I uphold the New Testament teaching found in Article 6 of the Anglican 39 Articles, that the Apocrypha isn't of Divine Inspiration. But as that Article also says in citing Jerome or Hierome, these [quote] "books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine" [unquote]. And in the Book of Tobias or Tobit we find this same Greek word, *porneia* being used in inter-testamental Jewish usage for exogamous marriages, for Tobias 4:12 says "Beware, of all whoredom" Greek *porneia* "my son, and chiefly take a wife of the seed of thy fathers," "seed" is Greek *sperma* and is the same word used in the Septuagint at Ezra 9:2 for the "seed" of Israel, and it means race, and so to "take a wife of the seed of thy fathers" is to take a wife of thy race. Tobit 4:12 continues, "and take not a strange woman to wife," now "strange" here is the Greek word *allotrios* meaning "belonging to another" in which the word "race" is implied, and hence "belonging to another race" is translated as "strange;" and its also used in the Septuagint for a "strange" wife in the mixed marriages of Ezra 10:11,14, & 17 & Nehemiah 13:22 & 26 and e.g., it's also used in the Greek Septuagint's Proverbs 5:20, "Be not intimate with a strange woman;" and Tobit 4:12 continues, "which is not of thy father's tribe" and "tribe" is the Greek word *phule* which can mean either tribe or nation, so that at this point Tobit 4:12 can mean either endogamous marriage inside one's tribe or one's nation, Tobit 4:12 continues, "for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember my son, that our fathers from the beginning, even that they all married wives of their own kindred;" and kindred is Greek *adelphos* meaning brothers or brethren, so that once again, it could mean either tribe or nation, Tobit 4:12 continues "and were blessed in their children." Now in its application to Noah, this means Tobit 4:12 says Noah married a woman of Seth's racial family or kindred, rather than Cain's racial family or kindred, and so that the mixed marriages of Gen. 6:1-4 are here conceptualized as *porneia*. Now Tobit 4:12 is generally regarded as referring in the first place to miscegenation, and in the second place to marriage within the Israelite tribe that a Jew is in. And so this type of usage of *porneia* for racially mixed marriages in Acts 15 & 21 is established before this time in the Greek of the Apocrypha. And this tribal usage of *porneia* in Tobit 4:12 in the Apocrypha, evidently indicates that it's usage in Acts 15 & 21 is a Christian modification of the way *porneia* is used in Tobit 4:12, which conceptualizes different racial groups in the Christian Church as new tribes inside the New Israel, for as taught in such New Testament passages as, for example, Galatians 3:28 & 29, or Hebrews 8:8 & 10, the Christian Church is Israel now. And so Tobit 4:12 from the Apocrypha shows how the Greek word *porneia* or "fornication" was used by Jews to apply to exogamous marriages between tribes of Israel and so too, with respect to the new tribes of the new Israel in the New Testament the passages of Acts 15:20 & 29, and 21:25, use *porneia* or "fornication;" and the implication which I understand to be further developed in Revelation 7, is that the different racial groups are the new tribes of the New Israel of the Christian Church, and ought not to inter-marry.

That the holy and blessed fathers in the Council of Jerusalem prohibited

miscegenation in Acts 15, is clearly consistent with the segregationist context of Acts 21, in which St. Paul and his Jewish Christian friends first enjoy some inter-racial fellowship with the Gentile Christian, Trophimus; then St. Paul bids farewell to Trophimus in order to have an act of racially segregated worship with his fellow Jewish Christian brethren. And indeed, it was the enemies of Christianity that then claimed St. Paul was some kind of civil rights desegregationist who had taken Trophimus over the segregation line at the Gate Beautiful, which was a capital offence. And it was on that false charge, that the holy Apostle St Paul was ultimately executed, and died as a Christian martyr. [pause]

And another example of a more limited contextual usage of the Greek, *pornos*, is found in I Timothy 1:10, rendered in the Authorized Version as “whoremongers.” Now a “monger” is one who deals in a certain commodity, so a “fishmonger” deals with fish, a “scandalmonger” deals in scandal, and an “ironmonger” deals with iron; and so one who deals in whores is a “whoremonger;” so a “whoremonger” is a male who lies with a “whore,” he’s a heterosexual male fornicator who goes to a female who’s a whore. And in condemning this sin, St. Paul also refers to “them that defile themselves with mankind,” which in Greek is *arsenokoites* meaning men-who-have-coites-with-men, and it’s a compound word whose two constituent parts are found in the Greek Septuagint rendering of Leviticus 18:22 to which in its New Testament context in part it seems to be alluding to; and in its English translation as “them that defile themselves with mankind” it’s derived from ideas in Leviticus 18 verses 22 to 27 where sodomy with man or beast is said to “defile” the sodomites. And so in I Timothy 1:10 there’s a contrast between heterosexual male fornicators, that is, “whoremongers,” and homosexuals, that is, “them that defile themselves with mankind.” Now as I say, a whoremonger is a man who lies with a whore. And there are two types of whores. One type of whore is a slut, this is a loose women who fornicates with a man but does not ask for monetary payment for this. Another type of whore is a harlot or prostitute, and this is a woman who fornicates with a man for a sum of money or comparable payment. Now “whoremongers” here in I Timothy 1:10 is a general reference, and so would include whoremongers who go to both types of whores, that is, sluts, for example, those in so called *de facto* relationships, or those who commit fornication in even looser relationships down to, and including, one night stands. But it would also include whoremongers who go to harlots or prostitutes. You see, in the Bible, woman who have not been married, are divided into virgins and whores. There’s nothing in between. If she’s a virgin, she’s “a good girl;” if she’s not, she’s “a bad girl.” Hence e.g., in these terms, I Corinthians 7 divides womanhood in a fourfold manner; I Corinthians 7:13-15 refers to a woman who has gotten a *bona fide* Biblical divorce for a Biblical cause, in this instance, desertion by her husband, and so obviously she is not a virgin, and may legitimately remarry in the Lord, and I’ll expand on how that relates to Matthew 19:9 in next week’s sermon. I Corinthians 7:39 also refers to a woman who is a widow, and so she obviously is not a virgin, and may legitimately remarry in the Lord; and then I Corinthians 7:34 says, “There is a difference also between a wife and a virgin.” Now “virgin” here is Greek *parthenos*, which is the same Greek word used for the Virgin Mary in Matthew 1:23 citing Isaiah 7:14, meaning she was a virgin until after the birth of Christ, when in Matthew 1:25 we are told that she entered into sexual relations with Joseph. But on the basis of Leviticus 12:1-4 she couldn’t have had conjugal relations with Joseph for at least 40 days after the birth Christ and the days

of her purification, which is why with the reading of Luke 2:22-40, February 2 is a red-letter day in the 1662 Anglican *Book of Common Prayer* called “Purification of St. Mary the Virgin,” because she was still a virgin at her purification; but on the basis of Matthew 1:25, she thereafter lost her virginity. And hence she was not, as the Roman Catholics and Eastern Orthodox claim, a perpetual virgin. And so the point is that under Biblical morality, if a woman isn’t married, or hasn’t been married, then she’s meant to be a virgin. That’s the ideal; but as an Evangelical Christian, let me also say that one other category of women is mentioned in I Corinthians 6:9 & 11, just before 1 Corinthians 7, and it says of “fornicators,” “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God,” and so there is also repentance from such former sin.

Now the fact that in I Timothy 1:10 going to a whore, whether a slut, that is to say, not for monetary payment, or a prostitute, that is to say, for monetary payment; and also sodomy; are stated in I Timothy 1:10 to be egregious breaches of the chastity values upheld in the Moral Law, is relevant for another matter to do with the moral decline under the Type 2 secular state in the Western World. For in the post World War Two Era, the politicians in Britain first wickedly and horribly started to attack the white Caucasian Christian culture of the United Kingdom’s race based nationalism, by setting aside the teaching of Genesis 9, 10, and 11, and bringing in coloureds to the UK; then, in *The Wolfenden Committee’s Report*, they sought to replace anti-prostitution and anti-sodomy laws with permissive laws allowing such wickedness and vice. This resulted in the great Common Law Judge, Lord Patrick Devlin, who was married to a white South African woman, to engage in debate against The Wolfenden Committee in his 1965 book published by Oxford University and entitled, *The Enforcement of Morals*. The former Federal Attorney-General in Sir Robert Menzies’ government, and former Chief Justice in the High Court of Australia, Sir Garfield Barwick, a man who in his day held the highest legal and highest judicial offices in the land, told me that he was a friend of Lord Patrick Devlin. And they both were the Type 1 Secularists who agreed on keeping the greater part of Protestant Christian morality in law and society, and giving the churches the status of allies in the moral arena; subject to the Type 1 Secularist qualifications that they supported religious liberty; and they did not support the arguments of supernatural acts, for example, in connection with the correct incest laws, or to uphold creation as opposed to the macroevolutionary Darwinian theory of evolution. At the time I knew Sir Garfield, I too was a Type 1 Secularist, although I did not object to the usage of arguments of supernatural acts, for example, to show that sodomy was wrong as seen in the destruction in ancient times of Sodom in Genesis 18 & 19; and at the time I knew Sir Garfield I was also battling against Type 2 Secularists at Sydney University and Macquarie University; whereas since that time I have come to support the Protestant Christian State, and so I don’t now have any of the type of qualifications that the Type 1 Secularists have. And so I think it’s significant relative to I Timothy 1:10 which regards both prostitution and sodomy as egregious breaches of the Moral Law, that the Type 2 secularists who took over the Western World’s politics in the post World War Two era, although in Australia not till the later 1960s, in the UK’s Wolfenden Committee’s report chose these same issues of prostitution and sodomy in their tragically successful bid to drag the morals of the Western World [↑ loudness] down down down, into the gutter.

But having said that, I now return to my main point, which is, that in the New Testament, the word “fornication” or “fornicator” is used first and foremost as a general word which prohibits any form of sexual relations other than those between a lawfully married man and his wife, Ephesians 5:3. But beyond this usage, “fornication” or “fornicator” can, depending on context, also have a narrower meaning, such as sexual relations between two unmarried persons including two persons in an invalid union, for example, an incestuous marriage, as opposed to adultery in which one or both of the parties is married to someone else, Galatians 5:19 & 21; or “fornication” or “fornicator” can additionally have a specifically heterosexual connotation, as opposed to a homosexual connotation, I Corinthians 6:9-11; or “fornication” or “fornicator” can refer to miscegenation, Acts 15:20,29, & 21:25, which of course also relates to why Deuteronomy 23 refers to those born of mixed marriages as being of “bastard” birth for multiple generations; or “fornication” or “fornicator” can refer to a whoremonger, I Timothy 1:10. The Greek *porneia* can also be used in a divorce context, but I’ll leave what I have to say about its meaning in Matthew 5:32 and 19:9 till next week’s sermon. I should also mention that it’s sometimes used in a metaphorical sense for spiritual “fornication” or unfaithfulness to God, for example, in Revelation 17:2 & 4.

And having now made this important point about the meaning of “fornication,” I also return to my earlier point, that even among those who know of such words as “fornication” or “unchastity,” I have found that on a number of occasions they do not understand what these words actually mean. I shall not itemize all the instances I’ve come across of this type of thing, but I shall make reference to a select and limited number of examples of this, which have come my way over the years.

Firstly, when I was at Sydney University, I had a friend who came from a background of strong Christian morals, and I knew both his father and mother. We had many times discussed Christian matters, and we both identified as religiously conservative Protestants, who were opposed to the wickedness and vice of the Type 2 secular state; and so, among other things, on a number of occasions we both specifically agreed that fornication was wrong. But then one day, as we were talking, in a very casual and relaxed manner he told me about how he customarily engaged in oral sodomy with his girlfriend. Well, you could almost have knocked me over with a feather when I heard this, because I was so surprised. This wasn’t anyone I was talking to. This was what I had understood to be a fellow religiously conservative Protestant Christian, one with whom on a number of occasions we had condemned fornication; and here he was, now telling me in a very casual and relaxed manner, that he habitually engaged in acts of oral sodomy with his girlfriend. Now he didn’t use the nomenclature of “oral sodomy” or “acts of gross indecency,” he used a different nomenclature; but that’s what he said he did. Some use the terminology of, for example, [quote] “oral sex” [unquote], or [quote] “69ers” [unquote]. But I prefer to call a spade a spade, and so if people are engaging in heterosexual “acts of gross indecency,” that is, heterosexual “oral sodomy,” then that’s what I prefer to call it, “oral sodomy.” Now this guy clearly felt no moral shame about it. I was absolutely shocked, and caught by total surprise.

But as we discussed this matter further, it became very clear to me, very quickly, that this guy didn't understand what "fornication" is. We'd had numerous conversations condemning "fornication," and I had simply assumed that by this was understood any form of sexual relations other than natural sexual relations between a lawfully married man and his wife. But it turned out that my friend considered that oral sodomy was exempt from the definition of "fornication," by which was meant any sexual intercourse between the male and female genitalia, or the other form of heterosexual or homosexual sodomy. Now if one understands elements of the teaching of Romans 1:26 & 27, which refers to lesbian homosexual acts as "against nature," and "likewise also" male homosexual acts as contrary to "the natural use of the woman;" then one understands that sexual relations involving sodomy or oral sodomy, or cross-species bestial sodomy, are unnatural acts; as indeed are any cross-species sexual acts with angels, which likewise are a form of sodomy as taught in Jude 7. All acts of sodomy are wrong, whether heterosexual or homosexual, whether committed with human beings, or as cross-species acts with either beasts or fallen angels, that is, devils. And that means all forms of homosexuality, all forms of cross-species sexual acts, together with heterosexual acts of sodomy or oral sodomy are prohibited by God's law as unnatural acts. They are against the natural usage of bodily organs that God has made; and a man who seeks God's grace to understand these matters, can under God's common grace which is not unto salvation, come to this conclusion unaided by the Scriptures; although as religiously conservative Protestant Christians we thank God that we additionally have the Divine revelation on these matters in the infallible Holy Bible.

Now persuading my Sydney University friend that heterosexual oral sodomy was an instance of "fornication" was no easy matter. And of course, I can never persuade anyone of anything like this anyway, all I can do is present the truth and leave the Spirit of God to convict the person of sin, and leave him to either accept or reject such conviction by the Holy Ghost. And so this guy was very resistant, and this also surprised me greatly. After returning to the matter on a number of occasions, after about a week, I said to him, Do you accept that fornication between two unmarried people, is the same thing between two unmarried people as adultery is, except that in adultery one or both of them are married to someone else? And he replied that he accepted that. And then I said to him, Well you tell me, if your mother committed oral sodomy with a man who wasn't your father, would you say that that was wrong, that that was adultery? And he replied, Yes. And then I said, Well if your mother committed oral sodomy with some guy and that'd be adultery; then if you commit oral sodomy with your girlfriend, then that's fornication. And on that piece of logic, the Spirit of God convicted him that he was wrong, and by God's grace he came to accept that oral sodomy with his girlfriend was wrong, and an act of fornication. Praise God that he did! And praise God for the victory verse of I Corinthians 6:9 & 11, that says of heterosexual "fornicators," and those in other deadly sins itemized there, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And so the big point I'm making from this, is that even among those who know of such words as "fornication" or "unchastity," I've found that on a number of occasions they do not understand what these words actually mean.

A second example of this came my way through a guy who was very active in politics, in the Liberal Party of Australia, and who was known to me as a guy who was seeking to uphold conservative values, and in broad terms the traditional Christian values of Australia. He was a Type 1 secularist, who was actively fighting inside the Liberal Party of Australia against the ever increasing political tide of Type 2 secularists who came to dominate in Australia from about the mid 1960s on, after the departure of men like Sir Robert Menzies and Sir Garfield Barwick from the political arena. And that was why I knew this guy, because at the time, some 25 or so years ago now, I too was a Type 1 secularist; and so we were both political conservatives, unhappy about what was going on in Australia from about the mid 1960s on. I was a Christian, whereas this man made no profession of being a Christian, but he generally supported traditional Christian morals being part of law and society. I had spoken to him without any success on the spiritual issues behind Christian morality, but he was spiritually as dead as a dodo; though as I say, he did support traditional Christian morals being part of law and society inside the paradigm of a Type 1 Secular State, such as existed in Australia up till, and including the time of, Sir Robert Menzies' government. Well, one day we were talking, and to my absolute shock and horror, he then started to talk without any shame, or any remorse, or any repentance, about how when he was in his late teens or early 20s, he used to engage in homosexual oral sodomy with some of his mates. He said that like him, they were all heterosexual in their sexual orientation, and that they always thought about girls when one of them was performing oral sodomy on another.

Well, I was caught by complete and utter surprise, and understandably horrified. The guy clearly did not consider oral sodomy, including homosexual oral sodomy, was intrinsically wrong when engaged in by over-sexed heterosexually orientated males in their teens or early 20s, who simultaneously fanaticized in their heads about fornication with girls. Well sometimes fact is stranger than fiction, and it's a very strange story indeed, and also a very disturbing story; and given that this man was spiritually as dead as a dodo; and given that he had no remorse or repentance for his former acts, and he considered it was okay for over-sexed heterosexually orientated males who were teenagers or in their early 20s to engage in homosexual oral sodomy; as I considered what he'd said, I came to the conclusion that I should distance myself from him, which over time I did completely and totally. But the big point that I want to make from this, is that once again, even among those who know of such words as "fornication" or "unchastity," I have found that on a number of occasions they do not understand what these words actually mean.

And this now brings me to a third example. This transpired on my first trip to London from April 2001 to April 2002, when I was living in the south of London at West Croydon. On this occasion, I was caught by surprise was when I was visiting a *Church of England* Church in London. It wasn't during a service, because I knew the church to be corrupted by Puseyism, but there are some historical Anglican churches I like to visit when there isn't a service going, because I like to think of them the way they used to be, before the apostasy of the 19th century and later, both in terms of Puseyism and also religious liberalism. The apostate Minister suddenly came in, and started to speak to me, and he clearly was not sober, but slightly drunk, with a strong smell of alcohol on him

also. Now I'm not an alcohol prohibitionist, but I am opposed to drunkenness, and this guy was a little but tipsy, or a little bit drunk, and it was still the morning. So he obviously had an alcohol problem. Well the conversation turned to morals but I wasn't very successful with this apostate Minister, because when the issue of "chastity" came up, a term used in summary of the seventh and tenth commandments in *The Short Catechism* of the 1662 *Book of Common Prayer*; I was shocked and horrified, when this guy read it right down, and said it meant one couldn't engage in sexually immoral acts in public, but as long as they were done discreetly and in private, they were okay. While it's true that unchastity prohibits sexually immoral acts in public, for example, the well known cases of university students in the 1960s or 1970s committing fornication in public on the grass areas of universities; nevertheless, Biblical unchastity as found in the Anglican *Short Catechism* is Biblically based, and also prohibits unchastity in private. But here was a man who was an ordained Minister, an apostate Puseyite and a drunkard, and he knew of the word, "unchastity," but he gave it an unBiblically narrow definition. And so once again, the big point that I want to make is that even among those who know of such words as "fornication" or "unchastity," I have found that on a number of occasions they do not understand what these words actually mean. And to make matters worse in the *Church of England*, to stop the local Minister from excommunicating fornicators and suchlike, the *Prayer Book (Miscellaneous Provisions Measure)* of 1964 and 1965 altered the second and third rubrics of the Communion Service to form a new second rubric that removes reference to excommunication of [quote] "an open and notorious evil liver" [unquote], and also generally subjects the Minister's capacity to excommunicate to the Bishop's prior approval; and via the present Bishops, generally this inhibits any godly Minister from excommunicating notorious evil livers such as fornicators or heretics; and since my working copy of the 1662 *Book of Common Prayer* is a 2004 edition from England, I've had to glue in the front of it a photocopy of the correct Communion Service rubrics; and given that one example of fornication is incest, I've also had to glue a copy of Parker's Table in the back of my BCP because they now put the incorrect 1946 one in; so by God's grace, on these issues I've brought this edition up to the required standard.

So to recap, in considering fornication as the fourth *hate* attack on the traditional values of a Christian marriage, my first point was that in the New Testament, the words "fornication" or "fornicator" are used primarily as general words which prohibits any form of sexual relations other than natural sexual acts between a lawfully married man and his wife. My second point was that even among those who know of such words as "fornication," on a number of occasions I've found they don't understand what these words actually mean. And my third point now involves some cases on the bad effects of fornication. The first and most horrendous effect of fornication, is its damaging effect upon one's spirituality; for the higher spirituality of Biblical Christianity as found only in religiously conservative Protestantism, cannot long survive if a person is an unrepentant fornicator, and the case I refer to is a Biblical one. Matthew 1:6 says in Christ's genealogy that "David the king begat Solomon of her that had been the wife of Urias." Now the Bible is a very honest book, and this record in verse 6 no more condones David's adultery and murder, than verse 3 condones Tamar's prostitution, or verse 5 condones Rahab the harlot's or Ruth the Moabitess's miscegenation. Concerning some

of the bad spiritual effects of David's adultery, in II Samuel 12:14 we read, "by this deed thou hast given great occasion to the enemies of the Lord to blaspheme;" and a judgment is pronounced in verse 10, "the sword shall never depart from thine house."

As to other lesser, but still bad effects of fornication, I note the venereal disease of syphilis was first recorded around 1495 in Naples, Italy, during a French invasion in which French soldiers then spread this disease further, thus known as "the French pocks." For example, Book 1, Homily 11, in Article 35 of the Anglican 39 Articles, entitled "Against Whoredom and Adultery," asks [quote], "Come not the French pocks, with other diverse diseases, of whoredom?" [unquote]. And those "other diverse diseases" include e.g., genital herpes, which cannot be cured. And as will be further discussed in this series' fifth sermon in a fortnight, it's frequently, I do not say always, the antecedent sin for which the second flow-on sin of murder is then committed; as in violation of the Holy Decalogue's sixth commandment, "Thou shalt not kill;" unmarried pregnant women who have first committed fornication in violation of the Moral Law, then commit the additional sin of murder in the form of bloodthirsty abortion of their unborn baby.

And of course, in former times there was an established and widespread culture of the chaperon, who helped to protect chastity values when younger people dated. The loss of the chaperon in post World War Two times, is an example of how, in this society, people frequently don't live under God's directive will, and don't know what God would have them do if they did. A chaperon must sacrificially give up his time, give up his Saturday night, for what may be a thankless job, in which he potentially meets the resistance and displeasure, of one or both of those whom he chaperons, even if, as directed by their parents, they force themselves, possibly with a snarling smile, to thank him. [pause] The largely lost art of a chaperon is a valuable skill. The art of the chaperon includes that of a chauffeur, picking up and driving the boyfriend and girlfriend to a restaurant in which he can sit at a distance up in a corner somewhere, and read something, or have a drink, while the pair sit where they can't be heard, but can and are seen. Of course, the culture of chaste restraint represented by a chaperon is not compatible with the wild and ungodly scene of the Big Beat Music Hall or discotheque, with its pulsating secular music designed to beat up fleshly lusts with the Big Beat of such secular music genres as pop, metal or heavy metal, Rhythm & Blues, Rap or Hip Hop, and Punk; all of which is a worldly culture that a godly man and a godly woman should shun with disdain. The chaperon may leave the young man and woman in the car while he does something at, e.g., a shop, but he must ensure he can still discreetly look out the window of that shop so they don't exit the car, or an undesirable person doesn't approach the car, and he mustn't leave them for more than a couple of minutes or so; and he must be prepared to be potentially thought of as intrusive, unwanted, and unwelcome when he returns to the car. The art of a chaperon includes a capacity to split the pair up if lust surfaces and things get too intimate. A chaperon might be the girl's father, or uncle; or he might work on rotation with one or more other men who have daughters; or be someone from the church who is prepared to so act, possibly, though not necessarily, under a wider church organized chaperon system. He should be a morally mature man who is not one at all sympathetic to fornication. Alas, the culture and art of the chaperon is no longer generally known, and yet, I say the words, "Thank God" reverently, when I

say, “Thank God” that chaperons of the past did so much good in helping to inhibit a young man and young woman from becoming a whoremonger and a whore. And I’d like to see the reintroduction of a stronger culture of the chaperon. And girls need to be shielded not only from whoremongers, but also from whores; because if a girl goes bad, and loses her virginity in fornication, if she’s friends with some good girls who are virgins, she can then try to influence them to play the slut, and lose their virginity too. [pause]

Now on this third point of the bad effects of fornication, another not uncommon story that comes to me from multiple sources; reveals that a fornicator finds it harder to marry, or to stay married, because by habit they don’t think of sexual relations inside of marriage as uniquely bonding together a man and his wife. For *man is a creature of habit*. For example, once again from my Sydney University days, a different guy to the one I mentioned last time; this guy was a Roman Catholic, and he told me that this is what had happened in his life. He said to me that even though he was then only in his early 20s, he now found it harder in his mind to think of bonding with a woman in marriage, and he attributed this to his former fornication; and he said he was then now coming to regret his former fornications.

And as for the other guy I mentioned at Sydney University who was into oral sodomy, he later got a girl pregnant, and married her. But though he’s remained married to her, there’s been some adultery by him. Why? Because he got into the bad habit of multiple women when he was a fornicator before marriage, and so after marriage, his bad old habits returned and he committed adultery on at least one occasion that I know of. For *man is a creature of habit*.

A dramatic example of this issue, came to me through a man and his wife that I knew some years ago. When I knew them, they were both between about 35 and 40. They were both white immigrants from England who had come to Australia. They had two sons which were then both of primary school age. They were happily married for about 15 years. But then something very strange started to happen. The woman started to commit adultery with multiple men, in multiple situations. And she showed no remorse for it. Naturally I was shocked and horrified since I am opposed to adultery. But when I was talking to them about this problem, the bubble burst when the woman said that when she’d been young, she’d committed fornication with many men in England. And that having gotten into the habit of multiple sexual partners, she now found that after some years of monogamous marriage, the old feelings were coming back to her again, and she now could no longer be happy if she limited sexual relations to just her husband.

She called the sexual relationship with her husband, her [quote] “primary relationship” [unquote], and her adulterous unions with multiple men her [quote] “secondary relationships” [unquote]. She said that while she would give the priority to her husband, so that if, for example, he was sick, or in hospital, she would give the priority to visiting him, over her adulterous “secondary relationships;” nevertheless, she could no longer be happy in a monogamous sexual relationship with just her husband.

Understandably, her husband was very deeply distressed by this, and he wanted to forgive her, and keep the marriage alive; but only on condition that she desisted completely from all these adulteries. Many men would have immediately divorced her for adultery; but this man was extremely patient in that he waited for about 12 months to try and get his wife to agree with this, but in the end she wouldn't, and so deeply distressed and hurt by all these adulteries, he finally left her and sought a divorce. It was all very sad and tragic. But you see, it makes the point, that if people get into the habit of fornication, and not looking upon marriage as the only legitimate forum for sexual relations, and see sexual relations inside marriage as something unique between a man and his wife which bonds the man and woman together in holy matrimony, then the effect can be later adulteries and divorce. For *man is a creature of habit*. I don't know how many marriages ultimately break down as a flow on consequence of these type of pre-marital fornications, but on the basis of the multiple stories that have come to me about how fornication wrecks up people's ability to bond, or stayed bonded in marriage, I cannot doubt that at least some of them so flounder. And I've known of a number of unsaved men who walk in elements of God's common grace not unto salvation, who've been divorced by women under the unjust no-fault provisions of the *Family Law Act*, and their deliberate response has been to only thereafter enter a *de facto* relationship and not have any more children, so the birth rate among white Caucasians is also down due to easy divorce, feminism, and fornication.

You see one of the elements of man being in the image of God, is that he has a natural God-focus, but that can be perverted to a focus on false gods or idols, including lust idols, and so we read in Colossians 3:5 of "covetousness, which is idolatry." And since the end of the World War Two, and increasingly from the 1960s, a lot of people in the Western World have substituted various lust idols in the place of making God their first focus. For example, I was at a business meeting in connection with my flat earlier this year in 2013, and after it, in discussions I spoke to a man and woman there whom I'd been told were married, but they told me in a very causal way, that they had gotten a divorce 20 years ago. And there was another guy there who said the women he had been living in a *de facto* relationship with, and by whom he'd had a bastard child, had left and married another man, but they were still friends. Now it's clear to me that these first people took that marriage, and the second guy the *de facto* relationship, in an all too non-serious way to begin with, which is why they broke up, and when they broke up, it didn't really worry them, and they stayed friends. You see, its focus wasn't on God and Christian values of marriage, such as restraint; and because of its misfocus it was "easy come, easy go; who cares anyway?" And of course, they're nothing special, they're just average people. And on the one hand, they haven't humbly put themselves under the authority of God's Word, and so benefited from God's holy laws as e.g., in a self-regulatory manner they turn off the idiot-box or TV; and on the other hand, they haven't had godly people in the power positions of Western society to paternalistically, under God's common grace, do the largely thankless job of teaching them the right values by law, media, educational institutions, and so on; and instead they've had all this so called "human rights" garbage, and libertinism, beating up the flesh in their Big Beat music and entertainments, and so on. And so they're focused on lust, and their sexual relationships are weak unions. You see, just like the social cohesion of a white culturally Christian

society is weak if you get rid of the Christian racists, because their racism is God's mechanism expressing their meaningful concern and commitment to that nation; so likewise, if you teach these kind of libertine sexual values, you get rid of stable marriage and family units because you get rid of the meaningful commitment of the concept of a life-long marriage relationship; and as I have said before, this is properly taught under God's law through race based nationalism.

A final most dramatic story on this, came to me in a situation of what was meant to be a Christian fellowship function. About 30 years ago, when I was about 23, I was invited, and I attended, a get together fellowship type of function, organized by an Anglican church guy I knew. It was both inside his house, and also his floodlit backyard. I was introduced inside the house to a man and his wife, who were a little bit older than myself, I'd guess they were both around 25. Now I forget how I came to be sitting on a chair in the floodlit backyard, I think I was talking to someone, and then this wife of the man I'd been introduced to inside, came and sat down with us; and then I was left by myself with this married woman. Suddenly and without any warning, she fairly quickly exposed certain private parts of her body in the area of her genitalia, and indicated that she wanted to engage in an act of adultery with me. There was no precursor of battering eyelids or flirtation or anything else, it was just a very abrupt invitation by her to commit adultery. I was caught by complete and total surprise; and given that she was adulterously exposing private parts of her body, recalling the Biblical story of how when tempted to commit adultery in Genesis 39, verse 12 says that Joseph "fled," I immediately got up and briskly moved inside, and told the host who had earlier introduced me to this woman and her husband, what had happened.

The host said to me, I'll get back to you on this, and then ducked off. I stayed inside because I didn't think that this adulterous woman would try it out on me with others around inside. Then from memory, about 10 or 15 minutes later, the host returned to me in a most apologetic tone for what had happened. He said that they kept the matter a secret other than when this type of thing happened, but he was aware that something like this could happen with this woman, and that there was a set plan of action in place if it did happen; that his plan of action had now been implemented, and that the woman's husband had escorted her off the premises via the backyard exit, and they were now on their way home, where the matter would be dealt with. He explained to me that this woman had formerly been a prostitute, that is to say, a whore who took money for sexual relations with many men, many times. She had then come to profess faith in Christ and repentance from her former whoredoms. However, because of her former lifestyle as a harlot, she had had a number of relapses, where she found that sexual relations from just one man in her husband, wasn't enough, and she wanted sexual relations from multiple men. He said that her husband was aware of this problem, that he had notified him as the host of this problem, and they had agreed that if anything of the type that happened to me should occur, the husband would be immediately notified, he would escort her from the premises, and that they had an action plan in place whereby they discussed the matter at home, and sought appropriate repentance and forgiveness. Now we live and learn, and 30 years ago when I was a young man in my 20s, I thought that solution was okay; but looking back at it now with matured Christian reflection; in the first place, I'd say that a

woman with such known proclivities should be barred from any such function, both to protect men present, and also to protect the woman from herself; and in the second place, I'd have serious doubts about the quality of her profession of Christian faith, and so I'd want to make sure she understood the Biblical Plan of Salvation, and what it means to repent of sin and profess Christ as Saviour and Lord. But the big point I wish to make from this is that once again, as a flow-on consequence of fornications before marriage, we find that after marriage, a woman finds that she can't just switch-off from her old habits; and that she then goes into multiple adulteries, as a continuation of her former multiple fornications. And among other things, this may result in her initiating an easy divorce so as to fulfill her desire for a new sexual partner, because her earlier fornication taught her by habit not to think of marriage for life, with one man, as the proper forum for sexual relations. For *man is a creature of habit*.

And so this factor is one reason why, in harmony with I Corinthians chapter 7, it is desirable for a man to marry a virgin. For in terms of a metaphor, virginal women need to be warned that a good man does not want to have damaged goods. Or in the words of another metaphor, they need to be told that when the rains fall from the sky, those rain drops can never again put back into the sky; for what is done, is done. And it would be no exaggeration to say, that a number of those who enter marriage in this degenerate age, have previously engaged in sexual relations with a dozen or more people. And some many more than a dozen. For example, with respect to this former prostitute that I met at what was meant to be a Christian fellowship function, one could only answer the question of how many times she had committed fornication with a rhetorical question, "How many times do the ocean waves lap at the sea-shore?" [pause]

You see, people don't always think these things through, and they may not have the intelligence to think in terms of sound chains-of-logic that look to longer term results. But God has turned all this into a humility test for those who submit to Biblical laws. For example, many years ago I used to look at the passage of Scripture in Leviticus 19:29, "Do not prostitute thy daughter, to cause her to be a whore." And I used to think in my mind, "Why doesn't it just say, Thou shalt not be a prostitute"? And it seemed strange to me that it was put that way, "Do not prostitute thy daughter, to cause her to be a whore." Don't misunderstand me, neither then nor now am I critical of Scripture, it's just that to my frail limited mind, I couldn't understand why it was said that way, "Do not prostitute thy daughter, to cause her to be a whore." But then I was in a church group that used to visit teenage girls in a detention centre, and a number of the girls were picked up for street prostitution. They used to say to me that I was the only guy they ever knew who didn't believe in fornication, and who didn't have tattoos, and they used to ask me why I didn't have tattoos, which they used to call, "tats," and in reply I used to read them Leviticus 19:28 which prohibits tattoos; and which I maintain remains binding in Christian times on the basis of such Scriptures as Titus 2:12, that we should "deny" "worldly lusts," because if tattoos aren't an example of "worldly lusts," then what is? These girls were also sometime involved with Satanism, and communication with devils.

And I remember asking one of these girls once, Why are you a prostitute? And she said to me that her mother was a prostitute; and that the only thing she knew about

her father's character, was he was the kind of guy who would go to a prostitute. And she said that in her affection for her unknown father, she wanted to be as close as she could to the type of guy her father was, and so she too became a prostitute. This reply, both then and now, cuts me deeply. And then the Holy Ghost convicted me that this was a meaning, I do not say the only meaning, of the words, "Do not prostitute thy daughter, to cause her to be a whore." I say, I say, I say, How many young girls have been so turned into prostitutes by their fathers? Fathers who don't even know that their daughter exists. Fathers who by virtue of the fact they go to a prostitute are *without natural affection to their kindred*, for they do not know, and do not care, if any child is born of that fornication. I say, I say, I say, How many girls walk up town, and down town, as transgenerational prostitutes, because the only thing they know about their father, is that he's the kind of guy who goes to a prostitute, and in their misdirected love and affection for their father, they want to be close to the kind of guy their father is? I say, I say, I say, how many men have so violated the command of Holy Scripture, "Do not prostitute thy daughter, to cause her to be a whore"? And so we find that elements of fornication, in this fourth *hate attack* on the traditional values of a Christian marriage, may also exhibit what Romans 1:31 and II Timothy 3:3 call being, "without natural affection." [pause]

We need to get back to the Bible and Biblical morals. People need to repent of fornication, e.g., the racially mixed marriages we considered in the last sermon and this sermon, as they did in Ezra 9 & 10 and Nehemiah 13, under the King's Counselor, Holy Ezra, and the King's Governor, Holy Nehemiah. But that Nehemiah 13 repentance was preceded by the events of Nehemiah chapter 8, where we see the characteristics of a genuine Holy Ghost revival; with the people desiring the Word of God, verse 1; and being given the Word of God, verses 2 & 3; from a Biblically sound pulpit, verse 4; of the Open Word, verse 5; with the people responsive to the Word and turning to worship the Lord, verses 3 & 6; with godly men coming in where appropriate to explain it further to people so they can better understand it, verse 7; under God who has raised up a requisitely gifted preacher of his Word who can give the proper meaning or "sense" to it, verse 8; resulting in repentance and obedience to God's holy law, verses 9 & following. E.g., we know from Leviticus 23:43 the Feast of Booths celebrated the redemptive work of God in bringing the Israelites out of Egypt; which bondage in Egypt was a symbol of our bondage to sin, and so the Exodus types Christ's redemptive work at Calvary; and Nehemiah 8:17 & 18 says that they then kept the Feast of Booths as a "a solemn assembly" and with "very great gladness;" and so while the Jews had kept the Feast of Booths during the previous 1,000 years, e.g., in Ezra 3:4, they had not kept it "with such solemnity, cheerfulness, and devotion" (Brown's Bible), for about "a thousand years" (Geneva Bible, 1560). [pause] And so people need to repent of their sins such as fornication; if nothing else, they need to turn God-ward and seek by God's help to live a moral life in accordance with God's common grace which is not unto salvation. But better still, men should turn in saving faith to Christ, seeking salvation through his special grace, professing Christ as their Saviour and Lord who died for their sins and rose again. [pause]

Let us pray. [pause]

“Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Spare us, good Lord. From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation, Good Lord, deliver us.” “From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil, Good Lord, deliver us.” “That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word, we beseech thee to hear us, good Lord;” “through our only mediator and advocate, Jesus Christ.” “Amen¹³⁴.”

Sermon audio: Speaker: Gavin McGrath

Full Title: 8 hate attacks on the traditional values of a Christian marriage:
3/8 - Fornication

Subtitle / Series: 4) Fornication Short title: 8 Hate Attacks On Marriage 3/8

Date Preached: 10/31/2013 [Thursday October 31, 2013]

Bible Texts: Leviticus 19:29; 1 Corinthians 6:9

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: Given on the Eve of All Saints’ Day annually remembered as Reformation Day on 31 Oct. and/or in more recent times on a nearby Sunday if 31 Oct. is a weekday. In this 3rd sermon on the 4th of 8 hate attacks on traditional marriage, [namely,] fornication, Gavin says he must walk the Eph. 5:11,12 “tight-rope” because on the one hand, verse 11 says to “reprove” the “works of darkness,” and this requires he give some detail of these “works of darkness” so people know what is being reprovved; but on the other hand, verse 12 says “it is a shame to speak of” these “things,” & so he ought not to give out unnecessary detail or have an over focus on the detail. He considers the general fornication debasement into which the Western World has sunk, as accelerated in the post World War II Era, with fornication becoming sadly widespread. Then he makes 3 big points: 1) In the New Testament, the words “fornication” or “fornicator” (Greek pornos or porneia) are used first & foremost as general words prohibiting any sexual relations outside of natural sexual relations in lawful marriage between a man & his wife (Eph. 5:3). But depending on context, they can have some further more subtle shades of meaning, for instance, sexual relations between two unmarried persons as opposed to adultery (Gal. 5:19); fornication in a heterosexual context as opposed to a homosexual context (I Cor. 6:9); miscegenation (Acts 15:20,

¹³⁴ Selections from Cranmer’s Litany, Anglican *Book of Common Prayer* (1662).

2921:25); male heterosexual fornicators as opposed to homosexual sodomites (I Tim. 1:10). 2) People who use the words “fornication” or “unchastity” do not always know what these words actually mean. 3) Some cases on the bad effects of fornication are considered.

Keywords: fornication fornicator de facto marriage whore whoremonger slut prostitute harlot

Title: 8 hate attacks on the traditional values of a Christian marriage: 4/8 Subtitle: 5) Feminism & 6) Easy Divorce. Mangrove Mountain Union Church, Thurs. 7 Nov. 2013.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. *Let us pray.* “We” “give thanks unto thee, O Lord, Almighty, Everlasting God,” “who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.” “O Lord, shew thy mercy upon us. And grant us thy salvation.” “O Lord, hear our prayer; and let our cry come unto thee,” through Jesus Christ our Lord. Amen¹³⁵. [pause]

Welcome to all listening to this address. This is the fourth in a series of eight sermons over eight weeks dealing with eight *hate attacks* against the traditional values of a Christian marriage. The first part of this sermon will consider feminism as the fifth *hate attack* against the traditional values of a Christian marriage; and the second part of this sermon will then consider the issue of easy divorce as the sixth *hate attack* against the traditional values of a Christian marriage.

We live in what is generally a spiritually and morally debased Western World, in which so much that is good, godly, and desirable, is attacked and subverted by evil men. Consider, e.g., the Biblical teaching of I Timothy 2:8-3:13 that patriarchal structures are to apply in the church and that they transcend cultural values as they are based in the Creation and Fall of Genesis 2 and 3. And because they are based in the Creation and Fall, patriarchal structures should also more widely apply in the society under the principles of Psalm 2:10-12; although Scripture makes a lone exception to this in rare and unusual circumstances seemingly emanating from necessity with Deborah as judge in Judges 4 & 5; although even here certain powers are located in Barak who is the judge itemized in Heb. 11:32. And so in applying these type of principles, King Henry VIII essentially put in place the system of male or female succession to the throne, in which a male priority upholds Biblical patriarchy; but if there is no male heir in the immediate Royal Family, then due to a necessity, the eldest female becomes a crowned Queen. By contrast, another view of Scripture looks to the closest related male outside the immediate Royal Family. But either way, Biblical patriarchal principles are upheld in a male priority. Yet now we find in an attack on the symbolism of patriarchal values, evil men in politics whose “every imagination of the thoughts of” their “hearts” are “only evil continually” (Gen. 6:5), have since April this year of 2013, tragically removed the laws

¹³⁵ Drawn from the Communion Service & Accession Service, 1662 BCP.

on male priority to the throne in *The Succession to the Crown Act*. And the loss of that imagery will help to foster more evil by anti-patriarchal feminists, who are guilty of the I Corinthians 6:10 deadly sin of being “covetous,” and who if they do not repent, will yet be cast into the Revelation 21:8 “lake which burneth with fire and brimstone.” [pause]

Now on a lighter note, the joke is sometimes told, of the schoolboy who comes home and tells his mother, “I’ve been given a role to play in this year’s school play.” “Oh good,” says the mother, “what role are you playing?” The boy replies, “A family father.” “O you poor thing,” replies the mother, “Well just do the best that you can, and maybe next year they’ll give you a speaking role.” [pause] But all joke’s aside, in this in general spiritually and morally debased Western World, we find that anti-patriarchal images are promoted of husbands and fathers in the media and elsewhere of weaker, perverted, ungodly, unmanly, husbands and fathers; with opposite images promoting women as masculinized matriarchs. But a better picture is found in the *Solemnization of Matrimony Service* in the 1662 Anglican *Book of Common Prayer*, where we read at the end of Cranmer’s marriage service the beautiful words from the Authorized Version which I recommend you look up and read of Ephesians 5:22-33; Colossians 3:18 & 19; and I Peter 3:1-7, that’s Ephesians 5:22-33; Colossians 3:18 & 19; and I Peter 3:1-7. And in harmony with these duties of husbands and wives in this *Book of Common Prayer Service*, it earlier requires in the marriage vows, among other things, the woman promises [quote] “to obey” [unquote] her [quote] “wedded husband” [unquote]. Yet as part of the fifth *hate attack* on the traditional values of a Christian marriage, in the post World War Two era, it became first a so called “option” for a woman to so pledge “to obey” her husband; and then it was effectively dropped altogether as part of the wider influence of the wicked and evil philosophy of feminism. And we find something of this in William Shakespeare’s *The Taming of the Shrew*, and I leave the interested listener to look up: Act 5, Scene II, Lines 136 to 179, that’s Act 5, Scene II, Lines 136 to 179 in *Taming of the Shrew*.

Now we read in Holy Scripture of the equality of the three Divine Persons of the Holy Trinity, for example, in John 5:18 we read the Son of God said “that God was his Father, making himself equal with God;” in Hebrews 1:3 we read that the Son is “the express image of” the “Person” of the Father; and in Philippians 2:5 & 6 we read of “Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.” And yet the very names of “Father” and “Son” indicate an order in the Trinity, for the Son is eternally begotten of the Father, and hence we read of how God the Father sent God the Son into the world, for instance, in John 3:16 & 17, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” And in the same way that Christ’s words of John 10:30, “I and my Father are one,” show that Christ is “equal to the Father, as touching his Godhead;” so likewise the words of I John 5:7 show the equality of all three Divine Persons, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one;” yet we also find that as touching upon order, the Holy Ghost proceedeth from the Father and the Son, so that we further read in John 15:26 that Christ says, “when the Comforter is come, whom I shall send unto

you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” And so while on the one hand, there is an equality in the three Divine Persons of the Holy Trinity; on the other hand, as touching upon order, the Father sent forth the Son; and both the Father and Son send forth the Holy Ghost in a double procession. Hence the *Athanasian Creed* says, [quote] “in this Trinity none is afore, or after other: none is greater, or less than another; but the whole three Persons are co-eternal together: and co-equal” [unquote], and the Son is [quote] “equal to the Father, as touching his Godhead: and inferior to the Father, as touching his manhood” [unquote]; but as touching upon order in the Trinity, the *Athanasian Creed* also says, [quote] “The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding” [unquote]. To say in the words of the *Nicene Creed* that the Son of God is [quote] “begotten of his Father before all worlds” [unquote] means he is begotten from eternity, that is to say, there was never a time when the pre-existent Son of God did not exist, and never a time when he was not the Son; and so the Trinitarian order evident in the names of “Father” and “Son” has always existed.

You see Biblically, equality does not invalidate order. And with these Trinitarian thoughts in mind, we read in I Corinthians 11:3, “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” And so what I Corinthians 11:3 is saying, is that even as the Father and Son are equal, yet as a matter of order inside the Trinity, “the head of” the Son “is” the Father, so likewise, there is an equality between the man and the woman in marriage, but as a matter of order, “the head of the woman is the man.” And from this the holy Apostle Saint Paul teaches us, that when he says in Colossians 3:18, “Wives, submit yourselves unto your own husbands;” or the holy Apostle Saint Peter says in I Peter 3:1 & 6, “ye wives, be in subjection to your own husbands,” “even as Sarah obeyed Abraham, calling him lord;” God is here in I Corinthians 11:3 calling for an order in marriage that reflects the order in the Holy Trinity. That is to say, there is an equality between the man, the woman, and children, in terms of their human worth and value; but there is also a patriarchal order, and an adult-child order. And so in the words of Ephesians 6:1 “children” should “obey” their “parents.” This is a threefold order of man, woman, and children, and we find this also in the words of Genesis 1:26-28, “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Note that these plurality of Divine Persons found in the words, “Let us make man in our image,” is given a threefold manifestation in the creation of man, of the man, the woman, and the children found in the command to “Be fruitful, and multiply;” so that a man, his wife, and their children, reflect this Trinitarian image of God, in which there is an equality of the Persons, but in terms of order, the wife is to obey her husband, and the children are to obey their parents.

This quality of man being in “the image of God,” is found in the Old Testament Hebrew of Genesis 1:27 as, “*tselem 'Elohiym*,” in the New Testament Greek of I Corinthians 11:7 as, “*eikon Theou*,” and in the Latin translation of the Greek of I Corinthians 11:7 as, “*imago Dei*,” spelt “i-m-a-g-o” from which we get our word “image,” and then “D-e-i” from which we get our word “Deity.” And I mention in passing that as in Hebrew and Greek, there are rival traditions for Latin pronunciations, including: classical, medieval, ecclesiastical, a local form, or phonetic English pronunciation which is only used for a short quote. So in phonetic English pronunciation, *imago Dei* would be pronounced as *im-a-j-o Dee-I*. Now on the one hand, some of those who study Latin might metaphorically speaking, “rip their hair out” in frustrated horror that something like *imago Dei*¹³⁶ would be pronounced as *im-a-j-o Dee-I*; because e.g., in Latin the letter “g” always has a guttural “g” sound, never a “j” sound, or the diphthong “ei” has an “ay” sound, so “D-e-i” is pronounced as “Day.” But on the other hand, I sometimes find value in a phonetic English pronunciation of Latin because it helps some people make a connection between an English word and its Latin origins, and helps them remember the word and its Latin spelling better. But putting aside these potentially controversial issues of Latin pronunciation, in today’s sermon, I’ll stick to the classic Latin pronunciation of *imago Dei* for “the image of God;” and this Latin form which is sometimes used, is found at I Corinthians 11:7 in the Latin Vulgate of one of the Western Church’s four ancient and early mediaeval doctors, the church father, Saint Jerome, who died in 420. And so the Biblical teaching is that before God, there is an equality in the value and humanity of the person, whether the man, his wife, or their children; just as there is an equality in the Divinity of the Father, the Son, and the Holy Ghost; but just as there is order in the Trinity, seen in the very names of “Father” and “Son,” for the Son is eternally begotten of the Father, and the Father sent the Son into the world, and the Holy Ghost proceeds from both the Father and the Son; so too, for man who is *imago Dei*, which is, being interpreted, “the image of God,” there is a patriarchal order in that a wife is to obey her husband, and children are to obey their parents. To this must be made certain qualifications because to say that a man is in the image of God, or to say man is in the image of God, and that the family unit of man, woman, and children reflects the Trinitarian image of God, is not to say that it is the same. Firstly, to say that humanity is made in the image of God is not to say that humanity is in any sense a Trinity. The Trinity has three Persons in one Supreme Being or Substance, and because there’s only one Being, there’s monotheism. By contrast, a man, his wife, and child, are not only three persons, but three distinct human beings. Nor is the relationship of the Father to the Son, the same as that of a man to his wife. And in general men are physically stronger than women whereas all three Divine Persons of the Trinity are Almighty, in the words of the *Athanasian Creed*, [quote] “the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty. And yet there are not three Almighties: but one Almighty” [unquote]. Or adults rule over children who clearly lack equality of intellect or experience of life relative to their parents, whereas no such distinctions exist in the Trinity, in the words of the *Athanasian Creed* where the word “incomprehensible”

¹³⁶ Pronounced, “i-marg [as in “Margaret”]-o Day.”

means “infinite,” we read [quote], “The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible” [unquote]. Or the first woman was made from the first man, and the children come from the man and the woman, whereas all Divine Persons of the Trinity are “eternal,” in the words of the *Athanasian Creed*, [quote] “the Father eternal, the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals: but one eternal” [unquote]. And the image of God in man is marred and imperfect due to the Fall and sin, so the order of man, woman, and children, can be abused, e.g., Ephesians 6:4 says, “ye fathers, provoke not your children to wrath;” or as I shall more fully discuss in the second part of today’s sermon on divorce, I understand Scripture to allow divorce with remarriage for cruelty. But a man who’s cruel to his wife, or the parents who are cruel to their children, attack the image of God in man, for there is no cruelty in the order of the Holy Trinity.

But the bigger problem we have today isn’t abuse of these structures, rather, the issue I’m concerned with today, is that this basic concept of order as taught in Genesis 1 and I Corinthians 11, is being set aside. For when the sex role perverts, commonly called, feminists, attack the Biblical teaching that a woman is to obey her husband; or when other anarchists attack the Biblical teaching that children are to obey their parents, and if they don’t, then children may properly receive moderate and sensible corporal punishment in harmony with the Book of Proverbs, that *to spare the rod is to spoil the child*; when this order of a man, his wife, and their children is subverted, then by virtue of that there is an attack on the teaching that man is made in the image of the Trinitarian God, an attack on patriarchal language, and a Trinitarian heresy attacking the fact that man is *imago Dei*, which is being interpreted from the Latin, means, “the image of God.” And so it’s a very serious thing to attack or subvert this natural order; and at its heart it’s a Trinitarian heresy attacking the threefold natural order of man, woman, and children, that stems from the fact that mankind is made in the image of the Trinitarian God.

Indeed, in this context, the natural order extends beyond simply a man, his wife, and their children, for the first three chapters of Genesis teach that patriarchal structures are based in the creation and the fall, and so transcend the cultural values of the day. Hence we see this in the requirement of patriarchal church structures in I Timothy chapter 2, verse 8 to chapter 3 verse 13. I Timothy 2:8 requires that public prayer be made only by men, “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting,” verse 12, “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.” Now note that St. Paul here bases patriarchal order in the Creation, saying, “Adam was first formed, then Eve,” and also bases it in the Fall, saying, “Adam was not deceived, but the woman being deceived was in the transgression.” Then in a Divine commentary on Genesis 3:16 where God says after the Fall to Eve, “I will greatly multiple thy sorrow in conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee;” we read in I Timothy 2:15 of how God gives a general undertaking to save the life of a mother, so most don’t die in childbirth, saying, “Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” And then in this context of patriarchal structures and the natural order of man,

woman, and children being based in the Creation and the Fall, we read how as a consequence of this, church government structures are also to be patriarchal in the following I Timothy 3:1-13, for example, verses 1 & 2 say, “If a man desire the office of a bishop, he desireth a good work, A bishop then must be blameless, the husband of one wife,” verses 4 & 5, “one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?);” verse 8, “Likewise must the deacons be grave,” verse 11, “Even so must their wives be grave,” verse 12, “Let the deacons be the husbands of one wife, ruling their children and their own houses well.” And so the man must be a good patriarch, with verses 4 & 12 saying he rules the house, he thus rules over his wife and children well, in harmony with the natural order; and he then likewise governs a church.

And so because patriarchal structures are based in the Creation and Fall, we here find in I Timothy 2 & 3 that they go beyond the household, and also apply to church government. And because the natural order manifests the Trinitarian image of God in man, and is based in the creation and the fall, it transcends the cultural values of the day. E.g., *Apostolic Constitutions*, Book 3:1, written in the 3rd or 4th century, says that while the ancient Greco-Roman pagan world knew of both pagan priests and priestesses, for example, the Vestal Virgins, contrary to their pagan society’s [quote] “ignorant practices” [unquote] of having female priests, the church did not [quote] “ordain women priests” [unquote] as this would [quote] “abrogate the order of creation” [unquote] and [quote] “the constitutions of Christ” [unquote]. And so the concept of both male and female adult religious functionaries as priests was certainly known in the ancient world because as pagans who denied the doctrine of the Holy Trinity, they attacked the image of God in man which is manifested in patriarchal structures such as male priests; whereas by contrast, the Christian Church as a moral manifestation of its spiritual belief in the doctrine of the Holy Trinity, rejected the idea of women priests because in the words of *Apostolic Constitutions* in the third or fourth centuries, [quote] “women priests” “abrogate the order of creation” [unquote]. And this was stating the Apostolic doctrine found in e.g., I Corinthians 11:3; or I & II Timothy which is a Divine Commentary on elements of Genesis 1 to 3. And so the feminist claim that the Christian church’s adoption of patriarchal structures simply reflected the views of ancient times, are ignorant and incorrect. There’s nothing new about the sin of perverting the natural order of man, woman, and children, such as occurs with sex role perversion, for we read in Isaiah 3:12, “As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and they destroy the way of thy paths.”

Now this is further developed in I Corinthians. And before we return to the “image of God” in man teaching of I Corinthians 11, I would note that in I Corinthians 14:33 to 37 we also see a development of this natural order of man, woman, and children, as reflecting the Trinitarian image of God in humanity, being applied more widely to church structures, for we here read from verses 33 to 37, that “God is not the author of confusion, but of peace, as in all churches of the saints.” Now note that important qualification, “as in all churches of the saints;” since God may sometimes confuse the way of the wicked, as seen, for example, in the Genesis 11 Tower of Babel. But “in all churches of the saints,” “God is not the author of confusion, but of peace.” And having

stated this principle, we then read in verse 34, “Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.” Now the law says in Genesis 3:16 that a woman’s “husband” “shall rule over” her, and this was developed by valid man made law in harmony with the Natural Law and Divine Law in Esther 1:22 where by royal decree of the Medo-Persian king, Ahasuerus, it was decreed “that every man should bear rule in his own house.” But because this reflects the natural order of creation and the fall, it is properly applied more widely, as it is here done in the church, to all “women,” not just married women. Verse 35 then says, “And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.” Now we sadly live in an age where rather than explaining this Scripture to people, instead, attempts are made to explain such Scriptures away. But to all such persons who evidently existed in apostolic times as well as our times, the answer of verses 36 & 37 is categorical, and contains no ambiguity; for these verses read, “What? Came the Word of God out from you? Or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord.” Now of course, the gift of prophecy existed only in, and immediately around Bible times, as taught in such passages as, for example, Ephesians 2:20 which says that “apostles and prophets” were for the church’s “foundation” period in New Testament times. And so the words, “If any man think himself to be a prophet,” now mean, if any man think himself to be under the authority of the prophets as found in the completed revelation of the Bible, “let him acknowledge that the things I write unto you are the commandments of the Lord.” And so that’s a fairly clear teaching of Biblical patriarchy, now isn’t it?

And returning now to I Corinthians 11, the Trinitarian “image of God” verse 7 as drawn from Genesis 1:26 & 27, and as translated from the Greek, “*eikon Theou*” in St. Jerome’s Latin Vulgate as Latin, “*imago Dei*,” this Genesis 1:26 & 27 doctrine of humanity being *imago Dei* as expounded in the Trinitarian teaching of I Corinthians 11:3 reads in the Authorized King James Version, “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” Now once again we find that this is based in the Creation, for verses 8 & 9 of I Corinthians 11 say with reference to Eve’s creation from Adam in Genesis 1 & 2, “For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.” And importantly, because this natural order is based in the Creation, St. Paul applies it in the first instance, once again more widely to structures inside the church; but then in the second instance, most notably, he applies it even more generally as a natural law principle that’s relevant to the whole society, not just the church; for we read in verses 14 & 15, “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.”

Now in any viable and properly functioning society, because of the physiological differences between men and women, men are the combatants in the military, e.g., they’re the foot soldiers who do the fighting. And though forms of warfare have varied, and hairstyles of the military have changed, in any properly ordered military, the men always have shorter hair in a relativistic sense to the women of that society. And

concerning some of the hazards if they foolishly don't, then take a look at the Old Testament figure of Absalom, who grew his hair out long, like a girl, for we read in II Samuel 14:25 & 26, that "when he polled his head" "he weighed the hair of his head at two hundred shekels after the king's weight." But we also read of Absalom's end in II Samuel 18:9 & 10, "And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak." Verses 14 & 15, "Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him." And so this story's moral is that it's foolish for men to have long-hair, as their role as combatants in the military will be compromised in various situations where such long hair will e.g., get in the way of their eyes. By contrast, women who do not naturally work well in such a context, for example, they are physically weaker than men, woman being not naturally made for the combatant role, may and should have long hair. And so the big point is that the natural order of creation, is here in I Corinthians 11:14 & 15, said by the holy Apostle, St. Paul, to represent a natural societal order, not merely a natural order in the home, or by extension, the church, but by extension, the whole society, for it is based in the very act of God's creation.

Now the holy Apostle, St. Peter, says in I Peter 3:7, that women are "the weaker vessel," or as is sometimes said, "the weaker sex." This is a self-evident truth. Sometimes foolish people put forth some woman, who possibly has had male steroids, and point to her as a physical strong person, stronger than some men, and by this means they foolishly think to attack the self-evident truth that women are the weaker sex. I say "foolishly," because in general or generic terms, this is certainly the case, as seen, for example, in the male-female sex segregation of the Olympic Games, which have come to include some very unladylike and undesirable sports for women, but which nevertheless reflect this fact in their sex segregation. Now when one recognizes this fact, and I might say certain other male and female qualities of the mind, then it's clear that whereas the first duty of a government is the defence of the realm, such differences mean that males should be trained differently from boyhood up, with boys being educated with some reference to potential military service and leadership, and girls with reference to domestic duties. A government which fails to recognize this natural order, and the Type 2 secular state Western governments of the post World War Two Era generally do fail to recognize this, such governments are without doubt, grossly derelict in their duty, and they produce bad government not good government. And so when, for example, we read in Titus 2:5, that women should be "keepers at home," this is also a corollary truth of natural law. The Scriptural teaching is that in general terms women should have a focus on domestic duties, such as childrearing, cooking, and house-keeping; but the sex role perverts, commonly called feminists, have sought to get women to focus on careers outside of the home, and thus take over traditionally male roles. [pause]

And in terms of cross-applying these principles, I would also note the importance

of speaking, and the command for women to keep silence in the churches should be manifested in the wider society with a general exclusion on woman in such roles as news readers, or news interviewers, or the ghastly and irritating female voices recorded in so many London train stations, and so on. Now returning then to I Corinthians 11:14 & 15, “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering;” we are thus taught by natural law, that as a consequence of the natural order which flows from humanity being *imago Dei*, which is, being interpreted, “the image of God,” one element of this is that in any properly functioning military service, the combatant males have shorter hair in a relativistic sense to the women of that society. And in terms of modern warfare, as it’s developed from the early 20th century, this means that men have the type of short hair that I do, in the Australian army or Royal Australian Air Force where they may also have a moustache as I do, that’s neat and tidy and doesn’t go below the lip, and in the Royal Australian Navy they may have a close-cut beard, but not a long lanky beard. Moreover, for similar reasons, they shouldn’t wear things like earrings, which thus are once again the type of thing that only women should be wearing in their ears.

My Father was born in 1921 and is now a nonagenarian who’s 92, and I regret to say when I was on my sixth trip to London from October 2012 to March 2013, he was admitted to a nursing home in Sydney due to his deteriorated ability to walk which now confines him to a wheelchair; although I’m pleased to say he’s still mentally able to recognize me and other family members, and talk to us about family things. My beloved Father’s a retired army officer, and he’s from the Second World War, and I’m proud he’s from the Second World War. And though they were relatively rare in Australia in World War II, he tells me that there were pacifists back then, who used to call the soldiers such as himself, [quote] “five bob a day murderers” [unquote]. Now Father was a signaller not an infantryman, although he fought alongside the infantry on the Kokoda Trail in Papua New Guinea, and he was awarded the infantry combat badge. And a “bob” is a shilling, which before decimal currency came in 1966 was about 10 cents, and so “five bob” was about “50 cents,” which is what most soldiers were paid. But these World War Two pacifists, these revilers who would bring a railing accusation against men like my father as [quote] “five bob a day murderers” [unquote], they were never very popular in Australia. But about 20 to 30 years later, back in the 1960s, Australia, together with New Zealand, the United States of America, and others, were fighting against the Communist menace in the Vietnam War. And Father helped train men for jungle warfare at Kapooka near Wagga, and we were living at Kapooka in 1966 when decimal currency came in. But two army moves later we moved to Melbourne from 1968 to 1970, where we lived at Watsonia. And because there was an army base at Watsonia, we sometimes went there; but Father was actually at 3 Signals Regiment, South Melbourne, and we used to sometimes go to the Officer’s Mess there which had ornate woodpanelling and a very high quality finish. And this being during the Vietnam War, I recall on one occasion seeing a machine-gun carefully laid out and lying in pieces on the floor of this Officers’ Mess. And let me say that as one who met a number of Father’s friends who served in Vietnam, and as one who when in *Sydney University Regiment* had a number of Vietnam Veteran trainers, the stereotype promoted by the media of the

winging, whining, Vietnam Veteran, is very unrepresentative and false. When Father was at 3 Signals Regiment, South Melbourne, this was during the height of the anti-Vietnam War pacifist protests, and on a number of occasions when he left 3 Signals Regiment, he was verbally abused by pacifist revilers. They used to lie-in-wait in a car down the street, which had the number-plate concealed, and when they saw someone in uniform coming out of 3 Signals Regiment, they'd race down and hurl pacifistic abuse at him, and so Father was one of those this happened to on numerous occasions. But he always just ignored them, and said nothing, and kept walking.

Now interestingly, this pacifistic era expressed itself, among other things, by having men grow their hair out long, like girls. We read in Deuteronomy 22:5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Given that this law can be characterized under broad principles of sexual diversity evident in New Testament passages such as the one we've looked at in I Corinthians 11 or I Timothy 2 & 3, the principles of this Old Testament law in Deuteronomy 22:5 remain binding in the Christian era. And while on one level this prohibits the practices of transvestites, it also has a wider application since the Hebrew word used here for "man" is *geber*, and here has the connotation of the strength of a warrior; in other words, one element of this verse prohibits a woman from being a combatant in the military, and prohibits a man from being a pacifist. And with respect to such pacifism Revelation 21:8 says of "the fearful," which is the Greek word, *deilos*, and has the connotation of cowardice, that "the fearful" "shall have their part in the lake which burneth with fire and brimstone." And as for the gender-benders who covet the sexual roles of the opposite sex in their forbidden lusts which violate the tenth commandment, "Thou shalt not covet," we read in I Corinthians 6:9 & 10, that the "covetous" "shall not inherit the kingdom of God." There'll be no feminists allowed into heaven. For which I say reverently, "Thank God!" [pause]

And with reference to this passage in Deuteronomy 22:5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God;" beside such issues as unisex clothing, unisex hairstyles, removal of corporal punishment of school children so that in the words of Isaiah 4:5, "the child shall behave himself proudly against the ancient;" beyond these and other relevant matters; we find that in the 1960s and 1970s, the pacifistic men often grew their hair out long like a girl, and these long-haired gits took off the raiment of a man, to become pacifists; and that male raiment was then picked up by feminist women whose forbidden lust for male roles led them to attack the most beautiful and holy structures of patriarchy. The forbidden lusts of both male and female feminists, was and is, nothing less than an attack on the Trinitarian image of God in man and its associated natural order of man, woman, and children. And so this fifth *hate attack* on the traditional values of a Christian marriage, is nothing less than an attack on "the image of God." It's Trinitarian heresy, and Galatians 5:20 & 21 says that those in "heresies" "shall not inherit the kingdom of God." And it's covetousness, and I Corinthians 6:9 & 10 says the "covetous" "shall not inherit the kingdom of God." [pause]

While women sometimes formerly became full-time or part-time hairdressers, or

secretaries, or ran a women's clothing shop, or become school teachers; more generally, women resigned their positions upon marriage. Furthermore, they received a lower wage than men. The man's income was meant to be able to support a dependent wife and two children; and by paying women less and requiring they resigned upon marriage; the economy remained geared to this economic structure. Now from the time of the temptation in the Garden of Eden on, the Devil tries to get people to look at some short term lust, such as eating the forbidden apple in Eden, he tells them that God's laws are just there to inhibit them for no good reason; and then in the temptation, gets them to focus on themselves rather than turning to God for grace to overcome temptation. If possible, to even develop their jealousies and lusts to anger against God and his holy laws, in their belief that they are so smart, and so intelligent, they can see that there's no good reason for God's laws; so they can just go ahead and in the words of Genesis 3:5 "be as gods" themselves. And this basic format is also how Satan operates in the so called "human rights" paradigm, whether we're talking about e.g., the attack on white race-based nation racist laws, or the attack on morals against fornication, adultery, pornography, homosexuality, abortion, or whatever. And so in the case of patriarchal sexist morals, as these women's short-term destructive lusts were empowered by feminism, women went into the workforce; and with the connected iniquity of getting equal pay for equal work, this then led banks to look to both incomes, and so house prices skyrocketed as did other prices, and soon most middle and lower class women were economically pushed into the workforce as a consequence of the fact that the male wage was no longer determined on the basis of a dependent wife and two dependent children, but rather, on an equal pay for equal work basis of one adult and one child. And so while there was a transition period in which it was said that women could chose to be either a traditional housewife, or a career women, other than for the very wealthy, this was generally short-lived for about 20 years or so; because in the end, these economic factors created a vortex which pushed most women into the workforce. And many other iniquities occur in the workplace as a consequence of anti-discrimination legislation and the unnatural acts of females as supervisors of men; with great cruelty and psychological damage being inflicted. E.g., in Reverend John Harding's article, "Feminism in a Dysfunctional Society," on page 1 of the Anglican newspaper, *English Churchman* of 13 & 20 January 2012, we read [quote], "Feminism is a culture of strife, sharply contrasting with the Biblical ethic of harmony. The disturbance of women's social consciousness by relentless, pervasive propaganda leads to a restless search for satisfaction in the unnatural position of dominance over men; a satisfaction which can never be obtained. That dominance is now at work in every walk of life. Likewise, natural masculinity is called ... 'chauvinist' etc., only deepening psychological confusion and unease. Men feel guilty over their instinctive qualities with a resulting uncertainty and distress over their social role. Divorced fathers, systematically demonized and barred from their own children, cry out publicly for access. Feminism degrades and disparages the beauty of both masculinity and femininity" [unquote]. But other than to say that we also find in the media, weaker, perverted, self-centered, ungodly, men and fathers projected as role models, I shall not now further discuss such painful and horrendous things. And there are also bad spin-offs from feminism in higher divorce rates. And I suppose I should mention that there are also consequences for the children with the creation of latch-key kids, graffiti, the increased rise of teenage gangs, and so on. But because most women

lack suitable intellectual or moral qualities, the devil's feminists just have to say to these women some rubbish like, "Oh, you're being undervalued. You should have equal pay for equal work;" and so on and so forth; and they fall for it pretty quick; in a manner reminiscent of the Devil's deception of Eve. You see, when people are tempted to focus on their lusts, then they should stop, and look instead to the Biblical God for grace.

And let me say that the small group at the two extreme ends of a number of issues including all of these eight *hate attacks* against the traditional values of a Christian marriage, namely, someone like myself in religiously conservative Protestant Christianity; and at the other end, one of the Devil's more intellectually gifted minions, or the Devil himself, would all agree that it's pretty easy to suck silly women into something like feminism, and also entice them into other sins. But whereas the Devil and those close to him evidently consider that this is a design feature of man that they can and will exploit, both as part of their rebellion against God, and for the enhancing of their own power in various spheres, which they gain at the expense of crippling society; by contrast, someone like myself takes the view that, in part, these intellectual structural deficits in people are part and parcel of their happiness when they are slotted into where God says they should be; and also these intellectual structural deficits in people are designed in order that they may be developed by God to some extent via people like myself, as they learn humility and other character development by submitting to God's holy laws, and putting themselves under, not over, the authority of the Holy Bible. Put simply, *God knows best*. In the words of Romans 9:20, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" And while I wouldn't do this, if theoretically I'd chosen to follow the Devil rather than God, and cynically supported things like anti-racist and anti-sexist ideology, speaking favourably of something like feminism with a series of pseudo-intellectual justifications, these same silly women would think of me as an intelligent, thinking, "modern" person; they'd never guess what was really going on; and really I'd be just a minion of Satan entangling them in both this life and the next for destruction; for the payoff of some kind of enhanced political and economic powers in this life. Such are the paradoxes of life in a fallen world for those of us involved in such spiritual warfare.

So let me say that in spiritual terms, the feminist push comes from hell via two spiritual sources in particular. Firstly, from witchcraft, where they hate the Christian's proclamation of what the *Athanasian Creed* calls the "worship" of "one God in Trinity, and Trinity in unity;" and in their Devilish hatred of this true "worship" of "God," and hatred of obedience to the Holy Trinity, they pervert the patriarchal Trinitarian image of God in man, so that in witchcraft there is a general matriarchy in the white wickens (wiccan); and also from the black wickens where the female high priestess rules over the subordinate male high priest; and male witches are sometimes called "wizards." And thus, for example, one group within feminism are aware of, and sometimes advertize this, for example, Daly's *Gyn / Ecology: The metaethics of radical feminism*, published by Beacon Press, Boston, USA, 1978, at pages 221 to 222; or the fact that Clavan records in *The Family Coordinator* journal of 1970 at pp. 318-319 that one of the key feminist groups of the 1960s was called [quote] "Women's International Terrorist Conspiracy from Hell" [unquote] acronym [quote] "WITCH" [unquote]. Now the *Order for the*

Visitation of the Sick in the 1662 Anglican *Book of Common Prayer*, quite rightly contains no provision for the so called “anointing with oil” of the sick, because a careful reading of James 5:14 with Luke 10:34 tell us that the sick should use the best available medication they can get, which in ancient times frequently entailed using oil, and then to pray. But there’s also a misuse of medical drugs, as seen in the Greek word *pharmakeia* which is correctly rendered at Galatians 5:20 in the AV as “witchcraft,” and is found in our English word “pharmacy;” for witchery’s also been connected with aphrodisiacs to stimulate sexual desire called “a love potion,” as well as abortion. And unnatural sexual acts in cross-species sodomy with devils assuming a bestial form, may also be associated with witchery. And so unnatural sexuality, fornication, drugs, abortion, and matriarchal structures, are all promoted by witchcraft. We read in I Samuel 15:23 that “rebellion is as the sin of witchcraft,” and when the Puritan revolutionaries of The Great Rebellion engaged in sedition against the Anglican Crown with the regicide of Charles I in 1649, and the later attempted regicide of Charles II in 1651, with witches hoping for greater religious liberty, there was an outbreak of witchery during the interregnum in the North American colony of New England from the late 1640s, till after the Restoration in the early 1660s. And during this time a Minister in the Massachusetts Bay Colony, the Reverend Mr. John Hale, records a witch [quote] “had ... played the harlot, and being with child used means to destroy the fruit of her body to conceal her sin¹³⁷” [unquote], in other words, after committing fornication, she had an abortion. But when in the 1960s and 1970s Western countries needed a Witchcraft Act to end horoscopes in newspapers; and halt feminists in a secular form adopting the matriarchal social structures of wickens, and others in a secular form promoting things like drugs and abortion; instead of bringing them to justice under a Witchcraft Act, their evil desires were pandered to and promoted by wicked anti-patriarchal laws and values. And also, propaganda was put out attacking the very idea and terminology of: “a witch hunter,” [and] “a witch hunt;” and as in the words of Isaiah 5:20 they called “evil good, and good evil,” and some of them even took the word “wicked” from the Anglo-Saxon *wicca* for “witch,” and started to use it to mean “good” rather than “evil.” [pause]

But another way the evil of feminism has been promoted is through the Devil’s great counterfeit to Christianity of Romanism, which cranked up the Revelation 13:11 old false prophet of Romanist so called General Councils with the Second Vatican Council of 1962 to 1965. For example, “Pastoral Constitution on the Church in the Modern World, 7 December, 1965,” at 1:29 says in part, [quote], “social or cultural discrimination ... on the grounds of sex, race, colour, ... language, or religion, must be ... eradicated” [unquote]; although while this false prophet applied such non-discrimination on the basis of sex to the wider society, he didn’t do so to the Roman Church as the Devil didn’t want to wreck up the running of his Roman Church. But when this Romish Council sought “non-discrimination on the basis” of “race, colour, ... language, or religion,” it was working in harmony with the prophetic description of Antichrist in Daniel 2:43 in the third *hate* attack against the traditional values of a Christian marriage; and when this

¹³⁷ Karlsen, C.F., *The Devil in the Shape of a Woman*, Norton & Co., New York, USA, 1987, pp. 20-1,141,273,315; citing Hale’s *Modest Enquiry*, p. 18.

Romish Council sought “non-discrimination on the basis” “of sex,” it was attacking the *imago Dei*, the Trinitarian image of God in man and its associated natural order of man, woman, and children. And thus in this feminist element of the fifth *hate attack* against the traditional values of a Christian marriage, this Romish Council was thus speaking an abominable blasphemy against the Holy Trinity, and Revelation 13:1 says that the Antichrist has upon him “the name of blasphemy,” and Revelation 21:8 says the “abominable” “shall have their part in the lake which burneth with fire and brimstone.” [pause] And so by such mechanisms, the spiritual power of devils is ultimately behind the feminist movement which is Satanically controlled and guided. Feminism seeks to take matriarchal sociological structures such as found in witchcraft, and project them with a secular ideological justification into the wider society. The number of originating feminists with such direct Satanic contact is an extremely small percentage, but that, together with the Church of Antichrist since the Vatican II Council, is where in spiritual terms, the battle is joined. And because countries like Australia, the United Kingdom, and the United States of America, opened themselves up to witchcraft and Romanism under their secular state views of religious liberty, they removed the spiritual protections they had against this type of thing. And so they were easy prey for the Devil as they complimented themselves on their promotion of so called, “human rights” and laws which made a prey of righteous men opposed to them.

And of course, this fifth *hate attack* against the traditional values of a Christian marriage in the form of feminism is a key factor in divorces in many ways. For example, having created a sociological structure where women are economically independent and have rival careers with men, aggravating men both in the workplace and also in the home by competing with their husbands, a sociological structure is thus created where it is far more difficult to sustain a marriage in the first place, as two tired and weary spouses return to the marital home each night after work. And all this points us to the second part of this sermon on the whole issue of easy divorce as found in the sixth *hate attack* against the traditional values of a Christian marriage. And in general terms as those in the Western World have ceased to worship the Christian Trinitarian God, they’ve frequently made a false god out of their spouse, for example, some women say of their husband, “Oh, he’s simply divine;” or some men refer to their wife as a “goddess.” And whether or not they use such deification of man language; the idea is frequently found that they gain their emotional stability through an idolatrous worship focus on their spouse. But this sets an impossible standard for those so deified, and so the union can then come crashing down in “at pleasure” divorces; with a man saying the woman he thought was a “goddess” turned out to be more like, “a witch;” and a woman saying that the man she thought was “simply divine,” turned out to be more like, “a devil.” [pause].

Now in summary of the first five, and as a lead in to the sixth *hate attack* against the traditional values of a Christian marriage, let us consider how the Bible gives us inspired commentaries on the meaning of Genesis 2:24, a “man ...and ... his wife, ... shall be one flesh.” Firstly, against the backdrop of such New Testament teaching as found in Matthew 19:9 where polygamy is called adultery, or I Corinthians 7:2 where we read that “to avoid fornication, let every man have his own wife” - where the singular “his own wife” requires monogamy, “and let every woman have her own husband;” in

Ephesians 5 we find Genesis 2:24 is applied to the spiritual flesh of what the *Apostles' Creed* calls “the holy catholic church,” that is to say, the invisible and mystical universal church of all religiously conservative Protestant Christians and those en route to Protestantism per Revelation 18:4. For in Ephesians 5 Christ is depicted as monogamously married to the church, so this cannot mean a local church, for if it did, it would require that Christ was polygamously married to many local churches, yet the imagery is clearly that of monogamy since we read in verses 30 & 31, “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church.” Now the point I want to make is that if Christians as part of the universal church which is Christ’s bride, share one spiritual flesh with Christ, then it follows that they should only ever marry a fellow Christian, as further taught in such passages as I Corinthians 7:39 and II Corinthians 6:14. And so while I Corinthians 7 allows for the situation where a believer finds himself in a religiously mixed marriage because either the other spouse has become apostate, or the two married as non-Christians and later only one of them became a Christian, nevertheless, no Christian should ever enter into a religiously mixed marriage. And so a Protestant Christian should marry only a Protestant Christian; and this truth was attacked as part of the first *hate attack* on the traditional values of a Christian marriage.

Secondly, the teaching of Leviticus 18 & 20, is that for a man and his wife to be “one flesh” means that the kindred of the one, are the kindred-in-law of the other. Thus Leviticus 18:6 says, “None of you shall approach to any that is near of kin to him.” And this is clearly applied to relatives-in-law, who become such “kindred” by virtue of the fact that in marriage, the two become “one flesh.” The Anglican Parker’s Table of Kindred & Affinity was printed with the Anglican 1662 *Book of Common Prayer* until 1946, and so I’ve glued a photocopy of it into the back of my later printed copy; and both this Anglican Table and the Presbyterian Westminster Confession teach the same prohibited degrees of incest. The Presbyterian *Westminster Confession* 24:4, says, “Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word.” “The man may not marry any of his wife’s kindred nearer in blood than he may of his own; nor the woman of her husband’s kindred nearer in blood than of her own.” Parker’s Table of Kindred and Affinity, itemizes the forbidden relationships of incest. For example, Leviticus 18:14 says, “Thou shalt not uncover the nakedness of thy father’s brother, thou shalt not approach to his wife: she is thine aunt;” and Leviticus 18:16 says, “Thou shalt not uncover the nakedness of thy brother’s wife: it is thy brother’s nakedness;” and this forbids marriage with an aunt by blood or as an in-law, and a sister or sister-in-law, and so Parker’s Table says e.g., [quote] “A Man may not marry his” “Father’s Brother’s Wife, Wife’s Father’s Sister, Wife’s Mother’s Sister,” “Brother’s Sons’ Wife,” “Sister’s Son’s Wife,” “Wife’s Brother’s Daughter,” “Wife’s Sister’s Daughter” [unquote] and the equivalents for a woman. And so for a man and his wife to be “one flesh” prohibits any incestuous marriage with in-laws; and this was attacked in the second *hate attack* on the traditional values of a Christian marriage.

Thirdly, the Genesis 2:23 & 24 terminology of “bone of my bones, and flesh of my flesh” by which a “man ... and ... his wife shall be one flesh,” teaches homogenous

racial marriage. I mentioned in the last sermon the words of the second commandment, which when I played the recording of it back I realized for some reason I wrongly called “the third commandment,” but the words of the second commandment of the Holy Decalogue in Exodus 20 verse 5 and Deuteronomy 5:9 of “God” “visiting the iniquity of the fathers upon the children unto the third and fourth generation;” is seen in the half-caste, quarter-caste, and octocaste. And with respect to the Genesis 2 terminology “bone of my bones, and flesh of my flesh;” beyond marriage, we find this used for ethnic race in, for example, I Chronicles 11:1, where we read “all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh;” in other words, they were all of the race of Israel. And we find a similar usage for ethnic race in Judges 9:2; II Samuel 5:1; & 19:12 & 13. And we also find a specific application of this to marriage, for in Gen. 24:2-4 we read, “Abraham said unto his eldest servant,” verse 3, “I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.” And in turn we read of how this son, Isaac, in Genesis 28:1, “called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan,” and then Jacob took a wife of his own race who Genesis 29:10 tells us was “Rachel the daughter of Laban,” and Genesis 29:14 tells us that “Laban said unto him, Surely thou art my bone and my flesh.” And so the Genesis 2:23 & 24 terminology “bone of my bones, and flesh of my flesh” by which a “man ... and ... his wife shall be one flesh,” is attacked by the permissive society’s tolerance towards racially mixed marriages in the third *hate attack* on the traditional values of a Christian marriage.

Fourthly, the terminology of being “one flesh” in Genesis 2:24 refers to the physical union of a man and his wife in sexual relations. It is thus attacked by an act of fornication. And hence we read in I Corinthians 6:15 & 16, “Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh.” In Matthew 16:4 Christ condemns “a wicked and adulterous generation;” and I mentioned in the last sermon of how this has become all too common, for example, I referred to how I walked through a grass quadrangle at Sydney University, which when I played the recording of it back I realized for some reason I wrongly called a “triangle,” and in this grass quadrangle I came across some guys I spoke to who were glorifying adultery; and I spoke out against this wickedness. And I also referred to how those in the habit of fornication can get married and this can then continue with acts of adultery, for example, I referred to some white English immigrants with two sons which were then both of primary school age, which when I played back the recording, I realized for some reason I wrongly called “primary age,” rather than “primary school age,” and how the woman had been a fornicator before marriage, and how after about 15 years of monogamous married life, the old feelings and habit of multiple sexual partners returned, and she became an adulteress, and the marriage ended in divorce. And so I Corinthians 6:15 & 16 teaches us how the “one flesh” of marriage is attacked by the permissive society’s tolerance to fornication in the fourth *hate attack* on the traditional values of a Christian marriage.

Fifthly, the terminology of being “one flesh: in Genesis 2:24, links to the children of the marriage, for in the words of Hebrews 2:14, “the children are partakers of flesh and blood.” And in the Genesis 1 & 2 context, with respect to the Biblical teaching of Genesis 1:26 & 27, as found in I Corinthians 11, humanity is made in the image of God, in Latin, *imago Dei*, and this is a threefold Trinitarian image of man, woman, and children, who are all part of this “one flesh” of marriage, for genetically, “the children are partakers of” the “flesh and blood” of both parents. And so in their children, a man and his wife become “one flesh.” But I Corinthians 11:3 teaches us that as the equality of the three Divine Persons does not negate order in the Holy Trinity, likewise, the equality in the worth of the humanity of a man, his wife, and their children, does not negate the natural order of patriarchy of the man whom the wife should obey, nor the adult-child order of the parents whom the children should likewise obey. And let me say that where a divorce is not cause based with the three most common grounds being: adultery, desertion, or cruelty; divorce such as we now find it in the easy divorce of the Australian *Family Law Act* of 1975, constitutes *cruelty against the children* who always suffer from such a divorce¹³⁸. And so this is attacked by the evil ideology of feminism and easy divorce in the fifth *hate attack* on the traditional values of a Christian marriage.

But sixthly, now coming to the issue of divorce, I note that the words, “and shall cleave unto his wife,” in the words of Genesis 2:24, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh;” teach us that marriage is meant to be for life. And of course, when Genesis 2:24 was originally said, this was before the Fall, when both Adam and Eve still had conditional bodily immortality, and so it meant marriage was forever. Now of course, as a consequence of the Fall, man is now mortal, and we are taught that death dissolves the marital union in Romans 7:2 & 3 and I Corinthians 7:39. And likewise our Lord says in Matthew 22:30, “in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” And so the words of Genesis 2:24 that a man “shall cleave unto his wife: and they shall be one flesh,” become for us who live after the fall, the words in Archbishop Cranmer’s 1552 *Solemnization of Matrimony Service* preserved for us in the Anglican *Book of Common Prayer* of 1662, [quote] “till death us do part” [unquote]. And so to understand this, is to understand the intensity of the words of Malachi 2:16, “For the Lord, the God of Israel, saith that he hateth putting away;” and “putting away” here refers to divorce, and so the meaning is that *the Lord hateth divorce*. But while *the Lord hateth divorce*, he does permit it under certain circumstances, and indeed here in Malachi 2:14-16 the context is about a divorce for the matrimonial cause of cruelty.

And our Lord qualifies the divorcement provisions of Matthew 19:9, saying in verse 8 that “from the beginning” of man’s creation divorce was not allowed when man had original righteousness, but because we are no longer in Eden, no longer in the perfect world we were designed to live in, due to “the hardness of” “hearts” caused by original

¹³⁸ “US study: divorce never good for children,” News, The Christian Institute, 3 Feb. 2012 (<http://www.christian.org.uk/news/us-study-divorce-never-good-for-children/>); in *Sermon Audio Weekly Newsletter* 10 Feb. 2012 (<http://www.sermon.audio.com>).

sin, God has “suffered” divorcement. Now when it comes to the New Testament teaching of when divorce with remarriage is allowed, we find that in dealing with Deuteronomy 24:1-4 provisions as interpreted for Christians through the New Testament passages of Matthew 5:32; 19:9; & I Corinthians 7:15; historically there have broadly been four schools of interpretation, with some internal diversity in these four schools, so that these four schools can be found in ancient to early mediaeval times, through to more modern times, and contemporary times. The first school of New Testament interpretation, which is maintained by the Roman Catholic Church, and is also found as a minority dissenting opinion inside of Protestantism, disallows divorce with remarriage. It’s found, for example, in ancient times with the second century Pastor of Hermes who in his dissertation entitled, “Commandments,” allowed for a marital separation but not a divorce; or it’s found in Reformation times with the Anglican Archbishop of Canterbury, John Whitgift, in *Foljambe’s case* of 1601, which sought to reintroduce marital indissolubility, with such persons claiming “divorce” in Matthew 19:9 means a judicial separation only. Hence it’s said that marriage is indissoluble except where it was a void union to begin with, for example due to incest, or voidable due to non-consummation.

Now even though there has sometimes been a minority dissenting view inside of Protestantism which basically agrees with the Roman Catholic idea of marital indissolubility, and deals with the teaching of “divorce” in Matthew 19: by referring to a judicial separation as a divorce *a mensa et thoro*, which is Latin meaning, “from bed and board,” which they allow; in contrast to a divorce *a vinculo matrimonii* which is Latin meaning “from the bond of marriage,” which they disallow; in contrast to this minority dissenting view of some Protestants which disallows what we generally just call divorce; the second, third, and fourth schools, are the three historic Protestant divorce schools; and I discuss them to some extent at Matthew 19:9b in Volume 2 of my Textual Commentaries on Matthew 15 to 20 which you can get at my website of <http://www.gavinmcgrathbooks.com> or on Yahoo or Google type in “Gavin McGrath Books.” And these second, third, and fourth schools may in different ways claim that their views are supported in ancient times in some way by St. Basil the Great who died in 379; and so for those who believe in marital dissolubility with a permissible remarriage, there’s a sense in which St. Basil is one of everyone’s favorite writers. Putting aside the issue of diverse interpretations of what St. Basil means, what St. Basil the Great specifically says in Letter 188 is, [quote] “The sentence of the Lord that it is unlawful to withdraw from wedlock, save on account of fornication, applies according to the argument, to men and women alike. Custom, however does not so obtain” [unquote].

The second school of New Testament interpretation, which is the first Protestant School allowing divorce with remarriage, as found with the Anglican Bishop Cozens in the *Duke of Norfolk’s case* of 1700, is that adultery dissolves a marriage, and allows remarriage for the innocent party; but ecclesiastical custom chose to regard simple adultery to be an insufficient cause for divorce on a wife’s petition, which required adultery with aggravated enormity. This is basically the idea that in Deuteronomy 24:1-4, sexual “uncleanness” and “hate” are not to be read disjunctively, but rather, to be read conjunctively; and while “hate” is always present if a woman commits the “uncleanness” of adultery, it is not always present where the man commits the “uncleanness” of

adultery, and so a wife's petition for divorce must be for adultery with aggravated enormity, that is to say, adultery coupled with something like desertion, or cruelty, or a particularly obnoxious form of adultery such as incest or sodomy. And other than for Archbishop Thomas Cranmer whom I shall discuss under the fourth school, these first two schools were the main two views present among Anglicans and in English Law from the sixteenth to nineteenth¹³⁹ centuries when divorce was dealt with by the Westminster Parliament up till 1857. And so when the issue of divorce arose the Parliamentary debate was always between these two groups, that is, the marital indissolubility view of Archbishop Whitgift, which at the Parliamentary level was always the minority view; and the view of Bishop Cozens which was always the majority view, that is, simple adultery on a husband's petition, or adultery with aggravated enormity on a wife's petition. And this majority view was then made statute law in 1857 when divorce was transferred from the Parliament to the Courts in the English *Divorce & Matrimonial Causes Act*.

But the qualification must be made, that before 1857, the minority marital indissolubility view in practice frequently prevailed, because very few people could afford the enormous legal costs of a lawyer who would have to lobby a large number of Members of Parliament to get a divorce for adultery through; however, that problem was remedied after 1857 with the *Divorce & Matrimonial Causes Act* which put divorce in the courts and therefore made it more accessible and affordable. Nevertheless, English law always recognized marital dissolubility with remarriage for adultery from Reformation times, with the attempt of Archbishop Whitgift to reintroduce marital indissolubility in *Foljambe's case* of 1601 being short-lived and struck down. However, under this second school which only allows divorce for adultery, there is internal diversity, with another group considering that simple adultery on either a husband's or wife's petition is sufficient; and this group won out in, for example, New South Wales law in 1881, and in English law in 1923. Although in the Australian State of Victoria, while adultery with aggravated enormity was expanded in 1889 to include adultery committed "in the conjugal residence" or "a repeated act of adultery," and that State's divorce causes were expanded to the fourth divorce school, divorce on a wife's petition for simple adultery was not permitted until Federal law introduced it in 1959 under the *Matrimonial Causes Act* or *Barwick Act*. Those opposing it were worried about things like what was called, "hotel adultery," in which to get a divorce a number of immoral married men may be prepared to say with a sickly smile on their face, [quote] "I've passed a night in a hotel room with a woman, ha-ha-ha" [unquote]; but they wouldn't want to be known as one divorced for adultery with aggravated enormity, such as cruelty, desertion, incest, or sodomy. Moreover, it was considered that women would too easily divorce, and then later come to regret that decision. Without now considering those issues further, it's suffice to note that putting aside this internal diversity between a wife's petition for simple adultery, or a wife's petition only for adultery with aggravated enormity; and the commonality that both allow divorce on a husband's petition for simple adultery; the point is that under this second school of divorce, Matthew 5:32 and 19:9 is understood to mean that the only ground allowed for a divorce with remarriage is

¹³⁹ I here said, "eighteenth" but I should have said, "nineteenth."

adultery.

The third school of New Testament interpretation, is the second Protestant School that allows divorce with remarriage, and this school allows both simple adultery on either a husband's or wife's petition, and actual desertion. This was the view of both Luther and Calvin; but it was most succinctly articulated in Reformation times by the neo-Byzantine textual analyst, Theodore Beza of Geneva. The matrimonial cause of desertion is based in I Corinthians 7:15, which says that where a Christian is in a religiously mixed marriage, either because their spouse has become apostate, or because they married as unbelievers and only one of them then became a Christian, then "if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases." Thus I Corinthians 7:15 is understood to manifest a wider principle of divorce with permissible remarriage for desertion. Now Beza sought to articulate the legal theory or jurisprudence for divorce on the basis of adultery or desertion, through the concept of fornication in Matthew 5:32 and 19:9; and hence desertion is understood as passive adultery in the form of a willful denial of conjugal rights contrary to the teaching of I Corinthians 7:3-5, "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other." And this is also understood with reference to Judges 19:1 & 2, where we read that the Levite Ephraim's "concubine played the whore against him, and went out from him unto her father's house to Beth-lehem-judah, and was there four whole months." And so this deserting woman is said to have "played the whore" by her act of desertion. Why? Because she engaged in passive adultery in the form of a willful and persistent denial of conjugal rights.

Now this application of divorce with remarriage is found in the Presbyterian *Westminster Confession*, and this principle of desertion as passive adultery, was found in Scottish Law from the time of the Reformation till 1938. And so in Scottish Law from 1573 till the *Conjugal Rights (Scotland) Amendment Act* of 1861, it was necessary to go through the preliminaries of issuing a suit for the *restitution of conjugal rights*, before seeking a divorce for actual desertion. And I should also mention that in Scotland, divorce for either simple adultery or desertion was always through the courts, and so unlike the situation that prevailed in England before 1857, the Scots were more generally in a position where they could access and afford the legal means for a divorce.

However, once again there is internal diversity in this third school. The Presbyterian *Westminster Confession* as found in Scottish Law until 1938, followed Beza of Geneva in divorce for adultery or actual desertion. But others who broadly follow this third school, seek to either expand or limit these provision far more than either Beza or historic Scottish Presbyterianism has. For example, before Federal law in Australia under the 1959 *Matrimonial Causes Act* or *Barwick Act*, the State of Queensland was the only state that hadn't adopted some form of the third Protestant school which allows divorce with remarriage, and they followed this second Protestant school. However, they introduced one further divorce ground, namely, insanity, which can be understood as a constructive death; which on this pre-1959 Queensland model is an expansion on this

divorce school, though operating inside its theoretics of marital dissolution for adultery, desertion, or death. But others inside this school go the other way, and further limit the provisions of marital dissolution for adultery, desertion, or death. For instance, the I Corinthians 7:15 divorce provision, sometimes called the Pauline Privilege, has been more limited by some of them to include only the specific facts of an unbelieving spouse deserting, rather than desertion *per se*. And at a church level, some in this broad school have rejected simple adultery as a divorce cause, in favour of adultery with aggravated enormity in the form of repeated and unrepentant acts of adultery on either the husband's or wife petition for divorce¹⁴⁰. Certainly from the perspective of translating this to a legal level in the administration of a *Matrimonial Causes Act*, I think the idea that adultery must be repeated and unrepentant would be unsustainable, because it would mean that if a guilty party was being divorced for adultery, the guilty party would simply have to say in Court, "I repent, I'm sorry I committed adultery;" and that would then have to be deemed a complete defence against being divorced; and I think that this would make a mockery of the seriousness of this matrimonial offence, and would also make a mockery of the courts.

The fourth school of New Testament interpretation of Matthew 5:32 and 19:9, which is the third Protestant School allowing divorce with remarriage, and in broad terms the divorce school I endorse, this school looks to a series of weighty causes to allow a

¹⁴⁰ E.g., Hugh Ross claims, "There's Scriptural grounds for divorce, unrepentant sexual immorality But that's the only exception;" although he then says that if one is an unbeliever and that "unbelieving partner insists on a divorce," then "they are a free agent" to do so (Ross's *God's Mercy in Death*, 1987, cassette audio recording, Reasons To Believe, Pasadena, California, USA, emphasis mine). John MacArthur expresses a similar view when he say, "Christ" "has made provision for divorce in the cases of unrepentant and continued adultery (Matt. 5:31-32; 19:4-10) and the departure of an unbelieving spouse (I Cor. 7:15)" (MacArthur's *Different By Design*, Chariot Victor Publishing, Colorado Springs, Colorado, USA, 1994, p. 64, emphasis mine). Or MacArthur says, "After all means are exhausted to bring the sinning partner to repentance, the Bible permits release for the faithful partner through divorce (Matthew 5:32; I Corinthians 7:15)" (MacArthur's *Divorce & Remarriage*, Grace Community Church, California, USA, 2001, section 2, emphasis mine). But MacArthur also says, "If a person is in chronic sin, and they are ['they are,' *sic.*, 'he is'] disciplined in the church; it says in Matthew 18 that they are ['they are,' *sic.*, 'he is'] to be treated as a tax collector and an outcast." So "somebody says, 'I thought I married a Christian,' 'but this is an evil person. This person is a sinful person.'" "I think in cases like that," "the person would be free to remarry" (MacArthur's "John MacArthur Takes the Hot Seat," cassette audio recording, Grace To You, Kent, England, UK, 2003). This then gives a potentially very expanded definition to the meaning of an "unbeliever" as a divorce cause, so that if a church so designated someone, MacArthur allows the non-disciplined party to divorce under I Cor. 7:15, thereby giving this a potentially much more expanded meaning than he appears to give elsewhere e.g., for drunkenness, imprisonment, and other matters, *providing* a "church" first so "disciplined" the "sinful" spouse.

divorce with remarriage. This school can be found in early mediaeval times in the 6th century divorce code of the Byzantine Emperor, Justinian; historically exists among the Eastern Orthodox Churches; and from Reformation times a form of it can be found with the Marian martyr and first Protestant Archbishop of Canterbury, His Grace Thomas Cranmer, who held that divorce could be for adultery, desertion, or certain forms of cruelty. As on other issues, Cranmer went through an evolution of thinking, originally believing in marital indissolubility in a letter of 1540; then after being appointed in 1547 to comment on Northampton's case who received a judicial separation in 1542 for his wife's adultery, Cranmer held that divorce was permitted for adultery, and might also be permitted for desertion. And then came what is sometimes simply referred to as Cranmer's *Reformatio Legum*, which being interpreted from the Latin means, "The Reformation of Laws." This was a 1552 document he greatly influenced, and produced by a Commission of Bishops, Theologians, and laymen under King Edward VI, in which together with the other Commissioners, in the same year as Cranmer's 1552 Protestant prayer book we now have preserved in the 1662 prayer book, Cranmer held that divorce could be for a number of weighty causes. These were: adultery; or actual desertion; or a constructive desertion in the form of a prolonged absence without communication from that person for a considerable time; or cruelty in the form of unnecessary violence by a man towards his wife, but not so as to prevent him from moderately correcting her; or "deadly hostility," meaning cruelty in the form of an attempted murder of a spouse.

And while in broad terms this is the school which I endorse; it must be also said that there is a great deal of internal diversity as to what the full range of divorce causes properly should be, and different persons inside of this broad school sometimes disagree with others in varying degrees of intensity, sometimes quite strongly, as to what in addition to adultery, is a valid matrimonial divorce cause. This is seen in, for example, the differences in these type of matrimonial causes, found in all Australian States other than Queensland, before the *Barwick Act* or *Matrimonial Causes Act* of 1959 standardized divorce in Australia until its repeal in 1975; and with Sir Garfield Barwick's guidance, the 1959 *Barwick Act* was also understood under this broad third Protestant School; though as I say, not all in this school would agree with all the matrimonial causes he had in that Act. For example, this third Protestant school was adopted in English Law in 1937 with less matrimonial causes than the 1959 *Barwick Act* of Australia, although both the 1937 English Act and 1959¹⁴¹ Australian Federal Act recognized adultery, desertion, and cruelty as divorce causes with permissible remarriage. And while not all who follow this school of divorce for a series of weighty causes would agree that cruelty is such a cause, for example, before 1959 this broad school was followed in Western Australia, but that State did not have cruelty as a divorce cause till the 1959 *Barwick Act*; nevertheless, for my purposes today, I'll isolate the big three divorce causes that those following this Protestant school in modern times would *generally* agree with, namely, the divorce causes of adultery, desertion, and cruelty. Now some in this school may limit divorce causes to adultery, desertion, and cruelty; and others may argue for additional matrimonial causes which are said to be reasonably analogous with these three; and

¹⁴¹ I here said, "1957" but I should have said, "1959."

there's also the issue of what is properly characterized as a constructive death. For example, Justinian's sixth century Code allowed divorce where a party was "sentenced to penal servitude in the mines," and the 1959 *Barwick Act* had a divorce cause of "Imprisonment for" an "offence punishable by death or" "five years or more." Whether or not an advocate of this divorce school would consider such imprisonment a divorce cause, would depend on how he answered the following questions, which apply to both spouses, but I'll put them in terms of the husband. "If a married man chooses to live a criminal life, so that if apprehended and charged, he is put in jail for a period of five or more years, is it reasonable to say that by his life of crime he has chosen to live in such a way that he could, if at any time caught, effectively be a deserter from the marriage, in which he would necessarily deny his wife conjugal rights? And / or, Has he by his life of crime effectively been subject to a constructive death, if he gets a so called, "life sentence," as opposed to a death sentence? Is it best to conceptualize such a jail sentence as constructive desertion, or a constructive death, or both? Suffice to say, diversity of opinion may exist on the answers to those questions. [pause]

Now with reference to Matthew 5:32 and 19:9, as with the Protestant divorce school allowing divorce for adultery and actual desertion, this Protestant divorce school sees the Greek word *porneia* rendered in the Authorized Version as "fornication," as active adultery in the case of divorce for adultery, and with reference to I Corinthians 7:2-5 & 15 and Judges 19:1 & 2 as passive adultery in the case of actual desertion. Furthermore, Genesis 2:24 teaches "a man ... and ... his wife, ... shall be one flesh;" and while this has multiple layers of meaning; in Proverbs 11:17 we read that, "he that is cruel troubleth his own flesh;" and one application of Proverbs 11:17, though not the only application of this verse, is to a matrimonial situation where there is cruelty by one spouse to the other. Now Scripture allows divorce with remarriage for cruelty in Malachi 2:14-16, where this cruelty so destroys the marital basis on which a couple are in the words of Genesis 2:24, "one flesh," that it results in the termination of consensual sexual relations between a man and his wife, since sexual intimacy between a man and his wife, and cruelty, are alien to one another, so that they cannot co-exist together for long. Since cruelty thus induces a cessation of any desire for sexual relations by the innocent party, the guilty party's cruelty thus constitutes a form of inducing passive adultery contrary to Matthew 5:32 and 19:9; and hence it is a form of "fornication" and a divorce cause. E.g., a man could potentially divorce a wife for cruelty if she engaged in Lesbianism. But another form of such Matthew 19:9 "fornication" is a repeated denial of conjugal rights; and this is a counter-balance to the misuse of the cruelty cause by an over-sensitive or frivolous spouse. Thus marital cruelty as either mental or physical cruelty means cruelty of a type a reasonable man would regard as cruelty; and so a spouse cannot simply get an over-sensitive disposition and claim cruelty in an absurd manner.

I should also mention that those of the other schools of New Testament interpretation which do not allow cruelty as a divorce cause with remarriage, may allow cruelty as a judicial separation cause. For example in Queensland law before the Federal Matrimonial Causes Act of 1959 to 1975, where Queensland followed the second Protestant divorce school of dissolution for adultery, desertion, and death; they did allow cruelty as a judicial separation cause, but not a divorce cause. So too, both before and

after the 1857 English Act which limited divorce to adultery on the husband's petition and adultery with aggravated enormity on the wife's petition; cruelty when coupled with adultery was one of the matrimonial causes of adultery with aggravated enormity on the wife's petition; and cruelty was also a judicial separation grounds in its own right. Hence as a separation cause administered by the Ecclesiastical Courts of England which could historically grant a judicial separation but not a divorce which would allow for remarriage, as such a cause cruelty was a matrimonial cause under ecclesiastical law. Thus, for example, under the *Barwick Act* or *Matrimonial Causes Act* of 1959 to 1975, the jurist Percy Joske in his work on that divorce code entitled, *Law of Marriage and Divorce*, which contained a Foreword by Sir Garfield Barwick, uses at page 329 in defining cruelty as both "mental as well as physical cruelty," an old Ecclesiastical Law case from 1844 of *Dysart v. Dysart* which says that defining cruelty includes, [quote] "any conduct of such a nature as to cause injury or danger to life, limb, or health, mental or physical, or a reasonable apprehension thereof" [unquote].

Now looking at these four schools in overview, depending on whose doing the interpreting, there's a potential variation as to the level of agreements and disagreements among all four of them. Hence at one extreme, the difference between the dissolubility school and indissolubility school is very great, because whereas the second, third, and fourth schools all accept the principle of marital dissolubility with remarriage, for example, on a husband's petition for an adulterous wife; by contrast, at the more conservative end of the indissolubility school, other than for something like non-consummation of the marriage, or a shot-gun marriage, no annulment will be given, but at the more liberal end of the indissolubility school are those who if they find a weighty matrimonial cause, such as adultery, desertion, or cruelty, take the view that there was no original consent for a marriage which contained such actions, and so they'll grant an annulment on the basis of a lack of original consent. Or while there are those who argue for adultery and a limited view of the Pauline Privilege to simply unbelievers in a narrow way; at the more liberal end, this is further interpreted to mean that if a person engages in a weighty matrimonial cause, such as adultery, desertion, or cruelty, then pursuant to Matthew 18:15-17 he should be excommunicated; and then pursuant to I Corinthians 7:15 he is as an unbeliever, and so the Pauline Privilege may be used for divorce. Or while advocates of the divorce school of adultery and desertion would historically oppose the divorce cause of cruelty, I came across one group of Presbyterians in Sydney, who purely in the context of their local church session, decided that they would accept not only actual desertion, but also what they called constructive desertion, by which they meant cruelty, as a divorce cause allowing remarriage. And so while I've presented these four schools of interpretation of Matthew 5:32, 19:9 and I Corinthians 7:15 in more distinguishable terms as four different schools, and the latter three of them as the three Protestant divorce schools allowing divorce with remarriage, and while in broad terms that's right, and in general historical terms they have been four broadly distinctive and rival views; it's nevertheless worthy of note, that depending on who's doing the interpreting, these four schools have a potential to come closer together, or further apart; and while historically they've tended to be further apart, when they do come under interpreters that seek to bring them closer together, the three matrimonial causes of adultery, desertion, and cruelty, are more generally agreed upon.

Furthermore, amidst the diversity of the three Protestant divorce schools allowing divorce with remarriage; notwithstanding internal diversity among advocates of each of these three schools and between these three schools, there is also a core commonality in all three of these Protestant divorce schools that marriage SHOULD be for life, but that it's dissolved with a permissible remarriage by death, and so all reject something like the Mormon Cult's idea of [quote] "celestial eternal marriages" [unquote]. All three schools agree divorce with remarriage must be cause based for a weighty matrimonial cause in harmony with the divorce provisions of Deuteronomy 24:1-4 as understood through the New Testament passages of Matthew 5, 19 and I Corinthians 7. All agree such a weighty cause is found in adultery, even though some may qualify this with requirements of adultery with aggravated enormity. Thus, for example, there's a general agreement that if a wife commits adultery, or if a man creeps into his daughter's bedroom and wickedly engages in incest with her, or if a man engages in an act of sodomy; then the innocent party may procure a divorce for adultery, and is free to remarry in the Lord. Thus all these three Protestant divorce schools agree that marriage should be for life, that divorce is bad, that divorce should be hard to procure, and must be in harmony with what the Bible says; for though the different advocates of these three schools cannot agree on what the full range of divorce causes are in the Bible, they do agree that whatever the Bible says, is correct.

These Christian standards of Matthew 19:9 contrast with the easy divorce sentiment of libertine at pleasure divorce such as one finds in the *Family Law Act* of 1975. Notably, in his critique of John Stuart Mill, Sir James Fitzjames Stephen says in his 1873 work republished by Cambridge University Press in 1967, entitled, *Liberty, Equality, Fraternity*, at page 195 that if Mill's type of libertine and feminist views were followed, marriage would become dissolvable [quote] "at pleasure" [unquote]. Stephen's prediction of "no fault" or "at pleasure" divorce, with its inevitably high divorce rates, is something that he says the advocates of sex role perversion and libertinism [quote] "are exceedingly shy of stating ... plainly" [unquote]. But of course, once they got established in the post World War Two era with the Type 2 secularists, they then implemented this immorality and vice. And we see this in, for example, the 1975 repeal in Australia of the 1959 Federal *Barwick Act* or *Matrimonial Causes Act*, and its replacement with so called, "no fault divorce" after a period of 12 months separation in the Federal *Family Law Act* of 1975; and this type of "at pleasure" or "no fault" divorce is a clear-cut example of the sixth *hate attack* against the traditional values of a Christian marriage. So too in the United Kingdom, the 1937 cause based divorce Act was replaced with a 1969 Act which became effective from 1971, allowing divorce for a [quote] "irretrievable breakdown" [unquote] as seen by one of five things: adultery, desertion, unreasonable behavior, two years separation with the consent of both parties, or five years separation without the consent of one party. Now the fourth and fifth provisions are no-fault divorce; but the third provision of "unreasonable behaviour" is most commonly used, because in its administration the courts take the view that if one party seeks a divorce on this ground, irrespective of whether or not the other party's behavior really was "unreasonable," then it follows that the marriage has irretrievably broken down, and so in practice this is a very easy way to get a divorce. And it reminds

me of the easy divorce obtained under Islamic Koranic law in Sura 2:229 & 230, where a Mohammedan man simply says to his wife thrice, "I divorce thee," and that's it. And we cannot doubt that this type of easy divorce in Mohammedan Law, or the secular law of Australia or the UK, is exactly the type of thing that our Lord condemned in Matthew 5 & 19. Whether Islamic or libertine feminist type 2 secular state law; we religiously conservative Protestant Christians don't believe in it. We don't want it; and we oppose it as the secular state's sixth *hate attack* on the traditional values of a Christian marriage.

Indeed, as the effect of the *Family Law Act* started to impact more on society in Australia, I remember how in the late 1980s or early 1990s, I was disturbed by a guy telling me, about how among his friends, getting a divorce was just par for the course, and they were saying horrible things like, 'Life doesn't begin till your second marriage.' For whereas before the 'at pleasure' divorce Act of 1975 divorce in Australia was under cause based reasons such as adultery, desertion, or cruelty, and was under 10%, it's now gone to more than three times that figure, and it's actually more when one takes into account all the *de facto* relationships, also known as common law marriages, that break up. About one-third of people in Australia never marry, but a large number of them enter *de facto* relationships whose break-ups are not included in the divorce statistics. *De facto* relationships used to be commonly called, [quote], "living in sin" [unquote], and even certain people in them used to say they were "living in sin." But now, they're so common, and so accepted, that the terminology of "living in sin" has generally gone out of its more popular usage. But that's what it is. Or in England and Wales, divorce has climbed from 22% in 1977 to 33% in 1995, to 45% in 2005, and then down a little bit to 42% in 2010; but once again, these figures don't include the additional break-ups from *de facto* relationships or common law marriages.

Back in 1975, I was a 15 year old school boy in Fourth Form, or what's now called Year 10, in the Australian Capital Territory. When the *Family Law Act* was before Parliament, I decided to go to the old Federal Parliament in Canberra that's since been replaced by the new one, and watch the debate on this Bill. After waiting a long time near the front of a queue, I went in and saw the then Prime Minister, Gough Whitlam, in a pink shirt and a shiny silver suit the sort of colour of a space-man's suit. The *Family Law Act* of 1975 introduced 'at pleasure' or "no fault divorce," which for many people meant turning marriage into a gamble that they could never win. But as I listened to the House of Representative debates from the gallery, I became violently ill and had to leave, thereafter vomiting. And so too, this vile *Family Law Act* has made many marriages very ill; and it is an Act that should be vomited out of our mouth.

About 10 years later, as I was walking the streets of Sydney, I felt strongly impressed by God that marriage and divorce should be based on the Biblical Christian values that one finds in the *Solemnization of Matrimony Service* in the Anglican 1662 *Book of Common Prayer*. I thought about this for some 5 or so years. Then in 1991, I recorded some interviews with Sir Garfield Barwick, who was then retired, on the *Barwick Act* or *Matrimonial Causes Act* of 1959 to 1975 that he had put through when he was Attorney-General, before he left politics to become the longest serving Chief Justice of the High Court of Australia. Type 1 secularists such as Sir Garfield recognized a

nexus between Christian morals and Matrimonial Law. Thus before Type 2 secularists passed the very bad 1975 “no fault” divorce *Family Law Act*, the usage of Ecclesiastical Law from the *Church of England’s* Ecclesiastical Courts as established before the Act of 1857, was officially part of Matrimonial Law; although qualified by both later Matrimonial Law and the fact that before 1857 the Ecclesiastical Courts could only grant judicial separations, so they could not dissolve any marriage in divorce because that had to be done by Parliament, and then after 1857 the secular courts took over both functions of granting judicial separations and divorces. And so after 1857 the Ecclesiastical Courts then had a much more limited role; for example, on my third trip to London from August 2003 to April 2004, I thank God that in October 2003 I traveled by train and saw various places in the English Midlands and Wales, and at Chester Cathedral I there saw the *Consistory Court*, which was constructed under the reign of King Charles I in 1636, and is the oldest example of an Ecclesiastical Court in England, but its jurisdiction is now limited to disciplining of clergy, and matters do to with faculties, fabrics, and furnishings of parish churches in that Diocese. But the pre-1857 Ecclesiastical Law continued to be recognized by Type 1 Secularists in various *Matrimonial Causes Acts*. For example, the *Matrimonial Causes Act* of New South Wales, 1873 to 1893 said with reference to such “principles and rules” of the *Church of England’s* “Ecclesiastical Courts” “before” the Imperial Act of 1857, in section 17 [quote] “In all suits and proceedings other than proceedings to dissolve any marriage the Court shall proceed and act and give relief on principles and rules which in the opinion of the Court shall be as nearly as may be conformable to the principles and rules on which the Ecclesiastical Courts of England before the passing of the said Imperial Act acted and gave relief but subject to the provisions herein contained and to the rules and orders under this Act” [unquote], and that pre-1857 Ecclesiastical Law was then preserved in section 5 of the New South Wales *Matrimonial Causes Act* of 1899 to 1958, and then when matrimonial law was taken over federally in 1959, the *Barwick Act* or *Matrimonial Causes Act* of 1959 preserved this nexus with pre-1857 Ecclesiastical Law in section 25, subsection 2 of the *Barwick Act*.

And among other things, Sir Garfield Barwick who framed that Commonwealth *Matrimonial Causes Act* of 1959 to 1975, said to me in 1991 in the words of the later agreed typed manuscript [quote], “Do you know your *Book of Common Prayer*?” [unquote] and I answered, “Yes.” Then he said, [quote], “Now, Cranmer’s marriage service is marvellous because it expresses so clearly the purpose of marriage. If you take the words - they are beautifully written. Cranmer’s *Book of Common Prayer* is a beautiful bit of English and you there see the obligations of the parents, and the need to comfort one another, and the need to raise children, and the need to nurture children. So I had that in my mind, of course, and if you call that an ideology, I would accept that” [unquote]. Now in law, the *consortium vitae* are the essentials that go into a marriage. And I then said to him, [quote] “So for the *consortium vitae*, you used the *Book of Common Prayer*, the service for the ‘Solemnization of’ Marriage or ‘Matrimony’?” [unquote] And then he answered, [quote], “Yes. The non-conformists use it too. It is a common form. They are very nice words, so, in my concept of marriage - of course I did the *Marriage Act* as well subsequently, the *Matrimonial Causes Act* would indeed be influenced by that” [unquote]. And I’ll now play that 1991 segment from these interviews with Sir Garfield who was born in 1903 and died in 1997, and held the highest legal and

judicial offices in the land, being Commonwealth Attorney-General in the Menzies Government from 1958 to 1964 and Chief Justice of the High Court from 1964 to 1981 [play recording; from “Do you know your *Book of Common Prayer*?” to “influenced by that”]. And when I heard such things I knew that God had taken me on a long trek from the 1975 Parliamentary debates I witnessed, to the conviction that marriage and divorce should be based on the Biblical Christian values that one finds in the Anglican 1662 *Book of Common Prayer*, to these recorded interviews with Sir Garfield Barwick. At the time I was undertaking thesis work at Sydney University, and later Macquarie University, but due to the horrendous opposition against me acting to bolster a fictional academic consensus in favour of Type 2 Secularism, I was ultimately unsuccessful at both places. Now Lord Devlin refers to the bonding power of Christian morals, and at the same time I got on very well with Sir Garfield and enjoyed our dialogues on law and society in, for example, Australia and the United States of America, I was simultaneously *much hated* by those at the two Law Schools I was at for exactly the same beliefs that bonded Sir Garfield and myself in a common cause. And I always found Sir Garfield to be a more intellectually gifted person than the academics I had to deal with in connection with those two universities. [pause] *This is my story, this is my song, praising my Saviour, all the day long.* [pause]¹⁴²

Let us pray. [pause]

“O God, who by thy mighty power hast made all things of nothing; who also, after other things set in order, didst appoint, that out of man, created after thine own image and similitude, woman should take her beginning, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one;” yet because of the hardness of” “hearts” that occurred due to the Fall, “Moses” suffered” men “to put away” their “wives,” and Christ did uphold these divorce provisions saying that a man may “put away his wife for fornication, and” “marry “another;” for though “it *should* never be lawful to put asunder those whom thou by matrimony hadst made one,” yet that which “*should*” be, is not always possible due to “the hardness of” “hearts” from original sin. “O God, who hast consecrated the state of matrimony, to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: look mercifully upon” those Christians in marriage who seek thy guidance and blessing, that the “man may love his wife, according to thy Word, as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh; and also that” the “woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless” all of us, whether like the holy apostle, St. Paul, we are called to celibacy; or like the holy Apostle, St. Peter, we are called to marriage, “and grant us to inherit thy everlasting kingdom; through Jesus Christ our Lord. Amen¹⁴³.”

¹⁴² From Refrain of Hymn, “Blessèd Assurance, Jesus is Mine” (1873), by Fanny Crosby (1823-1915).

¹⁴³ Cf. Collect in *Solemnization of Matrimony Service*, 1662 BCP & Matt. 19:8,9.

Speaker: Gavin McGrath

Full Title: 8 hate attacks on the traditional values of a Christian marriage:
4/8 – Feminism ...

Subtitle / Series: 5) Feminism & 6) Easy Divorce

Short title: 8 Hate Attacks On Marriage 4/8

Date Preached: 11/07/2013 [Thurs. Nov. 7, 2013]; Bible Texts: 1 Cor. 11:3; Matt. 19:9

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: In this 4th of an octuple of sermons on 8 hate attacks against the traditional values of Christian marriage, Gavin addresses the 5th issue of feminism attacking Biblically sound patriarchal values; and 6th issue of easy divorce attacking Christ's words of Matt. 19:9, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whose marrieth her which is [wrongly so] put away doth commit adultery." Gavin considers the teaching of I Cor. 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God;" with reference to Gen. 1:26-28, saying that the Trinitarian image of God is found in the natural order of man, woman, & children. Thus even as there is equality in the Divinity of the three Divine Persons (John 5:18; 10:30; Philp. 2:6; I John 5:7), but order evident in e.g., the very names "Father" and "Son" so that e.g., the Father sent the Son into the world (John 3:16; I John 4:10); so too there is an equality in the human worth & value of the man, woman, & children, but also patriarchal order, so that the women should obey her husband (I Peter 3:1,6), & the children obey their parents (Eph. 6:1). Since patriarchal structures are based in the Creation & the Fall (Gen. 1-3; I Cor. 11:8,9,14; I Tim. 2:8-3:13), they transcend the cultural values of the day & apply more generally to church government & society. Gavin also considers the Type 2 Secular State's attack on the Biblical divorce provisions of Deut. 24:1-4 as understood for Christian marriage through such passages as Matt. 5:32; 19:9; I Cor. 7:15; with the rise of easy "at pleasure" or "no fault" divorce in the Western World e.g., the UK (1971) & Australia (1975).

Keywords: Trinity Athanasian Creed marriage divorce adultery desertion cruelty feminism fornication

Title: 8 hate attacks on the traditional values of a Christian marriage: 5/8 Subtitle: *7) Abortion* Mangrove Mountain Union Church, Thurs. 14 Nov. 2013.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. *Let us pray.* “Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, who thou hast redeemed with thy most precious blood, and be not angry with us for ever. Spare us, good Lord. From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation, Good Lord, deliver us. From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us. From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death, Good Lord, deliver us.” “That it may please thee to preserve” “all woman labouring of child,” “and young women,” “we beseech thee to hear us, good Lord.” “We humbly beseech thee, O Lord,” “through our only mediator and advocate, Jesus Christ. Amen¹⁴⁴.” [pause]

Welcome to all listening to this address. This is the fifth in a series of eight sermons dealing with eight *hate attacks* against the traditional values of a Christian marriage. The first part of this sermon deals with some general matters of relevance to all eight *hate attacks* on the traditional values of a Christian marriage, including a dissertation on Maccabean Jurisprudence; and the second part of the sermon will consider abortion as the seventh *hate attack* against the traditional values of a Christian marriage because marriage, is the proper place for sexual relations and the reproductive cycle.

Firstly, with respect to some general matters. The Devil tries to get a man to focus on something other than the God of the Bible, whether that’s a false god in a religious system, or himself in some narcissistic way making himself his own god, in the words of II Timothy 3:2 & 4, “lovers of their own selves” rather than “lovers of God.” Satan then tries to get a man to focus on some lust, tells him that God’s law prohibiting this lust is for no good reason, and he shouldn’t live under such restraint. For example, “What’s wrong with eating an apple in the Garden of Eden anyway? God made the apple. God made your hand; God made your mouth; God made your brain; so use your brain to tell your hand, to put that apple in your mouth. You’re so smart, you see, really you are a god yourself, now aren’t you?” And so Lucifer tells a man, he should lash out and brake out, from the boundaries of God’s holy laws, because he’s smart enough, and intelligent enough, to know that he knows better than God. Now as I drove into Sydney several years ago, I saw some graffiti in which the graffitist bragged that he was [quote] “scum for life” [unquote]. And in an age when so many would set aside the Holy Decalogue of Exodus 20, and justify wickedness and vice such as the lust idols of Big

¹⁴⁴ Selections from Cranmer’s Litany, Anglican *Book of Common Prayer* (1662); adding “and young women.”

Beat Music with their rock idols; or tolerance to the idolatry of statues of Mary or Eastern Orthodox icons of Mary in the ecumenical compromise with Roman Catholics and Eastern Orthodox; or tolerance to heathen religions such as Buddhism or Hinduism in the inter-faith compromise; or foul language; or Sunday trading; or the dishonouring throughout the Western World of our racial father, the great white patriarch, Japheth, as seen in the immigration of, and retention of, coloured persons and their descendants in Western lands; or murderous abortion; or mixed marriages, fornication, adultery, and sodomy; or the robbing of God of the honour due to his holy name with the presence of infidel religions such Mohammedanism or Sikhism, which together with various heathen religions have been wickedly brought into the Western World via the immigration policy, and just as wickedly retained by the unjustifiable retention of these peoples and their descendants in the Western World; or dishonesty; or greed, or avarice, or drunkenness; and all the rest of it; that graffitist is evidently not alone in his brag that he's [quote] "scum for life" [unquote]. And even as scum floats on top of water, we find that throughout the Western World, in the legislatures, judicature, colleges and universities, media, many churches, and elsewhere, the moral "scum" has floated to the top; and this is manifested in many issues, including, though by no means exhausted by, reference to the issue that we're considering today in the second part of today's sermon, namely, abortion, although this issue also touches on the further matter of fornication which lies behind most of the abortions.

In the old communistic Soviet Union, people had to be careful what they said, and would have to first try to ascertain where someone was before they expressed their anti-communist sentiments, because there were some deluded communists in the system. So too, in today's Western World, enforced persecution of decent and honourable men is wrought in, for example, the workplace, via anti-discrimination legislation, in which any person who shows any moral decency, as evident in his repulsion to the anti-racism which opposes white Christian based nationalism; or his aversion to anti-sexism which attacks patriarchal structures; or his righteous hatred of things like fornication, adultery, and homosexuality; such a person may fall foul of the anti-discrimination legislation, even in terms of his speech. And the same situation exists throughout colleges, the media, and elsewhere. And so we live in a day and age in the Western World, which has some striking similarities with the repressive old communistic system in the Soviet Union, in that evil-doers are on the lookout for righteous men, in order to persecute them. But unlike the old Soviet Union, there still remains a greater freedom in the Western World outside of the more focused public spaces such as the workplace, outside the formal academic world, the media, and so on; in the private spaces which are more difficult to suppress, pulverize, and crush by so called "human rights" legislation, and so there's a greater freedom in the private spaces of homes, coffee shops, pubs and clubs, the streets, the private press, and some churches; so that we still have in more private spaces, of which the most public would be the church, and the internet which is public but lacks a specific focus due to its many and varied users; in these forums we still have some freedoms that the old Soviet Union communists didn't have, from which we can in a more limited manner than is possible in the bigger public spheres, by the grace of God, still seek to educate, and expose some of the mind-control brainwashing of the contemporary secular state in its God-hating, libertine, and so called "human rights"

ideology; and for these smaller and more limited freedoms we humbly thank God.

They're important freedoms in a largely closed and repressive 1984 Orwellian type controlled society such as the Western society of the Type 2 Secular State, which in the schools, colleges and universities, in the media, and in the legislation of libertine and so called "human rights" ideology, generally seeks with success, to programme and brainwash people into their evil and ungodly ideology. The masses, including those who are programmed with pseudo-intellectual justifications for Type 2 Secularism in the colleges and universities, are particularly manipulated through the usage of the concept of being [quote] "modern" [unquote], in which they're taught to practice evil things e.g., being opposed to white race based nationalism with a Christian culture in a country like Australia, the UK, or USA, or anti-patriarchal anti-sexist values, or being fornicators, or supporters of abortion, or sodomy, or whatever it is that is that is said to be [quote] "modern" [unquote]. And so by these means, the non-thinking intellectual cripples who have cut their anchor ropes with the Bible and thus what is in so many instances their one and only chance for getting things right; these fools think themselves to be [quote] "intelligent, modern, thinking people" [unquote], and by bad habit in their evil ways come to react against their intellectual superiors and moral betters. That's because their like those who in I Corinthians 1:21-23, had such a devilish closed system of theology and philosophy, which blinded them to the fact that the Creator of the Cosmos, God incarnate, had walked upon earth, had died for men's sins, and had risen again the third day; ascending into heaven, where he now sits at the Father's right hand. [pause]

Most of the formal academics in the Type 2 secularist, libertine, and so called "human rights" advocating social sciences, or biological sciences with respect to the absurd theory of Darwinian macroevolution which denies the truth of creation which I maintain should be on an old earth creationist model; such persons lack what's called intellectual consciousness; and so they in the greater part simply live up to an academic stereotype. This is why they react so strongly against a genuine intellectual because they're worried that the falsity of their academic stereotype may be exposed if they are seen to support, or agree with, one outside of their intellectually inferior group think paradigm. And so they maintain a fictional academic consensus in the post-graduate thesis work and formal academic journals, largely in a robotic type non-thinking manner; although occasionally one may find someone who consciously knows what's going on, and consciously seeks to sabotage the system, in which case that person would necessarily be some kind of Satanist; possibly a Roman Catholic who takes the Roman Mass by day, and the Satanic black mass by night; and possibly some other kind of Devil worshipper such as a witch. But such persons are relatively rare. More commonly, the fictional academic consensus in favour of Type 2 secularism, is maintained by the hyper-normativity of these intellectually intermediate fools living up to the academic stereotype in a largely non-conscious manner; and in this sense they remind me of those who in New Testament times were into pagan Greek wisdom in antithesis to the Divine revelation of the Messiah who should die for men's sins, of which St. Paul in I Corinthians 1:20 says, "God made foolish the wisdom of the world." And he also refers in verse 23 to how his message was "a stumblingblock" "unto the Jews," who were theologically opposed to the Divine revelation of the Messiah whose death and resurrection is foretold in, for example,

Psalm 16:9-11 or Isaiah 53; and so in contemporary times, in the religious world we find that many Theological Colleges are also deeply into this nonsense, whereby they seek and procure the applause of worldly wisdom by being conformed into the image of this world. That's why, for example, they don't generally uphold the Divine Preservation of Holy Scripture in the Received Text; or why so many of them follow Darwin's theory; or why so many of them are anti-racists opposed to white race based nationalism and happy to support racially mixed marriages; and so on and so forth.

It's a society where people are brainwashed to think or say things like [robotic monotone], "I am intelligent, I am an anti-racist, I don't believe in white race based Christian nationalism, I believe in a multi-cultural society because I am so smart; I am intelligent; I am an anti-sexist opposed to patriarchy; I am so smart, there's nothing wrong with sex outside of marriage; I do whatever the two main political parties agree upon, they are my gods, I am so smart, I am so intelligent; I am so intelligent, I support abortion; I am so smart, my religious belief is that there was no supernatural action in the formation of life-forms, this is my religious belief, but I do not believe religious beliefs have any place in the biological sciences, we came from apes or monkeys or ape-like or monkey-like creatures by Darwinian evolution; I am so smart, I am so intelligent, there is nothing wrong with homosexuality it is simply a variation within nature; I am so smart, I am so intelligent, not like those Protestant Christians who believe in the Bible, I am so smart, I am so intelligent; I am not a programmed puppet, I just go with the flow, I am so smart, I am so intelligent ...," and so on and so forth. [pause]

Looking at the closed nature of the formal academic world which broadly seeks to maintain a Type 2 secularist hyper-normativity, I could give a number of instances where when I was a Type 1 Secularist, e.g., I found various Law School academic journals in the USA not only wouldn't publish the politically incorrect material I submitted, nor did they ever publish any other writers with comparable views. For via Type 2 Secularist ideology, many are programmed by the Devil, to promote or empower any group whose interests are opposed to the welfare of a white Protestant Christian society. E.g., they use immigration and emigration to bring into the land, and retain, many coloureds, infidels, and heathens; in order to then use them as pawns whose perceived vested interests are necessarily contrary to anyone seeking to foster white race based Christian cultural nationalism; and with its social cohesion morals, the greater welfare of that society, which will always be a mix of saved and unsaved white people, the loss of whose Christian morals is e.g., seen in the present abortion slaughter. Isn't it tragic? Isn't it sad? But isn't it true? [pause] But I shall for our purposes today, rest largely in my bad experience of post-graduate work at Sydney University; all of which transpired over 20 years ago. Now in considering, for example, the issue of Maccabean jurisprudence I should first say that while I would conceptualize it as one of the cogs in the wheel of longer chains-of-logic in traditional Biblical Protestant morality; I would see it linking to still longer and wider chains-of-logic. Nevertheless, I think it's an important starting point; and it was an integral part of my unsuccessful Sydney University Master of Laws Thesis more than 20 years ago now, that was only meant to have two markers, but when one marker recommended second class honours, and the other first class honours; the horrified libertine and human rights proponents who controlled the Law School took

measures to ensure it would not get through.

Now certain editions of the Greek Septuagint contain Greek translations of the 39 canonical books of the Hebrew Old Testament Scriptures which are translated into Greek at varying standards of accuracy; together with the Apocrypha and some Pseudepigraphal books. E.g., Sir Lancelot Brenton's bilingual Greek and English Septuagint of 1851 which is reprinted by Hendrickson in the USA. Now as a Protestant, I reject any claims to Divine Inspiration or canonicity of either the Apocrypha or Pseudepigrapha; nevertheless, that's not to say that these books don't contain some valuable material. And so with such qualifications, Maccabean Jurisprudence is found in the Pseudepigraphal Book of 4 Maccabees in e.g., Brenton's Septuagint, although its alternative title is, *On the Supremacy of Reason*. In my much hated and rejected thesis, written when I was a Type 1 secularist, although I have since moved over to supporting a specifically Protestant Christian State rather than a secular state; among other things, I said in a section on Maccabean Jurisprudence, [quote], "In this thesis I distinguish societal rights and duties in contrast with cultural rights. Cultural preservation in a vacuum is not intrinsically concerned with an assessment of the benefit of a particular cultural practice and/or a culture's overall worth as such. Indeed a cultural relativist would consider such assessments to be too subjective, and he could advance a cultural preservation argument to the effect that any practice ... should be retained in preservation of any society's culture. Conversely, my doctrine of *Societal Rights and Duties* is prepared to assert cultural or other superiority of one practice over another. Thus the doctrine of societal rights and duties seeks to preserve or introduce certain values or practices because it is argued that they benefit a society corporately. Thus certain individual proclivities might be restrained for the larger societal benefit e.g., practices of: child molestation or human sacrifice are to be restrained. It is my contention that divine law is at least in part undergirt by such a societal rights and duties doctrine It is also important to understand my societal rights and duties doctrine through the Protestant tradition's emphasis on the maximum possible individuality of a person. Thus to remove this dogma of societal rights and duties from such individuality would be to alter it radically and to my mind unacceptably. Within this distinction, Devlin's thesis is predominantly underpinned by a cultural rights and duties doctrine, although it contains a small amount of societal rights and duties. Conversely, my own contribution of Maccabean Jurisprudence, is predominantly a societal rights and duties doctrine, although it contains a small amount of qualified cultural rights and duties." [unquote]; and with respect to "Devlin's disintegration thesis" on Christian morals acting as a societal bonding mechanism, I then say [quote], "a third area of 'disintegration' not specifically covered by Devlin is perhaps worth observing, as seen in an examination of Maccabean Jurisprudence. It is to my mind a valuable area of study for two principle reasons. Firstly, it has the *potential* to act as a unifying legal theory between ... some ... of a Fitzjames Stephen Type" [unquote], and this is a reference to Type 1 Secularists who either don't accept, or neither specifically accept nor reject, a Protestant Christian belief in the future life and the Divine Inspiration of, and associated transcendental element to, Biblical morals. I also say [quote] "... Furthermore, it has the *potential* to act as a bridge between legal theory on morality and wider sociological ramifications" [unquote].

Now there's a lot more I could, and in that thesis did, say on this matter of the natural law base to the Divine Law in Biblical Protestant Christian morality. The Maccabeans were Jewish leaders who liberated Judea from the despotic and tyrannical Antiochus Epiphanes in the 160's B.C. as foretold in sixth century B.C. Biblical prophecy in Daniel 8 and parts of Daniel 11. An accurate historical record of this is found in the Apocryphal Book of 1 Maccabees. However the work of 4 Maccabees to which I refer is a fictional work that interprets Judaism through a revisionist Greek philosophy; and it appears to have been written sometime between 20 and 60 A.D., probably at Antioch in west Asia. Unlike the Greek philosophical wisdom condemned in I Corinthians chapter 1, I do not use this philosophy in a manner contrary to the Divine revelation. For example, it contains some Stoic terminology, and could be over-developed into Stoicism, whereas I would stress it should only be developed inside Biblically permissible parameters which includes the historical Protestant concepts of certain individual freedoms.

Now a key idea behind Maccabean Jurisprudence is captured in, for example, 4 Maccabees 5:17 & 18, "We, O Antiochus, who are persuaded that we live under a Divine Law, consider no compulsion more forcible as obedience to that law; wherefore we consider that we ought not in any point to transgress the law. And indeed, were our law, as you suppose, not truly Divine, and if we wrongly think it Divine, we should have no right, even in that case to destroy our sense of religion." And so the basic point is that 4 Maccabees argues that there is a natural law base to the Divine Law, so that even, [quote] "were our law, as you suppose, not truly Divine, we should have no right, even in that case to destroy our sense of religion" [unquote]. In its definition of relevant terms, 4 Maccabees considers in 1:15 & 3:1-5 that "reason" or "reasoning" refers to the mind that with sound logic prefers wisdom. It doesn't circumvent forgetfulness or ignorance because it does not rule itself, that is, wisdom does not control the controlling agent of the mind, but rather over-rules emotion.

"Wisdom" is said in 4 Maccabees 1:16-17 to be the knowledge of divine and human matters; and most significantly, this includes knowledge of causal factors, and thus leads to education in the divine law. In chapter 1 verses 3,4, & 18-19 wisdom has four subsets; firstly, rational judgment - which is the supreme guiding force; secondly, justice - which can be hindered by the emotion of malice; thirdly, manliness or courage - which can be hindered by the emotions of: anger, fear, and pain; and fourthly, temperance or self-control - which can be hindered by the emotions of: gluttony, and lust. "Passion" or "emotion" is then divided into two main subsets of pleasure and pain in 4 Maccabees 1:14,20 & 22; firstly, pleasure - this is part of a consequential chain, so that pleasure is proceeded by desire, and followed by delight. Pleasure has a malevolent tendency and can be further subdivided into two further subsets, namely, the soul, and this here refers to mental faculties leading to, or manifested in such vices as: boastfulness; covetousness; thirst for honour; rivalry; and malice; and also the body, and this here refers to physical faculties leading to, or manifested in, such vices as: indiscriminate eating of food irrespective of its quality; and gluttony - especially in a party setting; solitary stuffing of oneself with food, 4 Maccabees 1:24-27. And I just mention in passing that when people tell someone to [quote] "Get stuffed" [unquote], in

it's plenary sense they're telling them to gluttonously stuff themselves with food, and so this is an immoral saying, because gluttony is a sin, e.g., Philippians 3:19. Secondly, in 4 Maccabees 1:14 & 20, in contrast to pleasure there is pain, this is part of a consequential chain, so that pain is preceded by fear, and followed by sorrow, 4 Maccabees 1:23. And in these categories of thought, both pleasure and pain are susceptible to being embraced by "wrath" or "anger," 4 Maccabees 1:24, or cultivated by "reasoning" or "reason," 4 Maccabees 1:28-30; and 6:35.

Now there are then two principle propositions in Maccabean jurisprudence. Firstly, that natural law or "reasoning is ... master of the passions," 4 Maccabees 1:1a; and secondly, that Divine Law is based on natural law. And this second proposition is especially clear from two factors; namely that the Divine Law as expressed in, for example, *The Ten Commandments* embraces the first proposition, namely, that natural law or reason is "master of the passions;" and there is also said to be benefits from the cross-application of Divine Law categories of thought. Now in elucidation of these propositions, the first proposition, namely that reason or natural law is "master of the passions" or emotions; is seen in a number of examples. Firstly, it's seen in bravery and courage overcoming: both suffering, and fear 4 Maccabees 1:7 & following; 14:8; & verse 1 and following. This first proposition of reason or natural law being master over the passions is further seen in temperance or self-control restraining: indiscriminate eating; sexual impulses to fornication; and greed from injustice; 4 Maccabees 1:30, 33-35; 2:1-4, & 6-9. It's also seen in reason overcoming love or affection if necessary, for: one's parents; a man's wife; one's children; and one's friends, 4 Maccabees 2:9-13. It's further seen in reason ruling the more violent emotions of: lust for power; vainglory; boasting; arrogance; malice; anger; and enmity, 4 Maccabees 2:14 & 15; 3:3 & 4. Reason is also seen to be master of the passions of the pang pains of hunger: when it is dangerous to visit a food supply depot, 4 Maccabees 3:6-18; and is also seen in reason ruling the pain of birth pangs in a woman bearing a child, 4 Maccabees 14:11 & following & 15:4 and following.

Concerning the second proposition, namely, that the Divine Law is based on natural law, as clearly seen in, for example, the Ten Commandments, it is argued in 4 Maccabees 4 verse 4 to 6, that this is especially evident in the 10th commandment, "Thou shalt not covet," because this presumes reason controlling desire. Thus it's concluded that the Moral Law, being founded on reason, leads a man to act contrary to his desires. Such desires are considered to occur unavoidably in a man, 4 Maccabees 2:18; and reason is not considered to eradicate such desires but ensures that a man is not enslaved by them, 4 Maccabees 3:2. Thus such reason can prevail over, for example, enmity, 4 Maccabees 2:14; and so reason does not uproot the emotions, but rather is their antagonist, 4 Maccabees 3:5. Part of the *raison d'être* for this, is that "temperate reasoning" is said to produce "peace" for those in "obedience to the law," 4 Maccabees 3:19-20. And concerning elucidation on the second part of the second proposition, namely, that the Divine Law is based on natural law, as clearly seen in the benefits from cross-application of divine law thought structures; this proposition naturally acts to raise the question as to why someone should not succumb to the emotions that produce pleasure? Why, e.g., should someone suffer pain if he is given the option of pleasure by

a torturer, 4 Maccabees 8:19, especially if he is young, why should he die for conscience sake? Or why should someone allow hurt to his mother?, 4 Maccabees 8:19 & 20 Arguably, only a “vain-glory” desires the continuation of torture, 4 Maccabees 8:23, and of course different people may claim different observances of the Divine Law would in themselves be torturous for them, for example, in the context of today’s and the next two sermons, a woman wanting an abortion, or those wishing to engage in homosexual acts; and in 4 Maccabees it is also noted that it would surely be reasonable to assume that “justice” would excuse a man under compulsion, 4 Maccabees 8:21 & 22.

Now as I say I don’t accept Stoicism, and at this point I must say that some of the examples in 4 Maccabees are unacceptable and extreme, such as his comparison with the law of duress in 4 Maccabees 6:19-21. And separately to the Divine revelation as found in the Old Testament, the author of 4 Maccabees evidently considers as a deduction from natural law or reason, the reality of some kind of heaven and hell, as seen in his concept of how people should act as “an example” in 4 Maccabees 6:19-21, coupled with his clear nexus to a belief in a future life with Divine Judgment, 4 Maccabees 9:8 & 9; 10:11 & 21; 11:3; 12:12 & 18; 13:15; 16:25; 17:12-16; and 18:22 & 23.

Now in the fictional story of 4 Maccabees, in the context of Eleazer the scribe being tortured, Antiochus Epiphanes seeks to entice Eleazer to eat food prohibited by Jewish law, which in the context included an act of idolatrous devotion, 4 Maccabees 5:3, and subservience to a foreign power, that is to say, an anti-nationalist element. Antiochus sought to cloak this association by asking Eleazer why he refrained from eating food that nature provides, and which is both delicious and enjoyable to eat, 4 Maccabees 5:8. In answering this, Eleazer states that there is a jurisprudential basis to the law clearly separate from any transcendental quality, which rests upon the foundation of logic, reason, and rationality, 4 Maccabees 5:22; and this is the type of thing already referred to. This basic argument of that natural law or reason being “master of the passions,” and seen in the Divine Law; is thus presented in the story of 4 Maccabees to Antiochus Epiphanes, who we’re told in 5:22 “deridest our philosophy as though we lived irrationally in it.” Rather, in 4 Maccabees 5:23 & 24 it’s said that adherence to the Divine Law, firstly, teaches temperance or self-control, and hence its adherents learn to master all pleasures and desires; secondly, it trains in manliness or courage, and hence its adherents learn to endure and suffer willingly; thirdly, it instructs in justice, and hence its adherents learn to act impartially; and fourthly, it teaches piety, and hence its adherents learn to have a proper reverence for God. And thus the Divine Law is seen to act as a teacher or trainer or instructor through the process of cross-application of thinking or ideas or mental constructs or models.

Now as I say, I would make important qualifications to this type of Maccabean jurisprudence which is secular in that it argues for Divine law keeping without reference to such concepts as sanctification in the Spirit of God, and that’s something we Protestant Christians couldn’t accept. Put simply, the Divine law does not act purely as 4 Maccabees claims, through reason, but also by the power of God in the regenerated lives of those who have been justified in terms of sanctification. Nevertheless, it’s also true, that in the wider society where even under a Protestant Christian State, many are

unsaved; there is a benefit in the Divine law through God's common grace, which common grace is once again not recognized in 4 Maccabees; but via I say God's common grace; there are the type of benefits argued in Maccabean jurisprudence. That is to say, even the unsaved benefit as they learn to subject their emotions to the reason of the law. And this does act to teach them self-control; train them in courage so that they endure pain willingly; it does instruct them in justice, so that they better learn how to act impartially; and it does teach them piety, so that they have a better reverence for God. And of course, we live in a day and age when far too few have, by the grace of God in keeping God's law, developed such self-control, courage, justice, and piety. Alas, in the contemporary Western World, all too many set aside God's law in, for example, gluttony, drunkenness, gyrating and pulsating bodily dance movements in anticipation of fornication to the beat of Big Beat music, fornication, abortion, and unBiblical divorces.

And I note, e.g., that with respect to his Type 1 secularist Benthamite or utilitarian jurisprudence, which is a very different form of Benthamism or utilitarianism than the very bad John Stuart Mill type, which is the only type one finds in the Type 2 secularist controlled academic journals, Sir James Fitzjames Stephen illustrated his utilitarianism through reference to the Decalogue's morality, "Thou shalt not kill" and "Thou shalt not bear false witness." But unlike Mill he considered, "The utilitarian standard is not the greatest amount of happiness altogether ... but the widest possible extension of the ideal of life formed by the person who sets up the standard;" and he refers to Contract Law in which [quote], "The legislator may include energy of character in his ideals of happiness¹⁴⁵," [unquote]. And without now fully developing this *energy of character* issue, I'd note that Maccabean Jurisprudence for something like this in which the sixth and ninth commandments act at an individual personal choice level with character development, as opposed to the enforcement of these morals on recalcitrants for egregious breaches in something like a criminal case; at a much lower personal level than the law can really reach to, by so teaching self-control, or training people in courage so that they endure pain willingly, one produces people who have an *energy of character* that one can then profitably benefit from through a properly constructed Contract Law. But without it, you can't produce, or maintain if you have it, something like a British Empire, or the USA where lawmakers can only think in terms of microeconomics, and can't deal with the big picture of macroeconomic or macrosocial problems, and indeed aggravate and make them far, far, worse, everyday, in everyway, by their Type 2 Secularist ideology. Paradoxically, the people they target and gleefully hurt the most, the white Protestants who in varying degrees practice Biblical morals, are the one's largely keeping the show on the road, in spite of, and not because of, government policy.

And so beyond such benefits of the Divine law as here isolated in Maccabean jurisprudence, I'd also further look to yet wider sociological issues. E.g., while a man who wants to marry his deceased brother's wife thereby learns restraint and develops moral character by not doing so; I'd also see social value in a wider familial network that

¹⁴⁵ Stephen, J.F., *Liberty, Equality, Fraternity*, 1873, 2nd ed. 1874; Reprint: Cambridge University, UK, 1967, pp. 227-241 at 227-229.

meant e.g., the children of a deceased brother's wife, being the nephews and nieces, could look for familial affection and help after the loss of their father. In short, a stronger family network than presently exists under the nuclear family is in my opinion desirable, and produces certain benefits of stability for family members if one dies or is away for long periods in, for example, a war situation. And in fostering this wider family network, one element is Biblical incest laws, for example, a man should never be allowed to marry his niece, or his deceased wife's sister.

And I would also look to wider sociological structures in terms of creating a community and community spirit feeding into patriotism or nationalism in terms of white race based nationalism with an English linguistic culture and broadly Christian cultural values, in terms of social and national unity and cohesion. And in the case of the white Caucasian race which has an unmatched level of creative genius, though it's still relatively rare, over time this racial blessing is important for the advance of white nations, and as seen by southern Europe which is racially admixed, where it is arrested these qualities are permanently destroyed. The same picture is seen in the demise of the Aryan tribes originally in the area of Iran, which went south and committed miscegenation with the Dravidians of India, so that the north of India is mixed race with an Aryan tongue in Sanskrit; but they've never really gotten off the launch pad. Or in terms of international politics, I would see race as setting limits *inter se*; which act to inhibit one-world government; so that in distinctive racial groups God has provided clearly visible biological markers we should use to determine national identity, coupled with linguistic cultural heritage. Hence to the question, Who should live in a country like Australia given to Japhethites under the Genesis 9:27 mandate; or the United Kingdom; the matter has been determined by God. Thus it's no intrinsic comment on the personal value of a human being to have them removed under godly ethnic cleansing laws harmonious with Ezra 9 & 10 and Nehemiah 13, for we would be simultaneously releasing some coloured persons of worth while retaining some white trash not of much worth. But under the system of biological markers put into place by God with respect to race; such considerations are not relevant. That's because, contrary to the claims of Type 2 secularists, it is not the lone individual who's properly the base unit of a society; rather, it's the family, both in terms of the man-woman-child unit; and also the wider racial and cultural national family produced from that family unit. Those who thus support the immigration of coloured and non-Christian white people such as some of the Mohammedans from the Balkans, to a country like Australia or the United Kingdom or the United States of America; or support the retention of them and their descendants; or support racially and / or religiously mixed marriages with such persons, are guilty of their part in any longer term flow on effects in terms of e.g., a one-world government that may be brought into existence long after they are dead. They are guilty of helping to bring about suchlike, and will answer to God for their actions on the Day of Judgement.

Maccabean jurisprudence creates certain paradoxes, e.g., it means that women are morally stronger, when seemingly they are in a weaker position of patriarchal submission; or conversely, they exhibit the fact that are morally weaker, when seemingly they are in a stronger position of anti-patriarchal feminism. And so when they're weak they're strong, and when they're strong they're weak e.g., we read in I Peter 3:1,3, & 4,

“ye wives, be in subjection to your own husbands,” verse 3, “whose adorning,” verse 4, “let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” Or in terms of longer chains-of-logic, allowing feminists to have their desire for economic independence with woman in the workforce, results in a two income family in which banks take two incomes into account, resulting in higher house prices, so that a couple must now work to buy the house that could formerly have been gotten on just the man’s income; this in turn forces other women into the workforce as they economically lose the option of being house-wives; such two-income families produce the so called latch-key kids who don’t see their parents till late at night, and some of whom engage in graffiti and other bad practices. Such two-income families make divorce more likely in part due to the economic independence of women; due in part to the woman getting used to women being bosses in the workforce; in part because they are more tied and unable to do house-work, resulting in increased marital friction. This in turn produces more dysfunctional families; and in conjunction with other factors increases juvenile delinquency and other problems with these kids. This also means that one is pandering to the shorter-term lusts of feminists, rather than looking to the biological brain differences of males and females and their adaptation to a more natural gender division of labour; and all this lust hidden behind the politically empowering concept of so called “human rights” for feminists also empowers the intellectually intermediate group to take over positions in colleges and universities and revs them up to get rid of their intellectual superiors and moral betters; because they don’t have the brains to see longer causal chains of logic in a wider sociological structure of society, nor the moral strength to care about suchlike; and so like other so called “human rights” proponents, they pool their ignorance on these matters and decide that those who disagree with them must be bigots. And that type of conclusion is further complicated by the fact that those who genuinely are their intellectual inferiors, have a conscience in them placed there by God, which instinctually gives them a belief in things like racism or patriarchal sexism; and so if they are quizzed on these things they can’t give a cogent intellectual answer, which is then misinterpreted by these intellectually inter-mediate persons as bigotry, because they don’t understand these people, and how to best govern them. And indeed, greater psychological harm is inflicted on all intellectual groups by having non-patriarchal structures in the society. There are also matters connected to societal cohesion in times of greater national stress, such as severe economic problems or time of war, in which a so called “human rights” type society which is based on nothing but the unbridled lust of the intellectually intermediate and immoral persons in charge of it; are not going to hold together as required. It’s a house built on sand. And so while those males and females who submit to the Divine Law of patriarchy benefit under a Maccabean Jurisprudential type view in a personal way in terms of developing strength of character and so; it’s also true that beyond this, I would look to wider chains-of-logic so that these type of issues also link to a Fitzjames Stephen type of Benthamism or utilitarianism, in opposition to the misuse of Jeremy Bentham in a libertine John Stuart Mill type way. That is to say, the overall happiness of a society means that one can restrain a group opposed to the overall welfare of that society, such as the anti-patriarchal sexist or anti-racists opposed to white supremacy or white race based and culturally Christian nationalism.

But without know developing these and other chains-of-logic further, the big point I want to make is that while I support the idea of Maccabean jurisprudence as found in the Pseudepigraphal Book of 4 Maccabees; it is ultimately just one category of thought cog in a much larger wheel that I see in the benefits of God's law. Moreover, I do not thereby wish to deny the importance of the spiritual elements to the Divine Law in terms of using them in the first instance to convict of sin, resulting in justification by faith; and thereafter in using them with respect to sanctification or holiness of living. Indeed, for those with access to the Holy Bible, these matters are not ultimately an intelligence test, but a humility test. They don't need to understand extended chains-of-logic with regard to the spiritual, moral, and social damage caused to church and society by, for example, having women speak in church; they just need to humbly submit to the words of holy Scripture found in such passages as I Corinthians 14:34-36 or I Timothy 2:8 & 12.

And the same is true of other laws of God. You don't have to have the chain-of-logic to the bad effects, you don't need to understand that on the individual, church, and society of fornication, you just have to humbly submit to the Word of God which says in I Corinthians 6:18, "Flee fornication." On my sixth trip to London from October 2012 to March 2013, in February earlier this year I was on a train in London, and I picked up *The Sun* newspaper of 13 February which is a Murdoch paper, someone had left on the seat next to me, and when I looked at page 3 I saw a coloured woman with uncovered breasts and so I quickly closed this filthy rag. But then I remembered how years ago I'd seen a TV interview with the Roman Catholic, Rupert Murdoch, who said his mother had spoken to him against such pornography, and he replied that certain poor men had few pleasures, and these pornographic pictures in the newspapers were part of their pleasure he didn't want to take away. In the first place, this puts the focus on unsaved and ungodly men, because any godly man doesn't want to be hit with this kind of dirty filth, irrespective of his socio-economic position. And that's also true of movies where it's the ungodly man and his responses that are focused on and glorified, thereby normalizing and intensifying them throughout society. What people don't get presented with are the proper reactions of godly men to evil. And in the second place, we see a very short chain-of-logic, because this type of sexual lust incited by pornography trains men's minds to think more of fornication, with all its hurtful consequences to both the individual and society.

Moreover, unlike the writer of 4 Maccabees, I do not wish to cast any doubt upon the Divine Inspiration of Holy Scripture, the way that in at least a theoretical sense, the writer of 4 Maccabees did. Indeed, I would affirm both the Divine Inspiration of Holy Scripture, II Timothy 3:16, and the Divine Preservation of Holy Scripture, I Peter 1:25. Rather, I want to say that there are elements of these matters that we can only properly understand by reference to Scripture. For example, while abortion is to a large extent a spin-off of libertine fornication values coupled with feminist so called "human rights" ideology, it can be seen to be wrong as it attacks the sanctity of human life. It means that there's a wider message of "human life is cheap," 'if someone like your unborn child gets in your way, you can murder that unborn child and get away with it;' and that's not a good message for people to have in their heads in terms of the way they think about mankind in a more general societal sense. And yet there are also some other matters, for

example, dealing with the human soul, where the horrors of the abortion slaughter of some tens of millions of unborn children in the Western World, are best understood by those who believe in the Bible.

Because Scripture upholds marriage as the proper place for the reproductive cycle, I'm looking at abortion as the seventh *hate attack* against the traditional values of a Christian marriage. Now to refresh your memory, I'll play a segment covering part of the same section I played last week from the 1991 interviews I undertook with former Commonwealth Attorney-General and Chief Justice in the High Court of Australia, Sir Garfield Barwick, who died in 1997; and contextually we're discussing the Federal *Barwick Act* also known as the *Matrimonial Causes Act* of 1959 to 1975, that Sir Garfield put through Parliament when he was Attorney-General. And I should also mention that Cranmer's prayer book was enacted by Acts of the English Parliament in 1552, 1559, and most recently in 1662; and so it's relevant to the historic Ecclesiastical Law of England which the *Barwick Act* recognized in e.g., section 25, subsection 2 referring to the pre-1857 Ecclesiastical Law of the Established *Church of England*. In the words of the later agreed typed manuscript, I say [quote] "Now, you mentioned your Christian upbringing in terms of values. Was there any relationship, in your mind, between those Christian values and the *Matrimonial Causes Act*, or were they unrelated?" [unquote]. And then Sir Garfield replies [quote], "Do you know your *Book of Common Prayer*?" [unquote] and I answered, "Yes." Then he said, [quote], "Now, Cranmer's marriage service is marvellous because it expresses so clearly the purpose of marriage. If you take the words - they are beautifully written. Cranmer's *Book of Common Prayer* is a beautiful bit of English and you there see the obligations of the parents, and the need to comfort one another, and the need to raise children, and the need to nurture children. So I had that in my mind, of course, and if you call that an ideology, I would accept that" [unquote]. And I then said to him, [quote] "So for the *consortium vitae*, you used the *Book of Common Prayer*, the service for the 'Solemnization of' Marriage or 'Matrimony'?" [unquote] And then he answered, "Yes." And I'll now play that 1991 segment [[play tape-recording](#)].

Now some of the relevant words from *The Solemnization of Matrimony Service* in Cranmer's 1552 prayer book which we now have preserved in the 1662 prayer book, are these, [quote] "duly considering the causes for which Matrimony was ordained. First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name. Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body. Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity" [unquote]. And so Cranmer's *Book of Common Prayer* here reminds us that in harmony with I Corinthians 7:2, in part, marriage "was ordained ... to avoid fornication;" and in harmony with Genesis 1:28, in part, marriage "was ordained for the procreation of children." And so given that marriage is the proper forum for the reproductive cycle, abortion is an attack on the traditional values of a Christian marriage; and given that marriage is the proper forum for sexual relations, and given that most, though not all abortions, stem from fornication, there's commonly a

further connected attack of fornication on the traditional values of a Christian marriage.
[pause]

And abortion's a double-barreled shot-gun. On the one hand, one of the abortion slaughter's shot-gun barrels attacks the sanctity of human life. But on the other hand, its second shot-gun barrel attacks the sanctity of marriage by attacking the reproductive cycle which is designed by God to be inside of a marriage; and also frequently because an abortion occurs in the context of fornication, which attacks marriage as the proper forum for sexual relations; and so abortion is, I say, a double-barreled shot-gun attacking both the sanctity of marriage and the sanctity of human life. And we find this type of combination attack in Genesis 6, where the antediluvians attacked the sanctity of marriage through the mixed marriages of Genesis 6:2 between Cain's race and Seth's race, and they attacked the sanctity of human life for in Genesis 6:11 & 13 we read of "violence" that was in "the earth." Then after the Flood, God imposed certain solutions. The God decreed post-flood solution to the racial desegregation and racially mixed marriages of Genesis 6, was the creation of new races through Noah's three sons, and their segregation into race based nations with their own linguistic cultures in Genesis 10; with the Genesis 9:25-27 qualifications that white Japhethites and Jewish Semites could internally have certain Hamitic servant races; and that in time God would enlarge Japheth's holdings in areas temporarily given custodial holdings to Shem, which of course occurred with the white settlement of places such as North America and Australia. And then the God decreed post-flood solution to the "violence" of Genesis 6 is found in Genesis 9:5 & 6, which may indicate that the antediluvians sometimes trained animals to kill men, for this says that an animal which kills a man is itself to be killed; and it also says that capital punishment is to be used for murder, in the words of Genesis 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." And this injunction for capital punishment for murder is also found in later parts of Scripture, for example, in Revelation 13:10 we read, "He that killeth with the sword must be killed with the sword."

Now I regret to say that in most Western countries, the Type 2 secularists of the post World War Two era, have abolished capital punishment for murder in general. And even where it has been retained, such as in the United States of America, it is non-applicable to murder in the form of abortion, which has been both decriminalized and legalized. Now I believe capital punishment for murder is justified first and foremost on the basis of God's command in Genesis 9:6; and thereafter I believe in retribution via the lawful instrument of the government, in the words of Romans 13:1 & 4, "the higher powers" "beareth not the sword in vain;" so that I consider that with government sanction, a community may justly wish to execute a murderer as a manifestation of its intolerance, indignation, and disgust at murder. And we see that sense of community intolerance, indignation, and disgust in the Old Testament practicing of stoning a man or beast; for example, in Exodus 21:28 & 29 we read that, "If an ox gore a man or a woman, that they die," verse 29, "if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death." You see, it's important to stop anyone from training animals to kill human beings; and as I say, we

here see government sanctioned community intolerance, indignation, and disgust at murder of a man via a dangerous animal. In Exodus 21:22 & 23, we read that “If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life.” So if an attacker assaults a man, and in the attack hurts the man’s pregnant wife, and “her fruit depart from her, and yet no mischief follow,” that is, she has a premature birth of a healthy baby, then under this Jewish civil law he was to pay a fine; but “if any mischief follow,” that is, this induces a miscarriage and the unborn child dies, “then thou shalt give life for life.” And so abortion here attracts the death penalty, because if a man attacks another man and his pregnant wife, he has chosen to take responsibility for any death that follows from that attack, including any death resulting from inducing a miscarriage. And so God here says abortion is a capital crime. Of course, where the abortion is accidental, in a context that wasn’t a premeditated assault upon a pregnant woman, such as a car accident in which a pregnant woman miscarries, then it should be treated as manslaughter not murder, and so shouldn’t attract the death penalty. But the teaching of Exodus 21:22 & 23 is that where an abortion’s wilful, other than as the least necessary force to save a mother’s life, it should be regarded as murder.

Now while I would accept that capital punishment is not a deterrent to many murders which are crimes of passion; I do consider that capital punishment is a deterrent in many, I do not say all, but in many instances of a pre-meditated murder. For example, if a woman knew that if she procured an abortion, at any time for the rest of her life, the long arm of the law could track her down, and make her feel the chaff of the hangman’s noose, then I think there would be far fewer abortions. If every abortionist knew that if he was convicted of procuring one abortion, for a reason other than having first gone through certain legal procedures to demonstrate that it was necessary to save the mother’s life, and so the least possible force necessary in self-defence of that woman; if I say, every abortionist knew that if he was convicted of procuring just one abortion, he would be made to feel the chaff of the hangman’s noose, then I think there would be far fewer abortionists. And if every person seeking to promote abortion, such as these evil anti-patriarchal feminists and academics, or simply a so called [quote] “friend” [unquote] of a pregnant woman who so encouraged her; if, I say, all such persons knew that if they sought to encourage this form of murder, they could in the first instance, be charged with seeking to incite a criminal offence, and be sent to jail for many years; and if in the second instance, it could be shown beyond a reasonable shadow of a doubt, that as a consequence of their inciting to the criminal offence of abortion, at least one abortion had been procured, then that person would be made to feel the chaff of the hangman’s noose; then I think there would be far fewer people seeking to promote or encourage abortion. Of course, as with any crime, and as with murder in general, abortions would still sometimes occur; but you see, when it comes to cold, calculated murder, such as abortion, if people know that they are involved in the process of procuring an abortion, then at any time in their later life, if they are discovered, then they will be made to feel the chaff of the hangman’s noose, then I think there would be far fewer abortions. And as a package deal, there’d be far fewer people dying. And so while I do not think one could make such laws retrospective for the general masses who have been involved in the

mass murder of abortion, I would support making such laws retrospective for the instigators and continuators of the abortion slaughter. And certainly I support capital punishment in general for murder; and capital punishment for abortion in particular, although, as I say, one would need to introduce it from a set date, because this form of murder has simply become too widespread for the state police force to now realistically be able to bring to justice the greater number of these murderers. There have been too many women getting too many abortions, for a legal theory paternalist like myself who believes in Divine Law, to be prepared to say to that number of woman, “No murderer can e’er look into the face of justice, and live; come, feel the chaff ... of the hangman’s noose.” And so any such usage of capital punishment for the moral crime of murder by abortion, would have to be set from a certain date. But since it’s a cold-blooded and calculated example of murder, I do think that the death penalty would be a general deterrent to such murder, and one that under God’s law should be in place. [pause]

We’re told in Romans 1:31 and II Timothy 3:3 of those who are “without natural affection,” and this is the Greek word, *iastorgos*, and it has the idea of being hard-hearted towards one’s kindred, and so the meaning is, “without natural affection *to one’s kindred.*” We see this in, e.g., the way people are “without natural affection” to their immediate relatives, and so think nothing of allowing incest in the form of marriage by a woman with a deceased sister’s husband; or marriage by a man with a deceased brother wife; such as occurred with the second *hate attack* on the traditional values of a Christian marriage; even though in preaching against this form of incest, St. John the Baptist paid with the price of his life; and under God, King Henry VIII in conjunction with Archbishop Thomas Cranmer, started the English and Irish Reformations. But not only on this issue of incest, but on a number of issues we find that the ungodly are “without natural affection;” and another such example, is the way that under feminist so called “human rights” ideology, as part of the seventh *hate attack* on the traditional values of a Christian marriage; they do not care if they kill their own unborn children in abortion.

And so while abortion isn’t the only example of this, it’s one example of people being, “without natural affection.” At this time, most abortions are from unmarried woman who get pregnant from consensual fornication, which is in itself an attack on the sanctity of marriage as the proper place for sexual relations; and then for reasons of their career or general short-term pleasure, they murder their unborn child in abortion; and so have the blood of murder on their hands. But I’ve also heard of a much lesser number of cases of married woman getting an abortion. For instance, I knew a man many years ago in New South Wales whose wife divorced him, and he was in this situation that contrary to his wishes, she had gotten an abortion while they were married, much to his horror. And Sir Garfield Barwick also told me of a similar case that he’d come across in Queensland. For if we properly understand the Biblical teaching of Genesis 1 and I Corinthians 11 that mankind is made in the image of the Trinitarian God as manifested in the threefold unit of mankind as a man, his wife, and their children; then we understand that pregnancy outside of marriage, and abortion either outside of marriage or within marriage, is an attack on the God ordained base unit of society; and an attack on marriage as the proper forum for sexual relations and procreation. And just to give you an idea of abortion figures, in January 2013, it was announced that in the Western World’s most

influential country, the United States of America, more than 55 million unborn children had been mass murdered in the abortion slaughter unleashed by the 1973 USA Supreme Court case of *Roe vs. [= and] Wade*, or as they prefer to say in the USA, *Roe verses Wade*, which directly opened up the abortion mass murder in America, and indirectly helped open it up Western World wide. This 1973 court case continued the standing policy of that court in the post World War II Era to evacuate the American justice system of any reasonable sense of justice; by which I mean in those areas of law where Type 1 and Type 2 secularists disagree; although it's true that they have retained some elements of the better justice system from the pre-World War Two Type 1 Secularist Era. Now this figure of 55 million abortions appears to have greatly shocked the Type 2 secularists behind the whole mess in the USA, it's shocked them not because they think that this level of mass murder is too high; but rather, because they think it's *too low*. And so, in June 2013, the USA Administration's half-caste Negro, who in so many ways is like the ungodly Negro admixed Nimrod of Babel in Genesis 10 & 11, also known as Sargon the First of Accad, announced he would give a Presidential veto to any Bill passed by the USA's Congress to restrict late term abortions. You see, as they take evil pleasure in the promotion of feminist ideology they think 55 million mass murders in abortion is, *too low*, and so these sadistic baby killers want more; m-o-ore!; mo-o-o-o-o-ore!! [pause]

On my sixth trip to London from October 2012 to March 2013, in February I saw a pregnant woman in a train I was on, and she a button-badge on that said, [quote] "Baby on Board" [unquote]. Well that's right. From the moment of conception, a pregnant woman has got a "Baby on Board," and she's responsible for that precious cargo of human life. That's why in the Authorized Version we read that a woman who is pregnant for any period of time is said to be [quote] "with child" [unquote], for example, Genesis 38:24 and Isaiah 26:17; which is also supported by Job 3:16; and the same basic Hebrew word, *hareh*, etymologically from *harah*, is also rendered "conceived" with e.g., the conceptions of Eve in Genesis 4:1 or St. Mary in Isaiah 7:14. In II Kings 24 verses 2 to 4, we're told that "for the sins of Manasseh," "the Lord sent ... bands of" hostile armies "against Judah to destroy it." And specific reference is made in verse 4 to "the innocent blood that" Manasseh "shed: for he filled Jerusalem with innocent blood which the Lord would not pardon." Note those words of II Kings 24:4, that Manasseh "filled Jerusalem with innocent blood which the Lord would not pardon." Now while abortion has both dissimilarities and similarities with II Kings 24:4, it seems that the teaching here is that if a man is guilty of the mass murder of "innocent blood," he *may be* and I suspect *probably is*, guilty of an unforgivable sin, one which the Lord will "not pardon." And so when I consider the involvement of judges, politicians, feminist so called "human rights" promoters, media personalities, abortionists, and others, who have in various ways either helped to cause, or facilitate, the abortion slaughter of tens of millions of unborn babies throughout the Western World, then the question must be asked, Have these people, many of whom are now dead, others of whom are still alive, committed an unpardonable sin of what II Kings 24:4 calls the shedding of "innocent blood"? Now I don't know *for sure* the answer to that question, because the matter is in the Lord's hands; but it seems to me that on the basis of II Kings 24:4, that they *might* have, and I suspect *probably* have, committed an unpardonable sin.

What I can say with confidence, is that willfully unrepentant murderers, such as those involved in promoting, assisting, or committing abortion, other than as an act of self-defence to save the mother's life, such baby murderers most assuredly go to hell. For we read in Galatians 5:19-21, "Now the works of the flesh are manifest," verse 21, "murders," "as I have told you in time past, that they which do such things shall not inherit the kingdom of God." Or I John 3:15 says, "ye know that no murderer hath eternal life abiding in him." And Revelation 21:8 says, "murderers" "shall have their part in the lake which burneth with fire and brimstone." And so on the one hand, we can say that on the basis of II Kings 24:4 that those involved in promoting, assisting, or committing mass murder abortion might have committed an unpardonable sin, although we can't be sure of that because the matter rests in the Lord's hands. But on the other hand, whether or not they are guilty of an unpardonable sin, it is clear that if they are willfully unrepentant murderers involved in promoting, assisting, or committing abortion in the abortion slaughter, then they most assuredly do go to hell. They are bad, bad, people; who set aside the sixth commandment of the Holy Decalogue in Exodus 20, thundered from Mount Sinai, [echoing] "Thou shalt not kill." [pause]

In harmony with the liberty to keep or not keep holy days other than Sunday, in Romans 14:5 & 6 which allows for both feast days and days of fasting or the lesser discipline of abstinence; and such passages as, for example, Philippians 3:17, "mark them which walk so as ye have" "an ensample" or example; the Calendar of the Anglican 1662 *Book of Common Prayer* includes a number of days. But for our purposes today, I note that certain conceptions are remembered, and they are always linked to the birth of the person in question nine months later. Red-letter days have a Collect and readings provided for Morning and Evening Prayer and Communion, and the Lectionary specifically gives the Communion readings from the 1611 King James Version. The big one with respect to a human conception is that of our Lord, since 25 March is the red-letter day of Annunciation of the Blessed Virgin Mary in which we remember the Incarnation of the Son of God in the womb of Mary, and so the Holy Communion readings from the Authorized Version are Isaiah 7:10-15 and Luke 1:26-38. Now for the lesser discipline of abstinence during Lent, some e.g., forgo chocolate, or milk in their tea or coffee, in order to remember our sinfulness and need for Christ's redemption. But that discipline doesn't apply to any red-letter feast days that may fall during Lent, such as all Sundays, or Annunciation Day. Before the mid eighteenth century, New Year's Day was reckoned in England from Annunciation Day rather than from 1 January, and so it used to be a bigger day than it now is. And then 9 months after 25 March is Christ's Nativity on 25 December, which is also the red-letter day of Christmas.

There's also some relevant black letter days. Black letter days are given on the 1662 Anglican Calendar for figures of historical significance to the *Church of England*, who in some way, however limited, set a good example; but the more general quality of their profession of faith, or lives, are not commented on. Indeed, it's notable, that unlike the more important "red letter" holy days on the calendar, for which a Collect and readings are provided, and these red-letter day saints are specifically upheld as examples worthy of emulation; by contrast, these "black letter" days do not have any special religious observance in the 1662 Calendar of the Anglican Book of Common Prayer. In

the absence of any collects or office, nothing of detail is specifically said about them. And so what one thinks of them is therefore largely left to private judgment.

Now we find that 8 December is the black letter day of the *Conception of the Blessed Virgin Mary*; and 9 months later on 8 September is the black letter day of the *Nativity of the Blessed Virgin Mary*. And we have to ask, Why in the 1662 prayer book, did Anglican Protestants choose to remember the Conception of Mary in the low level way of a black letter day? It certainly wasn't for the Romish reasons which make it a red-letter day and then claim she had an Immaculate Conception which gave her a sinless human nature, since Scripture teaches in, for example, Hebrews 4:15, that only Christ was without sin. Mary, the mother of Jesus, was most assuredly sinful. Hence we read in St. Luke's Gospel of how St. Mary committed the sins of negligence, ignorance, and dishonesty. The sin of negligence is referred to in Acts 6:1 and II Peter 1:12; and in II Chronicles 29:11 we read, "be not now negligent;" the sin of ignorance is referred to in Leviticus 4 and Numbers 15, for example, Leviticus 4:2 refers to a situation in which "a soul shall sin through ignorance against any of the commandments of the Lord;" and the sin of dishonesty is found in the ninth commandment of the Holy Decalogue in Exodus 20, "Thou shalt not bear false witness." Now in Luke 2:41 to 50, we read that Mary, the mother of Jesus, was negligent not to keep an eye on where Christ was, as she walked off from Jerusalem without him, a clear-cut case of the sin of negligence. Then Jesus says to her and Joseph in Luke 2:49, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" And so the fact that she did not stop to think that Christ "must be about" his "Father's business," is a clear cut example of the sin of ignorance. And before this, Mary accused Christ of sin, saying in Luke 2:48, "Why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing;" and the implication of this is that Christ set aside the fifth commandment, "Honour thy father and mother;" which in fact is a case of Mary trying to shift the blame for her sinful negligence and ignorance onto Christ, and so a clear cut case of dishonesty by her. And we also read in St. John's Gospel of how St. Mary committed the sin of presumption, referred to in Numbers 14:44, 15:30; Deuteronomy 1:43; and II Peter 2:10; for in Psalm 19:13 David petitions the Lord, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." And yet we further read of how Mary exhibited the sin of presumption, for in John 2:3 & 4, she presumed to tell Christ what to do, and Christ rightly rebukes her, saying, "Woman, what have I to do with thee? Mine hour is not yet come." So like everyone other than Christ, Mary was sinful. Now I'm not denying that overall she gave a good Christian example, and so is rightly remembered on the 1662 *Book of Common Prayer* Calendar. But I'm saying that the Romish teaching of the Immaculate Conception of Mary, in which it's claimed that she was sinless, is absolutely false and unBiblical.

The 1662 Calendar has two red-letter days whose primary focus is Christ, and whose secondary focus is Mary, namely, 2 February, "The Presentation of Christ in the Temple," or "The Purification of Saint Mary the Virgin;" and 25 March, "Annunciation of the Blessed Virgin Mary," which remembers that in the New Testament Mary is our principal example of a lady, who was a virgin when she married, and only lost her virginity and entered conjugal relations with Joseph after the birth of Jesus, Matthew 1:23

& 12:47; but the primary focus of Annunciation is our Lord's human conception nine months before Christmas, and so the collect refers to "the incarnation of" "Christ." There are also three relevant black letter days. And to the question, "Why is the Conception of Mary remembered on 8 December in the 1662 Calendar?," the answer comes in the fact that her birth is remembered on 8 September. Put simply, the effect of remembering both the conception and birth of Mary as black letter days; and the conception and birth of Christ as red letter days, acts to remind us that human life begins at conception. Now as touching upon his Divinity, Christ is the eternally pre-existing Second Person of the Holy Trinity, the Son of God; but as touching upon his humanity, his manhood starts with his conception in the womb of Mary, at which time, in the words of the *Athanasian Creed*, the "incarnation" was "not by conversion of the Godhead into flesh: but by the taking of the manhood into God." And I also note that on the 1662 Calendar, a black letter day on 2 July called *Visitation of the Blessed Virgin Mary*, refers to the three month visitation of Mary to Elisabeth in Luke 1:39-56; and this tells us how the six month old unborn "babe" of John the Baptist, "leaped in" the "womb" "Elisabeth;" who "was filled with the Holy Ghost: ... and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." And so this passage not only refers to the babe in the recently conceived womb of Mary as the "Lord;" but also says that the six month old unborn child of John the Baptist "leaped" for "joy" in his mother's womb. And so the 1662 Calendar's red-letter day of *Nativity of St. John Baptist* is on 24 June, that is, about 3 months after 25 March for *Annunciation*, again making the point that an unborn child is a human being.

And so whether Christ or Mary or John the Baptist; the big point to be remembered from the 1662 *Book of Common Prayer* Calendar, is its recognition that human life begins at conception, that an unborn child is a human being, and that the conception is followed about nine months later with a birth. And this theology of human life beginning at conception is Biblically correct. We religiously conservative Protestant Christians should not determine our morals on the basis of whether or not something is politically correct; rather, on the basis of whether or not something is Biblically correct. The Bible clearly teaches that human life begins at conception; for that's when Christ's humanity began, which we Anglican Protestants have a remembrance of on the red-letter day of Annunciation, for in Luke 1:31 "the angel," St. Gabriel, said to St. Mary, "behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." Leviticus 12:2 also links conception and birth, saying, "If a woman have conceived seed, and born a man child;" so the child's life is dated from conception. And so too in Psalm 51:5, with regard to original sin, David says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Now as every good Protestant knows, Romans 6:23 says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And so because original guilt attaches to original sin, it's possible for a person to die any time after he's conceived; which is why God permits the sin of abortion. If there was no original sin in a person from conception, there would be no original guilt, and it wouldn't be possible for him to die. But "the wages of sin is death," and so from conception a person can die, and in abortion people do die.

In both the Old and New Testaments, “soul” and “spirit” are used interchangeably, so that man’s constitutional nature is a dichotomy of body and soul, or body and spirit. Hence Christ says in Matthew 10:28, “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Since Reformation times, orthodox Protestants have divided between soul traducianists and soul creationists. Soul traducianists, like Martin Luther and most Lutherans, consider that the soul is propagated with the human body as part of the natural process of sexual reproduction, and they argue this on the basis that descendants are described as being in their fathers’ loins in Genesis 46:26 and Heb. 7:9 & 10. By contrast, soul creationists, like John Calvin and most Reformed Christians, considers that each soul is created by God and united to the body by a Divine act. Now while this issue of soul traducianism or soul creationism is not a fundamental of the faith, and a matter that orthodox Protestants historically disagree over, just like they disagree over other matters; nevertheless, I consider that soul creationism is the better view; and that each soul is therefore hand-made by God. Hence while I think there’s a broad general and genetic sense in which one can say that a man’s descendants are in his loins in Genesis 46:26 and Heb. 7:9 & 10; I also consider that there’s a specific sense in which each individual descendant of a man only comes into existence as a person when at conception God places a soul in that new human being. And so we read in Jeremiah 1:4 & 5, of “the word of Lord,” which says, “I formed thee in the belly.” And we read in Ecclesiastes 12:7 that at death “the” soul or “spirit shall return unto God *who gave it.*” And Psalm 139:14-16 refers to God having “wrought” a part of man in his “mother’s womb,” and that part is the soul, for verse 14 says this is something “my soul knoweth right well.” Hence in Zechariah 12:1 we read, “the Lord ... formeth the spirit of man within him;” and in Hebrews 12:9 God is called, “the Father of spirits;” because he creates the spirit or soul of a man. Thus in addition to the issue of human genetics, I consider God creates the soul and places it in a person from conception; and that soul though not detectable by natural science, which is unable to apprehend spirits or angels or suchlike, since this is beyond their realm; this invisible soul gives human beings a spiritual capacity that animals lack, and this soul or spirit keeps a perfect copy of their mind and memories; and though Protestants differ on how they consider the soul then gets to God for judgment, in harmony with Luke 16:22 and Hebrews 9:27 & 12:22 & 23, I understand that at a person’s death the soul is then “carried by the angels” to God.

But while we religiously conservative Protestant Christians cannot agree on the issue of either soul traducianism in agreement with Luther, or soul creationism in agreement with Calvin; we can and do agree that orthodoxy requires the recognition that in the Bible “soul” and “spirit” are used interchangeably, and that man’s constitutional nature is a dichotomy of body and soul, or body and spirit. This teaching is an integral element in understanding the humanity of Christ, and hence upheld in the Trinitarian teaching of the *Council of Chalcedon* in 451, or the *Athanasian Creed* which says that Christ was “perfect God, and perfect man: of a reasonable soul and human flesh subsisting,” “for as the reasonable soul and flesh is one man: so God and man is one Christ.” And so Protestant orthodoxy requires the recognition that from conception a human being has a soul; and that man’s constitutional nature is a dichotomy of body and soul. And to understand this Biblical teaching of the soul, is to better understand the

horrors of the present abortion slaughter in the Western World which has claimed tens of millions upon tens of millions, of human lives; each with a precious soul. The abortion slaughter is mass murder. It's a vicious and shocking attack upon the sanctity of human life. But given that God's Infallible Book, the Holy Bible, upholds marriage as the proper place for the reproductive cycle, whether as occurs in most instances, these abortions happen after acts of fornication outside of marriage; or whether as in a minority of cases they occur by cruel mothers inside of marriage; either way, because marriage is the proper place for sexual relations and the reproductive cycle, these abortions are in fact a seventh *hate attack* against the traditional values of a Christian marriage. [pause].

And in this context of fornication, I should also mention that in some circumstances one can have legitimization of a bastard by adoption. We see this thinking from Roman Law in New Testament times in Galatians 4:5 & 6 where we read that through Christ's redemptive work "we ... receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." And so Hebrews 12:8 teaches that we Christians are "not" "bastards" but "sons." Now one must be careful in cross-applying rules of spiritual adoption into the realm of biological adoption, for example, there can be no legitimization of bastards by adoption for persons of mixed race under the Deuteronomy 23 provisions, since this would be self-defeating of moral stigmas against half-castes, quarter-castes, and so on. But a single female who gets pregnant from fornication, can either marry the man who got her pregnant; or give up her child for an orphanage or adoption with a trustworthy agency that only works with good heterosexually married couples; and so with quite a lot of childless couples wishing to adopt, there's legitimization of a bastard from adoption. One of the problems with removing the stigmas from whoredom and bastardy has been that many whores have kept their bastards, as in the words of Isaiah 3:9, "they declare their sin as Sodom, they hide it not;" e.g., here in Australia, back in the late 1970s and early 1980s the legal names for bastards were changed over to "ex nuptial" which combines the Latin "ex" meaning "out of," with the English or French "nuptial" meaning marriage, thus meaning "out of marriage" for one born out of wedlock, and there was also the provision of a social security benefit I shall call, "Bastard's Benefit" although it's actual name is more permissive and tolerant; so that tax payers are now paying for women to keep all these bastard children. And of course this problem is Western World wide, e.g., as an international internet preacher with Sermon Audio, I get the *Sermon Audio Weekly Newsletter*, which for 22 March 2013 reported "nearly half of all first births in" the United States of "America" are now "out of wedlock;" and an article of 6 September 2013 entitled, "Iowa Democrat prayer: Thank God for abortionists!," reported one of the USA's two major political parties, started their political meeting with a prayer blasphemously thanking God for these vicious, bloody, serial, mass murderers. [pause] But the answer does not lie in either abortion or the provision of bastard's benefit, rather, in the first place by stigmatizing fornication; and in the second place, if a women gets pregnant from fornication, depending on the overall circumstances, she should either marry the father, or give the child up to an orphanage or adoption; preferably adoption.

Now it's notable that in an era of great moral and spiritual decline, in which things like corporal punishment such as caning of students by school teachers, or parents

administering corporal punishment, is wrongly called, “child-abuse;” that those with the big mouths against such falsely called “child-abuse,” are also the ones at the front of the pack promoting the undoubted child abuse of abortion. The reality is, man is designed by God to be subject to his holy laws as found in the Bible, and when men choose to put themselves outside the authority of God’s holy book, they necessarily go awry.

I heard of a case back in the 1980s, all the precise details of which I can’t now remember. But as I recall it, it was of a young woman from Victoria who suffered from a belief manifested in a recurring nightmare, that someone was trying to kill her with long spears or javelins. Perhaps we might call this the case of, “The recurring nightmare of the sharp, painful, pointy, spears;” “Ouch, who keeps throwing those pointy javelins at me-e-e-e?! Ouch, stop throwing those sharp spears at me-e-e-!” “Help! Help! Stop trying to murder me-e-e-e!” [pause] And this went on for some time; and then the truth came out; and her mother confessed that when she was pregnant with that girl, she had inserted knitting needles into her womb in an attempt to procure an abortion. The mother lived at a time when getting an abortion in Australia was illegal and much harder than it later became, so had she lived at a later time she would have been able to get an abortion. So she unsuccessfully used knitting needles to try and procure her own abortion. [pause] [Higher voice] “Ouch, who keeps throwing those sharp pointy spears at me-e-e-!” “Help! Help! Mummy, mummy, mummy, stop trying to murder me-e-e-e-!” [pause]

Murder is the ultimate crime. Once you’ve killed a person, you’ve done the worst thing to them that you possibly can. And here are women, committing the ultimate crime, murder, against their own child. And though they try to walk away from it, like the blood that will not wash off the hands of Shakespeare’s Lady Macbeth, it can come back to haunt them. 5 years on, they may think about how the child they murdered would now be starting Kindergarten. 12 years on, they may think about how the child they murdered would now be starting High School. 21 years on, they may think about how the child they murdered would now be a young adult. The memory of their murder can come back to haunt them. Just as in Act V Scene 1 of Shakespeare’s Macbeth, where a Gentlewoman refers to how “It” has become “an accustomed action with” Lady Macbeth “to seem” to be “washing her hands” for “a quarter of an hour,” and Lady Macbeth is heard to say, [higher voice], “What, will these hands ne’er be clean?;” so too, an abortion may be the blood that will not wash off from the hands. For if a woman is prepared to murder her own child that sought her protection in the safety of her womb, the memory of that murder may come back to haunt her. The unarticulated screams of that child may echo in her mind, “No mummy, no mummy, don’t kill me mummy, mummy, mummy, No-o-o-o-o-o!” [longer pause]

We see in antediluvian times the fearful consequences of sin. Cain was a murderer who “slew” “Abel” his “brother,” and the repetition of the word “brother” in Genesis 4:8 & 9, with the words “Abel his brother,” and then the Lord’s words “where is Abel thy brother?,” makes the point that this was an intra-family killing. We see how such murder grew, for among Cain’s race then came the bigamist Lamech, who in Genesis 4:23 says he too had “slain a man.” And as the practice of murder accelerated, much like the abortion industry over the last 40 or so years, we then read in Genesis 6:11,

“the earth was filled with violence,” and in Genesis 6:13, that this “violence” was one of the reasons God said, “behold, I will destroy them with the earth.” And then after the Flood, one element of God’s remedy for such “violence” is found in Genesis 9:6, which makes murder a capital crime, And those words of the Lord addressed to Cain in Genesis 4:10, might well be applied to any woman who has killed her child in the abortion slaughter, “What hast thou done? The voice of thy child’s blood crieth unto me from the ground?” “What hast thou done?” [pause]

In Exodus chapter 1, we read of how “a new king” arose in Egypt who “knew not” God’s man, “Joseph,” and the good that God had wrought through him in the past. And so too, with the rise of the secular state in its first type, and even more pointedly with the type 2 secular state of the post World War II era, we find that new rulers arose, who knew not the people of God, as seen in, though not limited by, their *hate attacks* on the traditional values of a Christian marriage, as they wickedly supported and promoted such things as fornication, feminism, and easy divorce. And in Exodus 1:16 this new regime in time became a baby killer regime; and so too we find that these Type 2 secularists have become baby killers with the mass murder of tens of millions upon tens of millions of unborn babies throughout the Western World. But then in Exodus chapter 3, God calls Moses to deliver his people from these horrors. He reminds Moses in Exodus 3:5 of his unchanging holiness, saying to him, “put off thy shoes from thy feet, for the place whereon thou standest is holy ground.” And if we are standing for God’s holy laws, as found chiefly, though not exclusively, in the Holy Decalogue of Exodus 20, and so upholding the sixth commandment, “Thou shalt not kill,” in opposition to these unborn baby killers; then we too are standing on “holy ground,” because we’re standing in God’s holy laws. And in Exodus 3:7 “the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.” And so we are reminded that God knows of the “affliction” that regenerated or born again Protestant Christians have been subjected to by the secular state in the post World War Two era; God hears our “cry” and knows of our “sorrows” over such things as the abortion slaughter. And our deliverance is multi-faceted. In *the first* place, the Israelites bondage is an object lesson for our bondage to sin and death; the Passover of Exodus 12 prophetically types the redemptive work of Christ when as the John 1:29 “Lamb of God, which taketh away the sin of the world,” he died in our place and for our sins on Calvary’s tree, before rising again the third day; so that if we turn in saving faith to Christ, repenting of our sins and trusting in him as our Saviour and Lord, we are redeemed by the blood of the Lamb who was typed by the Passover lamb. We have access to God the Father through Christ our only mediator; and the gift of eternal life is given to us. And in *the second* place, as made clear in Romans 5 to 8, our fuller deliverance from this evil world, comes at our glorification and at the Second Advent of Christ. And so we too look for deliverance from these baby-killers just as the Children of Israel looked for deliverance from the baby-killers of their day.

A *third* element is that we desire, although we cannot guarantee that it will happen before Christ’s return, we desire a change in the evil laws and evil culture of the Western World, such as the laws allowing abortion, other than as an act of self-defence to save the mother’s life, which on general principles of self-defence is the one and only

legitimate grounds for an abortion. And we also desire an end of the evil culture in the media, in the colleges and universities, in apostate Protestant pulpits, and elsewhere, which promotes things like fornication and abortion. Moreover, we desire that in its place, there be a good and godly culture in the media, the colleges and universities, and elsewhere, which positively promotes godly values, such as upholding the sanctity of marriage as the only legitimate forum for a man and a woman to have sexual relations in; or upholding the sanctity of human life against things such as abortion. But we are only responsible for our circle of influence; and so we do what we can to promote godly values in our circle of influence, which in a relativistic sense may be very, very, small compared with the size of the Western World, but nevertheless, that's where we must operate, in our circle of influence, no matter how small or big that circle is. And in the words of I Peter 4:17, "judgment must begin at the house of God."

Now Satan has many ways to incite baby killers. In the heathen Hindu religion of India, it may be like the old pagan Roman Empire practice of simply dumping unwanted children, especially girls, somewhere, and they then die from exposure. But in the secular state Western World the preferred method is abortion. But however it's done, murder is murder. The Book of Revelation, chapter 13, and verse 10, says, "he that killeth with the sword must be killed with the sword." Or put another way, Deuteronomy 19:21 says, "life shall go for life." The Good Book says, *a life for a life*, and so where there is a wilful abortion, all those involved should die for the death of that child. Where judges are involved such as those of the USA Supreme Court case in *Roe and Wade*, where politicians are involved such as occurs throughout the Western World, where academics who justify this type of thing are involved, where a Doctor of Death is involved such as commonly occurs, all of them, together with the women involved, should die. They should be made to feel the chaff of the hangman's noose. For the Good Book says, *a life for a life*, and so all those involved should die for the death of that child. [pause]

And when we realize we have in the Western World, politicians and judges and academics and media personalities, and certain apostate church leaders, who according to God's law, *a life for a life*, should die, we begin to realize the very fact they are not brought to justice, leads them to then commit more and more heinous crimes, such as these other *hate attacks* on the traditional values of a Christian marriage. And while on the basis that the death penalty may be commuted to something less, as in the case of King David, I would say that the abortion slaughter is now so widespread that it wouldn't be realistic to execute all those involved; I wouldn't on that basis be prepared to let off the hook on that basis the highest echelons of the Western World, e.g., the politicians, judges, academics, media personalities, and doctors of death. Make no mistake about it, the Good Book says, *a life for a life*, and in Exodus 21:22 & 23, that's "life for life" of an unborn child, and so all involved in this mass murder in these upper echelons of the Western World should die for the abortion slaughter. And if ya' think that's an overly stern judgment I've uttered, then I suggest you get on the Royal Telephone and ask God about it; ask him about what he says in Exodus 21:22 & 23, Psalm 2:10-12, & Revelation 13:10. But you'll find that he tells you just exactly what I've said, 'cause I've taken it out of his Infallible Book, the Holy Bible.

Therefore, on the authority of nothing less than God's Infallible Book, the Holy Bible, I do hereby declare that those in the upper echelons of the Western World involved in this mass murder, such as the politicians, judges, academics, and media people, should be placed on trial, and executed for their complicity in, and support of, the mass murder of unborn children in abortion. In terms of *real politik* I do not say that in the present politically foreseeable future they *would* be brought to justice; but I do say they *should* be brought to justice; they *should* be made to walk on air; they *should* be made to feel the chaff of the hangman's noose. And so while in terms of *real politik* there isn't at this present time any politically foreseeable change at hand that *would* result in them being brought to justice in this life; when we realize the vast majority of, for example, Western World politicians *are worthy of death*, we begin to realize how serious it is to have them in the power positions that are making the important political decisions, and why it is that these evildoers are promoting so many other bad things as well. These Western politicians have basically adopted the attitude of, "We can get away with it, so we will get away with it." But of course, as those of them who have died have already discovered, and if the Second Advent of Christ doesn't occur first, as the others upon the day of their death will discover; over on the other side of the invisible wall, they can't get away with it. You see, today these guys are the roosters of the political world and academic world and media world; but tomorrow, they're the feather-dusters of hell. 'Cause the bigger they are here in this evil world, and the stronger they come on with their libertinism and so called "human rights" which are nothing more than human wrongs fuelled by idolatrous lusts; in the next life, the harder they fall. For we read in Revelation 21:8 of how, for example, "the abominable, and murderers, and whoremongers," "and idolaters" "shall have their part in the lake which burneth with fire and brimstone." [pause]

And in Revelation 21:23-27 we read of a "city," which is new Jerusalem, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." And so Revelation 21 teaches that "the nations" shall come up to new Jerusalem, for in the words of Revelation 5:9, the Lord is "worthy," "for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Psalm 149:3 says, "Let them praise his name in the dance: let them sing praises unto him;" and we read in Isaiah 51:11 that "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head;" and Isaiah 66:23 refers to how the redeemed will come from their racially segregated new nations upon the new earth, in regular acts of inter-racial worship in new Jerusalem before they regularly return to their racially segregated national homelands. Can you see them coming up to new Jerusalem? Here come some people of my white Japhethite tribe through one of the gates. [sing] "One vein's red, one vein's blue and the skin is white, red, white, and blue; one vein's red, one vein's blue and the skin is white, red, white, and blue; red, white, and blue and Christian too, sealed in our foreheads with the cross of

Jesus too; red, white, and blue, and Christian too; red and white, white and blue;” and here come some from the tight curly haired, wide nosed, Cushite tribe from new Africa on the new earth, they’re pausing at the gate to do some kind of tap-dance with fancy footwork [a-rata-tat-tat-tat-tat, {2/3} + tat-tat]; ... and so on and so forth for all the races, for all the new tribes of the new Israel which is the Church of God. But hang on, Isaiah 66 doesn’t end there. There’s something else. What about the rebels? What about those politicians, academics, media men, apostate church leaders, and others who worked so hard to destroy so much of what was beautiful and good in the Western World? What were some of their sins? [sing] “The vile they walk on every side, when evil men are in places high. They sought to destroy Japheth’s white race; created by God’s good grace; they brought in coloureds from afar; and brake down all racial bars. They murdered children in the womb; and thus sealed their eternal doom. The vile they walk on every side, when evil men are in places high.” And so they’re also in this picture. For they’re depicted as “the men that have transgressed” in the latter part of Isaiah 66:24, where the Lord saith the saints, “shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” [pause]

Let us pray.

O Lord of heaven, Lord of earth, and Lord of hell; high and mighty, King of kings and Lord of lords; thou that “sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;” thou “that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;” thou hast declared by thy prophet, Holy Habakkuk, that when “the law is slacked” as at this present time in the Western World, then “judgment doth never go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.” O Lord, in harmony with Psalm 51:14 we pray, “deliver” us “from bloodguiltiness, O God;” and at this time in which secularists wage war on the woman’s womb as they murder unborn children in permissive abortion laws; and many other such evil things do they also in setting aside thy most holy laws, such as their promotion of fornication wherein it has become common place to see a whoremonger with his whore, and from which such whoredom doth proceed most of the abortion murders; “O Almighty God,” “whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. Amen¹⁴⁶.”

¹⁴⁶ Cf. e.g., Isa. 40:22; Hab. 1:4; 1662 BCP Collect “In the time of war and tumults.”

Sermon audio: Speaker: Gavin McGrath

Full Title: 8 hate attacks on the traditional values of a Christian marriage:
5/8 - Abortion

Subtitle / Series: 7) Abortion

Short title: 8 Hate Attacks On Marriage 5/8

Date Preached: 11/14/2013 [Thursday November 14, 2013]

Bible Texts: Genesis 9:6; Exodus 21:23

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: In this 5th of 8 sermons on 8 hate attacks against the traditional values of Christian marriage, in the 1st part of the sermon Gavin considers some general matters e.g. Maccabean Jurisprudence of relevance to all 8 hate attacks. In the 2nd part of the sermon, Gavin addresses the 7th issue of abortion. He says, “abortion’s a double-barreled shot-gun ... one of the abortion slaughter’s shot-gun barrels attacks the sanctity of human life ... [and] its second shot-gun barrel attacks the sanctity of marriage by attacking the reproductive cycle which is designed by God to be inside of marriage.” Gavin considers Exod. 21:22,23, & notes it says if an attacker assaults a man, & in the attack hurts the man’s pregnant wife, & “her fruit depart from her, and yet no mischief follow,” so she has a premature birth of a healthy baby, then under this Jewish civil law he was to pay a fine; but “if any mischief follow” i.e. this induces a miscarriage & the unborn child dies, “then thou shalt give life for life.” Thus abortion here attracts the death penalty for murder (Gen. 9:6; Rev. 13:10), because the attacker has chosen to take responsibility for any death that follows from that attack. And so in God’s law abortion is a capital crime. But Gavin also notes that where the abortion is accidental e.g. car accident, then it should be treated as manslaughter, & so not attract the death penalty. Gavin also refers to II Kgs 24:4, where Manasseh “filled Jerusalem with innocent blood which the Lord would not pardon;” & says those politicians, judges, academics, media people, abortionists, etc. involved in the abortion slaughter “might have, and I suspect probably have, committed an unpardonable sin.”

Keywords: abortion pregnancy soul marriage fornication feminism unforgivable sin capital punishment

Title: 8 hate attacks on the traditional values of a Christian marriage: 6/8 Subtitle: *8) Homosexual – Part 1.* Mangrove Mountain Union Church, Thurs. 21 Nov. 2013.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. *Let us pray.* “O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.” “From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil, Good Lord, deliver us.” “By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation, Good Lord, deliver us, By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming the Holy Ghost, Good Lord, deliver us. In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, Good Lord, deliver us.” “That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word, We beseech thee to hear us, good Lord.” “We humbly beseech thee, O Father,” “through our only mediator and advocate, Jesus Christ our Lord. Amen¹⁴⁷.”

Welcome to all listening to this sixth address in an octuple series of eight sermons dealing with eight *hate attacks* against the traditional values of a Christian marriage. The superficial thinking, ungodly, and evil Type 2 Secularists of the post World War Two era, took some Type 1 Secularist values such as religious liberty, freedom of speech and assembly, called them “human rights,” and added to them a raft of destructive lusts which rip a society to pieces and destroy its strength, fraternity, and cohesion from the family level up to the national level; for example, anti-racism opposing white race based and Christian cultural nationalism, anti-patriarchal anti-sexism, or non-discrimination of fornicators in *de facto* relationships. These Type 2 Secularist values foster and ensure shorter term social problems; and under the pressure of, for example, plague and / or economics and / or military force, in the longer term the society’s collapse and destruction. One of these bad values is non-discrimination of homosexuals; relevant because today we’ll have the first of two sermons dealing with the issue of homosexual marriage. Today’s sixth sermon is thus Part 1; and the seventh sermon next week is Part 2 which will look at the question, What’s causing the homosexual epidemic *outbreak* in the Western World? And in God’s law that which is true of any invalid marriage, e.g., bigamy, or an adulterous remarriage after a marriage was not dissolved by “fornication” per Matthew 19:9 or by death per Romans 7:1-3, is also true of the invalid union of a homosexual marriage, namely, the Biblically sound words of the *Solemnization of Matrimony Service* in the 1662 Anglican *Book of Common Prayer* [quote], “be ye well assured, that so many as are coupled together otherwise than God’s Word doth allow are not joined together by God; neither is their matrimony lawful” [unquote].

¹⁴⁷ Selections from Cranmer’s Litany, Anglican *Book of Common Prayer* (1662).

In general terms, I don't, like some, use the word "gay" for homosexuals. Now on the one hand, the word "gay" can mean "merry" or "finely dressed." For example, it means "merry" or "happy" when used as a female's name such as with the Allied plane called, "Enola Gay," which was named after Enola Gay Tibbets the mother of the pilot Colonel Paul Tibbets who dropped the atom bomb on Hiroshima in 1945. Or "gay" can mean, "finely dressed" such as in James 2:3 where we read of "him that weareth the gay clothing." But on the other hand, depending on context, the *Oxford Dictionary* says one meaning of the word "gay" is "dissolute" or "immoral," for instance, "a man given to reveling or self-indulgence," being of a "loose or immoral life" may be called a "gay dog;" or a "woman" "leading an immoral life, living by prostitution," may be said to be "leading a gay life;" or a homosexual might in this sense be called "gay," for example, if people dislike something they might say, "Ur, yuk, that's gay," meaning, "That's bad or repulsive" - like sodomy, "Ur, yuk, that's gay." [pause] Now in this sense of "gay" meaning "immoral" or "dissolute," Gibbon's *History of the Decline & Fall of the Roman Empire*, Vol. 1, chapter 3, says [quote] "The caprice of Hadrian influenced his choice of a successor ...[,] he adopted ... Verus, a gay and voluptuous nobleman, recommended by uncommon beauty to the lover of Antinous." At which point he says in a footnote, [quote] "of the first fifteen emperors, Claudius was the only one whose taste in love was entirely correct" [unquote]. And by this, he is referring to the known homosexuality of so many bisexual Roman Emperors of the era. And so, in calling "Verus" "gay," Gibbon means sexually immoral or dissolute, in which "gay" could be so used with equal force against either a heterosexual or homosexual person. But recognizing that many people lack an appreciation of the subtle nuances of the word "gay," which can have such diverse meanings, unlike some people, I generally don't use it for homosexuals.

Also with a negative meaning, reference is sometimes made to "*a gay* deceiver," for example, a person who *happily* defrauds people of their money. And an example of *a gay* deceiver is found in the 1971 court case of *Corbett v. Corbett*, where in defining the heterosexual institution of marriage, Mr. Justice Ormerod exposed such a gay deceiver who was a man who'd purportedly had a sex-change, and he exposed him by the highly reliable chromosome test for determining a person's natural sex. And so let me say that there is an earlier precedent for homosexual marriage in the issue of so called "transsexuals" or "sex change" marriages; and without now discussing in any great detail the issue of so called "sex changes," let me just say that we can anatomically distinguish between a male brain and a female brain, that the same XY chromosomes which create male genitalia and XX female chromosomes which create female genitalia, also create male and female brains respectively; and so the claim of these so called "sex-changes" to be of a different brain sex to their genitalia is a lot of rubbish. And I consider all such so called sex-change operations should be discontinued, and legislation should be introduced to end this practice whereby those with one set of chromosomes, such as XY male ones, are artificially made to look more like those with XX female chromosomes.

There was a case of a woman who was misdirected by a doctor to take certain drugs during pregnancy which no-one realized would artificially put a male looking organ on an XX chromosome female; but in time it became clear that this child was XX

when she started to menstruate. And hence these kind of examples can't be used for the basic claims of so called "sex-changes" and so, e.g., a so called male to female sex-change who's had female hormones injected into him and so on, is actually just a transvestite homosexual drag queen who's been able to go further than what most effeminate sodomites have been historically able to, due to modern medical science. And thus so called "transsexuals" or "sex-changes" are really guilty of homosexual sin; and that's reflected in the fact that they are politically united with homosexuals as the self-called [quote] "LGBT" [unquote] group, that's L for "Lesbian," G for "Gay" in the sense of a sexually immoral or dissolute person involved in male homosexuality; B for "Bisexual," and T for "Transsexual." And as an Evangelical Protestant who believes in calling people out of sin, and to saving faith in Jesus Christ, I refer to the awkward question sometimes put, What does one do if a male to female so called "sex-change" repents? I admit that it's a messy, difficult, and tough answer for me to give. But I'd say that he'd then have to undergo surgery to make him as close as possible to a male eunuch; though I recognize and regret the pain and difficulty that such a person would have to then go through back to a male identity as a eunuch. And so one would have to find an appropriate surgeon, go through Biblical passages on eunuchs with him such as those in Isaiah 56 and Acts 8, and see if he would do it. And as one who is saying this, don't misunderstand me, I don't regard this an entirely satisfactory solution, and I'm not desirous of creating a class of eunuchs; but in this awkward moral dilemma, I think it's the only way to be faithful to the Bible, because the Bible does recognize that saved eunuchs have existed at times; though I'd stress that one would also have to take certain precautions so as to not inadvertently encourage impressionable young children and others from then possibly wanting to become eunuchs as a flow on consequence of his example. Put bluntly, it'd be a difficult balancing act for a local church to have a certain discouraging negativity about being a eunuch while simultaneously accepting this person in Christian charity. The Minister would have to say to him in privacy words to the effect, [quote] "Look I'm going to be totally up front with you, and say that, on the one hand, we're all sinners saved by grace, and we do sincerely accept you as a brother in Christ, and in your situation to become a male eunuch is the only solution to the sin that you formerly committed. But on the other hand, we have impressionable young people and other impressionable people, and we don't want them to get the idea that it's a good thing to become a eunuch with the consequence that they then want to become one" [unquote]. And then with much prayer, one would have to seek from the Lord his wisdom as to what action plan to put in place; and with ongoing prayer, monitor that action plan. So it could prove to be quite stressful and difficult to work with this person through the hoops to become a male eunuch; stressful and difficult in terms of integrating him into a church congregation and community; and entail ongoing stress, tension, and difficulty, in terms of balancing out the need to be accepting of this repentant person, while simultaneously discouraging impressionable people from then thinking positively about being a eunuch, lest like Origen ("g" sound) who died in 254 (or some say "Orijen" who died in 254), they foolishly engage in such self-mutilation themselves as a consequence of the example before them of this eunuch in their midst. But having said all that, as an Evangelical I would also remind people that in the words of Roman 3:23,27 & 11:29, "all have sinned, and come short of the glory of God;" "where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith." "Thou standest

by faith. Be not highminded, but fear.” And so we must extend the gospel offer of repentance and new life in Christ to all who sincerely accept it. [pause]

Now I heard Charles Court of Fuller Theological Seminary in California, USA, speak at St. Philip’s York Street when he came to Sydney in the 1990s, and as found in the 1990 book that he was an Editor of, *Kinsey, Sex, & Fraud*, the homosexual population in the Western World is at about 2%, and not as they were claiming, 10%. And with respect to unnatural sexual marriage, which includes both male homosexual and female homosexual unions, here in Australia, in September 2012 the Federal Parliament voted against homosexual marriage; but it’s still on the sexual perverts’ agenda. And it’s been successfully enacted elsewhere in the Western World, and worldwide there are now over a dozen countries with homosexual marriage, including New Zealand from April 2013; France from April 2013; and the UK from July 2013; this year. In the USA, just this month of November 2013, the State of Illinois became the 15th USA jurisdiction, being one of 14 States plus Washington DC, which have homosexual marriage. The debate in the Illinois legislature had speeches on themes of so called “equality” and “civil rights,” with reference made to the fact that the USA chose this Type 2 Secular State pathway very clearly in its post World War Two movement away from a white race based and Christian cultural definition of first class citizenship and nationalism to a spatial definition of a nation, as seen in its support of racial desegregation and glorification of the altogether vile and evil negro, Martin King Jr., and further seen in the fact that the incumbent President of the USA is now a half-caste Negro; and thus under God’s holy laws of Deuteronomy 23:2-8, Ezra 9 & 10, Nehemiah 13, & Acts 15:20 & 29, this mulatto is of bastard birth, and this Negroid-Caucasoid admixed bastard comes from Illinois and he lobbied hard for those far gone in the sin of Sodom to have these unions¹⁴⁸. And of course this means that in spiritual and moral terms these people in the USA are by their actions saying, [quote] “We stand where the Hamite-Semite admixed Nimrod of Babel stood in Genesis 10 and 11; and we stand where those of Sodom and Gomorrah stood in Genesis 18 & 19” [unquote]. Or in the words of our Lord and Saviour in Luke 18:26,28, & 29, “And as it was in the day of Noe, so shall it be also in the days of the Son of man.” “Likewise also as it was in the days of Lot” “of Sodom.”

And so, there are now about a dozen USA states which have homosexual marriage and about three dozen states which ban it; so it’s in about a quarter or 25% of USA States, but a US Supreme Court challenge against a 1996 Federal law banning recognition of Sapphist and Sodomite Marriages was overturned by corrupt judges in June 2013; although the court still left the decision for whether or not to allow unnatural sexual marriages to State governments, and so the ban remains in about three dozen USA states, but for about a dozen USA jurisdictions there’s now also Federal benefits for Sapphist and Sodomite Marriages. I recall that when sodomy was decriminalized in New South Wales in the early 1980s, some of the opponents said that if sodomy was

¹⁴⁸ “Illinois becomes #15 as state lawmakers approve marriage equality bill” (<http://www.lgbtqnation.com/2013/11/illinois-to-become-15-as-state-house-votes-in-favor-of-marriage-equality/>); in *Sermon Audio Newsletter*, 8 Nov. 2013.

decriminalized, then in time sodomites would want to adopt children; and at the time the advocates for decriminalizing sodomy poured ridicule and contempt upon them for these comments. But most men have short memories. And these same types who poured out this ridicule and contempt, are the same types who in time came to support things like homosexual adoptions and homosexual marriage. In fact, *English Churchman* of 19 & 26 July 2013, recorded that in the UK there are now a disturbing [quote] “19,000 children being brought up by same-sex couples” [unquote], and it laments the fact that such wickedness and vice is being [quote] “presented as normal” [unquote] in BBC broadcasts. And in April 2013 after the UK and New Zealand Parliaments voted in favour of unnatural sexual marriage, the *Sydney Morning Herald* reported on page 1, that the New South Wales Premier, Barry O’Farrell, gave his [quote], “support for legalizing same-sex marriage” [unquote]. I was present at his mid 1990s preselection to Parliament, at which time he narrowly defeated a candidate I was supporting, and this Papist spoke in favour of the ecumenical compromise with Protestant churches which traditionally had greater influence in the Liberal Party, sickeningly saying they were now “coming closer together.” Fortunately his dirty desires for unnatural sexual marriages was inhibited by the Australian Constitution which makes Federal Law override State law on marriage laws. And that provision has also inhibited the State legislature of Tasmania which in April 2012 wanted to be the first Australian State to have homosexual marriage, which is notable because it was one of the last Australian States to decriminalize sodomy, and indeed, back in the 1990s I was in communication with a relevant Upper House member, the Honourable Mr. Peter Schulze, who had some of my material to help halt the decriminalization of sodomy in that State. And so we find that one of the last States to decriminalize sodomy became one of the first States to want unnatural sexual marriage; reminding us that when sodomy, or abortion, or euthanasia, or anything else is decriminalized, it’s no longer covered under provisions against inciting a criminal offence, and so reprobates are then able to openly advertize and promote such things. This is exactly what’s happened in the Australian Capital Territory, whose local legislature passed the Marriage Equality (Same-Sex) Bill in October 2013, allowing homosexual marriage and so called sex-changes to marry; but I’m pleased to say the new Federal government is challenging this unconstitutional legislation which is scheduled to be heard in the High Court of Australia on the 3rd & 4th of December 2013¹⁴⁹. [pause]

Consider, for example, the *Tommy-Tammy Fiasco* articles from *The Daily Mail* of 29 September 2011, *Herald Sun* of 1 October 2011; and elsewhere¹⁵⁰ about a boy in

¹⁴⁹ In *Commonwealth of Australia versus The Australian Capital Territory (High Court of Australia 55, 12 Dec. 2013)*, the High Court unanimously held that the legislation enacted by the A.C.T. Legislative Assembly was invalid under the Federal *Marriage Act of 1961* (Commonwealth) (<http://www.hcourt.gov.au/assets/publications/judgment-summaries/2013/hca55-2013-12-12.pdf>).

¹⁵⁰ *The Daily Mail (UK)*, 29 Sept, 2011, “‘I am a girl’: The Plight of Tammy, the adopted son of two lesbians who started sex change aged 8 ...” (<http://www.freerepublic.com/focus/f-news/2785645/posts>); “Dresses, braes turn ... Thomas into ... Tammy,” *Herald Sun (Herald & Weekly Times)*, 1 Oct. 2011

the USA called “Tommy” now being called, “Tammy,” who’s being brought up by two Lesbians or Sapphists, both liberal Jews, Pauline Moreno and Debra Lobel, who adopted this unfortunate boy when he was two years old. The *Herald Sun* article says these two women [quote] “have been married since 1990, when they were joined in a commitment ceremony by their rabbi” [unquote]. Tommy Lobel is of Berkeley, California, USA, and the two female homosexuals with custody of him, say that since the age of three Tommy has said he wants to be a girl. And so they’ve called him Tammy, and he’s been put in dresses by these two females in a homosexual union. In 2011 this 11 year old boy started to be given female hormone drugs designed to stop him from developing broad shoulders; and I note in passing that gender perverts in the fashion industry design female clothing with artificially broadened shoulders for women, and simultaneously use a drop-shoulder cut on men’s shirts that puts the sleeve joint below the shoulder to make men look like they have smaller shoulders; but putting aside such perversions of dress fashion; this boy Tommy, is being given female hormones so he doesn’t get, for example, broad male shoulders, deep male voice, or male facial hair. Therefore, according to nature he would have developed into a man; but these two Sapphists who in the relevant words of Romans 1:26, “God gave ... up unto vile affections: for ... women did change the natural use into that which is against nature;” these Lesbians are now shooting Tommy up with female hormones so that *contrary to nature* he will not naturally develop the external traits of a young man, but rather, those of a young woman. The *Herald Sun* also says, [quote], “his mothers” [unquote], started his [quote] “transition to becoming female” [unquote] with his wearing of [quote] “bras and dresses” [unquote]; and the *Daily Mail* says he [quote] “started the process of changing sex at age eight” [unquote]. And note the way the Devil switches around to get his way, because talking through his feminist daughters in the 1960s and 1970s he told women, “Burn your bra;” and feminists often also try to get women out of modest dresses and into more male looking pants and so called unisex clothing; but several years ago, talking through these feminist Lesbian daughters, he said, “Put a bra on Tommy, and put a dress on Tommy, and we’ll make him, Tammy.”

Now let me say that I don’t doubt that this confused and abused Tommy boy being called Tammy, does in fact say that he wants “to become a girl.” But I think we have to ask, How he came to this position? We don’t know in what subtle, or perhaps not so subtle ways, these two female homosexuals encouraged or fostered Tommy to think these things. And there are natural differences of perception between the male and female brains, so children are meant to be reared in an environment where there’s both a male parent and female parent, and the wife is subject to the husband, and both are subject to God; and this natural order is perverted when homosexuals foster or adopt children. And so it looks like Tommy was instinctively looking for a father figure to emulate in some ways; but in this dysfunctional homosexual union he could only find two mother figures, so his desire to be something like his father was then twisted in his head

<http://www.heraldsun.com.au/news/world/dresses-bras-turn-sad-thomas-into-happy-tammy/story-e6frf71f-1226154614814>).

to become a desire to be like one or both of these mother figures. And while it's speculative, they've probably had numerous homosexual friends drop in, so Tommy would have been acclimatized to these weirdoes from a young age, e.g., Who knows how many effeminate homosexual males, or drag-queens, or butch dykes dropped into this liberal infidel house? Did he thus confuse the masculine qualities of some butch-dykes he came across as opposed to some effeminate drag-queens, in such a way that his masculine desires were wrongly thought by him in terms of becoming a butch-dyke? E.g., when he came to Australia in the 1990s, I heard the Presbyterian Minister, Chuck McIlhenny of California, USA, speak in Sydney about how his Presbyterian Manse with his wife and children inside was fire-bombed by pro-homosexual agitators, after he dismissed a church official for the sin of sodomy; and in connection with that visit I got his book of 1993, *When the Wicked Seize a City*, in which he refers at page 43 to a homosexual group in San Francisco called "Queer Nation." I wonder if any of this "Queer Nation" crowd dropped in to see Tommy and these two Lesbians? Now I don't know what homosexual weirdoes did and didn't drop in; but I do know Tommy was surrounded by liberal Jews, and the mere fact he was in this dysfunctional Sapphist household with two so called [quote] "mothers" [unquote], would be confusing to his instinctual desire to look for a father figure, to in some ways emulate. And I also note that in the Story of Sodom in Genesis 19 reference is made in verse 4 to how "the men of Sodom," "both old and young" came out; and so these sodomites were trying to get people into the sin of sodomy from as "young" as they could; and I see a similar issue arising with these homosexual unions. I don't say they'll always be as successful as they have been in the Tommy-Tammy fiasco; but I don't believe the state should allow a homosexual couple to have custody of a child.

Now as recorded in, e.g., Brian Clowes and David Sonnier's 2005 article, "Child Molestation by Homosexuals and Heterosexuals," in the Roman Catholic American journal, *Homiletic and Pastoral Review*, available at <http://www.afany.orgHPRpdf>, we know that the levels of male homosexual child-molestation are statistically much, much, higher among homosexual males than they are among heterosexual males with respect to heterosexual child molestation. For example, research referred to by Clowes and Sonnier over a period of more than 50 years include Kinsey in 1948 who found that 37% of male homosexuals admitted to sexual acts with children; and even though as Court notes, Kinsey failed to adequately distinguish between over-sexed heterosexually orientated men in, for example, prisons, who engaged in acts of sodomy, from sodomites with a homosexual orientation, both groups of homosexuals exist, and so Kinsey's finding that 37% of them admitted to being child-molesters is notable. Furthermore, Clowes and Sonnier refer to research in 2000 that found, "2-4%" of men were homosexual, but 25-40% of child-molesters were homosexual. And another study found this homosexual figure was between 30 and 40%. And Clowes and Sonnier refer to a 1988 article in the journal, *Archives of Sexual Behaviour* entitled, "Behaviour Patterns of Child Molesters," which looked at about 230 criminally convicted child-molesters; and found that the usage of "pornography" was involved in a number of instances. This study also found that 70% of child molesters were heterosexuals molesting girls; 26% were homosexuals molesting boys; and 4% were bisexuals molesting both. So that means some variation in the figures is possibly due to the fact that bisexuals are also a

higher group of child-molesters, and depending on the survey they may account for at least some of the variation in heterosexual as opposed to homosexual child-molestation. But in these surveys, the lowest figure is about 25% of child-molesters are homosexual, a number of surveys put it at around 30% or higher, with the highest at about 40%, so the average percentage looks to be somewhere between about a quarter to a third of all child-molestation coming from this 2% of homosexuals. The reason for this fluctuation between 25% and 40% is speculative, but it may reflect both the fact that the known percentages of homosexuals varies up and down, and bisexual child-molesters may vary their molestation targets between boys and girls.

Now on homosexual percentages, as with Editor John's Court's book, Clowes and Sonnier reject the myth of a 10% population group of homosexuals, and instead place it at about 2.6%; whereas Court refers at p. 194 to Forman's study which placed it at 1.7%; and *English Churchman* of 7 January 2011 refers to the UK's *Office for National Statistics* which in 2010 found 1.3% of men were homosexual. Now because I don't look to genetic factors for homosexuality, outside, of course, original sin, I can accept that at different times or at the same time in different places, the homosexual percentages can vary, for example, there's evidence in Edward Gibbon's *History of the Decline & Fall of the Roman Empire*, of a very high percentage of bisexual sodomite Roman Emperors, spanning a period of about 200 years. And so I don't see this kind of statistical variation in Western World figures between 1.3%, 1.7% or 2.6% as a problem because I think the figures can and do change; and there are some places in the world where it would be 0%. But for our purposes today, a rough average of these figures is 1.9%, and so I'll say homosexuals are about 2% of the wider Western World population. And so even putting aside the higher finding of some surveys which put homosexual child-molestation at up to 40% of the total, and staying at the lower end of different survey figures, it's clear that if between about a quarter and a third of all child-molestation is coming from the 2% of homosexuals in society, that the percentage of child-molesters among homosexuals is massively higher than among heterosexual males. And while I'm *not* suggesting that all homosexual or bisexual men are child-molesters; to allow homosexual men to marry and adopt children will, in all probability, facilitate a further forum for this statistically high proclivity of sodomites. But perhaps it shouldn't surprise us, that a society which in the name of so called "human rights" for feminists, cares not for the dying *scr-e-eams* of tens of millions of unborn babies murdered in abortion; in the name of so called "human rights" for sodomites, is also indifferent to the multiplied *scree-ams* of unknown numbers of children adopted by homosexual parents, under whose gay indifference these unfortunate children suffer the physical and psychological agony of repeated acts of painful sodomy performed upon them by adopted parents in a homosexual marriage, smiling ear to ear and saying, [higher poofy voice] "We're so gay to be in a secular state, that allows sodomites to marry and gaily adopt their prey. Ho, ho, ho." [pause]

Consider, for example, the recklessly irresponsible conduct of the politicians, media, and formal academia during the AIDS plague against *forbidden lust'n'blood*. Now brace yourself for some explicit and unpleasant language. There was much publicity about AIDS in the media, but like the antediluvians and Sodomites in Luke

17:26-29, they didn't want to hear about God's judgments on their antisupernaturalist secular sexual world; and everything was done by these irresponsible people to avoid an appropriate focus on the fact that the AIDS plague manifests God's wrath against *forbidden lust'n'blood*, - brace yourself for explicit language - such as occurs with sexual transmission associated with cuts in the mouth, or bleeding of the [spell] A-N-U-S, in homosexual sodomy or oral sodomy. People were told of how in Africa it was connected with heterosexuality; but not told that it's most commonly contracted there from the *forbidden lust'n'blood* of unbridled heterosexual fornication, with associated bleeding as a consequence of concomitant venereal disease open sores on the male genitalia and/or female genitalia, so that negroes full of sexual lust do not care that their sexual acts open up venereal sores on the genitalia of both parties; and the Western media also omitted to say that a less common way may be the *forbidden lust'n'blood* of heterosexual sodomy. And of course, in Western countries, AIDS has been most commonly contracted either from infected needles by those involved in the *forbidden lust'n'blood* of drug abuse users using an infected drug's needle; or from the *forbidden lust'n'blood* associated with homosexual sodomy or oral sodomy. Because to put the focus where it should have been, would have brought an important message to people against the *forbidden lust'n'blood* of ungodly negroes in Africa, and in Western countries wicked drug abusers and homosexuals. People should have been told in the media, that the destruction of Sodom was not halted on the basis of there being no righteous persons in it, but on the basis that there were only a statistically very small number of righteous persons in it; and likewise, the AIDS plague may affect a statistically small number of innocent persons, such as those given blood-transfusions in an emergency situation where there is no time to screen the blood, and some irresponsible AIDS' carrier has given the blood. They should have been told that the basic problem lies with those engaging in the *forbidden lust'n'blood* of being so given over to lust that one would engage in acts of lust resulting in blood, such as the opening up of venereal sores on the genitalia as was occurring in Africa, or in Western countries by wicked drug abusers' needles, and largely by homosexuals in e.g., the unhygienic and smelly act of sodomy. But instead, the media chose to largely focus on the people getting AIDS from blood transfusions, and conceal this link of *forbidden lust'n'blood* as much as possible, for example, the impression was given that the Hamitic negroes of Africa were just picking it up from the air. [pause]

Gibbon's *Decline & Fall of the Roman Empire* Volume 4, chapter 44, says under the 6th century Emperor Justinian, [quote] "A new spirit of legislation ... arose in the empire The laws of Moses were received as the divine original of justice, and the Christian princes adapted their penal statutes to the degrees of moral and religious turpitude. Adultery was first declared to be a capital offence: ... the same penalties were inflicted on the passive and active guilt of pederasty; ... the lovers of their own sex were pursued by general and pious indignation: the impure manners of Greece still prevailed in the cities of Asia, and every vice was fomented by the celibacy of the monks and clergy. Justinian ... declared himself the implacable enemy of unmanly lust ... and Justinian defended the propriety of...execution... . In this state of disgrace and agony, two bishops, Isaiah of Rhodes, and Alexander of Diospolis, were dragged through the streets of Constantinople, while their brethren were admonished by the voice of a cryer, to observe

this awful lesson, and not to pollute the sanctity of their character. Perhaps these prelates were innocent. A sentence of death and infamy was often founded on the slight and suspicious evidence of a child or a servant: the guilt ... was presumed by the judges, and paederasty became the crime of those to whom no crime could be imputed.” [unquote]

And what I find interesting about Gibbon’s account is how human nature doesn’t change. In the first place his usage of “paederasty.” This is defined in Volume 7 of the Oxford English Dictionary as either, “unnatural connection with a boy,” or “sodomy;” and in the latter sense, reference is made to the previous quote from Gibbon’s *History of the Decline & Fall of the Roman Empire*, where he says, [quote] “the same penalties were inflicted on the passive and active guilt of paederasty” [unquote]. And so too the 1979 Webster’s American Dictionary defines “pederasty” as a [quote] “form of sodomy between men, especially as practiced by a man with a boy” [unquote]. In other words, all sodomites are called pederasts, not because all sodomites are child-molesters, but in recognition of the fact that a relatively high percentage of them are. And that conclusion is born out by statistical analysis of child-molesters such as that in the afore mentioned 2005 article of Clowes and Sonnier. But in politically correct terms, “pedastry” is being used exclusively for child-molesters so as to conceal this nexus with a disproportionately high number of sodomites. The second thing I note is that Gibbon here recognized in Volume 4, chapter 44, a nexus between sodomy and what he calls, “the impure manners of Greece,” which is the idea of so called, [quote] “Greek love” [unquote], although he fails to make the connection between Greek culture and sodomy that we’ll consider in next week’s sermon. Thirdly, Gibbon says, “every vice was fomented by the celibacy of the monks and clergy;” and this reminds us that the imposition of celibacy upon those who do not have the gift of continency, such as we see today in the scandal of Roman Catholic child-molester priests and monks, is nothing new. Fourthly, a foolish situation came to prevail, in which Gibbon says on, “the slight and suspicious evidence of a child or a servant,” a man might be very wrongly executed as a homosexual child-molester; and this reminds me of how in New South Wales schools, teachers are suspended and casual teachers sometimes stigmatized, very wrongly as “child-molesters” on the allegations of either sincere but overly sexed teenagers who read sexual interest into things; or malicious teenage students who particularly target casual teachers as a “get-back” for disciplining them; and the hysterical way that parents and the NSW Department of Education & Training acts, and sometimes even School Principals, especially, sex role perverted female ones, acts to wrongly victimize innocent men. The media always tells stories of victims of child-molestation, but never gives any reasonable coverage to victims of false allegations of child molestation. For example, in one NSW DET district; I was told by someone in the central office that every year they had about 30 such allegations, of which 25 were found to have absolutely no substance; 25 out of 30 no substance at all; and the remaining ones, were not usually true as such, e.g., a teacher walking past a table who inadvertently brushes the shoulder of a child with his leg or immobile hand, or something like that. And this is the type of nonsense Gibbon refers to. And so while we need to guard against child-molestation, we also need to guard against false allegations of child-molestation. But with statistical figures for a period of more than half a century, ranging over multiple studies, consistently showing that about 2% of homosexuals in society are guilty of at least 25% to 30% of child molestation in

society, and possibly sodomites do as much as about 40% or two-fifths of such child-molestation, means that the same media which irresponsibly whips up claims about the general credulity of children's allegations of child-molestation which results in victimizing many male school teachers who have false allegations made against them; is the same irresponsible media which is concealing the dangers of child-molestation from adoptions by those in unnatural sexual marriage or other unnatural sexual unions. [pause]

And it will be damaging to the psychological development of children adopted into these unnatural sexual marriages even if they aren't sexually molested, because the natural differences between adult male and female perceptions won't be present in the household, but'll be overbalanced one way or the other; and it'll be damaging to school children who are told that such and such a child has [quote] "two fathers" [unquote] or [quote] "two mothers" [unquote], and who will be hurt and confused in ways that a society seeking to normatize such sexual deviancy would not be prepared to recognize. It will be hurtful as general tolerance to homosexuality as been hurtful, in that people will think of sexual relations as being legitimate even though there's no connection to procreation, such as occurs in a normal heterosexual marriage. And as a Federalist rather than an Augustinian on the issue of how original sin is passed on, while like most Protestants I'm not opposed to a married couple using contraceptives, although I would oppose the Intra-Uterus Device or IUD as procuring abortions, but more generally I think that as long as the married couple do at some point have children, then contraceptives are okay. And so the point is that as long as they're able to, a couple should have children; so there's still that connection between sexual relations inside of marriage and the birth of children. One of the reasons I'm opposed to unnatural sexuality and the general tolerance of this society to homosexuality, is that it means that people think in their minds that sexual relations outside of marriage, or unnatural acts of sodomy which could never be a part of the procreation cycle, are okay; and thinking that in their heads is enough for them to then cross-apply it, *usually at a subconscious level*, to heterosexual acts of fornication which they then think are also okay; and with that, all the associated problems. Which is why, on a utilitarian type thinking of restraining a minority in the interests of protecting the overall happiness of society, the Type 1 secularists always criminalized sodomy. Their primary concern was the effect of it on the minds and connected lifestyles of the masses, whom they paternalistically sought to protect, by fostering in them values designed to help keep marriages together, and overall society the happiest through stability at its base level. So in conjunction with other policies, their concern in the criminalization of both heterosexual and homosexual sodomy was the general welfare of the society, and so just as they would criminalize theft irrespective of what causes a person to be a kleptomaniac, they would criminalize sodomy irrespective of what causes a person to be a homosexual. And their general policing policy in most jurisdictions is that found in St. John-Stevas's 1961 *Life, Death and the Law*, page 201.

But it's not just Type 2 secularists who are promoting unnatural sexuality. This problem is also clearly found in churches which come from a historically Protestant base, although they are now, in varying degrees, apostate. For example, among Anglicans, the *English Churchman* of 11 & 18 January 2013, reported that the House of Bishops have issued two seemingly contradictory statements, namely, that on the one hand, clergymen

in a homosexual civil union may be considered for appointment as bishops, but on the other hand, such persons should be celibate. And I agree with the Editor's comment when he says, [quote] "The Bible says that we must 'Abstain from all appearance of evil'" "I Thessalonians 5:22." "It is utterly inconceivable that anyone who has repented of the sin of sodomy would ever want to live in a civil partnership" [unquote]. But there's a wider history to this type of nonsense among a small minority of Roman Catholics, because in predominantly Roman Catholic Croatia, a later play version of the earlier 2002 Croatian movie by Dalibor Matanic, "Fine Dead Girls" about two Sapphists living in Zagreb, staged at the Gavella Theatre in Zagreb, showed these two Lesbians in which one was depicted as the Virgin Mary, and the *Croatian Times* of 15 January 2013 reports that the [quote] "theatre director Darko Stazic has hit back at critics saying ... [sub-quote] 'There are no areas or issues which shouldn't be explored' [end sub-quote]" [end quote]¹⁵¹. And so there's been this idea that the Roman Catholic teaching that Mary was a perpetual virgin even though she was married to Joseph, is to be explained on the basis that she was really a Lesbian. Now the so called perpetual virginity of Mary is incorrect, as seen by such passages as Matthew 1:25, 12:46-50, and Luke 2:7, which refer to the fact that Mary sexually "knew" "not Joseph "till she had brought forth" "Jesus," who is called the "firstborn," with references then later made in the Gospels to his later born siblings born of Mary; nevertheless, this wicked homosexual claim that Mary was a perpetual virgin because she was really a Lesbian, has been, and is to be, rightly condemned, as it is clearly a blasphemy against God and his revealed truth in Holy Scripture. Yet we now find this same type of idea of a celibate homosexual being in a marriage or marriage type relationship, promoted by these Croatian Papists claiming Mary was a perpetual virgin because she was a homosexual, is the same type of thing being said by these apostate *Church of England* bishops, who are saying homosexuals can enter a civil union together, and be considered for appointment as bishops, providing they are celibate in that union. So people are meant to look at two men who admit a sodomite attraction to each other, "Yea;" who have openly entered a public homosexual relationship in a civil ceremony in which they publicly kissed each other, "Yea;" who for *myste-e-rious* reasons they refuse to reveal, say they regularly purchase jars of Vaseline, "Yeah;" who admit they regularly sleep naked in the same bed, "Yeah;" and who we are then meant to believe, when they say they 'n-e-e-ever' engage in acts of sodomy with each other, "Yeah?" [pause].

Also among Anglicans, in Canada the Diocesan Bishop of Vancouver has wickedly endorsed the so called "blessing" of unnatural sexual unions resulting in great controversy; and in the United States of America, the Bishop of New Hampshire, Gene Robinson, is openly a sodomite who habitually engages in acts of sodomy with a fellow sodomite who resides at the same house as himself. Or among Lutherans, the *Evangelical Lutheran Church of America* voted in August 2009 to endorse unrepentant

¹⁵¹ "Lesbian Virgin Mary offends Croatian Christians," *Croatian Times*, 15 Jan. 2013, on the play *Fine Dead Girls* by Dalibor Matanic being staged at the Gavella Theatre in Zagreb (http://www.croatiantimes.com/news/General_News/2013-01/15/31723/Lesbian_Virgin_Mary_offends_Croatian_Christians).

homosexual relations; although the *United Methodist Church* of America, which has a full communion agreement with the *Evangelical Lutheran Church of America*, responded by saying that no sodomite Lutheran clergy would be permitted to operate in the *United Methodist Church*¹⁵². But the *United Methodist Church* is not entirely united on this issue, because in March 2013 it was reported that the *Green Street United Methodist Church* in Winston-Salem, North Carolina, USA, placed a notice on its website saying that it would no longer conduct heterosexual marriage services unless the State of North Carolina legalized homosexual marriages¹⁵³. And here in Australia, in 1977 the Methodist Church joined with some congregations from the Presbyterian and Congregationalist Churches to form the *Uniting Church of Australia*, and it's generally, though not necessarily in *all* its local churches, religiously liberal, and since 2003 it's officially allowed homosexual Ministers if the local congregation wants them. Or in the UK, in July 2012 the *United Reformed Church*, which like the *Uniting Church of Australia* has women Ministers contrary to God's Word; voted to bless unnatural sexual unions in church services; thus following the bad example of the *Presbyterian Church of Scotland* which also blesses homosexual unions. And in May 2011 the *Presbyterian Church of Scotland* voted to approve of sodomite Ministers, resulting in the front-page headline of the Low Church Evangelical Anglican's *English Churchman* newspaper of 29 July and 5 August 2011, [quote] "Church of Scotland: unashamedly in bed with the sin of Sodom" [unquote].

But not all Protestants inside certain increasingly apostate churches, nor all Protestant churches, support sodomy. For example, among Lutherans, in the USA, the *Lutheran Church Missouri Synod* teaches that homosexuality is sinful and so opposes homosexual marriage¹⁵⁴. Or among Anglicans, here in Australia the Low Church Evangelical Diocese of Sydney has opposed both homosexuality and homosexual marriage, so that the Diocesan newspaper, *Southern Cross*, reported in November 2011 that the Sydney Synod sent a resolution urging the Federal Parliament to not allow homosexual marriage; and later in September 2012 the Federal Parliament voted against unnatural sexual marriage. Or among Presbyterians, the *Presbyterian Church of Eastern Australia*, has not supported this wickedness and vice. Or among Baptists, qualified by a matter I'll come to in due course, in general the Baptist Churches of the USA have recognized that homosexuality is sinful and so oppose homosexual marriage.

¹⁵² "Lutherans Endorse Homosexuality ..." & "Methodists in USA Say NO to Lutheran ... Clergy," *English Churchman* (EC 7775), 11 & 18 Sept. 2009, p. 3.

¹⁵³ "Church Won't Do Weddings ...: CBS Charlotte (<http://charlotte.cbslocal.com> March 18, 2013) (Cited in *Faith & Freedom*, April-May 2013, p. 10).

¹⁵⁴ Mahoney, K., "What is the Lutheran Church's Position on Homosexuality?" *Christian Teens*, (<http://christianteens.about.com/od/homosexuality/f/LutheranHomosex.htm>).

And in response to this sodomites' push in the eighth *hate attack* against the traditional values of a Christian marriage, let me say that with regard to sexual relationships which should only be in marriage, this should be a man-woman world; not a man-man world, not a woman-woman world, but a man-woman world in which the man and woman will generally have children, and we need to do what we can to make and keep it as a man-woman world! And in this sixth *hate attack* against the Christian values of a traditional marriage, we referred to divorce and remarriage; and I made reference to four broad schools of Protestant interpretation of Matthew 5:32 and 19:9, all of which have internal diversity, the first one is a minority Protestant view of marital indissolubility; the second one only allows divorce for active adultery; the third one only allows divorce for adultery and desertion; and the fourth one, which is the one I endorse is e.g., found in the Divorce Code of the sixth century Byzantine Emperor, Justinian, whose anti-sodomite laws I referred to earlier, and also manifested in the Protestant *Reformatio Legum* of 1552. In that 1552 Edwardian document, together with the other Commissioners, including the Marian Martyrs, Bishop Nicholas Ridley and Bishop John Hooper, and the Marian Confessors, Bible translator Miles Coverdale, and Matthew Parker who later became an Archbishop of Canterbury; the Marian Martyr, and first Protestant Archbishop of Canterbury, His Grace Thomas Cranmer, held that divorce with remarriage could be for a number of weighty causes. And these were: firstly, adultery; secondly, actual desertion; thirdly, a constructive desertion in the form of an unexplained absence for two or three years where there has been no communication from that person; fourthly, an absence abroad without communication from that person for two or three years, which is conceptualized both as a constructive death in that no information can be obtained indicating that he is alive, and also as a constructive desertion, in that if the man suddenly reappears after such a long absence, and cannot give very good grounds for his non-communication, then the wife's remarriage is still deemed valid because he's guilty of a constructive desertion; or fifthly, cruelty in the form of unnecessary violence by a man towards his wife, but not so as to prevent him from moderately correcting her; or sixthly, "deadly hostility," meaning cruelty by either the husband or wife in the form of an attempted murder of their spouse. And so I concur with these great Protestant Marian Confessors and Martyrs in the broad headings of adultery, desertion, cruelty, or a constructive death, found in Cranmer's *Reformatio Legum*. And to give you an example of internal diversity inside this fourth school, whereas the *Reformatio Legum* of 1552 allowed a presumption of death after two or three years continual absence where there is no reason to believe the spouse is alive; by contrast, the *Barwick Act* of 1959 to 1975 allowed such a presumption of death after seven years; and another person might e.g., think that it should be for five years. But putting aside issues of internal diversity, as one who like e.g., the first Protestant Archbishop of Canterbury, Thomas Cranmer, endorses this fourth school, I consider that divorce can be for a weighty Biblical cause connected with fornication, Matthew 5:32 & 19:9; such as: adultery exhibiting active adultery, Jeremiah 3:8; desertion exhibiting passive adultery in a denial of conjugal rights, Judges 19:2; or cruelty inducing a cessation and termination of any desire for sexual relations by the innocent party, so that the guilty party's cruelty thus induces passive adultery, Malachi 2:14-16; or matrimonial causes developed on analogous chains-of-logic. But contrary, to Biblical divorce and remarriage for something other than a weighty cause

connected with fornication per Matthew 5:32 & 19:9, we find that in the sixth *hate attack* against the Christian values of a traditional marriage, men and women wickedly dissolve the bonds betwixt them, also grievously hurting children of that union, and once again both in hurting their spouse and in hurting their children, there is an instance of people being *without natural affection to their kindred*. And in the seventh *hate attack* against the Christian values of a traditional marriage, namely abortion, we also find an instance of people being *without natural affection to their kindred*, as unborn babies are slaughtered in abortion.

And so when we consider that in Romans 1:31 and II Timothy 3:3, we're warned about those who are "without natural affection," we realize that unnatural sexual marriage is a continuation of the policy of pandering to, and giving positive images of, others in these previous *hate attacks* on traditional marriage. And so with homosexual marriage as the eighth *hate attack* against the traditional values of a Christian marriage, the secularists and apostate churchmen, are now pandering to, and giving positive images of, those which in Romans 1:26 & 27 we are told have "vile affections, for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly." In his 1760s *Commentaries on the Laws of England*, Sir William Blackstone who died in 1780 says in Volume 4 at pp. 215 & 216 that [quote] "the infamous *crime against nature*, committed either with man or beast ... is ... so disagreeable ..., the very mention of which is a disgrace to human nature ... the delicacy of our English law, treats it ... as a crime not fit to be named; '*peccatum illud horribile, inter Christianos non nominandum*'" [unquote], and I shall translate this legal Latin as, [quote] "that horrible sin, among Christians, not to be named" - *non nominandum*' [unquote]. And when we come to the 1662 Anglican *Book of Common Prayer*, we find in the *Commination Service* for use on Ash Wednesday and other times, the final curse the people say "Amen" to is, "Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners." This draws on three verses, the word, "unmerciful" from Romans 1:31 which among other things is dealing with those given over to unnatural sexuality; the excommunication passage of I Corinthians 5:10 which contrary to the unBiblical practice of a so called "Open Communion Table," prohibits the taking of Communion with "any man" who is a "fornicator," "covetous," "an idolater," "a railer" or slanderer, "a drunkard," or "extortioner;" and I Corinthians 6:9 & 10, "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Now the "thieves" of I Corinthians 6:10 aren't mentioned in this Commination curse because an earlier curse from Deuteronomy 27:17 condemns theft in the form of land theft where the Minister says, "Cursed is he that removeth his neighbour's land-mark," and the people answer, "Amen." But nor is the "effeminate, nor abusers of themselves with mankind" of I Corinthians 6:9 mentioned because unlike the plenary context of I Corinthians 6:9, in the context of the Commination it's covered under the generics of "fornicators, and adulterers" in the words of that final curse where the Minister says, "Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners," and the people answer,

“Amen.” And when we compare the particularity of this final curse with its source verses of Romans 1:31, I Corinthians 5:10 and 6:9 & 10, the fact that sodomy in the *Commination* is covered under the generic terms of “fornicators, and adulterers,” is once again reflecting this type of idea found in Blackstone’s Latin, that in some contexts sodomy’s, “*peccatum illud horribile, inter Christianos non nominandum,*” which is, being interpreted, “that horrible sin, among Christians, not to be named.” [pause]

In this age of apostasy in so many Protestant Churches, and great spiritual and moral decline in the historically Christian culture of Western World countries like Australia, New Zealand, the United Kingdom, Canada, and the United States of America; the issue of unnatural sexuality which has now developed to the point of a push for homosexual marriage; can be used as a graphic example of this spiritual and moral decline, although it’s certainly by no means the only such example. Sodomy was formerly not only a criminal offence in Australia and the UK, but before the mid 19th century, and except for a brief period under the Papists’ Queen Bloody Mary, sodomy was a capital crime from the time of Henry VIII; and because sodomites were sometimes executed by burning them in the faggots, to this day, homosexuals are known as “faggots” or “fags.” There’s a big difference between burning “fags” in the faggots, or having sodomy as a criminal offence but not as a capital offence as under the Type 1 secular State; and the Type 2 secular State view that sodomy should be decriminalized, homosexuals included under anti-discrimination and anti-discrimination legislation, and now, homosexual marriage, in this *eighth hate attack* against the traditional values of a Christian marriage. [pause]

Now before looking at Micah 1:11, let me say that in Hebrew, as in English, the masculine gender can be used either for males, or generically for both males and females, depending on context. For example, we might in one context say, “man was created by God, he did not evolve,” and in that context we might cite Genesis 1:27, “So God created man in his own image, in the image of God created he him; male and female created he them;” and so by “man” here we mean both Adam and Eve generically. But in another context we might use “man” for a male as opposed to a female, for instance, in the words of Genesis 2:22, “the Lord God ... made he a woman, and brought her unto the man.” Now Hebrew is the same; and masculine generics bespeak certain important theological truths, including the fact that all human beings come from one great patriarch, Adam. And so when, for example, we read in Jeremiah 48:43, “O inhabitant of Moab;” “O inhabitant” in the Hebrew is in masculine gender; but it means both male and female inhabitants; and the Hebrew masculine is used in the same generic way for “inhabitants” in for example, Judges 1:27 or Zephaniah 1:11. But when we come to Micah chapter 1, verses 11 to 15, we find that “thou inhabitant” in verses 11,12, and 13, or “inhabitant” in verse 15, is in the feminine gender, and so one could render it as “inhabitress,” but whether or not one so translated it, the meaning is “female inhabitant” or “inhabitress.” And so the women have been singled out as being very much like Eve who led her husband, Adam astray; in that these women in these different cities somehow acted as instigators of evil. Now having given that overview, I will not now look at these evil women in most of those Micah 1 verses, but limit my focus to the women of Saphir, and they’re the ones referred to in Micah 1:11 where we read, “Pass ye away, thou inhabitant

of Saphir, having thy shame naked;” or one could translate it, “Pass ye away, thou inhabitress of Saphir, having thy shame naked.” Now the meaning of “thou inhabitant of Saphir” here, with respect to what is meant by the words, “having thy shame naked,” is a matter of scholarly debate and disagreement. So let me say, let me make, three points as to why I consider this refers to female homosexuals or Sapphists; together with a fourth point involving admitted conjectures.

Firstly, while “Saphir” might have the sense of “fair,” so some may speculate that “thou inhabitant of Saphir” means something like, “thou that dwellest fairly;” I would point out that the “inhabitant of Saphir” is contextually a place name because its placed in Hebrew poetical parallelism with the “inhabitant of Zaanan,” where we read in Micah 1:11, “Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Behezel.” Now “Zaanan” can be identified as “Zenon,” a town in the lowlands of Judah, for it’s referred to in Joshua 15:21 & 37 as one of “the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward.” And so the meaning of “thou inhabitant of Saphir” in Micah 1:11 is not as some may speculate something like, “thou that dwellest fairly,” because the “inhabitant of Zanaan” in Micah 1:11 is the inhabitant of a place name, and so I consider the Hebraic parallelism requires that the “inhabitant of Saphir” is also a place name. And the second point I would make, is that ancient sources such as Eusebius refer to “Saphir” as being in the mountain district between Eleutheropolis and Ashkelon; and it’s been regarded by a number of commentators as the village of “Es-Suafir” near Ashkelon & Ashdod¹⁵⁵. And so in consistency with my first point, that contextually “Saphir” in Micah 1:11 is the place name of a city or town, I consider we can identify “Saphir” as a town near Ashdod and Ashkelon in Philistia, and so near the coast of the Mediterranean Sea.

And the third point I would make is that only females are addressed in the words, “thou inhabitant of Saphir, having thy shame naked.” Now some have considered that this means that an invading army would make these woman march naked as war booty; and in fairness to such persons, this type of meaning to nakedness is found in Isaiah 20 verse 4 and 47 verses 2 & 3. And so that is a *possible* interpretation. But if that were the meaning here, then I think that one might reasonably expect a similar judgment on the woman of these other cities. But these words, “having thy shame naked,” are only used once, and so I consider on the balance of probabilities this probably means some kind of sexual sin which is unique to the women of Saphir. Now it would be possible to argue that these women of Saphir were heterosexual whores; and that they are simply being isolated because they are the instigators. And once again, that is a *possible* interpretation. However, if these women were simply the instigators of fornication, if

¹⁵⁵ *Smith’s Bible Dictionary* “(fair), one of the villages addressed by the prophet Micah, (Micah 1:11) is described by Eusebius and Jerome as “in the mountain district between Eleutheropolis and Ascalon,” perhaps represented by the village *es-Sawafir* , seven or eight miles to the northeast of Ascalon;” & *Easton’s Bible Dictionary*, “Beautiful, a town of Judah (Micah 1:11), identified with es-Suafir, 5 miles south-east of Ashdod;” cited in *Topical Bible* (<http://topicalbible.org/s/saphir.htm>).

they were whores who somehow induced men to lie with them, then the men would still be guilty of sin, just like in Genesis 3 Adam was guilty of sin, even though he was induced into eating the forbidden apple by his wife, Eve. And yet we read in Micah 1:11, “thou inhabitant of Saphir, having thy shame naked,” in which “shame” and “naked” contextually applies only to these female inhabitants of Saphir. “Pass ye away, thou inhabitant of Saphir, having thy shame naked.” And so, if one speculates that they were heterosexual whores, then one has the problem that the Bible also condemns men who go to whores as whoremongers; and so I think that if this were the meaning, then one might more likely, though not definitely, expect a reference like Numbers 25:1 which refers to how “the people began to commit whoredom with the daughters of Moab.” Now one’s understanding of Micah 1:11 isn’t a fundamental of the faith, and is a point that could be debated back and forth among orthodox Protestants; but to my mind, the condemnation here in Micah 1:11 is not of female whores and male whoremongers at Saphir, but simply of sexually immoral women at Saphir.

And so while it’s not the only possible interpretation of Micah 1:11 that an orthodox Protestant may have, and while it’s not an interpretation that numerous Bible commentators agree with me on; nevertheless, I think the most likely interpretation is that Micah 1:11 is addressing a sexual sin that only women are involved in; and therefore these woman must have been female homosexuals. And we see a similar kind of thing in Roman 1:26, where first the women “did change the natural use in that which is against nature,” and then only later, in Romans 1:27 do we read of how “likewise also the men,” left “the natural use of the woman,” to become sodomites. And so I think these Micah 1:11 women were instigators of evil in the form of female homosexuality. Now as I’ve already made clear, and I now repeat, this is an interpretation of Micah 1:11, that some may dispute. And so as one who believes in maintaining the unity of the faith, inside the singular universal “church” of Matthew 16:18 and Ephesians 5:32 which the *Apostles’ Creed* calls, “the holy catholick church,” let me clearly state that on the one hand, condemnation of homosexuality is a moral fundamental of the faith since it violates the clear teaching and general principles of, for example, Genesis 2:22-24 where God made Adam and Eve, not Adam and Steve, not Madam and Eve, but Adam and Eve; and in specific terms, female homosexuality or Sapphism or Lesbianism is clearly condemned in Romans 1:26. But on the other hand, whether or not one additionally considers Sapphism is condemned in Micah 1:11, isn’t a fundamental of the faith; and so if an orthodox fellow religiously conservative Protestant Christian interprets Micah 1:11 differently, then we can agree to disagree on this; just like orthodox brethren in Christ disagree on a number of issues. For example, old earth creationists like e.g., Thomas Chalmers, Pye Smith, or myself would say we’re taught in Isaiah 57:15 that God “inhabiteth eternity;” and so there’s a time-gap of billions of years between the first two verses of Genesis into which fits most of earth’s geology; as opposed to young earth creationists who disagree with that; but we can still stand united in our belief of creation, not macroevolution, being in taught in Genesis 1 & 2. Or as a Low Church Evangelical Anglican, I believe in infant baptism, followed by the Minister making the sign of the cross on the child’s forehead; whereas Puritans who believe in infant baptism would not agree with then making the sign of the cross on the forehead; or a Baptist wouldn’t agree with either infant baptism, or the Minister making the sign of the cross on the child’s

forehead. But we can all still stand united as Protestants in our belief in the “one baptism” of Ephesians 4:5, which is the spiritual baptism of Mark 1:8 and 16:16, referred to in John 3:7 as being “born again;” or in Titus 3:5 as “the washing of regeneration, and renewing of the Holy Ghost;” and so on and so forth on a number of issues where religiously conservative Protestants are in disagreement on matters that aren’t fundamentals of the faith. And so we don’t have to agree, and we may not be able to agree, on just exactly what Micah 1:11 means. Nevertheless, to the extent that my understanding of Micah 1:11 is that it’s referring to female homosexuals at Saphir, which I take to be the most probable meaning of this verse, for the purposes of this series of sermons, I shall hereafter simply refer to Micah 1:11 as having this meaning.

And the fourth point I make, and this is certainly speculative, is the question of whether or not there is any relationship between the name of “Saphir” in Micah 1:11, and the bisexual poet, Sappho of Lesbos. Now Micah 1:1 tells us that the Book of Micah was written “in the days of “Jothan, Ahaz, and Hezekiah, kings of Judah;” and the last of these kings, Hezekiah, died around 692 B.C. . But Sappho of Lesbos, seems to have been born about 70 years later than this in approximately 620 B.C. . She was married to a man, Cercolas, by whom she had a daughter. But her poetry written on the Island of Lesbos, included passionate love for women; and a number of later narrators of her poems refer to her infatuations with females; although any possible descriptions of physical acts of a homosexual nature with women are few and far between, and whether or not they refer to homosexuality is the subject of scholarly debate¹⁵⁶. And one side of that debate, which I agree with, considers that she had female homosexual relationships.

Now to give you a better idea of what this debate over Sappho of Lesbos is all about, I’ve gone through, for example, the work of Edgar Lobel who was a nonagenarian when he died in 1982, and he’s got Sappho’s poems in his 1925 work, parts of which are in Greek, parts in Latin, and parts in English, entitled *The Fragments of the Lyrical Poems of Sappho*, and published by Oxford University Press. And I’ve also looked at some translations. The first thing I’d say is that Sappho’s works are very fragmentary, and incomplete; so what a number of poems originally said in full is speculative, and often indeterminate. For example, one reads simply, [quote] “This will I now sing deftly, to please my girlfriends” [unquote]. Now that could mean “girlfriends” in a Platonic and non-sexual sense, or it could mean “girlfriends” in the sense of unnatural sexual “girlfriends,” but on the basis of that fragment, we couldn’t really know. And an example of one that is of a more passionate love for a woman, but which once again could be *prima facie* interpreted variously, has the key words, [quote] “So my Atthis is not come back, and in truth I would I were dead. And yet she wept full sore to leave me behind, and said, ‘Alas! how sad our lot, Sappho; I swear ’tis all against my will I leave thee.’ To her I answered, ‘thou knowest how I doted upon thee. And if thou rememberest

¹⁵⁶ “Sappho,” *Wikipedia* (<http://en.wikipedia.org/wiki/Sappho>); citing Page, D., *Sappho and Alcaeus*, Oxford University Press, UK, 1959, pp. 142-146; & Campbell, D. A. (Editor), *Greek Lyric 1: Sappho and Alcaeus (Loeb Classical Library No. 142)*. Harvard University Press, Cambridge, Massachusetts, USA, 1982, pp. xi-xii.

not, O then I am fain to remind thee of what thou forgettest, how dear and beautiful was the life we led together. For with many a garland of violets and sweet roses mingled thou hast decked thy flowing locks by my side, and ... lying upon the couch hast taken thy fill of dainty meats and of sweet drinks” [unquote] But against this backdrop of Sappho’s passionate love for a woman with an ambiguity as to whether or not this contained a female homosexual element, the one from *The Fragments of the Lyrical Poems of Sappho* I think does act to corroborate and validate an unnatural sexual interpretation, that one can then reasonably go back and interpret the ambiguity by, of that earlier poem to Atthis I’ve just read, is one whose keywords read, [quote] “Atthis, our loved ... dwells at far-off Sardis, but she often sends her thoughts hither, thinking how once we used to love in the days when she thought thee like a glorious goddess, and loved thy song the best. And now she shines among the dames of Lydia as after sunset the rosy-fingered moon beside the stars that are about her And oftentimes when our beloved, wandering abroad, calls to mind her gentle Atthis, the heart devours her tender breast with the pain of longing; and she cries aloud to us to come thither; and what she says we know full well, thou and I, for night, the many-eared, calls it to us across the dividing sea” [unquote]. Now I note, in particular, that Sappho here refers to her “love” for “Atthis,” in terms of a lust idol, [quote] “thinking how once we used to love in the days when she thought thee like a glorious goddess” [unquote]; and also a physical reference to private parts in the words, [quote] “the heart devours her tender breast with the pain of longing” [unquote]; and there’s also a reference to being together in the night-time in the words, [quote] “thou and I, for night, the many-eared, calls it to us across the dividing sea” [unquote]. And so when one puts these three elements in combination, I think it’s reasonable to conclude that this is some kind of female homosexual relationship that is being referred to.

And so I agree with those who have understood Sappho of Lesbos to be writing unnatural sexual poetry, for which reason, female homosexuals are sometimes named after Sappho of Lesbos as either Sapphists from Sappho or Lesbians from Lesbos. But to this conclusion that Sappho of Lesbos had female homosexual relationships; I would make three important qualifications. Firstly there is also clear evidence that Sappho of Lesbos had heterosexual relationships, indeed, being married to a man by whom she had a daughter; and so I would say the evidence indicates that Sappho of Lesbos was a bisexual. And the second qualification I would make, is that as with my view that Micah 1:11 refers to female homosexuals, my view that Sappho of Lesbos had female unnatural sexual relationships, is the subject of scholarly debate, and there are rival views as to whether or not Sappho of Lesbos did have female homosexual relationships; just as there are rival views as to whether or not Micah 1:11 is referring to female homosexuals at Saphir in Philistia. And the third qualification I make is that there has been some level of distortion with respect to Sappho’s poems by pro-homosexual writers, in particular, a failure to recognize that the evidence indicates she was a bisexual, as opposed to a uniquely homosexual person; and secondly, a failure to recognize the lack of clarity in some of her poetical statements which are simply assumed and presumed to have a female homosexual connotation, when at best, the matter is uncertain. E.g., in the second poem I read, Sappho refers to, [quote] “lying upon the couch hast taken thy fill of dainty meats and of sweet drinks” [unquote]; and here the words “taken thy fill of dainty meats and of drinks” could refer to simply eating food on a “couch;” but it was translated, and I

use the word “translate” in a very loose sense indeed, because it was a highly interpretative translation, by one pro-homosexual translator I looked at as, [quote] “The soft bed (where) you would satisfy ... desire” [unquote]¹⁵⁷. Well to say the least, that’s a highly interpretative rendering of the words, “lying upon the couch hast taken thy fill of dainty meats and of sweet drinks.” There’s also groundless attempts to claim Sappho was forced to marry her husband. And the ancient account of biographers such as the Greco-Roman writer, Ovid, in the first century B.C. and first century A.D., who says Sappho’s death was by suicide in which she jumped off a cliff in distress over her heterosexual love affair with a ferryman called Phaon; has been dismissed by homosexual propagandists because they want a homosexual, rather than a bisexual, Sappho; and the reason they give is the anti-homosexual sentiment of the ancient Greco-Roman world¹⁵⁸. But in fact the ancient Greco-Roman world of Ovid’s time was not anti-homosexual; and given Sappho was heterosexually married, had a daughter, and committed suicide over a heterosexual love affair; I’d say there’s no reason to doubt her heterosexual component. But while I make these three qualifications, in the same way that I have stipulated that for the purposes of this series of sermons, I am now working on the premise that Micah 1:11 refers to female homosexuals at Saphir; so likewise, I will now stipulate that in these sermons, I am now working on the premise that Sappho of Lesbos was an adulterous bisexual who sometimes engaged in female homosexual relationships; and so I therefore consider that Sapphists or Lesbians are reasonably named after Sappho of Lesbos.

Now in contrast and comparison of Micah 1:11 and Sappho of Lesbos, what I find interesting is that first we have in Micah 1:11 a reference to what I understand to be female homosexuals at Saphir around 700 or 695 B.C., in Philistia near the eastern Mediterranean coast; and then about 90 or 100 years later we have a Greek poetess writing female homosexual poems, from a woman with a similar sounding name, “Sappho,” and living on an eastern Mediterranean Island in Lesbos. And of course movement by ship was relatively quick, even in ancient times, and so movement around the eastern Mediterranean world between these two locations of Saphir in Philistia and the Island of Lesbos would certainly have been possible. And so the question arises, Given that both were in the eastern Mediterranean World, and given that Sappho was a bisexual who had some female homosexual relationships, is there any relationship between the presence of two similar sounding names, “Saphir” in Philistia, and “Sappho” in Lesbos, both connected with female unnatural sexuality? And in considering this let me raise four speculative questions. The first speculative question is, Was Sappho of Lesbos born with her name, but opportunistically exploited the fact that in some contexts it could be a culturally homosexual sounding name through some reference to Saphir in Philistia? A second speculative question is, Did Sappho of Lesbos assume her name of

¹⁵⁷ N. Puder & D. Hicks, “Sappho’s Poetry & Interpretation,” Bernard Knox’s translation (<http://www1.union.edu/wareht/gkculturn/guide/sappho/>).

¹⁵⁸ E.g., Claude Summers (Editor), “Gay and Lesbian Literary Heritage,” Holt, New York, USA, 1995, at “Sappho” pp. 631, 633-634 (http://www.melczarek.net/GLLH_Sappho.pdf).

“Sappho” at some point, because of knowledge spreading in the eastern Mediterranean world of a tradition of female homosexuals at Saphir in Philistia, for which reason she selected a Greek name which is not etymologically derived from “Saphir,” but which in some contexts could be a culturally homosexual sounding name? A third speculative question is, Was there a common antecedent to the names “Saphir” and “Sappho,” so that in a female homosexual culture of the eastern Mediterranean world of the late 8th through to early 6th centuries B.C., the prefix “Saph” was used in some contexts as an indicator of female homosexuals, for which reason female homosexuals deliberately selected “Saphir” in Philistia to be a female homosexual enclave because of its pre-existing name of “Saphir,” and so likewise, Sappho of Lesbos used or selected a Greek name with this same prefix to highlight her female homosexual proclivities? And the fourth speculative question is, Is the answer to these first three conjectural questions, “No, No, No;” because the presence of two similar sounding names in the eastern Mediterranean world of the late 8th to early 6th centuries B.C., namely, “Saphir” in Philistia, and “Sappho” in Lesbos, both connected with female unnatural sexuality, is just a quaint coincidence?

Well I shall not now further pursue these four speculative questions. But I note that putting together the disputed data from Micah 1:11 and Sappho of Lesbos the way I have, means that for a period covering over a hundred years from the late eighth century B.C. to the early 6th century B.C., there was a female homosexual epidemic *outbreak* in the eastern part of the Mediterranean World. And we’ll be looking at what causes such homosexual epidemic *outbreaks* in next week’s sermon. Now with respect to some other homosexual terminology, I also sometimes use, for example, “poofters” for male homosexuals and “dykes” for female homosexuals, or “queers,” or “buggers” in the context of a bugger going to buggery, in the case of male homosexual sodomy with another bugger, or in the case of heterosexual sodomy with a buggeress. And given that they engage in oral sodomy, I also sometimes refer to Sapphists or Lesbians as Lesbian sodomites; and given that they engage in sodomy or oral sodomy, I also refer to male homosexuality under the terminology of “sodomite” and “sodomy.” Whatever one’s preferred nomenclature, both female and male homosexuality is clearly condemned in Romans 1:26 & 27 where we read, “For this cause God gave them up unto vile affections: for even their women did change the natural use into that which against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.” [pause]

Now I know a man who’s a fellow religiously conservative Protestant Christian, now in his 80s, an octogenarian; he’s a friend of mine and when the issue arises of the sin of sodomy and unnatural sexuality in our degraded society, he says to me that I shouldn’t really use the term “homosexual” because it’s descriptive neutrality makes it too positive a term, and that the clearly negative terminology of “sodomite” is better. And so he’s expressed to me his concerns that he’d prefer that I didn’t use the word “homosexual” for male homosexuals, but only use the word “sodomy,” because he says, “that’s what it really is.” And in fairness to him, if, for example, one looks at the complete *Oxford Dictionary* in its 1933 edition under “Sapphism,” spelt S-A-double P-H-I-S-M, it says, [quote] “unnatural sexual relations between women” [unquote]; but if one then looks at

the complete *Oxford Dictionary* in its 1989 edition under “Sapphism,” it says, [quote] “homosexual relations between women” [unquote]; and so Sapphism or Lesbianism has gone from being described negatively as “unnatural sexual relations,” to being described neutrally as “homosexual relations.” And of course, what’s done here for female homosexuals or Sapphists, is also done for male homosexuals or Sodomites. And so the *Oxford Dictionaries* of 1933 and 1989 reflect the type of concern that my octogenarian friend has with the usage of the linguistically neutral term of “homosexual.” But my position is that I use “homosexual” as well as “unnatural acts” or “unnatural sexual relations” or “unnatural sexuality,” and I agree with him that we should use the terminology of “sodomy” and “sodomite.” With some discomfort, he tolerates my usage of the term “homosexual” because in broad terms he agrees with me and is a brother in Christ, but he doesn’t like it. And when we’re by ourselves I diminish or don’t use at all the term “homosexual” with him. But ultimately, I don’t object to it in conjunction with these other negative terms, because of the Greek in I Corinthians 6:9 and I Timothy 1:10, where the Greek word for homosexuals is “*arsenokoites*.” It’s a compound word from two Greek words found in the Greek Septuagint at Leviticus 18:22, namely, “*arsen*” meaning a “man,” and *koite* meaning “coitus” or sex. In the Septuagint’s Leviticus 18:22, we read, “And thou shalt not have coitus” and that’s the Greek word, *koite*; “with a man,” and that’s the Greek word, “*arsen*.” And so this compound word, “*arsenokoites*,” which in the context of its New Testament usage seems, in part, to be alluding to Leviticus 18:22 in the Septuagint; this Greek word, “*arsenokoites*” means in neutral descriptive language, *a man who has sex with a man*, and thus I consider it is well conveyed by our English word “homosexual.” And so with all due respect to my beloved brother in Christ, I think the term “homosexual” is a good one word English equivalent for “*arsenokoites*,” even though for other reasons I support the AV’s renderings at I Corinthians 6:9 of “abusers of themselves with mankind,” and at I Timothy 1:10 of “them that defile themselves with mankind.” Indeed, that rendering at I Timothy 1:10, “them that defile themselves with mankind,” is picking up on this allusion to Leviticus 18 in the Septuagint, because, for example, we read in Leviticus 18:22, “Thou shalt not lie with mankind, as with womankind: it is abomination;” and then in verse 24, “*Defile* not ye yourselves in any of these things,” and there are some other references to defilement in Leviticus 18, and hence the propriety of the rendering, “that defile themselves with mankind.” That I Corinthians 6:9 & I Timothy 1:10 terminology can also be useful if children are present, because if they say something like, “What’s an abusers of themselves with mankind?” or “What’s them that defile themselves with mankind?” the adult can simply reply, “People who abuse themselves darling,” or “People who are defiled, darling; you’ll understand it better when you’re older; now go and play with your toys.” [pause]

And so with regard to my usage of the terminology of homosexuality, which I use in conjunction with other terms such as, for example, Sapphism, Sodomy, unnatural sexuality, or sexual perversion, I return to the point that on the one hand, my octogenarian Christian friend doesn’t like me using the term, “homosexual” at all, because he thinks it’s *too positive* a term for the sodomites. But at the other end of the scale, there are men in their 20s who are refusing to use the term “homosexual,” because they think it’s *too negative* towards Sapphists and Sodomites. In this context, it was

reported in a *Faith & Freedom* article in June 2011 entitled, [quote] “Scots civil servants banned from saying ‘homosexual’” [unquote], that government employees in Scotland are now subject to new guidelines put out by the Type 2 Secularist Scottish government, which bans the usage of the term “homosexual” because it’s regarded as offensive by a number of Sapphists and Sodomites. The Scottish guidelines state, [quote] “It is not acceptable to use the word ‘homosexual,’ this term is offensive to many people as it is the term that was used in law to make same sex relationships illegal” [unquote]¹⁵⁹. Although I would note that homosexuality was historically illegal under Sodomy Acts and in the case of oral sodomy also sometimes known as a gross indecency, and those criminalizing statutes applied equally to both homosexual and heterosexual acts of sodomy, although they are commonly misrepresented as simply anti-homosexual laws. The legal theory of unnatural acts in fact applies to homosexual and heterosexual sodomy; as well as cross-species sodomy and thus bestial sodomy. But we here find that the Type 2 Secularist Scottish government has banned its public servants from using the term, “homosexual,” on the basis that it is too *negative* a term for those who engage in the vile and abominable sin of sodomy.

And so there’s a big difference between my friend in his 80s who is of Scottish descent and dislikes the term “homosexual,” as he thinks it’s *too positive* a term; and some, I do not say all, of those in their 20s now joining the Scottish public service who dislike the term “homosexual,” as they think it’s *too negative* a term. And let me say that this gap between these two types of people spans a period of about 60 years. And in that 60 years society has gone from one in which acts of sodomy with a man were a criminal offence, a matrimonial offence allowing divorce, and also a military offence, to a society which has legislation prohibiting discrimination against Sapphists and Sodomites, and seeking to foster and support homosexual *de facto* unions, and now we find, homosexual marriage in the eighth *hate attack* against the traditional values of a Christian marriage. For example, when I was in Sydney University Regiment as a university student in the mid 1980s, sodomy was a military offence, and an anti-homosexual culture was part of the official culture of the military, so that, for example, military instructors would make anti-homosexual jokes. And of course, having a poofster in the pack; having a sodomite in the military context acts to break down the fraternity that exists among men; it engenders distrust; and so it’s a bad military policy to be tolerant to homosexuals. But sadly, the military is now tolerant to homosexuals. And more generally, we now find that with homosexual marriage on the Western World’s agenda, it’s being said that such acts of unnatural sexuality should be made the very basis of a homosexual marriage. It’s a big difference between e.g., under the *Barwick Act* before 1975, of Lesbianism being a matrimonial offence of cruelty for divorce, or sodomy being a matrimonial offence for divorce with remarriage in harmony with Matthew 5:32 & 19:9; to Lesbianism and Sodomy being made the basis of a homosexual marriage. It’s a big difference over those 60 years spanned between a man in his 80s who dislikes me using the term “homosexual”

¹⁵⁹ “Scots civil servants banned from saying ‘homosexual,’” Thurs. 30 June 2011 at www.christian.org.uk in *Faith & Freedom*, Aug-Sept. 2011, p. 4 (Editor: Errol Stone, P.O. Box 1117, Innaloo City, W.A., 6918; website: www.faithandfreedom.com.au).

because he thinks it's *too positive*, and a man in his 20s who won't use the term "homosexual" because he thinks it's *too negative*; it's a 60 year divide between sodomy being a criminal offence, a matrimonial offence, and a military offence; to sodomy being decriminalized, no longer a matrimonial cause for divorce, no longer a military offence, with so called "human rights" anti-discrimination law for homosexuals, and in some parts of the Western World unnatural sexuality is now the basis of a homosexual marriage.

Now one could show this same type of societal change in attitudes over time with the other preceding seven *hate attacks* on the Christian values of a traditional marriage, and tragically, those changes are now for very many people, a *fait accompli*; although godly persons still entirely repudiate them. But this issue of unnatural sexuality is the one currently at the fore of being promoted, and so I'm using it over two sermons to illustrate the point that society has been moving further and further away from God's holy laws as set forth in the Holy Bible; and the secular state, has been seeking to remove people from the Bible and to move them further and further away from the laws of the Protestant Christian State that it tragically and wickedly set about to formally dismantle in the late 18th and 19th centuries.

In the contemporary Western World, we hear from some increasingly apostate churches that there is purportedly some kind of moral ambiguity on the issue of unnatural sexuality. This type of thing was earlier seen in English and Irish derived Puritan churches which repealed elements of the Presbyterian's *Westminster Confession* 24:4 so as to claim that there was a moral ambiguity about certain types of incest, such as marriage with a deceased brother's wife, for which cause Henry VIII broke with Rome at the start of the English Reformation. And likewise today, as I said earlier, the *Uniting Church of Australia*, passed a resolution in 2003 saying that individual *Uniting Church* presbyteries were to decide between one of two views, either allowing or prohibiting the ordination of homosexual ministers. So too in the USA, the mainly Negro *National Baptist Convention* leaves the issue of unnatural sexuality entirely in the decision making processes of their local churches; although they also say that the majority of their local churches are opposed to homosexuality¹⁶⁰. And so both of these churches regard the issue of homosexuality as morally ambiguous and open to diverse opinions among their local churches. And one can find other examples of this type of tolerance towards the sin of Sodom going on in various churches in the Western World.

Men who will preach what I preach in this series of eight sermons, have been taken out of the pulpits of many once sound Protestant Churches, and out of various power positions, Western World wide. And as some have found, one cannot always so easily find men who both know and understand the Word of God, and under the Directive will of God are straight-shooter gospel preachers, who know how to load and fire the gospel gun. We're taught in Galatians 3:28 & 29 and Hebrews 8:8-13, that under the New Testament covenant the Christian Church is now Israel; and in Acts 15, Revelation

¹⁶⁰ "Neutral Position," in "Homosexuality & Baptist Churches" *Wikipedia* (March 2013) (http://en.wikipedia.org/wiki/Homosexuality_and_Baptist_churches).

7, and the greater fulfillment of Psalm 122:4, different racial groups are the new tribes of Christian Israel; and Holy Ezekiel says in chapter 3 and verses 17-19, “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.”

And so I say in the Biblically correct words of the *Nicene Creed* that men must recognize “one God the Father,” “and” “one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate, he suffered and was buried, and the third day he rose again.” For as Romans 10:9 teaches, one must “confess” with one’s “mouth,” and “believe in” one’s “heart;” one must truly say the “I believe” of the *Nicene Creed* found in the Anglican 1662 *Book of Common Prayer*, not the “we believe” of the so called modern forms of the *Nicene Creed*, which go back to what for quite different reasons in a quite different context of the first and third General Councils in 325 and 381, was a valid form to use, but is not the appropriate form in the later liturgical context of a public profession of saving faith; for that Biblical emphasis is on the individual in something like John 14:23, where the Trinitarian God says “we come unto him, and make our abode with him,” that’s the Greek singular masculine personal pronoun of *autos*, although it too is perverted in the feminist language of the *New International Version’s* 3rd edition of 2011 which changed the “him” to “them,” and thus makes the same error as these new creeds, for one must say, “I believe.” And in general not “I believe” in the Latin form of “Credo,” which while perfectly valid for those who know the Latin tongue sufficiently well to know what they are saying, is more generally “repugnant to the Word of God, and the custom of the primitive church,” for as seen by I Corinthians 14 suchlike should be “in a tongue” that “the people” are capable of understanding¹⁶¹, - even if that means they must learn a wider vocabulary. And not “I believe” in the James 2:19 sense of unsaved church-goers like Puseyite High Churchman, or semi-Puseyite Broadchurchman, or religious liberals and others, who say “I believe,” like the devils in the sense of believing in the existence of God and the truth of certain statements about God and Christianity in the *Nicene Creed*, as opposed to saving faith, which is why for them they’re quite happy to use the form of “we believe” found in these bad new Anglican liturgies being horribly used to replace Cranmer’s Protestant liturgy of the 1662 prayer book; and indeed, they can’t see any problem in changing to the “we believe” form, because of the way they misuse “believe” for something other than an individual’s saving faith.

You see, it must be the “I believe” of saving faith as found in the Western form of

¹⁶¹ Article 24, Anglican 39 Articles.

the *Nicene Creed* in the English tongue of Cranmer's prayer book; whether one is an Anglican Protestant or some other Protestant, it must be the "I believe" of John 9:35 & 38 where Christ says, "Dost thou believe in the Son of God?," to which the answer comes back, "Lord, I believe. And he worshipped him;" it must be the "I believe" of John 11:25-27 where "Jesus" said unto" Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea Lord: I believe that thou art the Christ, the Son of God." Only a fool would say something like, [higher voice] "the King James Version was okay in its day, but all its 'thees' and 'thous' are now archaic;" that's because for the Protestant, accuracy of Bible translation is paramount, and so when the King James Bible of 1611 came out, it used language to distinguish "you" singular and plural that was an archaic and poetical usage as at 1611, for the Hebrew and Greek "you" singular is accurately translated into English in the King James Bible as "thee" "thou" "thine" and "thy" as opposed to the Hebrew, Aramaic, and Greek plural which is rendered "you" "ye" and "your;" and in the words of Romans 10:9, "if thou" – that's "you" singular, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." You see, one must have the "I believe" of saving faith, as one declares in the words of the Biblically correct *Nicene Creed*, "I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only-begotten Son of God," recognizing that it was "for us men and for our salvation" that he was "crucified" "for us," "suffered and was buried, and the third day he rose again;" for only then can one partake of the "one baptism" – which does not mean the outward symbol of water baptism, valid and important as that holy sacrament is; but rather, to partake of the "one baptism" of Ephesians 4:5 and the *Nicene Creed*, means the spiritual baptism of regeneration or being "born again," and having "the remission of sins," "and the life of the world to come." And so one must repent of one's sins as found chiefly in the Holy Decalogue of Exodus 20, and turn to Christ in saving faith as Saviour and Lord. E.g., in the words of I Corinthians 6:9 & 18 and 10:14, "flee from idolatry," and "flee fornication," for instance, the "effeminate" and "abusers of themselves with mankind." In Christ's words of Mark 1:15 and 6:11, remember "Sodom and Gomorrha in the day of judgment," "and the kingdom of God is at hand: repent ye, and believe the gospel." For while the Gospel light is still held out to burn, the vilest of sinners yet may turn. [pause]

Let us pray. [pause]

"Almighty God, who seest that we have no power of ourselves to help ourselves: keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen¹⁶²."

¹⁶² Collect for Lent 2, Anglican *Book of Common Prayer* (1662).

Speaker: Gavin McGrath

Full Title: 8 hate attacks on the traditional values of a Christian marriage:
6/8 – Homosexual 1

Subtitle / Series: 8) Homosexual – Part 1

Short title: 8 Hate Attacks On Marriage 6/8

Date Preached: 11/21/2013 [Thursday November 21, 2013]

Bible Texts: Micah 1:11; 1 Corinthians 6:9

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview: This 6th of 8 sermons on 8 hate attacks against the Christian values of a traditional marriage is Part 1 of 2 sermons on the 8th hate attack of homosexual marriage. In harmony with e.g. Matt. 19:9, Gavin says “in God’s law that which is true of any invalid marriage e.g. bigamy ..., is also true of ... homosexual marriage, namely, the Biblically sound words of the *Solemnization of Matrimony Service* in the 1662 Anglican *Book of Common Prayer*, ‘be ye well assured, that so many as are coupled together otherwise than God’s Word doth allow are not joined together by God; neither is their matrimony lawful’.” He refers to research conducted over more than 50 years, showing the homosexual population of about 2% in the Western World, is responsible for between 25-40% of child-molestation, & says “while I’m not suggesting that all homosexual or bisexual men are child-molesters; to allow homosexual men to marry & adopt children will, in all probability, facilitate a further forum for this statistically high proclivity of sodomites.” He finds the evidence favours the view the poetess, Sappho of Lesbos (born about 620 BC), was a bisexual, although he notes others disagree & either think she was exclusively heterosexual or exclusively homosexual. From this & Micah 1:11, he isolates “for a period covering over 100 years from the late 8th century BC to the early 6th century BC, ... a female homosexual epidemic outbreak in the eastern part of the Mediterranean World.” The sermon ends with a call to repentance from such sins as “idolatry” & homosexual “fornication,” with a turning in saving faith to Christ who died “for our salvation,” and “rose again.”

Keywords: fornication marriage Sapphism Lesbianism Sodomy Sodomite homosexual homosexuality unnatural sexuality

Title: 8 hate attacks on the traditional values of a Christian marriage: 7/8 Subtitle: 8) Homosexual – Part 2. Mangrove Mountain Union Church, Thurs. 28 Nov. 2013.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. *Let us pray.* “O Lord, Almighty, Everlasting God,” we are taught in Genesis 18:20 that “the cry of Sodom and Gomorrah” was “great, and” “their sin” was “very grievous,” for which reason in Genesis 19:5 they sought to “know” two “men” who were “angels” in cross-species sodomy, so that by destroying Sodom and Gomorrah thou didst declare thy hatred of both homosexuality and bestiality, and all unnatural sexuality; and thou didst also provide for us the remedy to such perverted and defiling sexual abuse, in the true worship of thee, O Lord; for we are also taught in Genesis 18:1-3 that when thou, “the Lord appeared” to declare thy judgment upon Sodom and Gomorrah, thou wast typed by “three men” whom Abraham addressed in the singular as “My Lord,” in order to type the three Divine Persons of the Holy Trinity. Wherefore we read of two Divine Persons of the Trinity in the words of Genesis 19:23, “the Lord ... from the Lord,” in the words, “the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.” And so we worship, and “give thanks unto thee, O Lord, Almighty, Everlasting God. Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.” And we praise thee, “Lord God of hosts,” through Jesus Christ our Lord, Amen¹⁶³. [pause]

Welcome to all listening to this address. In this penultimate sermon considering the eight *hate* attacks against the traditional values of a Christian marriage, this address is subtitled, “What’s causing the homosexual epidemic *outbreak* in the Western World?” I’ll be revealing what some might consider should be forbidden knowledge, to wit, the secret of how people acquire a homosexual orientation. Forbidden, because I cannot reveal the secret of how people acquire a homosexual orientation without simultaneously pronouncing a damning indictment against not just the values of the secular state, especially, though not exclusively, the Type 2 Secular State of the post World War Two Era, but also a damning indictment against a number of professedly Protestant Churches, both those whose apostasy leads them to condone homosexuality, and also many of those

¹⁶³ Cf. 1662 Anglican *Book of Common Prayer*; Address to God used only on Trinity Sunday, Communion Service before the Proper Preface; with Proper Preface for Trinity Sunday, with part of following prayer; & Genesis 18 which is one of two possible lessons for usage at Evensong on Trinity Sunday in the BCP Lectionary.

who though not so apostate as to condone homosexuality, are nevertheless sufficiently apostate as to stop up their ears when I reveal the secret of how people acquire a homosexual orientation; for in the words of I Peter 4:17, “judgment must begin at the house of God;” and Christ says in Matthew 13:9, “who hath ears to hear, let him hear.” In the Story of Lot’s evacuation from Sodom in Genesis 19, we are reminded that a small number of righteous persons may sometimes be adversely affected by the presence of evildoers, a fact also seen in the AIDS plague when innocent persons requiring blood transfusions were sometimes adversely affected by AIDS; but when we consider “What’s really causing the homosexual epidemic *outbreak*?” a connected question is, “Are all those in the churches who condemn the sin of sodomy, really innocent of involvement in antecedent conduct that may result in people acquiring a homosexual orientation?” For today I’ll be going beyond what is the comfort zone for many people in this Western society, by considering two politically incorrect, but two very probing and telling questions, firstly, “What’s really causing the homosexual epidemic *outbreak* of Sodom and Gomorrah in the Western World?,” and secondly, “Why don’t most people, including many professedly Protestant churchmen who are opposed to the sin of Sodom, know the answer to that first question?”

In June 2011 the Evangelical Anglican newspaper *English Churchman*, reported that the month before the Presbyterian *Church of Scotland* General Assembly made a decision to permit sodomites into their Ministry. One Minister, the Reverend Mr. Roddy MacRae resigned over this, saying [quote] “the Kirk had capitulated to society.” “You’ve got those who don’t believe in the virgin birth ... and they are acceptable within the church, but now those such as myself, who believe in the inspiration of Scripture, are marginalized” [unquote]. He also called upon others to [quote] “stand up and be counted” [unquote], and said that some now wish to leave the *Church of Scotland*, and join, for instance, the *Free Church of Scotland*¹⁶⁴, which was formed in 1843 with its first Moderator being the old earth creationist, Thomas Chalmers. Now its sister church in Australia is the *Presbyterian Church of Eastern Australia* formed in 1846, and my friend and brother in Christ, Alex Neil, who’s an Elder in that church, told me of his nephew-in-law who did just that, and resigned over this sodomy issue as a *Church of Scotland* Minister on the Isle of Skye to become a *Free Church of Scotland* Minister in Glasgow.

But sad to say the type of tolerance to unnatural sexuality in the *Church of Scotland* is *not* a “one-off” isolated instance, it’s all too common! E.g., on one of my more recent trips to London I used to sometimes teach at a school where an effeminate male homosexual was organizing with some female teachers there, for them to all dress up as fairies and go down to the local pub for a fairies night out. [pause] So, What’s causing the homosexual epidemic *outbreak* in the Western World? Well in none of my research into the great deal of work done on this subject over the last decades, have I ever once come across the material I’ll be revealing today as to the primary way people are made homosexual and acquire a homosexual orientation. But before looking at that

¹⁶⁴ “Church of Scotland Implodes,” EC7820, 3 & 10 June 2011, p. 1, reporting on the General Assembly of the Church of Scotland in Edinburgh, on 23 May 2011.

we'll first look at some of the secondary ways a smaller minority are made homosexual. Now while I don't profess to have reliable figures on the percentage of recruited homosexuals as opposed to those with a homosexual orientation; and so I can only work from impressionistic data I've picked up over the years; as best I can tell, those male homosexuals who do *not* have a homosexual orientation seem to be a fairly small minority of the male homosexual group; whereas the percentage in the female homosexual group that don't have a homosexual orientation seems to be a much larger minority. Now *English Churchman* of 12 & 19 July 2013, ran a relevant page 2 article; quoting from <http://www.billmuehlenberg.com/2008/07/15/homosexual-honesty/> where a sodomite recruiter says [quote], "There is absolutely no evidence for" "the idea that sexuality is genetic." "I think it is unhealthy that people want to embrace this idea." "I think we should be recruiting people to homosexuality. It's a great lifestyle and something everybody should have the right to experience. If you believe it's genetic, how are you going to make the effort?" [unquote]. So says a brazenly sodomite recruiter. And if someone like that was in a homosexual marriage and adopted some children, you can just imagine the psychological pressure they'd be under from one who brazenly says, [quote], "I think we should be recruiting people to homosexuality. ... If you believe it's genetic, how are you going to make the effort?" [unquote].[pause]

So firstly I want to consider some of the recruitment techniques accounting for these minority heterosexual orientated people for whom homosexuality is a learnt behaviour. E.g., quite some years ago now, I briefly came across a case of a guy who had a mentally retarded sodomite partner. And this led me to conclude that there's some evidence of homosexual recruitment of mentally retarded persons. This raises the issue of homosexual sexual assault as a recruiting technique on mentally retarded persons; who thereafter might in some instances acclimatize to unnatural sexual acts because they are mentally retarded, and they may even be taught to say that they are homosexual. Now I've come across a small number of adults who've told me about how they were child molested, and by definition it's the more uninhibited ones from whom I've gotten information; so no doubt there are others like them who don't speak about these things. E.g., more than 30 years ago I was an adult leader in the *Church of England Boys' Society* or CEBS, and I remember talking to one of the boys' fathers at the door of a Sydney church hall, and the issue of homosexuality was raised and he bluntly stated to me he was a bi-sexual married to a woman. And he further said in elucidation, that he'd been introduced to sodomy when as a teenage boy of about 15, a Puseyite Anglican clergyman from the Diocese of Newcastle who was a so called 'friend of the family' stayed in the house at his parents' invitation; and unknown to them, he crept into this boy's bedroom and sodomized him. He said at the time he was very surprised and didn't know how to respond, but he kept it a secret; and over time, in his mind, he got used to the idea of sodomy; and he kept doing it; and he didn't think it was wrong. Now the point of commonality in this and the earlier story, is that a young teenager, or a mentally retarded person, may be introduced to sodomy via sexual assault; and might thereafter get used to it; and come to think of himself as a sodomite. Indeed, I heard of one case where after a school age teenage boy was homosexually assaulted, he said to the sodomite who assaulted him, "Does this mean that I'm a homosexual now?" Now some teenage kids would react against such a sodomite; but some seem to be recruitable by this means. I

don't know what the percentage is, and it'd be an interesting survey question to ask a large sample of homosexual and bisexual males, How many of them were first introduced to sodomy by being child molested? And another interesting question would be, How many of them were molested or enticed into sodomy by a homosexual loitering in a public toilet? Because I could well envisage a mother sending her son into a Gents public toilet, standing near the door, thinking all is okay, and if the boy says he saw a man with his genitalia hanging out, the sodomite could just say to the mother he was urinating, when really he was a so called "flasher" or "exhibitionist," trying to introduce this young boy to sodomite categories of thought. So we need to be very, very, careful. But whatever that statistic is of using child molestation as a recruitment technique into homosexuality, even if it's quite small, homosexual marriage with adopted children will in all likelihood increase that number of child-molested recruits. And children are also the ones that some Roman Catholic priests seem to want to go for if they can get them. But given there are so many cases of boys being sodomized by Roman Catholic priests, thereafter telling their story as adults, and not being homosexuals, there's some impressionistic evidence to me that indicates that most of them, or at least a very large number or percentage of them, probably don't end up as homosexuals, but some do.

And some years ago now a guy told me of how when he was young he engaged in homosexual oral sodomy while thinking about girls; and that this was something that he and his male friends did to each other; although he insisted that they all did so while thinking about girls in a heterosexual way. I didn't like the way he told the story with an unrepentant spirit, and so I distanced myself from him, and haven't seen him in decades. But there was a well advertized story in Sydney newspapers some years back, of a very wealthy man who opened his home to orphan boys, and when they were teenagers he tried to engage in acts of sodomy with them, and tried to sexually excite these heterosexual boys; to do so he showed them pornographic pictures of women. And there's also evidence of homosexual acts going on inside of prisons by men who are of a heterosexual orientation but who can't access women. And there are some similar stories told about some men in the navy in ships at sea. And so the common theme in them is they're over-sexed heterosexually orientated men who want to fornicate with women, but for some reason can't get a whore to fornicate with, and so they then adopt a learnt behaviour of homosexual acts.

Now the *Church of England Canon of York*, Andrew Fausset, who died in 1910, of the *Jamieson, Fausset, & Brown commentaries*, refers under "Canaan" in his *Critical and Expository Bible Cyclopaedia* at p. 108 to Ham's sin in Genesis 9, and he considers, [quote] "In Ham's sin lies the stain of the whole Hamitic race, *sexual profligacy*" [unquote]. Well another disturbing story came to me from a friend some years ago who was a schoolboy in Germany at the end of World War Two. He said that some of the occupying troops were American Negroes, and Genesis 10:6 & 7 tells us they come down from Ham's son Cush, and some of these Hamitic Negroes tried to entice him, and some of his fellow white school friends, to perform oral sodomy on them. These Negroes offered lollies or sweets in exchange for this immoral child-abusing service. He said that he refused to do it, as did most of his school-mates, but one white boy he knew was successfully recruited, and performed oral sodomy on these dirty Negroes in exchange

for lollies. Notably, this was recruitment of a prepubescent primary school aged boy, and so makes the point that recruitment, or attempted recruitment, can sometimes be of prepubescent boys.

And another strange case that came to my attention, was of man who was married to a woman, and then he started to want to have heterosexual sodomy with his wife. Now such a woman could have divorced him for this dirty and despicable deed. But though the woman didn't want it, she foolishly tolerated this unnatural act. Then after some time, the man cross-applied this habit of heterosexual sodomy, to homosexual sodomy. For a while, he was a bisexual; and then after some years he became exclusively homosexual.

Now when we come to the female homosexuals; the attempts to recruit those with a heterosexual orientation seem to be a much stronger effort; and the corresponding percentage of recruits in the female homosexual group also seems to be much higher. For example a Head Teacher of a State New South Wales High School in Sydney who I've known for over 15 years, told me of how Lesbian "recruiters" had been discovered in his school. They came in as sport instructors, encouraging girls into both more traditionally male sports, sometimes called, "lesbian sports," as well as more traditionally female sports. In the first instance the Sapphists were very warm and friendly to these high school girls, and they participated in playing the sports with them. Then after they had built such a "friendship" over some months, one of them would sit down next to them, for example, on a bus trip to some sporting venue, and tell them that there was a meeting of some of them on a specific night. She would tell the girl that they were Lesbians and explain some of the unnatural sexual acts they did. This would end with a voluntary 'Les-be-friends' invitation to attend, 'if you wish.' Some girls would attend and be recruited into Sapphism. If a girl didn't attend, these Lesbian recruiters would then "give her the cold shoulder." This occurred not only in their more general socializing with her, but also on the playing field, by, for example, ensuring that the ball was never passed to the girl while on the field. This came to my fellow school teacher friend's attention, and thereafter the upper echelons of the school looked into it when a particular girl who had been through this process became understandably distraught. She was young, impressionable, and exactly the type of girl that these homosexual recruiters wanted. But she was upset because she had a boyfriend, and she did not want to end her relationship with him. The school dispersed the Lesbian recruiter group, not by openly exposing them, but by coming up with all kinds of technical sporting reasons. I asked my friend why the school did not, as I considered they should have, openly exposed these Lesbian recruiters? He said that when this matter was considered, it was clear that if they did so, they would get the pressure of different entrenched power groups against them e.g., homosexual groups who claim that 'homosexuals don't recruit, people are just born that way,' and perhaps more importantly, politicians. That's because politicians, those in the media, or those in control of the *NSW Department of Education and Training*, are brainwashed into believing "homosexuals are born that way, they don't recruit." Thus they'd believe any rubbish these Sapphist recruiters told them, and those in the school who exposed them could expect their teaching careers to be wrecked up. And so they were intimidated into silence by the political power of the homosexuals.

And so too, I've heard of female homosexual recruitment of girls who've been heterosexually assaulted while still of school age; in which a vicious anti-male sentiment is created. The Sapphist recruiters pretend to be the girl's friend, but say things like because some men rape girls, all men are rapists. This would be like saying that because some men rob banks, all men are bank-robbers; or because some women murder their children in abortion, all women are murderers. Obviously this is nonsense. But it's a technique sometimes used for lesbian recruitment in connection with feminist ideology. And there's also what are called, "political Lesbians." These are female homosexuals who specifically choose a Lesbian lifestyle because of their ideological commitment to feminism. The feminists will sometimes conceal male and female brain differences, and incite women to look to female responses and reactions as the only socially acceptable ones, so they intensify male-female tensions. This has already happened in workplaces where good men have been sacked under such names as [quote] "inefficiency" [unquote]. This type of nonsense also helps to increase heterosexual divorces. E.g., the male brain tends to focus more on one thing at once, and so creating environments in schools where students aren't streamed on ability from A to F classes, and particularly in those higher classes the students are not sat by themselves; or creating libraries like the new library of Macquarie University where it's difficult to find quietness in the many public spaces there; all works against males achieving academically well but doesn't have the same effect on females. And so too, garrulous women who are disrupting men in, for example, a library, who think of the male brain as the same as the female, are thus taught to react more against males if a guy complains, and with these and other techniques there can be the creation of political Lesbians because they only want female brain responses to various things. And so the big point I want to make, is that there are people who identify as homosexuals who don't have a homosexual orientation; and as best I can tell, this is a much larger minority among female homosexuals and a much smaller minority among male homosexuals.

And so the politically correct claim that homosexuals don't recruit, is a lie that's used to intimidate people like those at the Sydney school I mentioned; a lie that helps open the way for homosexual adoptions of children; and a lie that's used by homosexual recruiters to apply social pressure on those recruited to the effect that they were born homosexual and so shouldn't cease to be homosexual. But having said that, let me also say that with regard to the first of the three claims we are looking at, namely, that they have a homosexual orientation, I would accept the evidence of testimony and lifestyle choice does indicate that a majority of homosexuals, in the case of male homosexuals a very clear and decisive majority, have a homosexual orientation. Indeed, a good way to tell the difference is to ask sodomites and sapphists, How they first got involved in homosexuality? And providing a homosexual gives a candid answer, one can tell a good deal about whether or not a homosexual orientation is really present. For example, a fairly unattractive looking woman, who says her father sexually molested her, whose a devotee of feminist ideology, and basically hates men; probably has a heterosexual orientation, and she's been recruited by the Lesbians. By contrast, a woman whose fairly attractive to look at, was happily married to a man, starts to feel Lesbian tendencies, resists them for a while, and then gives up and deserts her husband for a Sapphist

relationship, most likely has a homosexual orientation. The first type, that is a man-hater, feminist indoctrinated, ugly duckling, is *exactly* the type of recruit that has tended to be used as a stereotype in anti-homosexual discourse, because it fits within many people's comfort zone of what a Sapphist is. By contrast, the second type, that is, a reasonable looking female with a homosexual orientation, who struggles for a while with her Sapphist proclivities, and finally says she's now relieved to realize that she's a Lesbian, tends to be the type used as a stereotype by homosexuals and pro-homosexual propagandists, because it fits within their propaganda comfort zone of what they wish to publicly depict a homosexual as. And so there's a reticence for anybody to say what I've just said, and recognize the reality of both stereotypes. So there's often a double denial of the real picture.

Now the Bible recognizes that some people have a homosexual orientation in the story of Sodom and Gomorrah. This is clear from the fact that after they say in Genesis 19:5 that they wish to sexually "know" the men who have come to town; in verse 8, Lot says, "Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing." And they replied in verse 9 in the negative; so Lot was making the point that they had a homosexual orientation. And so when we read in Genesis 13:13 that "the men of Sodom were wicked and sinners before the Lord exceedingly;" and in Genesis 18:23-25 that God would not "slay the righteous with the wicked" in the following chapter of Genesis 19; contextually, the story is telling us that the men of Sodom were wicked as seen in their homosexual orientation. And let me say clearly, definitely, and explicitly, that I do not believe God would have allowed Lot to make that offer of giving these sodomites his daughters, if there was any chance that they would have taken him up on that offer. But if these sodomites were part of the minority group of male homosexuals with a heterosexual orientation who turn to homosexuality from the sexual frustration of not having access to women, such as some of those in prisons; then they would have immediately taken the women. This is seen in the contrast where we read in Judges 21:25, "In those days there was no king in Israel: every man did that which was right in his own eyes." And in Judges 19:22-25 there's a similar story where the men take the concubine of the man they were going to sodomize, and sexually "abuse" her by pack rape. And so the men of Sodom had a homosexual orientation and preference; and while these sodomites' desires of Genesis 19:5 includes an element of unnatural sexual assault; it's also clear from the wider reading of Genesis 13:13, 18:23-25, and 19:5-9, that this was a "wicked" city which was to be destroyed because it was a homosexual enclave for those with a homosexual orientation and sexual preference. Hence it was something like today's homosexual areas of, for example, Sydney Australia or San Francisco USA; and so we might call those respective homosexual areas, "Sodomtown."

And so with regard to the three claims of the homosexuals; firstly, that they have a homosexual orientation; secondly, the religious ones saying that God gave them this homosexual orientation; and thirdly, it's genetic and they're born homosexual; with regard to the first claim, I would accept that *the majority* of them do have a homosexual orientation in harmony with Genesis 19:5-9, and their persuasive testimonies.

So let's now consider the homosexuals second claim, in which the religious ones say that God gave them this homosexual orientation. Now we Evangelical Protestants have an anti-homosexual saying that we sometimes use, and I think validly so, namely, "God made Adam and Eve, not Adam and Steve." I think that's good theology and so I endorse that statement. But back in the 1980s and 1990s when the media started strongly promoting unnatural sexuality, one of the characters they liked to give publicity to was Quentin Crisp who died in 1999 aged 90. He was an effeminate sodomite, and so one of those referred to in I Corinthians 6:9 which says the "effeminate" and "abusers of themselves with mankind" "shall not inherit the kingdom of God." Quentin Crisp was a gregarious, showy, and overtly effeminate sodomite, who was one of those who helped to get homosexuality more accepted in the Western World. And in a television programme on Quentin Crisp that I remember watching back in the 1980s; there was a segment in it where reference was made to Adam and Eve in Genesis 1:27 where it's said of "God," "male and female created he them." And with reference to this, Quentin Crisp quite wittily said, [quote] "'Male and female created he them,' male and female created he me" [unquote]. And so while not all sodomites are as succinct and clever in their terminology as Quentin Crisp here was, who no doubt amused his homosexual admirers by these words; nevertheless, he typifies the claim of certain sodomites that God made them that way; that God gave them a homosexual orientation and sexual preference.

In the Book of Ecclesiastes, King Solomon says in chapter 7 and verse 13, "Consider the work of God: for who can make that straight, which he hath made crooked?" And so this raises the question, In the terminology of Ecclesiastes 7:13, Are these homosexuals not "straight," because "God" "hath made" them "crooked"? Is that why they're not "straight"? [pause] And once again, the Biblical answer is in harmony with these homosexuals basic claim, because we read in Romans chapter 1, and verses 24 & 26, that "God ... gave them up to" homosexuality. And so that means that God must have given them a homosexual orientation and sexual preference, for that is the meaning of Romans 1:24 & 26 that "God ... gave them up to" homosexuality. And thus in Romans 1 verses 26 & 27 reference is made to both female and male homosexuals who engage in unnatural sexual acts. And so having first found in favour of the homosexual's first claim that, at least in the majority of instances, they have a homosexual orientation, Genesis 19:5-9; I now further find in favour of their second claim, namely, that God gave them this homosexual orientation and sexual preference, Romans 1:24 & 26.

And so we now come to their third claim, namely, that a homosexual orientation is based in genetics and that they're born homosexual, they're born that way. For example, more than 20 years ago now, a sodomite activist, Dr. Simon Levay, claimed from research in the Salk Institute that a certain area of the brain was smaller in homosexual men. And when his work was examined it didn't stand up to scrutiny, e.g., the 19 sodomites he examined had all died from AIDS which is what may have caused this condition. And even if such a brain difference were found, it would not follow that it had to be caused by some genetic factor, so that the issue would then be, How did the brain come to be like this? In fact, there is no demonstrated scientific evidence for this genetic difference brain claim, even though it has generally come to be pushed and used

by homosexuals, various politicians, and others, to get increased acceptance for such sexual perversion. E.g., Editor, John Court's book, *Kinsey, Sex & Fraud*, records at page 82 how in the formal academic literature, [quote] "experts" [unquote] make reference to the [quote] "sexuality of the fetus" [unquote]. And I note that while they think a "fetus" has a "sexuality," they don't think it's a human being as they also support abortion. But across the board in many disciplines, secularist and so called "human rights" ideological filters are used to ensure that in general the best brains are marked down and kept out of successful post-graduate work and formal academic literature or careers; and in antithesis to this intellectually inter-mediate group which controls formal academia, and all this formal academic rubbish put forth by these spiritual and intellectual cripples who generally control the colleges and universities and academics journals, and who abuse and misuse their positions, so as, in the words of James 4:3, to "consume it upon" their "lusts;" we need to consider what the real reason is for this homosexual orientation?

Now while it's true that Romans 5 to 8 teaches us that after the Fall of the human race's great progenitor, Adam, in the Garden of Eden, that all men have a propensity towards evil as a consequence of original sin producing a sinful nature in men from the moment of their conception, and so that is related to genetics; it's also clear from Romans 1 that this is not the origins of a homosexual orientation in those who have acquired it. Rather, there's a certain type of antecedent sin. We see something similar, though not identical, in the issue of devil-possession. Now devil-possession in post New Testament times is something that religiously conservative Protestant Christians disagree on. Some claim it stops from or after New Testament times. By contrast, I find the New Testament teaches the ongoing reality of devil-possession, e.g., on my historicist understanding of such passages as "son of perdition" in II Thessalonians 2:3; or the Revelation 16:13 "beast," devil-possession is connected with the Papal Antichrist who dates from the decree of Phocas declaring him "universal bishop" in 607, with each successive Pope then being personally devil-possessed by Lucifer from Boniface III on. And it's also been the experience of the church that devil-possession can and does occur down to our own day. E.g., I was Confirmed on St. Clement's Day 1980 by the Low Church Evangelical Anglican Bishop of Parramatta in western Sydney, Donald Robinson, who later served as Archbishop of Sydney and Metropolitan of New South Wales. And in the Confirmation classes, I remember the Minister saying that after speaking to a number of Diocese of Sydney Ministers who had ministries ranging from about 30 to 40 years, most of them had performed one or two exorcisms; not that I'm saying that, that same average will always be applicable.

And so it's been the experience of the church that devil-possession can occur, though it should only be diagnosed as such after all other possibilities have been reasonably exhausted. And Matthew 7:22 & 23, teaches us that one cannot use an exorcist's gifts of exorcism as a proof for the overall doctrinal soundness of his Ministry. Moreover, I note that a person who is devil-possessed has some antecedent sin in which he allows one or more devils to have access to him, e.g., he plays with a Ouija board and so is in contact with devils, and he allows them ever increasing access to himself; or he gets involved in séances, or white and black magic, or in some other way very clearly opens himself up to devils; so that in the exorcism, a good exorcist has to first find out

how the devil or devils got that access which allowed them to devil-possess the man, and he has to sincerely renounce that sin through the blood of Jesus Christ. Otherwise, the exorcism will either be totally unsuccessfully, or only temporarily appear to be successful as the devil or devils go quite, possibly even leaving their victim temporarily; but then returning later after the incompetent exorcist has left.

And so too then, Romans 1 teaches us that there's a relevant antecedent sin that has to be dealt with for a person who's acquired a homosexual orientation. On this occasion it's *not* the power of devils we're dealing with, quite the opposite, *it's the power God himself* who gives the homosexual orientation; which means the percentage of homosexuals could decrease or increase from the present 2%. Now Romans 1 does not say that God *always* does this for these antecedent sins, but he potentially may do so in any given instance for two types of antecedent sins. One of these is the denial of God's creatorship, and the other are sins of idolatry. And in a given instance, it's possible that a person who receives the Divine judgment of a homosexual orientation may be guilty of both. The sin of denying God's creatorship is referred to in Romans 1:20 & 21, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" – note those words, "they are without excuse;" verse 21, "because that, when they knew God, they glorified him not as God, neither were thankful;" note that one way of denying God's creatorship is a lack of thankfulness to him for his creation. Now since Christ's resurrection on what in the New Testament Greek simultaneously means, "the first of the week" and "the first of the sabbaths," the Fourth Commandment is found in the Christian Sunday. We read in Isaiah 66:23 that the "sabbath" is a day "to worship" "the Lord;" and in Psalm 92 that "the sabbath" is a "day" "to give thanks unto the Lord;" and hence in elucidation on what is contextually the Fourth Commandment of Exodus 20, which makes reference to the creation of unfallen man and his unfallen world in the "six days" of Genesis 1 & 2, *The Short Catechism* of the Anglican 1662 *Book of Common Prayer* says [quote], "My duty towards God is to ... worship him, to give him thanks" [unquote]. And then the second antecedent sin in Romans 1, which is idolatry, is found in verse 23, which says they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." And so it's on the basis of one or both of these antecedent sins that the Divine judgment of a homosexual orientation then comes in Romans 1:24, "wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves;" verse 25, "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator who is blessed for ever. Amen" – note this repetition of idolatry and denial of God's creatorship. Verses 24 & 26 say that for the sin of religious perversion, God "delivered them over to," or "handed them over to," or "gave them up to," sexual perversion. And thus the manifestation of having been given a homosexual orientation is found in verses 26 & 27, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet." Now note their antecedent sin in verse 28, "even as they did not like to retain God in their

knowledge.”

And so, when at least most homosexuals in the Western World say that they have a homosexual orientation and sexual preference; I say, I must reply, Yes, that’s right, Genesis 19:5-9. And when the religious ones say that God made them that way; once again, I must reply, Yes, that’s right, Romans 1:24 & 26. But when the homosexuals come on with their third claim, that they were born that way, then I must reply, Not a chance fella’! Not a chance! Yes, you’ve got a homosexual orientation; yes, God made you that way; but no, you weren’t born that way, you were made that way as a Divine judgment on your antecedent sin of denying God’s creatorship and / or idolatry! Romans 1:20-28.

And so, this then leads me now to open Pandora’s Box with all it’s associated evil and misery. Specifically, I want to consider the types of things that God may give someone over to a homosexual orientation for. In doing so, I should mention that there is a reason why whenever I’ve looked at what others have said, I’ve never found this information that I’m giving out today. Stereotypically, some deny the reality of a homosexual orientation, and as I’ve already made clear, I accept that a minority of homosexuals, as best I can tell a much larger minority percentage among female homosexuals than male homosexuals, don’t have such a homosexual orientation, but I maintain the majority do. Others accept the reality of a homosexual orientation, but say they don’t know why some people have a homosexual orientation and others don’t. And they say things like “Be celibate and single,” and “keep yourself from being in a situation where you’re more likely to be tempted.” And so in effect they get them to sit on a pressure cooker which at some point will probably have its lid blown off. And yet others come up with bizarre reasons, for example, I’ve ludicrously heard it said that a male playing a piano rather than some rough’n’tumble sport is more likely to become a homosexual, which is contrary to the reality of many heterosexual piano players and some homosexual sport players, and I dislike the sentiment that tries to force all boys into the sports’ crazy values of the Western World as a so called “cure” to sodomy. Indeed, an excessive focus on sport is one of the lust idols of the Western World. And I’ve also heard nonsense said that a homosexual male should eat raw red meat to toughen him up, and so help to cure his sodomite proclivities. Now there were some Type 1 secularists who neither knew nor cared what caused a homosexual orientation, but because they wanted to protect the masses from thoughts to the effect that sexual relations could be disconnected from a marriage which was the forum for this and procreation, thus reproducing the base white Christian unit of society, on the basis of legal paternalism and a Benthamite utilitarian type thinking of restraining a minority in the interests of protecting the overall happiness of society, they always criminalized sodomy. Hence they really didn’t care what caused people to engage in homosexual acts, any more than they cared for what caused someone to be a serial murderer in their laws prohibiting murder. They were committed to the protection of the general welfare of society and that was it. However, other Type 1 Secularists were interested in this question of what causes homosexuality. And so without further itemizing all the crazy claims I’ve heard about what causes homosexuality and how to cure it; I think the one that really has to “take the cake” for being the most absurd so called cure, was that which resulted from

the frustrated inability of some, I do not say all, the secularists to deal with a homosexual orientation under the anti-sodomite Type 1 secularists who held power before the pro-sodomite Type 2 secularists. These anti-sodomite Type 1 secularists always insisted on looking for a non-supernatural reason in legal, judicial, and jurisprudential discourse to follow much, and indeed most, though not all of, Biblical Protestant morality.

Their thinking in the psychological realm was subject to the same anti-supernaturalist paradigm of the jurisprudential realm; and in the scientific realm one sees this anti-supernaturalist nonsense in the secularists' embrace of the macroevolutionary Darwinian Theory of Evolution for the same type of anti-supernaturalist reasons which denies creation. Thus their problem in the psychological realm became one of how to deal with a homosexual orientation in an anti-supernaturalist paradigm, for these bigots were blinded by a flaw in their ideology which insisted on finding some anti-supernaturalist reason or explanation for everything. For example, I mentioned in some of the earlier sermons in this octuple series my unsuccessful Master of Laws Thesis work in favour of the Type 1 Secularist paradigm at Sydney University over 20 years ago now, in which there were only meant to be two markers, but when one recommended first class honours and the other second class honours, the very hostile Type 2 secularists of the Law School exploited the disagreement so in the end I didn't get that degree. Well the marker of my thesis who recommended it get second class honours, only did so after a resubmit, in which upon his request, I removed all references to God slaying the children of Henry VIII and Catherine of Aragon for incest, up to and including, Bloody Mary. He spoke to me in a Law School approved interview in which he as a Presbyterian Protestant, indicated to me that he was deeply involved in the ecumenical compromise with Roman Catholics, and he didn't consider it to be in keeping with religious liberty Type 1 secularist ideology to argue that by such miracles at the time of the English Reformation, God had specifically endorsed the movement to Protestantism as opposed to Romanism. He was also a Freemason, as indeed were many, though not all, Type 1 secularists in politics, and without going into a detailed analysis of Freemasonry, I note that it is a form of the ecumenical and inter-faith compromises in that it claims those who worship the Christian Trinitarian God, whether they are orthodox or heretics, worship the same God as infidels and heathens. In fact, the Bible condemns this in the words of the First Commandment of Exodus 20, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage, Thou shalt have no other gods before me."

And so this second marker who recommended second class honours, though himself a believer in some form of the supernatural, understood Type 1 secularism to be embracing of the ecumenical compromise with heretics such as, for example, Roman Catholics, and also the inter-faith compromise with Freemasonry which historically was an organization much patronized by many Type 1 secularists. And I should mention in passing, that paradoxically, a lot of Type 2 secularists dislike Freemasonry, not because of its elements of the ecumenical and inter-faith compromises, but because it was used so much by Type 1 secularists, and because its structures are patriarchal and only admit adult males members into its core. Thus this second marker was uneasy with some of my religious beliefs, so that even though at the time I identified as a Type 1 secularist, to

some extent I was even then a proto-Protestant State advocate, which is what I later became, because I didn't think that the supernatural should be excluded from public policy where relevant. And while some of my views have changed since then over the last 20 to 25 years, the movement's been in the Biblical direction, so that while both this second marker and also the Type 2 secularists of the Law School thought of me as too conservative, I find that looking back over 20 to 25 years, given I was still supporting secularism, albeit as a Type 1 secularist, I find that in fact I was too liberal.

Now while the other marker recommended first class honours, that marker in question who after a resubmit then recommended second class honours, was James Cameron who had formerly been the Speaker of the New South Wales Legislative Assembly, and a Type 1 Secularist who believed in a nexus between Biblical Protestant morality and the law, and so he was opposed to Type 2 secularism which opposes such a nexus and instead promotes libertinism and so called "human rights." And so whether in jurisprudence, or science, or psychology, this anti-supernaturalist world-view, was part of the public discourse of Type 1 Secularists, even though in private they divided into those who did believe in the supernatural like Jim Cameron, and those who did not believe in the supernatural like Sir Garfield Barwick; and hence this ideological barrier in their head, blinded them to any possibility of allowing for public policy to be based on the premise that a homosexual orientation was a Divine judgment for in some way denying the Creator and / or engaging in some form of idolatry. After all, well before the post World War Two Era of the Type 2 secularists, Darwinian evolution of species also known as macroevolution, and religious liberty became hallmarks of the Type 1 Secularist era, and so for them to accept that a homosexual orientation was a Divine judgment for in some way denying the Creator, for example, by the Darwinian theory of evolution, or a Divine judgment for engaging in some form of idolatry which was allowed under their concept of religious liberty, for example, Popish or Puseyite idolatry, to allow this would therefore strike down, and render ineffective, the fundamental anti-supernaturalist presuppositions of the secularist paradigm. Hence in the era just before tolerance to sodomy under the Type 2 secularists, some, I do not say all, of the anti-sodomite Type 1 secularists liked the idea of the so called "homosexual electrode treatment," in which sodomites were shown pornographic homosexual pictures, and every time the sodomite became sexually aroused, he was given an electric shock. Now for those with a homosexual orientation, this was a nonsense, in the first place, it requires the usage of immoral material in the form of homosexual pornography; and in the second place, it fails to recognize that usually the sodomite in question has a homosexual orientation, and so this cannot be [quote] "cured" [unquote] by the so called "homosexual electrode treatment." [pause]

Now putting aside various bizarre claims about what causes homosexuality; putting aside the denial by some as to the reality of a homosexual orientation; and focusing on the Biblical material in Romans 1 with respect to a denial of God's creatorship and idolatry, consider for example, the fact that homosexual acts are sometimes called, [quote] "Greek love" [unquote]. Last week I read from Gibbon's *History of the Decline & Fall of the Roman Empire* Volume 4, chapter 44, where he noted a nexus between sodomy and what he calls, "the impure manners of Greece,"

which is the idea of so called, [quote] “Greek love” [unquote], but he fails to make the connection between Greek culture and sodomy that I’m making with Greek idolatry, and God’s giving of idolaters over to a homosexual orientation. Now let me say that when referring to [quote] “Greek love” [unquote], this usage of the term “love” is a misuse, because worldly people sometimes use the word “love” for “lust,” for example, they say “I love” followed by one of their idols, for instance, if what Philippians 3:19 calls the god of the belly is one of their idols, they’ll say, “I love ice-cream;” or if Big Beat Popular Music is to them one of what Colossians 3:5 calls lust idols, they might say something like, “I love rock’n’roll,” or “I love rap,” or “I love heavy metal,” and so on. Now this terminology of [quote] “Greek love” [unquote], partly refers to the fact that some ancient pagan Greeks were involved in this sin; but also refers to the fact that experientially, even in a former era when sodomy was virtually unknown in the Western world, there seemed to be a lot of homosexual Greeks, or bisexual Greeks. And of course, they were all Greek Orthodox, and so all deeply into the idolatry of icons. And Article 35 of the Anglican 39 Articles addresses this icon idolatry; and condemns it in Book 2, Homily 2, entitled, “Against peril of idolatry.” And while this is significant for understanding the terminology of so called [quote] “Greek love” [unquote] for homosexuals in connection with Greek Orthodoxy, it’s also relevant to understanding one of the causal factors for sodomy among Puseyite and semi-Puseyite Anglicans who have set aside the Biblical teaching of the 39 Articles which condemns these icon idols; and it’s well known that Puseyites have strong sodomite enclaves. There are many icons that Puseyites now put in apostate Anglican Churches, e.g., in London on one occasion I was horrified to see an Eastern Orthodox icon at St. Pancras *Church of England*; and when I visited another London Anglican Church of interest to me for it’s past better days, when I asked a guy there to take a photo of me, he tried to get me over to the Chancel Table, which in this Puseyite Church is called a [quote] “altar” [unquote], though the 1662 Prayer Book knows of no “altar” in an Anglican Church as they were done away with under Protestantism; he said to me that if he took the photo there it was better because it would also get in the icon. But as a Low Church Evangelical Anglican I was horrified, and said that I wouldn’t want this icon in the photo. But you see, when we consider those words of I Kings 14:22-24, of how “the Lord” was “provoked” “to jealousy” by idolatry, and how he then gave some of them over to a homosexual orientation, “and there were ... sodomites in the land;” and when we see how the Puseyites have introduced Eastern Orthodox icons contrary to the 39 Articles, we here see one of the causal factors for the homosexual *outbreak* among Puseyites.

And while I’m on the issue of Puseyism, I should also mention that Article 22 of the Anglican 39 Articles says, “The Romish doctrine concerning ... worshipping and adoration, ... is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God;” e.g., in 1220 Pope Honorius III decreed that Papists should idolatrously adore the consecrated Communion bread; but the Final Rubric of The Communion Service in the 1662 Anglican *Book of Common Prayer* says, [quote] “no adoration ... ought to be done ... unto the sacramental bread or wine ..., or unto any corporeal presence of Christ’s natural flesh and blood ... for that were Idolatry, to be abhorred of all faithful Christians ... and the natural body and blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ’s natural

body to be at one time in more places than one” [unquote]. And yet we find that since the 19th century, the Puseyites who call themselves “High Church” or “Anglo-Catholics,” and the semi-Puseyites who call themselves “Broad-church,” have reintroduced various forms of idolatrous adoration. E.g., both of them nod or bow at the Chancel Table, which they falsely call a [quote] “altar” [unquote]. When asked about this, some say they are nodding at the cross on the Chancel Table, if so, that is idolatry forbidden by the Second Commandment; and others say that they are following court-room practice of acknowledging the bench, if so, one only acknowledges the bench when the judge is present, and so the implication is that Christ is somehow present at the Chancel Table or Communion Table in a superstitious way, which they make something like the Old Testament sanctuary. Indeed, they even call the area of the Chancel behind the Communion rails, the [quote] “sanctuary” [unquote]. These terms and ideas about a “sanctuary” and “altar” and so on, are not to be found in the 1662 *Book of Common Prayer* or 39 Articles, being unBiblical and superstitious forms of idolatry emanating from the rise of Puseyism in the 19th century. And some of the Puseyites also add to this, “worshipping and adoration... of images” and “reliques” condemned in Article 22 of the 39 Articles. Furthermore, Puseyism has also reintroduced a specific adoration of the consecrated Communion elements; and they are part of the idolatry that gives rise to the Divine judgment of a homosexual orientation. Consider, for example, the sodomite Puseyite Bishop of New Hampshire in the USA, [quote] “Vicki” [unquote] Gene Robinson, who very obviously shows this nexus between Puseyite idolatry and the Divine judgment of a homosexual orientation. And the high number of Roman Catholic clergymen involved in homosexual child-molestation also indicates that in addition to the adoration of the Communion elements, idolatry such as Mariolatry and the Romish teachings of worshipping and adoration of images and relics, and connected invocation of saints, may so anger a holy God as to give someone over to a homosexual orientation. Though it’s still the choice of these Romish priests to exercise that on vulnerable children, for which they make a choice and are responsible.

And nor ought we to rule out the possibility that a given homosexual given over to a homosexual orientation as a Divine judgment, may be guilty of some unpardonable sin. E.g., Christ warns in Matthew 12:31 that “blasphemy against the Holy Ghost shall not be forgiven.” And so we must also be open to the possibility that some of those given over to a homosexual orientation have committed an unpardonable sin, and so one should not presume that God will necessarily forgive the antecedent sin of denying the Creator, perhaps by profaneness, for we read in Hebrews 12:16 that “Esau” was “profane,” and in Titus 1:16 of those who “profess that they know God: but in works they deny him, being abominable and disobedient, and unto every good work reprobate.” And so one must investigate such a matter with great care. For like Esau in Hebrews 12:16 & 17, they may be “rejected,” and find “no place of repentance, though” it be “sought” for “carefully with tears.” In Job 9:13 we read, “If God will not withdrew his anger, the proud helpers do stoop under him;” and so when we read in Romans 1:18 & 24 of “the wrath of God” and how “God” “aave them up to the uncleanness” of a homosexual orientation, we would do well to remember, that we can only ask subject to the words of *Lord’s Prayer* in Matthew 6:10, “Thy will be done,” because if God does not withdraw his anger, these homosexuals full of ungodly pride, will retain their

homosexual orientation. You see, it's a fearful thing to fall into the hands of a justly angry God in this life, and far more so in the next life.

Now while I'm a Low Church Evangelical Anglican, I also visit other Protestant churches. And I now give you an interesting story from some fellow Protestants in Sydney who are Baptists. Some years ago I attended a Sunday Service they had in their church's anniversary year. Reflecting the current of the times, I was told this church became loose on a number of issues in the 1960s and 1970s, and there was a guy in the church who was born about 1950 who at this time of the late 1960s and early 1970s was regarded as a young man who was a leading light in this Sydney Church. Now he was known to be playing around with the macroevolutionary Darwinian theory of evolution, but as part of the looseness of this church at the time, that matter was not regarded as a problem. He ceased attending that church, and so it was said that being a very talented young man, he'd obviously moved on to some other church, and they'd lost him. But for the purposes of this anniversary, which was about 20 to 30 years later, someone at this Baptist Church made the suggestion that they go around to his old address, and see if the people there knew where he'd moved to, and invite him along to this church anniversary. It'd be a bit of *a blast from the past* to have this talented man there. Well the church sent someone around, and surprise, surprise, he hadn't moved away, he'd been still living there for about a quarter of a century. It turned out that in the interim this man had become a complete Darwinian evolutionist, he had joined a heathen Eastern religion, and he was living in a homosexual relationship. And during this time since he'd stopped attending that church, there had never been so much as *one* phone call from the Minister or anyone else, never been even *one* pastoral visit, just *an assumption* that everything was okay and that he'd moved on to somewhere. He could have been languishing in some hospital, unable to ring out, and nobody from that church would have come to visit him. As it was, he was in a different type of hospital, a spiritual hospital; and of course, that church now recognizes that it made a serious pastoral error in not checking up on this guy a lot earlier. But without now going into all that; I just want to say that having heard this story, the nexus between an antecedent sin of the denial of God's creatorship, here seen in the Darwinian theory of evolution of species, an antecedent sin of heathen idolatry, and God giving this man over to a homosexual orientation so that he became a sodomite; this Romans chapter 1 nexus, once again strikes me as fairly obvious in his case.

Now the New Testament Book of Romans teaches the binding nature of the Ten Commandment, and thus e.g., the Fourth Commandment's sabbath day, in for instance, Romans 7:7 and 13:9. But other than this obligatory holy day which for Gentile Christians is found in Sunday sacredness, Romans 14:5 & 6 teaches that other feast days and fast days are optional; and within Protestantism, Anglicans have historically recognized a number of days on the Calendar, which Puritans have not. Now it's not my intention today to talk in detail about the Christian holy day of All Saints' Day on 1 November, recognized by both Anglican Protestants and Lutheran Protestants, and which is the only red-letter day in the 1662 Anglican *Book of Common Prayer* that's not specifically for either a New Testament figure or event, or a Protestant figure or event such as the monarch as Supreme Governor of the *Church of England* on Accession Day of the Reigning Sovereign. But given that Protestant theology recognizes a universal

sainthood of all believers, and from this a selection of one or more different Saints from any era in Christian times can be remembered on All Saints' Day, and different Saints can be focused on in different years, All Saints' Day has clearly got a Christian focus. And in Protestantism, the Eve of All Saints' day, 31 October, or a nearby Sunday, is recognized by various Protestants as Reformation Day, such as Lutherans, certain Anglicans, and certain Puritans, and it has a Protestant focus on the Reformation ignited by God under Martin Luther when he nailed his 95 Theses to the Door of Wittenberg Chapel on the Eve of All Saints' Day, 1517. And once again, it's not my intention to talk in detail today, about the very different unChristian and Satanistic witchcraft day now commonly called "Halloween" which is also on 31 October, other than to say that this is the Devil's counterfeit which has been brought into Western countries in order to stop people from thinking about, and celebrating, the truthfulness of Protestantism with Reformation Day on the Eve of All Saints' Day, and also to set the tone to detract from the Christian focus on All Saints' Day. What's commonly called "Halloween" is the Devil's diversion, it's an evil celebration of witchcraft, and we read in Galatians 5:19-21, that "the works of the flesh are manifest, which are these," verse 20, "witchcraft," verse 21, "of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." This year on the night of All Saints' Day, which was a Friday this year, I thought that because the witchcraft day being called "Halloween" was the previous night, I'd be safe to go for a walk around the block after dinner. But I was horrified to find that the people in my area had transferred it over to the Friday night this year, and so I was caught by surprise with the presence of several groups of children all dressed up for the witches "Halloween," running around the place, screaming and carrying on, and one of the adults supervising some of them was a woman wearing a large red witch's hat. Let me say that the witches "Halloween" isn't fun, it's devilish and shouldn't be done. And so those who dabble in such things, may so anger a holy God, that he might in a Divine judgment, give them over to a homosexual orientation. Now at least to date, we know that he hasn't done so for most of those who keep this evil witch's celebration, but it's his call, and those who dabble on the Devil's dark side, and teach their children to think of the witches "Halloween" as something good or fun, risk the possibility that a justly angry God may give one or more of them over to a homosexual orientation, for their vile and abominable celebration of witchcraft.

And though I watch very little TV, because it's mainly rubbish and I've got more important things to do with my time; when one looks at a number of the so called nature documentaries, they are filled with men who in the words of Roman 1:25 have "worshipped and served the creature more than the Creator." And this is seen in e.g., their references to Darwinian evolution; and in e.g., the way they blasphemously attribute great creative works to [quote] "Mother Nature" [unquote]. And if and when any religious belief is referred to, it's not the Trinitarian Christian belief of the Protestant white man who under the Genesis 9:27 mandate was given countries such as those in Australia, New Zealand, or North America; but rather, it's some reference to the Devilish heathen religion of the coloured inhabitants who were rightly disposed by the white man. And so little wonder if the Creator, sometimes beholding some of those who take such evil pleasure in the denial of the Creator, gives them over to a homosexual orientation. It sickens me to hear them talking about how wonderful is e.g., "the whale," and thus

glorying in the creature; it repulses me greatly to hear them e.g., attributing glory to [quote] “Mother Nature” [unquote] rather than the Creator. It horrifies me to see how those who are in the words of Romans 1:20, “without excuse,” in that they deny God’s “eternal power and Godhead” evident in “the creation;” how these evildoers are the ones whose puerile, disgusting, and pea-brained minds, have their views pushed by the Devil’s propagandists in so many so called “nature documentaries.” And as people sit mindlessly watching such denials of God’s creatorship, and take pleasure in it, little wonder if a holy God sometimes gives some of them over to a homosexual orientation, in the words of Romans 1:24, “to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.” [pause]

Up to this point, I’ve been largely, inside the comfort zone of numerous fellow Evangelical Protestants; but let me now also consider some issues that move us out of that comfort zone; and thus the reason why they have been blinded to the Romans 1 secret I’ve revealed about how people acquire a homosexual orientation, even though, paradoxically, they have read Romans 1 many times. In the Old Testament we read in I Kings 14:22-24, “And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every hill, and under every green tree. And there were also sodomites in the land.” Now the Hebrew word for “sodomites” here is *qadesh*, and it has the idea of a person set apart for a religious function which in this context is a pagan temple homosexual male prostitute. However, the fact that there were some homosexual heathen temple prostitutes that the Israelite men were going to, implies and requires, that God had given a number of male Israelites over to a homosexual orientation; and so in order to best capture all relevant elements of Hebrew *qadesh* in this context in a one word equivalent; the AV renders this as “sodomites.” It would be contextually inadequate to simply render it as a reference to these pagan temple homosexual male prostitutes, as occurs in, for example, the *New International Version*, because the contextual concern is of a two-way dynamics between these homosexual temple prostitutes and their facilitation of a situation in which Israelite men who for their idolatry had been given over to a homosexual orientation, were engaging in unnatural sexual acts with these temple prostitutes. And hence to convey the burden of information in this and some other Old Testament passages with similar connotations, the King James Version renders Hebrew *qadesh* as “sodomites.” Thus the concern is “there were ... sodomites in the land.” This two-way connotation is recognized in the Greek Septuagint’s rendering of I Kings 14:24 as “there was a bond” or “a close join” - Greek *sundesmos* “in the land,” in which “bond” or “close join” is a euphemism for sodomites being sexually joined in a bond; and consistent with this desire to not state plainly what is meant, II Kings 23:7 in the Septuagint simply gives a Greek transliteration of the Hebrew masculine plural form of the noun *qadesh* which is *q^edeshiym* as *kadesim*. And this same type of Ephesians 5:12 sentiment in which “it is a shame even to speak of those things which are done of them in secret,” is also found in the King James Version’s I Corinthians 6:9 “abusers of themselves with mankind,” or at I Timothy 1:10 in “them that defile themselves with mankind.” Then in the Latin Vulgate, St. Jerome renders I Kings 14:24 and II Kings 23:7 with the Latin, *effeminatus*, spelt e-double ff-e-m-i-n-a-t-u-s here meaning effeminate in the sense of being homosexual, in

the same way that I Corinthians 6:9 in the Authorized Version renders the Greek *malakos* as “effeminate.” And so the Latin Vulgate conveys the basic idea that these homosexual temple prostitutes lured Israelite men into unnatural acts with them. And so the King James rendering of I Kings 14:24 and II Kings 23:7 as “sodomites” follows in the Greek Septuagint’s covert and Latin Vulgate’s overt recognition that the broader contextual concern is primarily with homosexuality.

Now note that in I Kings 14:22, God is said to be “provoked ... to jealousy,” this is specified in terms of various forms of idolatry, and then as a Divine judgment on their idolatry, God gives some of them over to a homosexual orientation so that “there were ... sodomites in the land.” Turn now to II Kings 22:1 & 2, “Josiah was eight years old when he began to reign, and he reigned thirty and one years,” verse 2, “And he did that which right in the sight of the Lord;” chapter 23 verses 7 & 8, “And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places.” And so when the antecedent sin of idolatry was dealt with, only then did the problem of the sodomites go. And so the point I want to make is that with so many professed Evangelicals supporting religious freedom for infidel and idolatrous religions as part of their commitment to the secular state, there’s an antecedent problem of the denial of God and idolatry that they don’t want to deal with. They don’t want to support the Protestant State, but rather, a secular state which allows a person to deny the Trinitarian God via infidelism, or to commit idolatry, and which regards all religious beliefs as basically the same under the name of “religious liberty.” It started with religious tolerance towards idolatrous Roman Catholics, and equality for infidel Jews, and it’s since been expanded with immigration being used to boost the number of infidels and idolaters, so that Western lands are now filled with both idols and sodomites. For example, this year in April 2013 the UK introduced homosexual marriage laws; and the following month, in May 2013, it was announced as part of the ecumenical compromise, that the *Church of England* had dropped its objection to the legally Protestant monarch marrying an idolatrous Papist – Galatians 1:8; 3:11; & 5:20, with the law prohibiting such a religiously mixed marriage now being repealed¹⁶⁵; and it was also announced that the coronation of the next monarch would embrace the inter-faith compromise and include infidels such as Christ denying Jews – II Corinthians 3, Mohammedan “locusts” – Revelation 9:3, and long-haired Sikh towel-heads – I Corinthians 11:4 & 14, and heathens such as Buddhist idolaters and Hindu idolaters – Exodus 20:1-6; with the former opposition of *Church of England* leaders now gone. And those things, embroiling the Crown in the ecumenical compromise with Romanists and the inter-faith compromise with infidels and heathens, and support for homosexual marriage, *are not unrelated*. And so we must follow the Biblical teaching that in the same way God expected people to respect the office of king when kings of Israel and Judah were bad; but to condemn the evil, so too we must say plainly the words of I Kings 14:22-24, that this is “evil in the sight of the Lord,” that the UK has “provoked him to

¹⁶⁵ *English Churchman* (7871), 17 & 24 May, 2013, p. 1.

jealousy with their sins For they also built them high places, and images, and groves And there were also sodomites in the land.” These things go together. You can’t have the one without the other; which is why under the Type 1 secularists, insular and largely secretive homosexual enclaves were built up, and then surfaced, as if from nowhere, under the Type 2 secularists of the post World War Two era. [pause]

Let me say that as one who was formerly a Type 1 Secularist but who has since come to support the concept of a religiously conservative Protestant Christian State in harmony with such Biblical passages as Psalm 2:10-12 and Isaiah 49:22 & 23, I understand that when one is born in, and brought up in, a secular state in which churchmen don’t support the Establishment Principle, it’s understandable that people just support the secular state without really thinking about it. But I take the view that we do have to think about it, and where necessary change our views on these things, in order to be Biblical. I’ve had to change my thinking as it’s been subjected more and more to the Word of God in sanctification of the Spirit or holiness of living, and we all need to do the same. And I hope this issue of homosexual marriage is a catalyst to get some more people thinking about it; thinking about how under the secular state we’ve had a return of the type problem found in I Kings 14:22-24 where the people “did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out.” And it should be remembered that under the Genesis 9:27 mandate, “the Lord cast out” the heathen Aborigines of Australia, and the heathen Red Indians of North America, in order to create white Protestant Christian lands; and yet now we find that in Australia and North America, in the words of I Kings 14:24, “and they did according to all the abomination of the nations which the Lord cast out.” God didn’t give countries like Australia, New Zealand, Canada, and the United States of America to the Protestant Christian white man, in order that the secular state might steal it away from them by filling these lands with coloureds, and infidels, and heathens, and then seek to retain them via Type 2 secularist propaganda against Nehemiah 13 type ethnic cleansing where Holy Nehemiah says in verses 30 & 31, “Thus cleansed I them from all strangers.” “Remember me, O my God, for good.” And we read in Colossians 2:8, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” and with so many people now given over to vain philosophical lust idols in so called “human rights,” and so not prepared to speak out for white race based Christian nationalism in countries like Australia or the UK or the USA, little wonder that in his righteous anger God has given so many over to a homosexual orientation, so that these lands have been filled with sodomites.

We read in Genesis 9:20-22 that “Noah” “was drunken,” and “Ham” “saw the nakedness of his father;” and we know from such passages as Leviticus 20:17 that the words “see her nakedness” or “see his nakedness,” means to have sexual relations with; and so Ham here is shown as a bisexual who sodomized his dead-drunk father, Noah. And this type of technique is also referred to in either a heterosexual or homosexual context in Habakkuk 2:15 & 16, “Woe unto him that giveth his neighbour drink, that

puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered.” The fact that Ham was a bisexual given over to a homosexual orientation, means that he must have been guilty of some kind of antecedent sin of denying the Creator or engaging in idolatry, and this in turn tells us that the falling away from original monotheism by the Hamitic races after the time of Noah’s Flood, may have been pretty close to immediate, if not, immediate. And so God via Noah cursed both the Canaanite race and Cushite race to be servant races as a consequence of this sin of sodomy, as seen in the colour word plays on Japheth’s three sons, in which “Ham” conveys the idea of “heat” and being burnt black, found in the Septuagint and New Testament Greek word for an “Ethiopian” of *Aithiopes* meaning to “scorch” the “face,” that is, a “black-face.” And so the *Curse on Ham* is manifested in the first instance, with the *Curse on Canaan*; and in the second instance in the Hamitic black skin of the Cushites; so that servant races may be made of Negroes by the white man or the Jew. And when people ask, Why is it so? They are meant to be told that it manifests God’s hatred for the sin of sodomy, as found in the actions of the bisexual, Ham. But in the quest for the elimination of all forms of racial discrimination, such Biblical values have been sidelined; and so those responsible for the attack on white race based Christian nationalism in Western lands like Australia, must bear their sin before God, since this is one element of the homosexual epidemic *outbreak*, for men have forgotten how much God abhors this sin as seen in the *Curse on Ham*. And so too, those who sought the decriminalization of sodomy, and thus the removal of protections against inciting to a criminal offence, from which has flowed the wider promotion of homosexuality, adoption of children by homosexuals, and now homosexual marriage; must bear their sin before God for the child-molestation that will further occur with the adoption of even more children by homosexual couples, I do not say all homosexual couples will do this, but statistically, we know that in all likelihood this will clearly increase this conduct.

And all this type of thing is of course held together with the so called “human rights” ideology of the post World War Two era, which is so many people’s ideological idol. And bearing in mind the words of Colossians 2:8, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;” it must also be candidly said that one of these so called “human rights” is the feminists’ attack on Biblically sound patriarchy. And once again, it should not surprise us then, that God gives some of these horrible feminists over to a homosexual orientation so that they become Sapphists, in the words of Romans 1:26, “God gave them up unto vile affections: for even their women did change the natural use into that which is against nature.” And so too, under the secular state, there’s been a massive promotion of idolatry under the name of “religious liberty;” and once again, we shouldn’t be surprised that various idolaters have likewise been given over to a homosexual orientation, whether, for example, Freemasons, or Papists, or Puseyites, or Buddhist idolaters; or Greek Orthodox icon idolaters, and let me say that there seems to be a disproportionately high number of bisexuals among the Greek Orthodox, and so if God does give a much larger number of people over to a homosexual orientation than he presently has at the 2% level, then it’s possible, I don’t say it’s definite, that he’ll give them over to bisexuality. And in this idolatry context, let me say that while in the spirit

of broad Protestantism, I embrace my Lutheran brethren, the facts of life are that at the time of the Reformation, as stated in Article 35 of the 39 Articles, Book 2, Homily 2, Part 2, the Anglican Church rejected the ongoing use of the crucifix because it was the experience of the church that such images led people, or some people, but not all people, into idolatry; and when we look at the homosexual *outbreak* in the *Evangelical Lutheran Church of America* we would have to say that their retention of the crucifix is one factor. Of course, from the nineteenth century, many apostate Anglicans also came to reject this teaching, and with crucifixes placed in Puseyite Churches, it would be equally true to say that this is one factor for the homosexual epidemic *outbreak* among Puseyite Anglicans; as indeed are their idolatrous practices of nodding or genuflecting at the Chancel Table or consecrated Communion elements.

And so it's important to understand this issue of homosexual marriage and the causal factors for a homosexual orientation. It would be a serious error to conceptualize homosexual marriage, which is the eighth *hate attack* against the traditional values of a Christian marriage, and the other previous seven *hate attacks* against the traditional values of a Christian marriage, as though they were like unto eight ball-bearings all scattered on the floor, with no inter-connection between them. In fact, they're all part of a broken superstructure, all part of a ball bearing wheel; and each one is intimately connected to the other, for only when all the ball bearing balls are in the ball bearing, will the thing work as it's meant to. And so we find, that in the same way that there's an idolater generator in Romanism with its "worshipping and adoration... of images" and "reliques;" and also in semi-Romanist Eastern Orthodox Churches and Puseyite Churches, with the consequence that as a Divine judgment, God's gives a number of them over to a homosexual orientation; so too, there's a generator in the secular state. It started with the American Rebellion of 1776 under Type 1 secularists with the promulgation of so called "religious liberty," opening up Protestant countries to the idolatry of Roman Catholicism, and also giving religious equality to infidel Jews who deny the Holy Trinity and Incarnation; and others; with first the numbers of Papists being increased by immigration. Under the Type 1 secular state, there was also a denial of the supernatural, so that natural process Darwinian macroevolutionists came to replace old earth creationists like John Pye Smith of London University who died in 1851; William Buckland of Oxford University who died in 1856; the geologist, Roderick Impey Murchison who died in 1871; and Adam Sedgwick of Cambridge University who died in 1873. And so the Darwinists were part of the Type 1 Secular State's generator to deny God's creatorship, and to fill Western Protestant lands with idols, so that in his anger, God gave them over to a homosexual orientation, to become Sapphists and Sodomites.

But then the matter was greatly expanded in the post World War Two era under the Type 2 secular state, which believes in no nexus between Christian morals and the law. It's generator for lust idols is the ideology of libertinism and so called "human rights." First came the denial of God's creatorship and segregation of the races in the UK and USA, for example, in the United States of America they stopped school teachers teaching their students to say things like, "The Bible supports racial segregation, Genesis 9:27." One of their most prominent leaders opposing white race based nationalism was a man called [quote] "Reverend" [unquote] Jim Jones who was born in 1931. He was

based in San Francisco, California, USA, and pioneered and was a chief spokesman for anti-racist ideology and practice in church and state. He was released from his position as a Methodist preacher in Indianapolis when he started to target and increase the numbers of coloureds in the Indianapolis congregation. He then proclaimed himself a “socialist” and opened his own church. He pioneered the practice of racially integrated churches in the USA. He and his wife adopted Negroid and Mongoloid children. In 1977 he moved with about 1,000 followers from California to Jonestown, Guyana, in South America, where signs read, for example, [quote] “Black is Beautiful” [unquote]. Reflecting this pioneer’s anti-racist and anti-sexist ideology, one Negro resident of Jonestown said, [quote; change voice] “Jonestown to me is a community where ... people of all different races can live together in a harmonious way, where there’s no ... sexism ...” [unquote] Like many other advocates of such so called, “human rights,” Jim Jones ruthlessly suppressed free speech expressing racist or sexist views at Jonestown. In 1978, some of his followers first murdered a USA Congressman and four of his party who were visiting Jonestown; and then at Jim Jones’ direction, the sixth commandment of the Holy Decalogue, “Thou shalt not kill,” was set aside, as about 1,000 of his followers committed mass suicide at Jonestown, and thus this great pioneer and spokesman for anti-racist ideology and practice in church and state died at his own hand, in a massacre of his own making, in 1978. What saith the Word of God about such self-murderers in Revelation 21:8? The “murderers” “shall have their part in the lake which burneth with fire and brimstone.”

Another leader was [quote] “Reverend” [unquote] Martin King Jr. who died in 1968. Martin King Jr. was a religiously liberal negro who denied both the virgin birth and hell. In the January 1961 edition of *Ebony*, he said, [quote] “I do not believe in hell as a place of a literal burning fire. Hell, to me, is a condition of being out of fellowship with God. ... Hell is as real as absolute loneliness and isolation” [unquote]. But the fires of hell are more than Martin King Jr.’s [quote] “absolute loneliness and isolation” [unquote], for we read in Psalm 16:9 & 10 and Acts 2:27 & 31, of Christ’s descent into hell, as recognized in both the *Apostles’ and Athanasian Creeds*. And at that time, those souls in hell weren’t in “absolute loneliness and isolation,” because they had the one who is not only Lord of heaven and Lord of earth, but also Lord of hell, *shaking his jail-house keys at them*, as in the words of I Peter 3:18-20, he “preached unto” in the sense he “preached at,” “the spirits” of antediluvians “in prison” who in Genesis 6 had engaged in racial desegregation, racially mixed marriages, and violence; and this triumphal march of Christ through hell was a painful experience for hell’s anti-racist and violent inhabitants, for in the words of Colossians 2:15 Christ “spoiled principalities and powers,” and “made a shew of them openly, triumphing” through his work on the cross. And so when Martin King Jr. says, [quote] “I do not believe in hell as a place of a literal burning fire” [unquote], he denies the reality of the Biblical hell, which has active “torments” as further taught in, for example, the *Parable of Lazarus and Dives* in Luke 16.

And contrary to, for example, Matthew 1:18-25, in the *National Observer* of 30 December 1963, Martin King Jr. further claimed Christ’s virgin birth was [quote] “a mythological story” [unquote]. Like other major Protestant Catechisms of the 16th century Reformation and following 17th century, e.g., the Lutheran *Luther’s Short*

Catechism, or the Presbyterian's *Westminster Shorter Catechism*; *The Short Catechism* of the Anglican 1662 *Book of Common Prayer* includes: *The Lord's Prayer*, the *Apostles' Creed*, and *The Ten Commandments*. Yet in denying the virgin birth and hell, Martin King Jr. denied Article 3 of the *Apostles' Creed* which says Christ, "was conceived by the Holy Ghost, born of the Virgin Mary." And he further denied Article 4 of the *Apostles' Creed* which says Christ, "descended into hell;" thus referring to what Lutherans and some Anglicans such as myself, understand to be his triumphal march through hell when he *shaked, rattled, and rolled*, his jail-house keys at those wicked racial desegregationists, miscegenationists, and murderers of antediluvian times. And Martin King Jr. also set aside the Ten Commandments of Exodus 20. For example, as reported in *Someone's Watching*, Part 1, New York Times Television, for Discovery Times Channel in 2004, during his life Martin King Jr. was placed under surveillance by the USA's *Federal Bureau of Intelligence*, who found that in private he told vulgar jokes and used obscene language contrary to the Third Commandment, and was a serial adulterer, who habitually set aside the seventh commandment of the Holy Decalogue, "Thou shalt not commit adultery." What saith the Word of God of suchlike in Galatians 5:19-21? "Now the works of the flesh are manifest, which are these; adultery," "heresies," "and such like: ... that they which do such things shall not inherit the kingdom of God." And so on authority of Scripture we cannot doubt that both of these anti-racist negro leaders, Martin King Jr. and the white Jim Jones, justly burn in hell, for both were the Devil's brats. And yet these most evil and wicked men were ringleaders in the secular state's anti-racist desegregation movement which is contrary to God's holy racial laws of Genesis 9 to 11, Acts 17:26, and the examples in Ezra 9 & 10 and Nehemiah 13 of the King's Counselor, Holy Ezra, and the King's Governor, Holy Nehemiah.

Sadly, this tragic tale does not end just there. That's because, like Australia and the UK, the USA has a good and godly group of religious conservative Protestants, but it's also got a bad group. But because the USA is such an economically and culturally powerful land, and because of the historical importance of the UK, both exert a strong cultural influence in Australia, and the bad group in the UK and USA was able to spread its influence in these and other matters to Australia; e.g., in mimic of the 1961 USA Negro Rebellion so called "Civil Rights" Ride; New South Wales, Australia saw a similar thing with Aboriginal Charles Perkins 1965 Aboriginal Rebellion so called "human rights" racial desegregation bus ride e.g., against the white-Aboriginal segregated swimming pool up at Moree. All of which was part of the campaign to repeal section 127 of the Australian Constitution which meant Aboriginals were citizens of the State or Territory in which they resided, but not citizens of Australia which was a white Christian nation; and so once section 127 was repealed in 1967, Australia was no longer a White Christian nation, and so this in turn led to the shocking repeal of the *White Australia Policy*. [pause]

For my immediate literary purposes of using the metaphor of a racial desegregation bus, I shall combine the history of these two types of "human rights" pathways of destruction racial desegregation buses from the USA and New South Wales, and use the double-decker bus type found in London UK in which one enters by the front

door and exits by the back, since London too has been racially desegregated via post World War Two immigration. And so in this metaphor, let me say, that in this post World War Two era of rebellion, a number of people got onto that so called “Human Rights” which is really “Human Wrongs” desegregation bus at the racial desegregation bus stop, coming in through the bus’s front door, and either sitting up the back or going up to the top part on this double decker bus. But as the “human rights” pathways of destruction racial desegregation bus came up to the feminist bus stop, some of them pushed the bus-stop button to get off; but while more got on through the front door, the bus-driver didn’t open the back door, and so they couldn’t get off. They cried out, “Stop the Bus! I wantta’ get off!,” but they found that the desegregation bus *would not stop, it could not stop, for the Devil is its driver*. And then the “human rights” pathways of destruction racial desegregation bus came to the fornication bus stop, again they pushed the button to get off, and more people poured through the front door, thus inhibiting their capacity to leave, and again, the bus driver didn’t open the back door. They cried out, “Stop the Bus! I wantta’ get off!,” but they found that the desegregation bus *would not stop, it could not stop, for the Devil is its driver*. And then as that the “human rights” pathways of destruction racial desegregation bus came to the easy divorce bus stop, and other bus stops, such as the Big Beat music bus stop, the immoral movies bus stop, the modern gender-bender and immoral clothing bus stop, the abortion bus stop, the homosexual bus stop, and others, it was always the same story. Again and again they pushed the button to get off, but again and again every time more people poured through the front door, thus inhibiting their capacity to leave, and again and again, the bus driver didn’t open the back door. Again and again they cried out, “Stop the Bus! I wantta’ get off!,” but they found that the “human rights” pathways of destruction racial desegregation bus *would not stop, it could not stop, for the Devil is its driver*.

And so too now, we find that in driving through countries like New Zealand, the United Kingdom, and France, that the “human rights” pathways of destruction racial desegregation bus has come up to the homosexual marriage bus-stop; and once again, people are finding they can’t get off that so called “human rights” racial desegregation bus; once again they’re pushing the button to get off, but once again they’re finding that the bus driver won’t open that back door, and let them off. Once again they’re crying out, “Stop the Bus! I wantta’ get off!,” but they’re finding that the racial desegregation bus *will not stop, it cannot not stop, for the Devil is its driver*. And while homosexual marriage has been prevented here in Australia and in a majority of USA States, the fundamental generators of unnatural sexuality driving the push for homosexual marriage are still firmly in place, because the “human rights” pathways of destruction racial desegregation bus, first needs to have its battery taken out;... and as far as I’m concerned *‘You can take the battery out of that desegregation bus right now; because it’s segregation yesterday, segregation today, and segregation forever!’*, as said an American Governor¹⁶⁶. [pause]

¹⁶⁶ George Wallace (1919-1998) of Alabama, USA. Though at the time a racial segregationist, sadly Wallace later “ran greedily after the error of Balaam for reward” (Jude 11; see Deut. 23:4), and capitulated to the “worldly lusts” (Titus 2:12) of the Type 2 secularists.

You see, the Devil is a master of deception. And those who think that they can take the Devil's ride over on the wild side, by denying that God created and segregated the races, and established Japheth's white race and Shem's Jewish race as master races; those who think that they can work against God's racial order as they seek the elimination of all forms of racial discrimination; those who think they can play the Devil's game when it suits them, and then get off the Devil's bus when it no longer suits them, are finding that they can't get off that the "human rights" pathways of destruction racial desegregation bus, they're finding that even if they push the bus-stop button, and cry out, "Stop the Bus! I wantta' get off!," that the "human rights" pathways of destruction racial desegregation bus *will not stop, it cannot stop, for the Devil is its driver*; and they're *riding wild over on the dark side*. For even as King Christ will not bless a local church that is not pure and true to his holy gospel, so too, he will not bless a land that is not pure and true to his holy racial laws as found in Genesis 9 & 10. You who ride on the Devil's dark wild-side, come to the light, come to the light of Christ, come to the light! For outside of Christ, on earth is not the Devil's equal. Man's only chance is to cry out for mercy and help from the Trinitarian God of heaven and earth. But if King Christ were to send forth help from his holy heavenly sanctuary, and if in a Policeman type fashion he were to raise up godly men to stop that racial desegregation bus, he'd then turn it around and it'd have go back in the other direction. You see, the only way out of the problem we now have in the Western World with libertinism and so called "human rights" in the abortion slaughter and homosexual marriage and all the rest of it; the only way out, is the way we came in. That means putting that desegregation bus into reverse. [pause] And at that point there are still many who want a bit of the Devil and a bit of God. That's why *Exodus International*, an organization which sought to bring people out of unnatural sexuality, got "fagged out by the fags," and throwing their hands up in the air, gave up in despair, by closing down their Homosexual Treatment Clinic in June 2013. And so too, many others are also like the Israelites in Exodus 32:4 & 5, who thought they could worship both a heathen idol and God, so their priest said of the "molten calf," "These be thy gods, O Israel," and then said, "Tomorrow is a feast to the Lord," meaning "Jehovah." They thought that they could worship both God and idols; but God won't have it. Remember, he says in the Second Commandment of the Holy Decalogue found in Exodus 20, "I the Lord thy God am a jealous God." He's a jealous God. He won't make a twosome between he and thee, into a threesome between he, thee, and the Devil. For we read in Isaiah 59:2, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." And so, multitudes in the Western World remain trapped on that the "human rights" pathways of destruction racial desegregation bus, that bus that *will not stop, that bus that "cannot stop,"* until it and its passengers reach their final destination of hell, *for the Devil is its driver*. [pause]

You see in Micah 1:6-11 there is an implication that the Sapphists of Saphir in Philistia had idols just like those in Samaria had idols. And so in Micah 1:7 first "all the graven images" of Samaria must "be beaten to pieces," "and all the idols thereof" lain "desolate," before one can say to the Lesbians or Sapphists of Philistia the words of Micah 1:11, "Pass ye away, thou inhabitant of Saphir, having thy shame naked." And in

I Kings 22:43 we read that Jehoshaphat did “that which was right in the eyes of the Lord: nevertheless the high places were not taken down; for the people offered and burnt incense yet in the high places;” verse 46, “and the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.” Jehoshaphat got rid of the sodomites; but he didn’t get rid of the idolatrous generator of sodomy, for he left the “high places” of heathenism in a policy of religious liberty to idolatry and heathenism; and so with this generator in place, they couldn’t stop the homosexual problem and they got *fagged out by the fags*. For we learn in II Kings 23:7 & 8, that like Josiah one must first brake down the idols, before one can “brake down the houses of the sodomites.” One must first brake down the lust idols of libertinism and so called “human rights,” everywhere apparent in a multi-racial and anti-racist society that fails to use a white racial and linguistic cultural definition of a nation as found in Genesis 9 & 10; everywhere apparent in the religious idols of a society that has used immigration and emigration policy to fill the land with those who are something other than Protestants, for only in religiously conservative Protestant Christianity does one find the gospel of Jesus Christ; and these idols are everywhere apparent in the lust idol of feminism in which God’s holy order of patriarchy is subverted, and the connected Western worldly culture such as that of Big Beat Music with, for instance, it’s rock’n’roll idols, or Hollywood’s Matinee idols; and while a fairly small amount of sport may be okay, with their focus on sport as a lust idol, the stupid and stupendous waste of time and energy on sports; or for mainly women, the newspaper sections on the idols of the zodiac with the so called “reading of the stars;” and all the rest of it; one must first have people turn God-ward in faith, not necessarily through special grace which is unto salvation, but at the least through common grace which is unto the recognition of the Creator God and a general and relative obedience unto his holy laws. And people throughout the Western World have not only wasted their time and lives on foolish pursuits, they have simultaneously failed to spend time - that squandered time - on profitable tasks such as the study of Holy Scripture, and the pursuit of tasks that matter, such as organizing church groups to visit nursing homes for a worship service where they sing hymns, pray, and chat with the senior citizens who are there; or the development of character that would have meant that they wouldn’t have gotten that divorce; and so on for various other things that have been neglected.

You see, one must put the horse before the cart, and seeking to have the Sapphists “pass” “away,” or to “brake down the houses of the sodomites” before one has broken down the idols of the Western World, is putting the cart before the horse. [pause] We read in Matthew 12:33, “Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.” [pause]

Let us pray. [pause]

O God, the Creator and Preserver of all mankind, we pray that like Hezekiah in II Chronicles 29:1-6 we might “sanctify the house of the Lord,” “and carry forth the filthiness,” “for our fathers have trespassed, and done that which” is “evil in” thy “eyes;” so that as in I Kings 14:22-24 thou hast been “provoked” “to jealousy” by idolatry, “and there” are “sodomites in the land,” Western World wide. Forgive us, O Lord, for setting aside thy holy laws. Forgive us, and lead us in the right way, so that in this day of

darkness and evil, as manifested in the fact that “there” are “sodomites in the land,” we may do thy will, and thy way, through Jesus Christ our Lord. Amen.

Speaker: Gavin McGrath

Full Title: 8 hate attacks on the traditional values of a Christian marriage:
7/8 – Homosexual 2

Subtitle / Series: 8) Homosexual – Part 2

Short title: 8 Hate Attacks On Marriage 7/8

Date Preached: 11/28/2013 [Thursday November 28, 2013]

Bible Texts: II Kings 23:7; Romans 1:26

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

This sermon is subtitled: “What’s causing the homosexual epidemic outbreak in the Western World?,” & Gavin says, “I’ll be revealing what some might consider should be forbidden knowledge, to wit, the SECRET of how people acquire a homosexual orientation.” But he first considers a number of recruiting techniques that have been used by homosexuals to bring persons with a heterosexual orientation into homosexuality as a learnt behaviour & bad habit. Gavin considers the 3 claims of the homosexuals which underpin their present push in the Western World for homosexual marriage: 1) that they have a homosexual orientation; 2) the religious ones say God gave them this homosexual orientation; & 3) that a homosexual orientation is genetic & they are born homosexual. WARNING: This sermon contains much “POLITICALLY INCORRECT” material. Gavin refers to how the refusal to follow Biblical guidelines resulted in Exodus International getting “fagged out by the fags” & closing their Homosexual Treatment Clinic in 2013. The final prayer is, “O God, the Creator & Preserver of all mankind, we pray that like Hezekiah in II Chronicles 29:1-6 we might ‘sanctify the house of the Lord,’ ‘& carry forth the filthiness,’ ‘for our fathers have trespassed, & done that which’ is ‘evil in’ thy ‘eyes;’ so that as in I Kings 14:22-24 thou hast been ‘provoked’ ‘to jealousy’ by idolatry, ‘& there’ are ‘sodomites in the land,’ Western World wide. Forgive us, O Lord, for setting aside thy holy laws. Forgive us, & lead us in the right way, so that in this day of darkness & evil, as manifested in the fact that ‘there’ are ‘sodomites in the land,’ we

may do thy will, & thy way, through Jesus Christ our Lord. Amen.”

Keywords: fornication marriage Sodom homosexual orientation French American Revolution human rights

Title: 8 hate attacks on the traditional values of a Christian marriage: 8/8 Subtitle: **The Conclusion of the Matter.** Mangrove Mountain Union Church, Thurs. 5 Dec. 2013.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. *Let us pray.* “O Lord, we beseech thee favourably to hear the prayers of thy people; that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name; through Jesus Christ our Saviour who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen¹⁶⁷.”

Welcome to all listening to this final eighth sermon in an octuple series of sermons over eight weeks dealing with the eight *hate attacks* on the traditional values of a Christian marriage. The sermon title, “the conclusion of the matter” is drawn from Ecclesiastes 12:13 & 14 where King Solomon says, “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Now as an Evangelical Protestant, I’m certainly not preaching justification before God, or any merit before God, on the basis of works’ righteousness. For we read in Isaiah 64:6, “all our righteousnesses are as filthy rags.” Rather as a religiously conservative Protestant Christian, I’m preaching the Biblical gospel of grace, meaning God’s unmerited favour, found in the teaching of justification by faith alone in, e.g., the New Testament Books of Romans and Galatians. But they also teach sanctification in the Spirit, or holiness of living; for as the tree is known by its fruit, so too, we who are saved, we of the holy Protestant Christian faith do good works, not in order to be saved, but because we are saved. For with the Ten Commandments used to isolate sin in Romans 7:7 and 13:9, we read in Romans 6:1 & 2, “Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin live any longer therein?” And as shoes go in a shoe box, so the Ten Commandments go in the ark of the covenant or testament, and St. John the Theologian or Divine, says with respect to the Final Judgement in Revelation 11:18 & 19, “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightings, and voices, and an earthquake, and great hail.” [pause]

Furthermore, in the brevity of these eight sermons, I’m not addressing “every” “thing” of relevance, or everything I cover in the same detail, in the wider secular state’s attack on white Protestant Christian society. For instance, the need to set an age for

¹⁶⁷ Collect for Septuagesima, Anglican *Book of Common Prayer* (1662).

adulthood, with Numbers 26:2 & 4 and 32:11 teaching us that this should be not be less than 20 years of age; and Numbers 8:24 teaches this may be as high as 25 years of age; and as a matter of historical record, through a combination of the Divine Law and consonant godly reason, this lower age of 20 years, e.g., coupled with consideration of one extra year with some possible reference to Deuteronomy 24:5, means there are good reasons for the traditional age of adulthood as twenty-one. But under the Type 2 secularists this has been reduced to 18 years of age; and this is too low, and many social ills have resulted from giving the unfettered power of adulthood to young men and young women aged 18, 19, or 20.

We read in II Kings 21:9, of how rebellious people “hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.” And when we look at countries like Australia, New Zealand, Canada, and the United State of America, we cannot doubt that under the Type 2 secularists, these lands have now been “seduced to do more evil that did the” heathen coloured “nations whom the Lord destroyed before the children of” Japheth, in harmony with the prophetic mandate in Genesis 9:27, “God shall enlarge Japheth.”

Especially since the end of World War Two, the Western World has had dangerous drivers in e.g., its major political parties, much of formal academia, the media, and many church hierarchies. Countries like Australia, Canada, or the USA would never have been founded and become prosperous lands, if Type 2 Secularists had controlled Great Britain, and nor would there have ever been a British Empire. These people spoil that which is good, for they are spoilers and destroyers. These so called “human rights” advocating Type 2 secularists lack the requisite intellectual and moral qualities to perceive longer chains of logic and thus fail to see the wisdom in restraint under utilitarian and paternalistic jurisprudence of things like sodomy, or the presence of coloureds, infidels, and heathens in contrast to white supremacy and white race based Christian nationalism; or the dangers to society of things like feminism, fornication, easy divorce, and abortion. They tell people what they can do, rather than what they should do. They haven’t done the requisite thinking; and nor do they have the requisite humility or spiritual qualities to bow down low before the throne of grace, and humbly submit to the Holy Bible. They only have one chance, and that’s to admit their inadequacies and humbly submit themselves to God’s infallible Book. But instead, they empower various groups which do great harm to the general welfare of society in the name of so called “human rights,” perceiving that they were historically subject to legal discrimination, but not understanding why this was so. And so this intellectually inter-mediate group, pool their ignorance, and think themselves very smart to laugh at God’s holy laws, and touch, they know not what, when they harm them. They even go so far as to bring into Western lands coloureds, infidels, and heathens; and seek to retain them and their descendants through anti-racist and anti-ethnic cleansing propaganda contrary to the revealed will of God in Genesis 9 to 11, Ezra 9 & 10, and Nehemiah 13. For they laugh at wisdom.

And here in Australia, we find that in the words of Isaiah 3:9, “they declare their sin as Sodom, they hide it not;” for we find that when the Federal Labor Party wanted to bring somebody in to fill a Senate vacancy in March 2012, they selected a former Premier

of New South Wales, Robert Carr, who's a white Caucasian in a racially mixed marriage with a Mongoloid Malaysian woman; and all this happened in the context of there being a female Labor Party Prime Minister who was a sex role perverted feminist, and a whore living in sin with a whoremonger; but then in June 2013 the Labor Party decided to change back to a former Prime Minister with the reappointment of Prime Minister, Kevin Rudd, after he openly declared that he had changed his mind on homosexual marriage, and he now supported sapphist and sodomite marriages. And both of these Labor Party Prime Ministers were in a minority government, so to get a majority of seats in the House of Representatives they were both in a political coalition with the Green's Party who's leader, Robert Brown, is an open sodomite; and what was then the Leader of the Opposition in the Liberal Party, Tony Abbot, a Papist who was educated at a school run by Jesuits, then won the Federal election to become Prime Minister in September 2013; and in the aftermath of Labor's electoral defeat, the miscgenationist Robert Carr, then announced his Senate resignation in October 2013. Sadly, Australia is like other Western countries such as the United States of America or the United Kingdom, in that the days are gone when men who by nature are governors, and who are living under God's directive will, in general seek and procure preselection; and so bad government goes forth throughout the Western World.

The secular state mess which broke the nexus between Biblical Law and State law, and which is now manifested in, for example, the flooding of Western countries with coloureds, infidels, and heathens, filling these lands with idols, fornication, an abortion slaughter numbering tens of millions, homosexual marriage, and the exclusion of requisitely honourable, good, and intellectually gifted men from positions of power in politics, the judicature, the media, the academic journals and so on; all started with the rise of the secular state over two and a quarter centuries ago when the 1776 American Rebellion set aside the Biblical teachings of such passages as Matthew 22:21; Romans 13, and I Peter 2:17. It drew its support from a small group of Roman Catholics in Boston who were susceptible to Papist teachings about overthrowing a so called "tyrant," as taught by such Popish Jesuits as Suarez, Mariana, and Lessius. And these Jesuit views were adopted in the Puritan, Samuel Rutherford's *Lex Rex*. For in the American Rebellion to create a secular state, the larger group that worked with the Papists were in fact Puritans who greatly glorified Oliver Cromwell and Samuel Rutherford, who were connected with that God dishonouring, unlawful oath, known as the *Solemn League and Covenant*. And the Devil came around "to collect his dues" in 1776. Their "daddy" the Devil said:

"Now, now, hast thou not proclaimed again and again;
Not on 'our Cromwell' is Charles' murder a stain?
With Rutherford to hell thou must now go down;
For now I say WE REBEL AGAINST THE CROWN!!!" [pause]

Yes, it all started in a secular state rebellion against God's Book, the Holy Bible. In the American Revolution of 1776, which together with elements of the French Revolution, produced an evil philosophy that enveloped and enslaved the Western World in the anti-supernaturalist secular ideology of libertinism and so called "Rights of Man"

or “human rights.” For example, the issue of alleged homosexual marriage “rights” is part of a contemporary debate that’s raging in church and state throughout the Western World because in conjunction with the rise of the secular state, the state’s anchor ropes with the Bible have been wickedly cut. And with regard to this issue of homosexual marriage, some clear perversions are discernible. Firstly, there’s a distortion of Scripture; and secondly, there are appeals to the unBiblical ideology of so called “human rights.” Let’s now consider these perversions.

Firstly, a general distortion of Scripture. For example, it was reported on 18 December 2012 by *ATV Today* that an apostate Anglican church in Auckland, New Zealand, had put up a poster, with the blasphemous and dishonest words, [quote] “It’s Christmas. It’s time for Jesus to come out” [unquote], in which it was wickedly claimed that Christ was a sodomite; and the fact that on this poster Christ is depicted in a nativity scene as a baby, means that this carries with it the connotation that people are born homosexual, of which this blasphemous and dishonest poster claims Christ is an example¹⁶⁸. Yes it’s a distortion of Scripture to blasphemously claim that Christ and the Apostle John were in a sodomite union. But it’s grounded in such precedents as setting aside the teaching of Galatians 1:9 & 3:11, that “The just shall live by faith,” and “If any man preach any other gospel unto you that that ye have received, let him be accursed;” with the claims of the ecumenical compromise distorting such passages as John 17:21 where Christ prays that his followers “may be one;” though this ignores the immediately preceding words of verse 17, “Sanctify them through thy truth: thy word is truth.” That’s sanctification of the Spirit through edification by the Word of God, which is the very opposite of what the ecumenical compromise is doing. Yet with such distortions of Scripture in the ecumenical compromise with apostate forms of Christianity such as, e.g., Roman Catholicism, Eastern Orthodoxy, and Oriental Orthodoxy, we find the proposition that Protestant Christians can enter religiously mixed marriages with them, and others.

Yes it’s a distortion of Scripture to claim that David and Jonathon in the Old Testament, or Christ and John in the New Testament, were in sodomite unions. But it’s grounded in such precedents as setting aside the distinction in the Book of Ephesians which says in chapter 2:15 that “the law of commandments contained in ordinances” are “abolished;” though chapter 6 verses 2 & 3 says the moral law of the Ten Commandments remains binding. This distinction is ignored by those who cling to elements of Old Testament polygamy regulated in Exodus 21:10 & Deuteronomy 21:15-17, by claiming that a man can marry, for example, his deceased wife’s sister. When under the monogamy law reintroduced by Christ in Matthew 19:9, this polygamy exception has been repealed, and in, for example, the words of Mark 6:18, “It is not lawful for thee to have thy brother’s wife;” so that in harmony with the reserve Divine Prerogative of Leviticus 20:21 that “if a man shall take his brother’s wife,” God may make them “childless,” God sealed the English Reformation by an exercise of this Divine Prerogative in the case of Henry VIII and Catherine of Aragon. Yet such Scriptures are

¹⁶⁸ Reproduced in *Faith & Freedom*, Feb-March 2013, p. 12.

distorted by those who would blaspheme against this power of God at the English Reformation and allow such incest in those degrees.

Yes it's a distortion of Scripture to claim that David and Jonathon in the Old Testament, or Christ and John in the New Testament, were in sodomite unions. But it's grounded in such precedents as claiming that racially mixed marriages are okay because of Moses and the Ethiopian woman in Numbers 12, or Christ's genealogy in Matthew 1:5 which includes Ruth and Rahab. Distortions which fail to mention that subject to Ezra 9 & 10 or Nehemiah 13, if a large number of mixed marriages occurred Deuteronomy 23 was used to terminate the unions and deport those of alien race including any mixed race children; and where the intake was a very small assimilation, it was permitted under the Deuteronomy 23 bastardy rules with a penalty of up to ten bastardy generations. And so in the case of Moses' wife Zipporah, who Exodus 2 says was a Midianite, and Numbers 12 says was an Ethiopian, and which from Habakkuk 3:7 we know was from the Hamite-Semite mixed races area on west coast Horn of Africa [correction, not 'Horn of Africa' but 'Arabian Peninsula'], we read with respect to their son, Gershom, of ten such bastardy generations in I Chronicles 26:24. And so too in Matthew 1:5, with the time-gap of several hundreds of years between Rahab at the start of the judges, to Jesse at the end of the judges, we know that three or four bastardy generations were applied for the Canaanite Rahab, and ten bastardy generations were applied for the Moabite Ruth; yet these facts are omitted by those blinded by their worldly lusts into distorting such Scriptures. As too is the fact that in Genesis 6:3 God said he would reduce the lifespan of miscegenationists down to 120 years; and this he also did with Moses for his sin of miscegenation in Deuteronomy 34:7.

Yes it's a distortion of Scripture to claim that David and Jonathon in the Old Testament, or Christ and John in the New Testament, were in sodomite unions. But it's grounded in such precedents as claiming a man can fondle a woman's breasts, and the two can engage in oral sodomy, and that's not fornication. For example, the heterosexual sodomite and former USA President, Bill Clinton, while in office between 1993 to 2001, claimed his heterosexual oral sodomy was not adultery in the Monica Lewinsky affair. He said [quote], "I did not have sexual relations with that woman, Miss Lewinsky" [unquote]. And in August 1998 [quote], "I testified before the Office of Independent Counsel and the grand jury. I answered truthfully ... about my relationship with Monica Lewinsky ... my answers were legally accurate" [unquote]. Now I don't accept Clinton's claim as a number of USA States have historically regarded sodomy and oral sodomy as criminal offences, whether heterosexual or homosexual. E.g., the anti-sodomy statute of Virginia, in the 1950 Code as amended at 1993, *now brace yourself for explicit legal language for unnatural acts*, states that, states under [quote] "Crimes against nature," "If any person carnally knows in any manner any brute animal, or carnally knows any male or female person by the [spell] A-N-U-S or with the mouth, or voluntarily submits to such carnal knowledge, he shall be guilty of a" "felony" [unquote]. And under this statute two heterosexual sodomites were charged in 2004 after Police Sergeant Franklin apprehended them in a car parked in a public place outside the Newport Trace Apartments, where the 21 year old female sodomite was engaging in heterosexual oral sodomy on the 29 year old male sodomite. And so I reject Bill Clinton's claim that oral

sodomy is not really fornication or adultery in a legal sense in the USA, and given his pro-homosexual views, I consider this is an example of how if heterosexuals engage in unnatural acts, then they are more likely to be tolerant to homosexuals engaging in unnatural acts. [pause]

Yes it's a distortion of Scripture to claim that David and Jonathon in the Old Testament, or Christ and John in the New Testament, were in sodomite unions. But it's grounded in such precedents as claiming that the Apostle Paul was a misogynist, and that what he wrote about patriarchal structures transcending the cultural values of the day and being based in the Creation and the Fall in such passages as I Timothy 2:8 to 3:8 isn't really inspired, and can be set aside. As seen in, for example, Churches which have women reading Scripture lessons, or publicly praying, or preaching, or as Ministers, or saying they can be doctors or lawyers, and so on, or not having them vow obedience to their husbands.

Yes it's a distortion of Scripture to claim that David and Jonathon in the Old Testament, or Christ and John in the New Testament, were in sodomite unions. But it's grounded in such precedents as claiming people can set aside the teachings of Matthew 19:9 that divorce with remarriage is only permitted for a weighty cause involving "fornication;" providing they say the divorcee [quote] "repents" [unquote] of that sin of an unBiblical divorce; at which point it's then claimed that it's as though they never had sinned, and so they can enter into, or remain in, an unBiblical and adulterous remarriage.

Yes it's a distortion of Scripture to claim that David and Jonathon in the Old Testament, or Christ and John in the New Testament, were in sodomite unions. But it's grounded in such precedents as claiming "Thou shalt not kill," doesn't apply to an abortion, because an unborn child isn't a human being until he's been in the womb a certain time; even though Scripture says in such passages as Leviticus 12:2, Psalm 51:5; and Luke 1:31 that human life begins at conception.

But beyond this first perversion with regard to homosexual marriage in which there is a general distortion of Scripture; there's the second issue of an appeal to the unBiblical ideology of so called, "human rights." Thus there are claims in the church and society of so called "human rights" ideology in which the human wrong of sodomy is called a "human right." But it's grounded in such precedents as claiming that it's a person "human right" to marry whoever they want to. That's seen in the so called "human right" to enter religiously mixed marriages between Protestant Christians and others. So called "human right" to marry a deceased brother's wife. So called "human right" to marry a person of another discernibly different racial group such as a white Caucasian and a black Negro. So called "human right" to fornicate, and not discriminate against those living in sin in a *de facto* relationship. For which reason some decades ago the media in Sydney made much of attacking a moral landlord who sought to evict his tenants because they were living in sin, as under New South Wales anti-discrimination legislation, this landlord was prohibited from doing so. Or the so called feminist "human right" for a woman to say in her marriage vows; not to say she will "obey" her husband, and therefore in effect to say, she will disobey, or may disobey. So called "human right"

to marry after an unBiblical easy divorce, as opposed to a Matthew 19:9 Biblical divorce for a weighty cause of “fornication.” Or the so called feminist “human right” to not only fornicate, but also to then murder in abortion any unborn child thereby conceived.

Now returning to the first perversion of distortions of Scripture; this is seen in a so called “modern” Bible translation being promoted that claims unnatural sexuality is okay. In December 2012, it was announced¹⁶⁹ in connection with the homosexual enclave in San Francisco, USA, which might be called, “Sodomtown,” that a new Bible translation was now in print, called [quote] “The Queen James Bible” [unquote]. The advertisement for this continued the false claim that King James of the King James Bible was a homosexual, saying [quote], “King James I was a well-known bi-sexual” [unquote]. And hence the name “Queen James” is claiming he was some kind of drag-queen. These claims are entirely false, and you can find a greater discussion of it in the Preface of Volume 1 of my textual commentaries on Matthew 1-14, in the Dedication section under the title, “Defending King James the First,” which you can get at my website of <http://www.gavinmcgrathbooks.com> or on Yahoo or Google type in “Gavin McGrath Books.” Among things there, I note that under King James I, not only was the law making sodomy a capital crime upheld, further legislation was introduced in 1609 in the Act of Parliament, 7 James I, chapter 24, which excluded any possibility of a convicted sodomite being granted a pardon, and King James gave his Royal Assent to this; and bearing in mind that in those days kings of England were not titular, but ruled in conjunction with Parliament something like a USA President rules in conjunction with Congress; it’s clear from his Royal Assent to this anti-sodomite legislation, that James I was very anti-homosexual. Put bluntly, if he had wanted to withhold his Royal Assent disallowing a pardon to a convicted sodomite, he would have done so, and then sought to use this to get any sodomites he knew “off the hook.” But the official publicity for this 2012 version further says that Sodomite [quote] “marriage is at the forefront of religious and political debate” [unquote], and that this sexual perversion version is designed to [quote] “arm” [unquote] sodomites [quote] “and their supporters with a Bible of their own” [unquote]. And in order to get rid of anti-homosexual verses in the Bible, it was also said, [quote] “The Queen James Bible addresses” [unquote] anti-sodomite [quote] “verses by editing them... . The edits all confirm that the Bible does not condemn homosexuality, and therefore renders such interpretations impossible” [unquote].

Yes, there’s a so called modern Bible Version in the Queen James Version which distorts history and Scripture to promote homosexuality; but it’s grounded in such precedents as removing historicist translations found in the Authorized King James Version, so as to foster greater tolerance to Roman Catholics and Muslims; and hence help to potentially foster religiously mixed marriages between Protestants and others in the first *hate attack* against the traditional values of a Christian marriage. For example, Daniel 11:38 & 39 refers to the Pope’s “honouring the God of forces” which constitutes a plurality for we are told “he shall cause them” – plural, “to rule over many.” Moreover, this “God of forces” specifically subdivides into one “god” that is especially prominent in

¹⁶⁹ Reproduced in *Faith & Freedom*, Feb-March 2013, p. 10.

“honour with gold, and silver and with precious stones, and pleasant things,” and is described as “a strange god.” There are two types of “forces” contextually present, *spiritual* forces and *temporal* forces. Now the Hebrew word for “forces,” is *ma'oz*, and it carries the idea of *strength* and *protection*; and so I concur with a number of my fellow Protestant historicists that “the God of forces” in Daniel 11:38 refers to “saint” and “angel mediators” who in Romanism are given *dulia* worship, and so I consider the “strange god” whom the Papal Antichrist gives special “honour” to in verse 39 must be Mary, to whom he gives *hyperdulia* worship. Yet these beautiful historicist verses are greatly distorted by those seeking to be more tolerant to Romanism, so that in, for example, the *New King James Version*, the *New International Version*, and others, the Daniel 11:38 reference to the “God of forces” becomes “a god of fortresses,” and thus some kind of preterist or futurist interpretation is foisted onto Scripture. So too, the Mohammedans are appeased. For in Revelation 9:15 in the words, “an hour, and a day, and a month, and a year,” on the historicist day-year principle we have a time prophecy of the *Turkic Mohammedan Woe* in Revelation 9:12-21 terminating with the fall of Constantinople in 1453. But this is perverted in various translations such as the *New King James Version*, the *New International Version*, and others, to the ridiculous rendering of something like the NKJV’s “the hour and day and month and year;” or the NIV’s “this very hour and day and month and year.”

Among my fellow Evangelicals, in contemporary times, the three most common Bible translations are the *King James Version* of 1611 which is the one I endorse; and the *New King James Version* and *New International Version*. And so I’m giving a special emphasis on these issues in the NKJV and NIV because I’m concerned that so many of my fellow Protestants are using them, rather than the Authorized King James Version of 1611 which I believe they need to advance to. And of these two bad versions, the *New International Version* is far worse than the *New King James Version*; and so I’ll give a stronger emphasis to the NIV, amidst references to some other “modern” versions. Now apart from the issue of the NKJV and NIV using corrupt Old and New Testament texts; they’re both bad translations relative to the Authorized Version; and you can read more about that in my textual commentaries on my website.

Yes, there’s a so called modern Bible Version in the Queen James Version which distorts history and Scripture to promote homosexuality; but it’s grounded in such precedents as the *New English Bible’s* 1972 Bible Societies edition with editorial arrangement, section headings and illustrations; which says in its Introduction, a [quote], “feature of this edition is the use of two different sizes of type in the text of some books of the Old Testament. Considerable passages ... are often of interest to the specialist rather than to the general reader. Such passages have been put in smaller type ...” [unquote]. And an example of this is that the entire NEB’s Book of Leviticus is put in small squinty eyes print, and thus Leviticus 18 & 20 are deemed to be of interest only to the so called “specialist” reader. In fact the typology of atonement in the Old Testament sacrificial system is very important; and so in not just Leviticus 20:21, but throughout the entire Book of Leviticus and elsewhere, this 1972 NEB edition attacks the teaching of II Timothy 3:16 that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” But more than

this, all editions of the *New English Bible* and its successor the *Revised English Bible*, have perverted many Scriptures, including Leviticus 20:21. In the King James Bible, this says that a man who marries his brother's wife may incur the reserve power of God and [quote] "be childless" [unquote] – which is Hebrew *'ariyriy*, literally meaning "childless," something which requires a supernatural act of God. But the religious liberals of the NEB and its successor the REB, didn't want such miracles, either in Bible times or in Henry VIII's time, and so they here read, they shall [quote] "be proscribed" [unquote]. To "be proscribed" means to be condemned or denounced, but that can be done by a human source, and so the NEB's and REB's perversion of Leviticus 20:21 is anti-supernaturalist and perverts the Word of God to deny miracles such as those at the time of Henry VIII when God made him childless via his wife Catherine of Aragon, who was his deceased brother's wife. For by this means Henry VIII was forced to make a choice between Papal authority which claimed a dispensation had been given for such incest, and Biblical authority which recognizes no such Papal dispensation for this, or any other form of incest. Henry VIII chose Biblical authority, and this is thus a fundamental issue of the English and Irish Reformations, which is therefore wickedly attacked in the rendering of Leviticus 20:21 in the *New English Bible* and its successor the *Revised English Bible*. And hence such so called "modern" versions have been one element of the incestuous second *hate attack* against the traditional values of a Christian marriage.

Yes, there's a so called modern Bible Version in the Queen James Version which distorts history and Scripture to promote homosexuality; but it's grounded in such precedents as getting rid of anti-miscegenation passages. For instance, in Genesis 6:9 & 10 we read, "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth." "Generations" here is Hebrew *dor*, the same word found for "generations" in, for example, Genesis 9:12 or 17:7,9, & 12, and it makes the point that Holy Noah's biological generations were "perfect," in other words, Shem, Ham, and Japheth weren't half-breeds, or some other kind of part-breed; they were full-blooded Sethites. But this descriptor of racial purity is changed in many so called "modern" versions, to read something like the *New International Version's* Genesis 6:9 which is, "blameless among the people of his time;" and thus this anti-miscegenation verse is perversely removed.

So too in the Book of Proverbs modern versions pervert the word "strange" in the terminology of "the strange woman." The Old Testament wisdom literature of Proverbs isolates a number of Divine Law morals based in the Natural Law, which therefore continue to morally bind the Christian, such as these anti-miscegenation verses. For example, the Saint James Bible asks in Proverbs 5:20, "And why wilt thou, my son, be ravished with a strange" Hebrew *zarah* "woman?;" which is rendered in the Greek Septuagint by *allogrios* meaning "another" and hence "foreign," for example in Acts 7:6 it's rendered "strange" in the words that Abraham's race or "seed should sojourn in a strange land." And Hebrew *zarah* in Proverbs 5:20 is rendered in the Latin Vulgate by *alienus* spelt a-l-i-e-n-u-s meaning "alien" or "foreign." And warning is specifically given in Proverbs 6:24 against "the evil woman" who in Hebraic poetical parallelism is also referred to in "the flattery of the tongue of a strange" - Hebrew *nak^eriy* "woman." And there's a number of other such references, for example, Proverbs 2:10 & 16

“wisdom entereth into thine heart” “to deliver thee from the strange woman, even from the stranger” - Hebrew *nak^eriy*. And this is followed by a warning that God will reduce the life-span of miscegenationists in verse 19 who do not “take hold of the paths of life” in contrast to those of Proverbs 3:2 who have “length of days, and long life.” Or Proverbs 23:27 declares, “a whore is a deep ditch; and a strange” - Hebrew *nak^eriy* “woman is a narrow pit.” And this Hebrew word, *nak^eriy*, is the same one found in Ezra 10, for example, in Ezra 10:2 where “Elam” says, “we have trespassed against our God, and have taken strange wives of the people of the land.” But of course, something like Proverbs 23:27 which in the Hebraic parallelism of “a strange woman” describes a woman who gives herself to a man of another race as “a whore,” is not pleasing to those not opposed to racially mixed marriages, nor is the stylistic linkage of these passages to Ezra 9 & 10. And so these have been perverted to be references to adultery, but the Hebrew word for “adultery” is *na’aph*, and it’s a very different word. As to the objection that the writer of Proverbs, King Solomon, himself entered racially and religiously mixed marriages; I would note that under the verbal inspiration of Scripture, the Bible writers wrote what they were told to, and so their writings can be used to condemn their sins where appropriate; and any who would read only the words of I Kings 11:1, “But King Solomon loved many strange” - Hebrew *nak^eriy* “women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;” would do well to also consider the words of verse 6, “And Solomon did evil in the sight of the Lord;” or Nehemiah 13:26, “Did not Solomon king of Israel sin by these things?” Now the case of Solomon is difficult because it involved both religiously and racially mixed marriages, but the usage of Hebrew *nak^eriy* in I Kings 11:1 stresses the racial component, although it’s clear that in the context, the inter-faith compromise religious element is also present. And so the usage of Hebrew *nak^eriy* in the Book of Proverbs reminds us that miscegenation is a sin; and Christians ought not to enter into racially mixed marriages; and these passages should not, as occurs in a number of modern translations, be perverted to mean, for example, “adultery” which is Hebrew *na’aph*.

For example, at Proverbs 2:16; 7:4 & 5, and 23:27, the NKJV refers to “the immoral women” and the “seductress,” whereas the NIV refers to “the adulteress” and the “wayward wife.” Now though the NKJV’s uses “seductress” in Proverbs, and the NIV uses “adulteress,” for the same Hebrew word in Ezra 10:2 and I Kings 11:1 both the NKJV and NIV refer to [quote] “foreign women” [unquote]. And the reality is, that this nonsense in the NKJV and NIV which seeks to get rid of these type of anti-miscegenationist verses in the Book of Proverbs because in this Old Testament Wisdom Literature the morals are based on natural law and so continue to bind us in the Christian era, is every bit as bad a distortion of God’s holy Word, as is the New Queen James Version’s distortions in getting rid of anti-homosexual verses. And those who go down this devious track with the NKJV and NIV or any other so called “modern” version in removing these anti-miscegenation verses, have no moral leg to stand on in condemning the same type of nonsense in removing anti-homosexual verses in the New Queen James Version. And so such so called “modern” versions have been part and parcel of the third *hate attack* against the traditional values of a Christian marriage.

Yes, there's a so called modern Bible Version in the Queen James Version which distorts history and Scripture to promote homosexuality; but it's grounded in such precedents as getting rid of words condemning fornication. For example, the King James Version's usage of "sodomite" or "sodomites" is diminished or removed in various modern versions. The King James Version's five references to "sodomite" or "sodomites" is about halved to two references in the NKJV, and removed altogether in the NIV. The word "sodomite" links unnatural acts, both with reference to cross-species sodomy and homosexual sodomy, with God's destruction of Sodom and Gomorrah in Genesis 19; for we first read in Genesis 13:12, "The men of Sodom were wicked and sinners before the Lord exceedingly," in Genesis 18:20, "their sin is very grievous," and then in Genesis 19:5 that they did desire to sexually "know" both those of another species in the form of angels, that is to say, cross-species sodomy which is also the basis for prohibiting bestiality; and they did desire to sexually "know" male angels; and so this linkage with the word "sodomite" isn't much liked by the modern versions, which thereby either diminish or remove such moral stigmas from unnatural sexuality.

And indeed we find that the word "fornication" itself, is either greatly reduced, or removed altogether in various modern translations. For example, from the King James Version's forty-four references to the word "fornication," "fornications," "fornicator," or "fornicators;" this is halved in the *New King James Version* to twenty-two references, of which about one-third refer to spiritual fornication in the Book of Revelation. But halving the references wasn't enough for the *New International Version*, which removes all reference to "fornication" words, and thus any linguistic distinction between sexual relations inside and outside of marriage. And whereas the King James Version uses, "whore," "whoredom," "whoredoms," "whores," "whoring," and "whorish," ninety-two times, and "whoremonger" or "whoremongers" five times, all of these words are removed from both the NKJV and NIV. For example, rendering many of these passages with the terminology of [quote] "sexual immorality" [unquote]. Now there are problems with vague terms like "sexual immorality," because it means different things to different people. For many people, "sexual immorality" does not mean fornication, adultery, or unnatural sexuality, providing it's consensual, and so by "sexual immorality" they would understand things like rape or child molestation only. As a school teacher I've worked with young people in both western Sydney and London, and in moral and spiritual terms it's not a pretty sight. When many such a younger or older person sees "sexual immorality" in the NIV, he doesn't think it means fornication *per se*; although the NIV does, of course, have some references to "adultery." By contrast, if he sees "fornication" in the King James Bible, in the first place, as I said in the third sermon on fornication, he may not know what it means, but he can look it up on the internet or in a dictionary, and get on the right track in learning it means sexual relations with someone outside of marriage. And so looking at this vague, woolly, contextually unclear, NIV terminology of "sexually immoral," he may in all sincerity think this only meant something like rape or child-molestation, and probably adultery; and not fornication or unnatural sexuality. And don't think one can always just easily correct such errors in a moment of time. You see, some of them don't have the conceptual categories of thought in their heads of distinguishing between sexual relations inside and outside of marriage, and so the terminology of being "sexually immoral" is very misleading and unhelpful.

So too the removal of “whore,” or “whoremongers” in, for example, I Timothy 1:10, means these NKJV and NIV versions like to strut their stuff about how they don’t use *condemnatory terminology* such as talking about fornicators or those in *de facto* relationships as “a whoremonger and his whore.” And this also produces the problem of increased tolerance to whoredom, whether whoredom without money in the case of sluttiness, or whoredom for money in the case of harlotry or prostitution. In the teaching of Biblical morals, one of the conceptual categories of thought, also made with reference to such passages as Deuteronomy 22:13-21; Matthew 1:18-25; and I Corinthians 7:25-38, is to distinguish between unmarried women who are virgins as opposed to whores. But how can one teach such morals as distinguishing between the virgin and the whore, when so called “modern” Bible translations like the New King James or New International Versions, don’t ever even use the word, “whore” or “whoremongers”? For example, the *Sydney Morning Herald* of 23 & 24 March 2013 referred on its front page to an article under the caption, [quote] “Lunch with a porn star” [unquote]. And so a dirty, filthy whore, is here called [quote] “a porn star” [unquote]. And this graphically illustrates how, if words like the Authorized Version’s “whore” and “whoremonger” are removed in the name of being [quote] “modern” [unquote], such as occurs in the so called “modern” versions of the New King James and New International Versions; then the removal of such moral stigmas is in fact the removal of protection devices designed to help protect the morals of people from such evil, in which a whore such as this dirty slut-girl who poses for pornographic pictures is glamorized and called [quote] “a porn star” [unquote].

And so too, both the NKJV, NIV, and other so called “modern” translations get rid of the Authorized Version’s use of “bastard” in Deuteronomy 23:2 for those of an invalid union of racially mixed marriages; or “bastards” in Hebrews 12:8 for anyone born out of wedlock. And once again, these people might like to strut their stuff and say that they don’t believe in the moral message of, for example, the Second Commandment of the Holy Decalogue which in Exodus 20 verse 5 says that God visits “the iniquity of the fathers upon the children unto third and fourth generation[s];” yet these same people are very shy about taking any of the responsibility for all the fornication and all the bastard children around the place. The reality is, that we need to stigmatize fornication, and this also means using words like “fornicators,” and “whores” and “whoremongers,” as well as “bastards” which stigmatizes the offspring of fornication. You see, some terminology that I got from my Father is that something is sometimes said to be, [quote] “*as ugly as sin*” [unquote]; but that sentiment which hates sin is lacking in those who don’t use such terminology as, for example, “fornicators,” “whores,” “whoremongers,” “sodomites,” and “bastards.”

And lacking the conceptual categories of thought in their heads to think of miscegenation as wrong; when many white Westerners look at a half-breed, a quarter-breed, or other part-breed, they lack the requisite intolerance, indignation, and disgust, expressed in Deuteronomy 23 which speaks of bastardy from racially mixed marriages going to between three and ten generations. They are bastards because in God’s law such racially mixed marriages are invalid. But labouring under so called “new” versions which get rid of words like “bastard,” many now sadly lack the requisite intolerance, indignation,

and disgust, of Holy Nehemiah who says in Nehemiah 13:25, “And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, for yourselves.” Verse 27. “Shall we then hearken unto you to do this great evil, to transgress against our God in marrying strange wives?” Verse 30, “Thus cleansed I them from all strangers.” Now we read of them in verses 23 & 24, “In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab. And their children spake half in the speech of Ashdod.” Interestingly then in Zechariah 9:6 we read, “And a bastard shall dwell in Ashdod.” Now “bastard” here is the same Hebrew word as “bastard” in Deuteronomy 23:2, it’s Hebrew *mamzer*; and while grammatically it’s a singular masculine noun, it’s like our word sheep in that it can be understood in the singular or plural. And so the idea is that a group of bastards, as represented by a leader who’s a bastard, “shall dwell in Ashdod.” So the King James is correct to translate it in the singular as “a bastard,” but it would be equally correct to render it in the plural as “a bastard race;” because in English one has to take either the singular or plural meaning; but in fact in the Hebrew it refers to a plural “bastard race” as typified by a singular leader who’s “a bastard.” And so in a King James Version study Bible, it would certainly be appropriate to state this double meaning at Zechariah 9:6 in a footnote. And the evidence is that [in] Zechariah 9:6, that this bastard race under the leadership of an unnamed big bastard, were these bastards from Ashdod and elsewhere whom Holy Nehemiah ethnically cleansed out. But this type of intolerance, indignation, and disgust at racially mixed marriages and the bastards produced from them, is sadly lacking in contemporary Western society, so that for many white Caucasians, if they see a part-breed with a nigger-lip, or Ching’s slanty-eyes, or an Abo’s or boong’s blackened skin, they don’t care if they enter a racially mixed marriage with such a mixed-breed or part-breed, who Biblically speaking are of bastard birth since the racially mixed marriage that produced them is not valid under the morality of God’s holy laws found in such passages as Deuteronomy 5:9; 23:2-8, and Nehemiah 13, and nor is any marriage contracted with one of them valid, depending on certain variables, till at least the 3rd or 4th generation, and possibly up to the 10th generation, so that their children too will always be bastards.

You see, if we’re going to teach and learn Biblically sound morals, we benefit from words like the Authorized Version’s sodomite, fornication, whore, whoremonger, or bastard. In the contemporary Western World, that’s not the politically correct view, but it is the Biblically correct view. We need the sharp blade of the KJV’s sword, not the blunted blades of the NKJV, NIV, and other so called “modern” versions. And so to do what so called “modern” versions do, and substantially reduce, or to remove altogether such words, thus helps the cause of racially mixed marriages and fornication in the third and fourth *hate attacks* against the traditional values of a Christian marriage.

Yes, there’s a so called modern Bible Version in the Queen James Version of 2012 which distorts history and Scripture to promote homosexuality; but it’s grounded in such precedents as getting rid of patriarchal language with masculine generics like “mankind” for the human race; in favour of feminist language, for example [quote] “humankind” [unquote], which among other things, destroys in people’s minds the concept of man’s racial unity in the first man, Adam, whose name means, “man.” For instance, the

New Revised Standard Version focused on this issue; and the *New International Version* brought out their 2011 third edition largely for this same reason of perverting God's Word by pandering to the evil feminists. Hence such so called "modern" versions are part of the anti-patriarchal fifth *hate attack* against the traditional values of a Christian marriage.

Yes, there's a so called modern Bible Version in the Queen James Version which distorts history and Scripture to promote homosexuality; but it's grounded in such precedents as perverting the meaning of *porneia* in Matthew 5:32 and 19:9 which links a valid divorce with remarriage to some form of "fornication;" so that, for example, this becomes in the *New International Version*, "marital unfaithfulness;" and this type of "unfaithfulness" rendering was earlier found in the *Berkeley Version*. Now for someone who understood Greek, and understood marital "unfaithfulness" in Matthew 5:32 & 19:9; that this was linked to *porneia* meaning "fornication," this *Berkeley Version* or *New International Version* rendering would be permissible. But the problem is that most people don't have an understanding of New Testament Greek; and so the type of thing one finds in the NIV's "marital unfaithfulness" is sufficiently vague that it could be easily misinterpreted. For example, someone might think that a "no fault divorce" was okay, because one of the two parties had been somehow guilty of "marital unfaithfulness" in the form of some trivial thing which isn't a valid divorce cause. How are they to know what some vague terminology like "marital unfaithfulness" is meant to mean? Thus to move away from the literal rendering of the King James Version's "fornication" in Matthew 5:32 & 19:9, fosters attitudes of unBiblical divorce and remarriage; condemned in Matthew 19 as "adultery." And so such so called "modern" versions have been part and parcel of the easy divorce sixth *hate attack* against the traditional values of a Christian marriage.

Yes, there's a so called modern Bible Version in the Queen James Version which distorts history and Scripture to promote homosexuality; but it's grounded in such precedents as the NIV at Numbers 5:21,22, & 27. Now in a sermon I preached in February 2011 entitled, "Exposition of I & II Thessalonians 3/3: The doctrine of Scripture – The 'Word,'" which one can link to through my web-site, I refer to how the NIV in Numbers 5 perverts the "The Law of Jealousies," under which, a woman's "thigh" would "rot, and" "belly" "swell," and how this is very different to the words of Exodus 21:22 "her fruit depart from her." But I also there state how in the NIV's inaccurate footnote this becomes [quote] "causes you to have a *miscarrying womb* and barrenness" [unquote.] And I give an instance of how this mislead some girls who used the NIV so as to try and justify abortion, although fortunately the Lord got them into contact with me by one of them in time to minimize the possible damage. When I made these comments I had no idea that the new feminist language third edition of the *New International Version*, which came out in that same year of 2011, adopted this erroneous footnote reading into its main text, with no footnote alternative. And so Numbers 5 in the NIV promotes abortion, and is part of the seventh *hate attack* against the traditional values of a Christian marriage.

Yes, there's a so called modern Bible Version in the Queen James Version of 2012 which distorts history and Scripture to promote homosexuality; but it's grounded in so many earlier precedents. For example, in Leviticus 18:21 and 20:13, the words, "in the temple of Molech" are gratuitously added, so the passage reads in, for example, Leviticus

20:13, “If a man lie with mankind in the temple of Molech” etc; and likewise words are gratuitously added in and changed in Romans 1 to claim the concern is pagan temple worship rather than homosexuality; or I Corinthians 6:9 changes “nor effeminate, nor abusers of themselves with mankind,” to “nor morally weak, nor promiscuous.” But there’s a sense in which these Sapphists and Sodomites are just “jumping on the bandwagon” and doing what so many others have been doing in the earlier *hate attacks* on the traditional values of a Christian marriage. And of course, all these so called “modern” versions have a lot of other problems with them that I’m not generally addressing today.

You see, man is made to be subject to God’s infallible Word; that was true before the Fall, and is most assuredly true after the Fall. And in Scripture, the great passage of I Corinthians 7, and the context of the surrounding chapters, tells us much about Christian marriage. It tells us in I Corinthians 7 verses 7, 8, & 38, that God calls some people to marriage, like the holy Apostle, St. Peter, and some to celibacy, like the holy Apostle, St. Paul. It tells us in verse 39 that a Christian should only “be married” “in the Lord;” and so should not enter into a religiously mixed marriage; however, if a Christian is in a religiously mixed marriage because one of the spouses becomes apostate, or because two unbelievers were married and only one comes to the Lord, then verses 13,14, & 16 tell us that unlike the situation in Old Testament times, the New Testament Christian marriage is still valid, and the “children” in it are still “holy.” I Corinthians 7:2 says that Christian marriage is to be monogamous, for “every man” in it is to “have his own wife, and” “every woman” “her own husband,” and that’s all in the singular, requiring monogamy. And this same verse says that one of the functions of marriage is “to avoid fornication;” and two chapters back in I Corinthians 5:1, an example of the sin of “fornication” is isolated in the form of incest; and so I Corinthians 7:2 teaches that a marriage should not be incestuous; and when we remember that every one of the four Gospels records that Christ’s Public Ministry was preceded by that of John the Baptist, we would do well to remember the words that cost St. John the Baptist his very life, for in Mark 6:18 he “said unto Herod, It is not lawful for thee to have thy brother’s wife.”

As a Protestant Christian I recognize that the New Testament only holds as canonical and inspired the same 39 Old Testament books as recognized by Judaism, for example, Luke 11:51. And so I uphold the New Testament teaching found in Article 6 of the Anglican 39 Articles, which teaches that the Apocrypha is not of Divine Inspiration. But as that Article also says in citing the church father and doctor, Jerome or Hierome, these [quote] “books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine” [unquote]. And in the Apocrypha in the First Book of Maccabees, chapter 1 and verse 15, we find that the Greek word, *akrobustia*, meaning “uncircumcised,” is used for Jews who “made themselves uncircumcised” – Greek *akrobustia*, by entering mixed marriages with Gentiles. Now in I Corinthians, St. Paul uses the formulae of words in chapter 8 verse 1, “Now as touching things” to change the topic; but everything in I Corinthians chapter 7 is under the words, “Now concerning the things whereof ye wrote unto me;” and are therefore clearly dealing in this context with matters to do with marriage. And hence it is of marriage that we therefore contextually read about in the words of I Corinthians 7:18-20, “Is any man called being circumcised? Let him not become uncircumcised. Is any called

in uncircumcision” – Greek *akrobustia*, “Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called.” And so in the background context of Greek *akrobustia* being used in the Apocrypha in I Maccabees 1:15 in connection with entering Jew-Gentile mixed marriages, this usage in I Corinthians 7:18-20 which is addressed to Christians, most naturally means that they are not to enter into racially mixed marriages, such as those between Jewish Christians and Gentile Christians. Rather, in the words of verse 20, “Let every man abide in the same calling,” meaning the same racial and cultural calling “wherein he was called.” And so while there is a certain *prima facie* obscurity as to the meaning of I Corinthians 7:18-20, the recognition that stylistically the words of I Corinthians 7:1 require maintenance of the same topic of marriage until I Corinthians 8:1, coupled with the contextual connotation evident in the Apocrypha in I Maccabees 1:15 of Greek *akrobustia* or “uncircumcised” being used in connection with Jew-Gentile marriages; means that we can determine that the meaning of I Corinthians 7:18 & 19 is, that Christians ought not to enter Jewish Christian and Gentile Christian marriages; and the meaning of I Corinthians 7:20 is that Christians ought to cross-apply the principles from this specific application, and so more widely not enter into any racially or culturally mixed marriages. And in this context, those words of I Corinthians 7:19, “Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God,” are reminiscent of the words of Ezra 9:10, “And now, O our God, what shall we say after this? For we have forsaken thy commandments;” and Ezra 10:3, “Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that *t-r-r-e-e-mble* at the commandments of our God.” And while I’m not addressing in any detail the issue of slavery in these eight sermons, this also means that those words of I Corinthians 7:21-24 act with the conclusion of verse 24 to prohibit slave-free marriages. And I should say that on the general principles of Genesis 10 for racially pure marriages, there may be some small permissible assimilation from Caucasians who adopt another culture.

And I should also mention that in these two Epistles to the Corinthians, the Apostle Paul teaches the meaning of I Corinthians 7:39 prohibiting religiously mixed marriages, through reference to a Mixed Marriage Metaphoric Maxim in II Corinthians 6:14, “Be ye not unequally yoked with unbelievers.” This Mixed Marriage Metaphoric Maxim comes from Deuteronomy 22:10, “Thou shalt not plow with an ox and an ass together.” This form of Hebrew Metaphoric Maxim is something like saying, “Oil and water don’t mix,” or “They shouldn’t marry because they’re like chalk’n’cheese.” And so we’re taught in I Corinthians 7:39 and II Corinthians 6:14, that the Mixed Marriage Metaphoric Maxim, “Thou shalt not plow with an ox and an ass together,” prohibits believers and unbelievers being unequally yoked in religiously mixed marriages; which in our day’n’age means Protestants should only marry other Protestants. And the verse before this says in Deuteronomy 22:9, “Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.” And this is no more an agricultural law, than verse 10. Its meaning is partially explained in Leviticus 19:19-21, “Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. And whosoever lieth carnally with a

woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her,” verse 21, “he shall bring his trespass offering unto the Lord.” And so there’s nothing wrong with, for example, quite literally gendering different cattle, as we read occurred with Jacob’s cattle breeding in Genesis 30:25 to 31:16; but rather, these Hebrew Metaphoric Maxims of Leviticus 19:19 and Deuteronomy 22:9, prohibit carnal relations with a betrothed servant in Leviticus 19:20. Furthermore, Deuteronomy 22:9 is given just before the prohibitions on mixed marriages in Deuteronomy 23:2-8; and so to apply the words of the Mixed Marriage Metaphoric Maxim, “Thou shalt not sow thy vineyard with divers seeds,” to a prohibition on racially mixed marriages, is quite a reasonable application, also bearing in mind the way “seed” is used for “race” in Ezra 9:2. And so the prohibition on racially mixed marriages in I Corinthians 7:18-20, on marriages between free and slave in I Corinthians 7:21-24, and religiously mixed marriages in I Corinthians 7:39; when taken with the Mixed Marriage Metaphoric Maxim of Deuteronomy 22:10 to prohibit religiously mixed marriages in II Corinthians 6:14; means we may also properly apply the Mixed Marriage Metaphoric Maxims of Leviticus 19:19 and Deuteronomy 22:9 to prohibit racially mixed marriages and slave-free marriages if we are in a cultural context where such things can occur.

And this understanding of I Corinthians 7:18-20 prohibiting racially mixed marriages is also harmonious with known racial and linguistic cultural divisions made in the New Testament Churches. For example, we read in Romans 16:4 of “the churches of the Gentiles;” whereas by contrast, the Epistle to the Hebrews and Epistle of James are both addressed in the first instance, to racially segregated Jewish Christian Churches; although of course, their message is thereafter to all Christians, both Jews and Gentiles. In a trip I did into Europe from London in March & April 2002, I was privileged, and thank God for, visiting old town Corinth in Greece, including, for example, the site of the judgment seat where the Apostle Paul was tried in Acts 18:12. Now old town Corinth isn’t far from the modern Corinth; and we know that the New Testament church at Corinth was an international trade city in ancient times; and we know from I Corinthians 14 that a problem arose with people speaking in their different tongues, without someone interpreting meaning translating. This was not the gibberish one finds in the Charismatic or Pentecostal Churches, which is the return of the old Montanist heresy; rather, these were known languages. But I Corinthians 14:16 says, “when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?” Now the Greek word here rendered “room” is *topos*, it’s the same word one finds in Luke 14:9 & 10 where Christ says when one is at a wedding feast to take “the lowest room” - *topos*, meaning “place;” and so in I Corinthians 14:16 the words rendered “the room of the unlearned” mean *the segregated place* of those *who do not understand a given tongue*, and since there were many tongues at Corinth and translators were needed, this tells us that the church was internally segregated into ethnic groups with reference to language. For each of the unlearned in a given tongue would sit inside the church with those of their own ethnic and linguistic group in their group areas. But St. Paul says there should be a translator so when a person speaks, everyone else knows what they’re saying; and so in practice that would mean an interpreter would be needed in every “room” meaning every “segregated place” inside the Corinthian Church where a particular ethnic and linguistic group was sitting together. And so we find

that the racial universality of the Christian gospel referred to in I Corinthians 12:13, doesn't mean desegregation. And so this picture of I Corinthians 14:16 is consistent with the teaching of I Corinthians 7:18-20 which in verse 20 is against racially mixed marriages in general; and in verses 18 & 19 is against Jewish Christian and Gentile Christian inter-marriage in particular.

And as we continue to look at this I Corinthians 7 passage on marriage; we find I Corinthians 7:2 says that one of the purposes for which marriage was ordained was to avoid "fornication;" and we find a number of examples of "fornication" in this Epistle, for instance, I Corinthians 6:9 refers to "fornicators" in the narrower sense of the word, as well as "adulterers," and "abusers of themselves with mankind;" and verse 15 refers to fornication with a "harlot." And the usage of "virgin" in I Corinthians 7:28-38 clearly understands that sexual relations are only meant to occur inside of marriage. The marriages of I Corinthians 7 are understood within the wider teaching of I Corinthians 11:2 "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God;" and so this upholds a patriarchal familial unit as a manifestation of the fact that man is in the image of the Trinitarian God: Father, Son, and Holy Ghost, so that there is an order of the man, woman, and children. [pause] I Corinthians 7:15 recognizes there can be divorce with remarriage for a weighty cause involving fornication; and the specific matrimonial cause that this is illustrated through is desertion, for verse 15 says that an unbelieving spouse who deserts may do so. That's because, as in Judges 19:2 such a deserter is guilty of passive adultery in the form of a denial of conjugal rights, even though I Corinthians 7:5 says to "Defraud ye not the one the other;" and so in harmony with Matthew 5:32 and 19:9 it's a valid divorce cause for "fornication" allowing for remarriage.

I Corinthians 7:14 refers to "children" of a marriage, making it clear that the proper place for the reproductive cycle is inside of marriage. And so when this is coupled with the prohibitions on fornication in e.g., I Corinthians 6:9 and 7:2, it's clear there shouldn't be sexual relations outside of marriage in the first place; and so other than as an act of self-defence to save the mother's life, abortion should never occur, as the proper place for the reproductive cycle is inside of marriage, where it's one of the reasons for which marriage was ordained. And I Corinthians 7 clearly understands marriage to be a heterosexual institution, e.g., verses 2 to 4 refer to the "man" and the "woman" as "the husband" and "the wife;" or the usage of "man" and the feminine noun of "virgin" in I Corinthians 7:28-38 clearly understands marriage as a heterosexual institution. Moreover, homosexuality is specifically condemned in I Corinthians 6:9, which says that the "effeminate" and "abusers of themselves with mankind" "shall not inherit the kingdom of God." And so this great passage of I Corinthians 7, together with the surrounding chapters, has a lot to teach us about the Christian institution of holy matrimony in contrast to our considerations of the eight *hate* attacks against the traditional values of a Christian marriage. [pause]

Some 200 years ago or so now, the monster of the secular state first came around, "B-R-R-R- ha-ha-ha-ha, Hey, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha; I want you Yanks to celebrate the way we closed down the Protestant Christian State, and after he preached a *King Charles Martyr's Day* sermon in New York against the American

Rebellion, we drove that Royalist Anglican Protestant, Charles Inglis out of town, ha-ha-ha-ha; and how we took that first Anglican Church in Boston, King's Chapel, a symbol of the Protestant Christian State in North America and gave it to the anti-Trinitarian Unitarians, ha-ha-ha-ha-ha; I want you Yanks to celebrate the way we killed all those born again Royalist Low Church Evangelical Anglican Christians, waiving Cranmer's prayer book and the Authorized King James Version, who fought against the secular state at the time of the American Revolution, ha-ha-ha-ha; and if ya' don't we'll say you're unAmerican and not modern, so make sure ya' celebrate 'Thanksgivin'' our way, and celebrate the fact that under the secular state it's no longer illegal for a Protestant Christian to marry a non-Protestant; it's no longer illegal to be a witch; it's no longer illegal to openly worship the Devil, ha-ha-ha-ha. And I want all you white British Commonwealth people who decided to copy-cat the secular state from the Yanks, I want you guys to celebrate the way we of the secular state dismantled the Protestant Christian State in Britain and her Empire, ultimately strangling that Empire to death, so that no Protestant State would be a world super-power; and we opened up that great symbol of the Protestant Christian State, the *Church of England*, to Puseyites, semi-Puseyites, and religious liberals, ha-ha-ha-ha-ha; so we could neutralize those 1662 *Book of Common Prayer* and King James Version using Low Church Evangelical Anglican Christians who were fighting against the rise of the secular state in the United Kingdom and British Empire, ha-ha-ha-ha. Make sure ya' celebrate the fact that under the secular state it's no longer illegal for a Protestant Christian to marry a non-Protestant; and the fact it's no longer illegal to openly worship the Devil! B-R-R-R- ha-ha-ha-ha." [higher voice] "Oh yes Sir, Mr. Secular State. Three bags full Mr. Secular State. Whatever ya' say, Mr. Secular State."

And having fed on this flesh, a slightly larger secular state monster then came around again. "B-R-R-R- ha-ha-ha-ha, Hey, Christian suck, suck, suck, sucker boy ha-ha-ha-ha-ha; I like the way you've so freely set aside the First and Second Commandments of the Decalogue to allow the denial of the Trinity, infidelism, idolatry, and heathenism into once Protestant lands. B-R-R-R- ha-ha-ha-ha. Now I want ya' to continue that process, and set aside the Third Commandment by blaspheming against that Christian God who wrought the English and Irish Reformations, at its starting point giving that King Henry VIII a simple choice between Biblical authority or Papal authority on the issue of incest. So now, I want ya' to blaspheme against that Protestant God of the Bible. I don't want ya' to talk about supernaturalism and Protestant Christianity believing in miracles, anymore; I want ya' to be anti-supernaturalist; which is why we're getting rid of those old earth creationists in the colleges and universities and replacing them with Darwinian evolutionists. So I don't want ya' to talk about how that Henry VIII was a godly man who pursuant to Leviticus 20:21 got out of his voidable union with Catherine of Aragon, in order to uphold Biblical authority over Papal authority. From now on, I want ya' to say bad things about Henry VIII, say he was like us, a man of lust ha-ha-ha, who just wanted to get an easy divorce ha-ha-ha, from now on, I want ya' to endorse the very form of incest for which St. John the Baptist died a martyr's death for, ha-ha-ha. I want ya' to endorse marriage with a deceased wife's sister, and marriage with a deceased brother's wife. B-R-R-R- ha-ha-ha-ha." [higher voice] "Oh yes Sir, Mr. Secular State. Three bags full Mr. Secular State. Whatever ya' say, Mr. Secular State."

And having fed on this flesh a slightly larger secular state monster then came around again. “B-R-R-R- ha-ha-ha-ha, Hey, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha; I don’t want ya’ to talk about how the fifth commandment, “Honour thy father” includes the white race’s great patriarch, Japheth, through whom God is honoured in white race based and Christian cultural nationalism in harmony with Genesis 9 to 11, anymore. I don’t want ya’ to talk about how following the racially mixed marriages in antediluvian times in Genesis 6, God created and segregated the races in Genesis 9 & 10 so as to inhibit inter-racial marriages, anymore. I don’t want ya’ to talk about how countries like Australia, New Zealand, the United States of America, or Canada, were created under God’s mandate of Genesis 9:27; I don’t wantta’ hear about Bible passages like Daniel 2:43 & 44 or Matthew 24:37 to 39 with God’s judgment on miscegenationists at the Second Advent, anymore. I don’t wantta’ hear about these new race based nations God’s gonna’ set up after the Second Advent, anymore. We of the secular state are moving away from Christian white race based nationalism, we’re moving away from God’s laws made after Noah’s Flood that inhibit a one world government, we’re treading where Nimrod of Babel trod, ha-ha-ha-ha-ha. We’re moving away from a white racial and Protestant Christian cultural definition of a nation, to a spatial definition, in which anyone in the geographical space, of any race or religion, is all the same, ha-ha-ha. From now on, if anyone preaches against racially mixed marriages, I want ya’ to make sure their message is isolated and neutralized, just like Noah’s message was isolated and neutralized in antediluvian times. Make sure if that Christian God sends one of his “preachers of righteousness” through to preach against racially mixed marriages, he’ll be rejected just like that preacher of righteousness, Noah, was rejected. Get the picture, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha.” [higher voice] “Oh yes Sir, Mr. Secular State. Three bags full Mr. Secular State. Whatever ya’ say, Mr. Secular State.”

And having fed on this flesh a slightly larger secular state monster then came around again. “B-R-R-R- ha-ha-ha-ha, Hey, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha; I don’t want ya to talk about those seventh and tenth commandments against “adultery,” and sexual lust, anymore. I don’t want ya’ to use those King James Bible stigmatizing words any more. Like the words, “fornication,” or “whore,” or “whoremonger,” or “bastard,” or “sodomite.” We don’t want women to have a proper respect for themselves, as found in their godly pride in wearing modest womanly clothing and being virgins upon their marriage bed. We like the way the *New King James Version* and *New International Version* used their editorial scissors to get rid of words like “bastard,” “whoredom,” “whore,” and “whoremonger,” ’cause among unmarried women who’ve never been married, we don’t want people to distinguish between the virgin and the whore, anymore, ha-ha-ha-ha.

And I don’t want ya’ to seek the purity of worship referred to in the first, second, and fourth commandments, anymore. Now in England under the *Prayer Book Miscellaneous Provisions Act* of 1965, we’ve made Mattins no longer obligatory, so on the specified days Anglican Churches don’t use that *Athanasian Creed* with its damnatory clauses against heretics like religious liberals who deny the atonement or hell or Second Advent; or in the Ecumenical compromise, Trinitarian heretics like the Eastern Orthodox and Oriental Orthodox, or in the inter-faith compromise unbelievers like infidel

Mohammedans, Sikhs, and Jews, and heathens like Buddhists and Hindus; or agnostics and atheists too; ooohh how we hate that *Athanasian Creed*; and we've changed the Communion Service's second rubric against "any" "open and notorious evil liver," to stop any godly local Minister from excommunicating those who "live in" "notorious" "sin" "without repentance"¹⁷⁰," like heretics, idolaters, and fornicators, ha-ha-ha-ha. And I want ya' all to set aside that I Corinthians 5:11 teaching about a closed Communion Service in which you bar an idolater like a Roman Catholic, or a fornicator, adulterer, or sodomite. We want an unrepentant woman who's *murdered* her unborn child in an abortion during the week, to be able to take Communion the very next Sunday; and if ya' can pervert some Scriptures like the *New International Version* does at Numbers 5 to try and get abortion more accepted, all the better, ha-ha-ha-ha-ha. I don't want ya' to have a closed table for Communion anymore; *take that power away from the local Minister!* Be "tolerant" ... to sin; ha-ha-ha-ha. Get the picture, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha." [higher voice] "Oh yes Sir, Mr. Secular State. Three bags full Mr. Secular State. Whatever ya' say, Mr. Secular State."

And having fed on this flesh a slightly larger secular state monster then came around again. "B-R-R-R- ha-ha-ha-ha, Hey, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha; I don't want ya' to talk about that tenth commandment against forbidden lust and covetousness, anymore. I don't want ya' anymore, to use all those Bible verses against the feminists' lusts, those Bible verses that uphold patriarchy. I want ya' to say the Apostle Paul didn't write God's inspired words, like those religious conservatives say; I want ya' to be religiously liberal, and say the apostles said those things cause they were misogynists, ha-ha-ha-ha-ha. We like the way that 2011 third edition of the *New International Version* came out with feminist language throughout it, ha-ha-ha-ha. We wantta' wreck ya' women up, by making 'em feminists; ha-ha-ha-ha-ha. Get the picture, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha." [higher voice] "Oh yes Sir, Mr. Secular State. Three bags full Mr. Secular State. Whatever ya' say, Mr. Secular State."

And having fed on this flesh a slightly larger secular state monster then came around again. "B-R-R-R- ha-ha-ha-ha, Hey, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha; I don't want ya' to follow that seventh commandment against "adultery," anymore. I don't want ya' to excommunicate, or discipline those that get one of our easy divorces, anymore. I don't wantta' hear you saying that divorce has to be for a weighty cause, connected with "fornication," anymore; ha-ha-ha-ha. So if anyone comes to you after one of our easy and unBiblical divorces, make sure you say things like, 'It's okay. God forgives sin; so you can commit any sin ya want,' ha-ha-ha-ha. Make sure ya' tell 'em, in the words of Romans 6:1, 'continue in sin, that grace may abound,' ha-ha-ha-ha-ha. Get the picture, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha." [higher voice] "Oh yes Sir, Mr. Secular State. Three bags full Mr. Secular State. Whatever ya' say, Mr. Secular State."

And having fed on this flesh a slightly larger secular state monster is now coming

¹⁷⁰ *Church of England Canons Ecclesiastical* (1603), Canon 26.

around again. “B-R-R-R- ha-ha-ha-ha, Hey, Christian suck, suck, suck, sucker boy, ha-ha-ha-ha. Now we’ve been runnin’ this secular state for about 200 years now, ha-ha-ha-ha, and we really like the way you guys have been so compliant and helpful in helping us to run the old white Protestant Christian society and State, down, down, down, into the ground, ha-ha-ha-ha-ha. Now some of our secularist sodomites have taken a liking to some of the boys in your congregation ha-ha-ha; they wantta’ pull their pants down, and make them bend over on all fours in the doggie position, ha-ha-ha, so they look like what Deuteronomy 23:18 calls, “a dog;” down, down, down, on the ground like a dog, ha-ha-ha-ha. But they wantta’ make it all nice and legal, ya’ know; so now we want ya’ to move over to homosexual marriage, ha-ha-ha. And just like the *New King James Version* and *New International Version* which you compliantly starting using in the place of that King James Bible that we don’t like, just like that NKJV and NIV came out to help ya’ sell racially mixed marriages by getting rid of those verses on the “strange” woman in the Book of Proverbs; so likewise, the Sapphists and Sodomites have now brought about a special Queen James Version to help ya’ sell this one of homosexual marriage too, ha-ha-ha. So don’t’ forget to bake that homosexual wedding cake, or we’ll send ya’ out of business like that cake shop in Gresham, Oregon, USA, ha-ha-ha¹⁷¹. So make sure ya’ start singing nuptial songs at homosexual marriages. B-R-R-R-ha-ha-ha-ha.” [higher voice] “Oh yes Sir, Mr. Secular State. Three bags full Mr. Secular State. Whatever ya’ say, Mr. Secular State.” [pause]

“But” in Luke 12:20, “God said unto him, Thou fool, this night thy soul shall be required of thee.” [higher voice] “I’ll just drive home. Look at that lunatic drunken driver swaying all over the road; oh no, he’s coming at me; no, no [lower voice,] [clap] CRASH! [clap] BANG! [clap] VACANCY! ALL GOES UP IN SMOKE! [higher voice] “What are these angels around me? I’m disembodied! My soul’s disembodied. These angels, they’re carrying me (Luke 16:22) to Final Judgment. ... They’re bringing me near to the one whose ‘Ancient of Days’ (Dan. 7:13), his ‘garments,’ they’re ‘white as snow, and the hair of his head,’ it’s ‘like pure wool;’ ‘his throne,’ it’s ‘like the fiery flame, and his wheels as the burning fire’ (Dan. 7:9).” [God says – lower voice,] “Who now is my ‘faithful and wise servant, whom’ I shall set ‘over’ my ‘household’?” (Matt. 24:45). “Thou shalt not kill.” [higher voice & some stuttering] “Wh-wh-what was that Lord? You’ve got Charles Inglis and those other Anglicans persecuted and killed at the time of the American Rebellion up in heaven; but all those that resisted ‘the higher powers’ of the Crown under ‘damnation’ in hell? But Lord, I had to support the secular state. They told me if I didn’t, they’d say I wasn’t ‘modern.’ I just wanted them to say I was ‘modern.’”

[God says – lower voice,] “Thou shalt not take the Lord’s name in vain.” “Wh-wh-what was that Lord? It’s a blasphemy against thy holy name to deny that thou didst

¹⁷¹ Evan Sernoffsky’s “Gresham bakery that denied same-sex wedding cake closes,” News 1 Sept. 2013, updated 3 Sept. 2013 (<http://www.kgw.com/news/Gresham-bakery-that-denied-same-sex-wedding-cake-closes--222004711.html>); link to from *Sermonaudio Weekly Newsletter*, 6 Sept., 2013.

slay the children of Henry VIII and Catherine of Aragon in accordance with Leviticus 20:21, so that men might know that the English Reformation starts at the political level when Henry VIII chose Biblical authority over Papal authority? B-b-b-ut Lord, I never really wanted to support marriage with a brother's wife. Th-th-they told me that Henry VIII just wanted to get an easy divorce. Th-th-the secular state made me say it was okay. And I couldn't say no. ... What was that Lord? John the Baptist said 'no' to it; yes, but he then died a martyr's death. Oh, so I was meant to resist to death too? Oh."

[God says – lower voice,] “Honour thy father and thy mother” [higher voice & some stuttering] “Wh-wh-what was that Lord? I was meant to ‘honour’ my racial ‘father,’ the great white patriarch, Japheth, by recognizing that ‘each race, has its place’? I-i-t was you who in fulfillment of Genesis 9:27 set up white Protestant nations in north America, and Australia, and elsewhere? B-b-but Lord it was the secular state who said we had to dismantle the British Empire, and have coloured immigration, and bring in Papists and others. Wh-wh-what was that Lord? The American Negroes were *only* allowed in under Genesis 9:27 as a servant race, and the white Americans were meant to put down their negro rebellion, instead of trying to glorify evil men like Martin King Jr. who now burns in hell; a-a-and the Australian Aborigines being Children of Shem via Elam were also lawfully dispossessed by the white man? But Lord, the Americans were a super-power. They exported their evil secular state philosophy and big beat music and movies and everything else all over the world. I had to go along with it. Lord, the secular state said I had to. You don't understand. What was that Lord? Oh yes, you do understand you understand everything, of course Lord, you're ‘omnipotent¹⁷².’ Wh-wh-what was that Lord? Thou didst make the white man, and thou didst make the coloured man, but man's sinful sexual deeds, made the half-castes and quarter breeds? A-A-And after Christ's spirit went into heaven at his death, his spirit then descended into hell on a triumphal march to preach against the spirits in hell who engaged in inter-racial marriage in antediluvian times; before you created and segregated the races in Genesis 9 & 10? B-b-but Lord, I never really wanted to support racially mixed marriages. I didn't have a choice. I just had to go with flow, you know? It was the secular state programmers, they made me say it was okay What was that Lord? You warn about “the strange woman” in the Book of Proverbs? B-b-but they told me ‘the NKJV and NIV makes everything clearer,’ and that's not in those versions. Wh-wh-what was that Lord? Holy Noah said ‘no’ when everyone else said you shouldn't be a racist? Oh, so I was meant to resist like Noah did? Oh.”

[God's lower voice] “Thou shalt not commit adultery.” [higher voice & some stuttering] “Wh-wh-what was that Lord? B-b-b-but I had to fornicate, everyone was doing it; and they told, and they told me ‘the NIV makes everything clearer,’ and I never

¹⁷² “Omnipotent” refers to the fact that God is all powerful or Almighty. This character actually means, “omniscient” i.e., all knowing, and so his misuse of “omnipotent” indicates that he has not checked his facts out with sufficient care. Besides noting that, “I went to church every Sunday. I-i-isn't that what makes someone a Christian?,” *infra*, is “a classic” misinterpretation of the unsaved, I leave the interested reader to consider for himself some other inaccurate or silly things this guy says.

did what the *New International Version* calls ‘sexual immorality,’ ‘cause that just means child-molestation, doesn’t it?” “Wh-wh-what do ya’ mean I was ‘meant to distinguish between the virgin and the whore.’ But they told me ‘the NKJV and NIV makes everything clearer,’ and that word ‘whore’ isn’t even in them. I-I-It was the modern version promoters, they told me ‘the modern versions would make e-e-everything, clearer.’ They lied to me to get me away from the King James Bible. I-I-I wish I had my time over again; I-I-I wish I’d taken the time to study and learn the King James Bible, Oh-oh-oh, I wish I had my time over again. I-I-It was the secular state programmers Lord, they allowed all these evil things on TV and in the movies, and in the music said it was okay. I-I-I just wanted to be like everyone else, I didn’t want to be different.”

[God’s lower voice] “Thou shalt not kill.” [higher voice & some stuttering] “Wh-wh-what was that Lord? B-b-b-but I had to encourage her to get that abortion. They told me, ‘the NIV makes everything clearer,’ and it says abortion is okay at Numbers 5. And th-the secular state said mass murder was okay. I mean, ... we weren’t married, and ... when we went to buy a burger at MacDonald’s, I saw her talking to the guy behind the counter; I mean, maybe it wasn’t really even my kid, you know what I mean? ...”

[God’s lower voice] “Thou shalt not commit adultery.” [higher voice & some stuttering] Wh-wh-what was that Lord? B-b-b-but I had to divorce her, she was horrible; and they told me, ‘the NIV makes everything clearer,’ and she showed what at Matthew 19:9 the NIV calls “marital unfaithfulness,” because she used to keep leaving the cap off the toothpaste tube ... every time. And my church said if you just repented and came to Christ, all your past sins, including any divorce, didn’t matter. It was the secular state, it was the NIV, they said ‘easy divorce was okay.’

[God’s lower voice] “Thou shalt not covet.” [higher voice & some stuttering] Wh-wh-what was that Lord? B-b-but those woman wanted to covet men’s roles and become feminists. It was the secular state, they said I had to. And they told me, ‘the NIV makes everything clearer,’ and its 2011 edition uses feminist language. And the feminazis said that if I didn’t they wouldn’t be nice to me I just wanted to be friends with them.

“Wh-wh-what was that Lord? You sometimes give people over to a homosexual orientation as a judgment on their denial of thee as Creator or their idolatry? So for the lust idol of feminism you sometimes give a woman over to Lesbianism? And I never spoke out against all the idolatry and denial of you condoned by the secular state programmers? I-I-I was meant to think about how the lust idol of secular human rights was an offence to thee O Lord? Or-or-or how, for example, for the idolatrous adoration of the Communion elements, thou dost sometimes give a man over to a homosexual orientation? B-b-but Lord, I never really wanted to support homosexuality and homosexual marriage. It was the secular state, they made me say it was okay. I couldn’t say no. ... Wh-wh-what was that Lord? Abraham and Lot said ‘no’ to it. Oh, so I was meant to think about it and resist it more? ... Wh-wh-what was that Lord? You sent me word via an internet preacher from the lay-preaching of a religiously conservative Protestant Ch-Ch-Christian of a Low Church Evangelical Anglican background holden up under enemy fire with his gospel gun blazing in some Mountain in

eastern Australia? Wh-wh-what was that Lord? That Evangelical guy was one of your “preachers of righteousness” (II Peter 2:5), and he was just declaring what you said in the Bible? ... Oh, so I should have read the Bible more? ... B-b-b-ut Lord, I never really had the time. I had to get to the football match ... I had to watch something on TV What d’ya’ mean Lord that the TV’s usually ‘the idiot box.’ ... B-b-but Lord, I went to church every Sunday. I-i-isn’t that what makes someone a Christian?” [pause]

[God says: lower voice,] “I am the Lord thy God. Thou shalt have no other gods before me’ (Exod. 20:2,3). ‘Get thee hence’ (Matt. 4:10), even unto endless night!” [higher pitched voice], “No, no, I’m falling into a burning circle of fire balls Ahhhh.” [pause] Christ says in Mark 9:43-48, “And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.” [pause]

Let us pray. [pause]

“O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned and committed iniquity, and have done wickedly, and rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets” as found in thy completed Divine revelation of the Old and New Testaments. “O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men” throughout those parts of the Western World that were once godly Protestant Christian lands, such as Australia, New Zealand, North America, the United Kingdom, and elsewhere; “because of “our “trespass” in “that” we “have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.” “O Lord, according to all thy righteousness, I beseech thee,” if it be thy will, “let thine anger and thy fury be turned away from” us “because of our sins, and for the iniquities of our fathers.” “Now therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary” which is the universal Christian Church, “that” now in so many parts of the Western World “is” made “desolate” by religious liberalism and other worldliness. “O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the” church “which is called by thy” Son Christ’s “name,” as Christian, “for we do not present our supplications before thee for our righteousnesses, but for thy great mercies” through our Lord and Saviour Jesus Christ. “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for the” church “and thy people are called by thy” Son Christ’s “name,” as Christian. Hear us through the completed blood atonement of Christ who did “make reconciliation for iniquity, and” did bring in everlasting righteousness,” when he came in accordance with Old Testament prophecy as “the Messiah the Prince,” and caused the Jewish “sacrifice and” “oblation to cease,” by

fulfilling those types pointing to his redemptive work, when he died on the cross of Calvary, to set us free, and through whom we pray as our risen, glorified, ascended, returning, and only mediator. Amen¹⁷³.

Speaker: Gavin McGrath

Full Title: 8 hate attacks on the traditional values of a Christian marriage:
8/8 – Conclusion

Subtitle / Series: The Conclusion of the Matter

Short title: 8 Hate Attacks On Marriage 8/8

Date Preached: 12/05/2013 [Thursday December 5, 2013]

Bible Texts: Ecclesiastes 12:13; Mark 9:43

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

In this final 8th sermon Gavin has a special focus on the Day of Judgment. He says, “Among my fellow Evangelicals ...the 3 most common Bible translations are *the King James Version* of 1611 which is the one I endorse; & the *New King James Version* & *New International Version*. And so I’m giving a special emphasis on these issues in the NKJV & NIV because I’m concerned that so many of my fellow Protestants are using them.” He refers to how such “modern” Bible versions as the NKJV & NIV have been used to promote fornication e.g. removing all references to the word “whore” in order to stop people distinguishing between the virgin & the whore (i.e., among unmarried women who have never been married); or in order to promote racially mixed marriages, they have perverted anti-miscegenationist passages in Proverbs against the “strange” woman e.g., Prov. 5:20, “And why wilt thou, my son, be ravished with a strange woman, & embrace the bosom of a stranger?” Gavin also considers how the present Western World mess, evident in e.g. the usage of immigration & emigration to create & retain a multi-religious & multi-racial state, the abortion slaughter, & homosexual marriage; all started when “the 1776 American Rebellion set aside” “Biblical teachings” in order “to create a secular state,” “which together with elements of the French Revolution produced an evil philosophy that enveloped & enslaved the Western World in the anti-

¹⁷³ See Dan. 9:4-8,16-19,24,27.

supernaturalist secular ideology of libertinism & so called...‘human rights’.” Thus we need to start recognizing that the secular state is a massive failure, & seek God’s guidance on how to best advance to a Protestant Christian State (Ps. 2:10-12; Prov. 14:34; Isa. 49:22,23).

Keywords: politics judgement secularism Ten Commandments King James New International Version

SERMON: The mark of the beast – 666. Mangrove Mountain Union Church, Thurs. 20 Sept. 2012. Service: Alex Neil (an Elder of Hawkesbury-Nepean Presbyterian Church of Eastern Australia), before sermon: reading: II Thessalonians 2:1-14; Singing Ps. 1; After Sermon: Ps. 96. Sermon: Gavin McGrath.

Sermon features 1952-2012 Diamond Jubilee Bible of QEII.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. On this Eve of St. Matthew’s Day, I shall first pray the 1662 *Book of Common Prayer Collect* for St. Matthew’s Day, and then another prayer. *Let us pray.* “O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist: grant to us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.” “O most merciful Father, if it be thy holy will, make soft and tender the stony hearts of all those that exalt themselves against thy truth¹⁷⁴.” “From the tyranny of the Bishop of Rome and all his detestable enormities, from all false doctrine and heresy, from hardness of heart, and contempt of thy Word and Commandment, Good Lord, deliver us¹⁷⁵.” “We humbly beseech thee, O Father,” “through our only mediator and advocate, Jesus Christ our Lord, Amen¹⁷⁶.”

Welcome to all listening to this address. Firstly, let me make the announcement that though in my sermon earlier this year on Elizabeth II’s Accession Day 2012, I referred to Queene’s Day Celebrations for Elizabeth I at Berry Pomeroy in England as ongoing, I’ve recently learnt that the guy who revived and ran them, and was a lay-preacher there, unexpectedly passed away several years ago aged 41, and so in fact I must now make the correction that such celebrations no longer exist there. But as I also noted

174 Selection from Book 2, Homily 21, Article 35, Anglican *39 Articles*.

175 Selection from Cranmer’s Litany, Anglican *Book of Common Prayer* (1552).

176 Selection from Cranmer’s Litany, Anglican *Book of Common Prayer* (1662).

in that earlier sermon, Cranmer's prayer book of 1552, as revived under Elizabeth I in 1559 and now preserved in the 1662 prayer book, has endured as a much wider symbol of Protestantism triumphing over Popery. E.g., this Sunday I'll be attending what is one of only three Low Church Evangelical 1662 Book of Common Prayer Sunday Services this year at St. Swithun's Pymble in Sydney; and Sunday fortnight I'll be attending what is one of only five Low Church Evangelical 1662 Book of Common Prayer Sunday Services this year at St. Matthew's Windsor in western Sydney; before traveling for most of October and then arriving at London, where, God willing, I'll be till my return in 6 months time. And so I thank God for Low Church Evangelical Anglican Churches known to me which have 1662 prayer book services, some every Sunday in Sydney, London UK, and elsewhere; for Cranmer's 1552 prayer book, now found in the 1662 prayer book, is a great symbol of Protestantism triumphing over Popery. Secondly, if anyone wants greater detail on today's sermon, "The mark of the beast – 666," they can find it in my book, "The Roman Pope is the Antichrist," which has a Foreword by a former Secretary of the *Protestant Truth Society*, Sam McKay, who's a Baptist Protestant Minister from Northern Ireland who's now in London UK; and that's at my website, <http://www.easy.com.au/~gmbooks/> or on Google or Yahoo type in as three separate words, "Gavin McGrath Books."

But before looking at the specific issue of "the mark of the beast" and the number "666" in Revelation 13, we first need to establish some broad principles of prophetic interpretation. I endorse the historic and traditional form of Protestant prophetic interpretation known as, "Historicism," and those who like myself follow this School of prophetic interpretation are called, "Historicists." In broad terms, we are Protestant Christians who consider that in such Biblical passages as e.g., II Thessalonians 2, or the Books of Daniel and Revelation, God has given us in prophecy a selective panoramic view of world history, in which the Pope of Rome is identified as the Antichrist. Hence in such passages as Daniel 2 or 7, were we read of four great kingdoms, followed by the Second Advent of Christ, the first kingdom is the Babylonian Empire, for example, in Daniel 2:38 Daniel says to the king of Babylon, "Thou art this" first kingdom. Then the Medo-Persian Empire is the second kingdom, and the third kingdom is the Grecian Empire, for example, in Daniel 8:20 & 21 we read of how "the kings of Media and Persia" are in turn succeeded by "the king of Grecia." Then what Daniel 7 calls "a fourth beast, dreadful and terrible," is the Roman Empire, e.g., while Dan. 8:13 & 14 tells us that in the mid second century B.C. Antiochus Epiphanies undertook some "desolation" of the Jewish "sanctuary," he did *not* in the words of Daniel 11:31, go so far that he "maketh" it "desolate," that is, by totally destroying it as seen in the fact that at the end of 2300 days or about 6 years, the Jews were able to cleanse and reuse the temple from 164 B.C. . Hence at the words, "the abomination that maketh desolate" in Daniel 11:31, the prophetic type of Antiochus Epiphanies polluted the temple by some lesser level of "desolation," but he did not actually "desolate" it *per se*, and so one then moves from the prophetic type of Antiochus Epiphanies to the greater fulfillment in Rome, which did "desolate" the temple so that it could not again be simply cleansed and reused as it had been after Antiochus Epiphanies. Hence Christ applies Daniel 11:31 to the Roman armies who desolated the temple in Jerusalem in 70 A.D., saying in Luke 21:20, "when ye shall see Jerusalem compassed with armies, then know that the desolation

thereof is nigh;” and in Matthew 24:15 & 16 he says, “When ye ... shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,” “Then let them which be in Judea flee into the mountains.” And so Christ clearly teaches that the fourth Empire is Rome. But in the wider context of e.g., Daniel 2 or 11, it’s clear that the prophetic panorama of world history continues all the way up till Christ’s Second Coming. And so we Protestant historicists see in the fourth Empire of Rome an initial application in Pagan Rome, followed by a later continuing application in Papal Rome e.g., from Dan. 11:36 on. And we generally agree that the first beast of Rev. 13 is thus the Roman Papacy, and the whore of Rev. 17 is the Roman Church.

For example, part of the II Thessalonians 2:7 “iniquity” “already” at “work” in New Testament times under Pagan Rome, was the persecution and martyrdom of believers. Now you’ll get the relevant big sevenfold overview of Protestant hagiology in *Foxe’s Book of Martyrs*; a copy of which Queen Elizabeth I ordered to be chained into every Anglican Church in Protestant England. And the overview from *Foxe’s Book of Martyrs* is: 1) Pagan Rome persecuting and martyring Christians, 2) some others, like the Arian heretics, also persecuting Christians – and of course a later form of such Arianism is the Mohammedan persecution of Christians, then 3) Papal Rome persecuting and martyring Christians, 4) this is seen on the European Continent in the proto-Protestant Waldensians, and in that context you can refer to the Waldensians at Albi France as Albigenses, 5) Papal Rome’s persecutions are seen in the martyrdoms of Huss of Bohemia and Jerome of Prague in the mid 15th century; 6) in England, comes the *Morning Star of the Reformation*, John Wycliffe in the 14th century and then the proto-Protestant Lollards are persecuted and martyred by Rome; and 7) in the 16th century the Reformation started under Martin Luther recovers the gospel of justification by faith and an authoritative Bible, and the Protestants of the Reformation are then persecuted and martyred by Rome e.g., under Bloody Mary, ending with the triumph of Protestantism under Elizabeth I in 1558; and then Rome continues to persecute and martyr Protestants such as e.g., those in France in the 1572 *Massacre of St. Bartholomew’s Day*. You need that relevant big sevenfold picture of Protestant hagiology from *Foxe’s Book of Martyrs* to understand an important component of what it means to be a Protestant Christian; to understand the Papal Antichrist’s “iniquity;” and to understand a verse like Revelation 17:6, “I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” [pause]

Now that the Pope of Rome is indeed the Antichrist is clearly taught in Scripture and recognized in the major Protestant Confessions of the 16th and 17th centuries such as those of Lutheran, Anglican, Presbyterian, Congregationalist, and Baptist Churches. In his First and Second Epistles, the Apostle John, warns of the then coming Antichrist, saying, for example, in I John 2:18, “as ye have heard that Antichrist shall come, even now are there many antichrists,” and so he uses the “antichrists” plural of his day, as prophetic types pointing forward to the then coming “Antichrist” singular. Now the Greek word “*antichristos*” is a compound word, made up of “*anti*” meaning “in the place of,” and “*Christos*” meaning “Christ;” and so “Antichrist” means one who puts himself in the place of Christ. And this the Pope of Rome does in his claim to be the “Vicar of Christ” which in Latin is, “*Vicarius Christi*.” For the Latin, “*Vicarius*” refers to a

substitute or deputy, and “*Christi*” means “of Christ;” and so in the Papal title, *Vicarius Christi*,” the Pope is putting himself in the place of Christ by claiming to be the Vicar of Christ. Put simply, he claims to be a vice-Christ or vice-God. Now we’re told in John 15:26 and 16:7-16, that the Holy Ghost is the only representative of Christ in a *universal* way; and so when following the disputes between the Bishop of Rome and Archbishop of Constantinople, in which the Patriarch of Constantinople absolutely rejected the claims of Rome to any jurisdiction over him, when in that context in 607 A.D., the Bishop of Rome, Boniface III, got a decree from the Eastern Roman Emperor, Phocus, making him [quote] “universal bishop” [unquote], this combination of both a claim to be [quote] “Vicar of Christ” [unquote] and [quote] “universal bishop” [unquote], meant that the new Office of the Roman Papacy established in 607 now committed the unpardonable sin of blasphemy against the Holy Ghost by usurping the office of the Holy Ghost, and so the Office of Roman Papacy established in 607 was simultaneously the Office of Antichrist.

Now the term, “Pope,” was used by a number of Diocesan Bishops before 607, including some Bishops of Rome, but from 606 on a 25 March New Year’s Day Annunciation Day Calendar, or from 607 on a 1 January New Year’s Day Calendar, because the Bishop of Rome claimed to be the “universal bishop” in a “universal” diocese of the “universal” church in the whole world, the term “Pope” generally came to refer to him because he considered the whole world was his Diocese. But the Coptic Orthodox Church, which is a heretical monophysitist Church based in Egypt, was able to stay outside of Rome’s jurisdiction, and so they continued the older tradition of calling their Diocesan Bishop, “Pope,” which they continue to this day with their Patriarch. Nevertheless, as we generally use the term, “Pope,” it’s with reference to the Bishop of Rome’s claim that the whole world is his Diocese, and under his jurisdiction as “universal bishop,” and so in that sense we say that the first Pope was Boniface III in 607 A.D. . There were Bishops of Rome before that time, but not Popes.

Now on the one hand, we read in I John 2:18 of a singular “Antichrist,” and in II Thessalonians 2:3 of a singular “man of sin” and “son of perdition.” But on the other hand, we read in Matthew 24:5 & 24, of a plurality of “many” “false Christs.” And the only way to reasonably reconcile these passages is to understand that Antichrist is an office in the singular, which contains a plural succession of men. And so in harmony with I John 2:18 and II Thessalonians 2:3, since 607 we can say in the singular that “the Roman Pope is the Antichrist;” and in harmony with Matthew 24:5 & 24, we can say in the plural that “the Office of the Roman Papacy is the Antichrist.” And hence when, for example, we read in II Thessalonians 2:4 of how in his claim to be “Vicar of Christ” or “vicar of God” with a “universal” jurisdiction the Pope of Rome, as a vice-God “sitteth in the temple of God, shewing himself that he is God,” we can reasonably apply this to every individual Roman Pope since 607, or apply this in a corporate way to the Office of Roman Papacy since 607 A.D. . Scripture does both, and so we can do both. E.g., in Archbishop Cranmer’s *Miscellaneous Writings & Letters* published by Cambridge University, at page 15, the Marian Martyr, Thomas Cranmer, says with reference to Daniel 7:8,23,24, II Thessalonians 2:4, & I John 2:18, [quote] “After all ... sprung up the Pope, that triple-crowned monster, and great Antichrist, which took upon him authority, ... and settled himself in the temple of God, ... extolling himself above God” [unquote].

And in Galatians 3:11 & 13 we read, “But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.” “Christ hath redeemed us.” You see, Christ is our “redeemer,” because he hung “on” Calvary’s “tree” when he died in our place, and for our sins, before rising again the third day. And because he does it all for us, Galatians 1:6 refers to a gospel of “grace,” that is, God’s unmerited favour. And so we repent of sins, such as the sin of “idolatry” mentioned in Galatians 5:20, and do good works, not as Rome claims in order to be saved, but as the Bible teaches because we are saved. And Galatians 5:20 & 21 says those in “idolatry” and “heresies” “shall not inherit the kingdom of God,” for of those denying the teaching of the gospel of grace alone and faith alone; we read in Galatians 3:1, “O foolish Galatians, who hath bewitched you.”

Note that word, “bewitched” refers to the power of devils. And so when we read in II Thess. 2:3 of how there was to be “a falling away first” before the rise of Antichrist in 607 A.D., and in elucidation of this in I Timothy 4:1 of how “some shall depart from the faith, giving heed to seducing spirits, and the doctrines of devils,” we ought not to be surprised that we find in the Church of Rome, the same type of heresy described in the Book of Galatians. For we find Roman Catholicism is filled with various idols of “saints” like e.g., Francis of Assisi whose stigmata exhibited Satanic power; and by the invocation of such “saints,” Popery denies Christ’s mediatorial work as what I Timothy 2:5 calls the “one mediator between God and men.” Hence in section 33 of *The Bondage of the Will*, Martin Luther refers to II Thess. 2:4 saying, [quote] “that adversary of God, the Pope, canonized his minions ..., setting himself in the place of God” [unquote]. And of course, in all this we find a denial of the gospel of grace, a denial of the teaching of Galatians 3:11, “The just shall live by faith.” This is the gospel recovered at the Reformation, and regarded as an important focus by we Evangelical Protestants.

We also read in I Timothy 4:3-5 of “commanding to abstain from meats,” and we find this in Rome’s fasting rules such as abstinence from various foods during Lent, because it’s linked to works’ righteousness and thus what I Timothy 4:1 calls “the doctrines of devils.” That’s very different to a Biblically sound fasting or lesser discipline of abstinence from certain foods during Lent as a way of being mindful of one’s sinfulness, found in the “Rules” of the 1662 Anglican prayer book which is in harmony with e.g., Mark 2:20 & Romans 14:5 & 6. And so the issue is not whether or not someone engages in fasting or the lesser discipline of abstinence, for example, forgoing chocolate during Lent other than on red-letter feast days such as Sundays and Annunciation Day on 25 March; but rather, the issue is if someone believes in justification by faith alone, and that any such actions of fasting or abstinence are to remind a person of their sinfulness, and are not understood to be gaining the person any merit with God. And so I Timothy 4:3-5 refers to such fasting or abstinence in the context of Rome’s false gospel of works’ righteousness. And through reference to I Timothy 4:1; Galatians 3:1, and II Thessalonians 2:7, such works’ righteousness is an example of “the mystery of iniquity” “already” at “work” in New Testament times, attacking the Galatians 3:11 teaching, “The just shall live by faith.” And I Timothy 4:1 also refers to “forbidding to marry,” found in the Romanist teaching forbidding

remarriage of divorcees who have a Biblical divorce, such as for adultery, Matt. 19:9. It's also seen in their requirement of celibate clergy; although they've often been lenient to homosexual offenders, e.g., when in 1988 the Principal of *Archbishop Stepinac High School*, New York, USA, [quote] "Father" [unquote] Donald Malone was found soliciting homosexual acts from a teenage boy, the matter was hushed-up, and he was reassigned as a parish priest so that he again had access to teenage boys.

And this clear Biblical Antichrist teaching, is recognized in the major Protestant Confessions. Article 35, of the Anglican *Thirty-Nine Articles*, says in Book 1, Homily 10, [quote] "the bishop of Rome ... ought ... to be called Antichrist" [unquote]; or Book 2, Homily 16, says with reference to Matthew 24:5 & 24, [quote] "'Many shall come in my name,' saith Christ," "all the Popes" "are worthily accounted among the number of" "false Christs" [unquote]. Now I'm holding up in my hand here [hold up] the Trinitarian Bible Society's "*Diamond Jubilee of Her Majesty Queen Elizabeth II 1952 to 2012 Commemorative Edition*" of the King James Bible, and this same King James wrote in his "paraphrase upon the Revelation ..." that Revelation chapter 13 refers to [quote] "the Pope's arising: his description, ... the rising of the false and Papistical Church; her description; her conformity with her monarch the Pope" [unquote]. And hence the Dedicatory Preface of the Saint James Version says, [quote] "JAMES, by the grace of God, King ..., Defender of the Faith ..., the zeal of Your Majesty toward the house of God ... is more and more kindled, manifesting itself ... by writing in defence of the Truth," "which hath given such a blow unto that man of sin, as will not be healed" [unquote]. And 350 years ago from this year of 2012, the King James Bible was made the Authorized Version by the Preface of the 1662 Anglican *Book of Common Prayer*, and so the 1662 prayer book and 39 Articles teach that the Roman Pope is the Antichrist. And Book 2, Homily 16, dates the rise of the Papacy through reference to St. Gregory the Great's teaching to the 607 decree of Phocas making the Bishop of Rome "universal bishop;" and this teaching of the pious church doctor, St. Gregory, who is remembered on the 1662 Anglican prayer book calendar on 12 March, and who was the second last Bishop of Rome before the first Pope, Boniface III, is also endorsed by Luther and Calvin. But some pseudo-historicists join the Papists in falsely depicting Gregory the Great as a Roman Pope, when in fact he strongly opposed the formation of any Papacy.

And with reference to II Thessalonians 2 and I John 2:18, Martin Luther's *Smalcald Articles* which are upheld in the Lutheran *Formulae of Concord*, say the [quote] "Pope ... is the true Antichrist" [unquote]. Or the Presbyterian *Westminster Confession*, Congregationalist *Savoy Declaration*, and *Baptist Confession*, all state [quote] "the Pope of Rome ... is Antichrist" [unquote]. Only the big picture of true Protestant historicism has ever been required at a confessional level, and beyond this the Protestant Churches have historically allowed individuals to work out the detail by private study, but any such broad-brush Biblical descriptions *should* receive broad Protestant interpretations to fairly represent their literary broadness. And one type of historicist never goes beyond the big picture into finer detail. E.g., in the London Baptist Spurgeon's *Interpreter* of 1870, since 1964 sold as *Spurgeon's Devotional Bible* by Baker Books, USA, and Evangelical Press, UK, Spurgeon says at II Thess. 2, [quote] "The evil system of Popery was foreseen The Popish system teaches that the priest creates his Creator, and thus it sets the son

of perdition above God himself” [unquote]. At Rev. 17:5, he says, [quote] “These words are like a photograph of the Papacy, no portrait could be more accurate” [unquote]. But Spurgeon is one type of a Protestant historicist, who never goes beyond such broad areas of agreement into the finer details.

Thus, for example, if we look at the Anglican or Presbyterian confessional standards, from them one can see three broad principles of best practice Protestant historicism. Firstly, identification of the Roman Pope as the Antichrist is from non-apocalyptic Scriptures such as Matthew 24:5 & 24; II Thessalonians 2, I Timothy 4, and I John 2:18; and in dealing with *broad-terms* such as “the mystery of iniquity” in II Thessalonians 2:7, or “the doctrines of devils” in I Timothy 4:1, we need to isolate *broad Protestant* issues of concern with Rome clearly found throughout the Bible such as Rome’s idolatry and denial of justification by faith, in order to fairly represent at a doctrinal level, the broadness of the Biblical terminology. Secondly, when coming to the apocalyptic works of Daniel and Revelation, the *broad-brush* pictures in Daniel & Revelation also need *broad* Protestant interpretations to fairly represent at a Biblical level the *broadness* of the apocalyptic text. Hence e.g., in Book 2, Homily 21, in Article 35 of the Anglican *39 Articles* we simply find a broad reference to Rev. 13 & 17 when we read that the Pope is [quote] “the Babylonical beast of Rome” [unquote]; or the Presbyterian *Westminster Confession* 25:6, in referring to “the Pope of Rome” as the “Antichrist,” has a footnote reference to II Thess. 2:3 and Rev. 13:6, the latter of which reads, “And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven,” thus recognizing the Pope as the first beast of Rev. 13.

However under this second principle I’m not saying that such broad-Protestant interpretations of broad apocalyptic depictions will therefore always lead to historicists adopting exactly the same view on such finer detail. E.g., in Homily 2, Book 2, Article 35 of the Anglican *Thirty-Nine Articles*, the words of Daniel. 11:38 about the Antichrist *honouring or worshipping* a “god whom his fathers knew not ... with gold, and silver, and with precious stones, and pleasant things,” are applied to the Papal Antichrist in terms of the Roman Catholic teaching of “Latria and Dulia” worship. In this they say “Latria” is worship of God and “Dulia” is worship of angels and saints; and the Homily finds in the associated Roman Catholic veneration of images and invocation of saints, a fulfillment of this prophecy about Antichrist in Daniel 11:38, which is clearly a broad-Protestant interpretation, and the one I agree with. But this isn’t the only possible broad Protestant interpretation of these broad words, as there are other Protestants including Luther, who’ve applied Daniel 11:38 to the Roman Mass, rather than to idolatrous images of saints. But either way, both historicist interpretations are giving a broad Protestant interpretation to the broad words that Antichrist shall “honour” or worship a “god whom his fathers knew not ... with gold, and silver, and with precious stones, and pleasant things,” because in broad Protestant terms, both the adoration of Romish statues and invocation of saints, or the adoration of the Roman Mass, are regarded as idolatry.

And so I now come to the third principle of best practice historicism, namely, that beyond broad historicist principles that the Pope is the Antichrist of e.g., II Thessalonians 2 & I John 2:18, or the apocalyptic beast of Revelation 13, and the Roman

Church is the whore of Rev. 17, and the fourth empire in Daniel as picked up in Rev. 13 and 17 is Pagan Rome succeeded by Papal Rome; which is correspondingly opposed to the truthfulness of religiously conservative Protestant Christianity; any more detailed interpretations of the apocalyptic passages in Daniel and Revelation are largely left to private study subject to reasonable levels of review and refinement. And in this context, people who accept the broad principles of Protestant historicism must be given the freedom to consider the many finer detailed interpretations of Daniel and Revelation and then accept or reject them, but they should always give such a view fair consideration.

These three principles distinguish historicism from pseudo-historicism, since contrary to the first and second principles, that is, initial identification of the Roman Pope as the Antichrist from non-apocalyptic Scriptures, and recognition that broad-brush pictures in Daniel and Revelation need broad Protestant interpretations to fairly represent at a Biblical level the broadness of the apocalyptic text; we find that pseudo-historicists tend to jump straight into the ambiguities of apocalyptic images, and then interpret them narrowly to their beliefs which are contrary to the broad Protestant doctrine found in the major Protestant Confessions of the 16th and 17th centuries. Hence they give interpretations that support their particular group or sect against others who are orthodox Protestant Christians. E.g., extremist Puritan interpretations which claim *the sign of the cross* at baptism is “the mark of the beast,” of which one such example, though by no means the only such example, is Alfred Porcelli, who in his 1929 pseudo-historicist book, “The Antichrist,” at pages 102 to 103 claims that “the mark of the beast” in Revelation 13:16-18 is already [quote] “fulfilled” [unquote], in [quote] “baptism ... with the ‘sign of the cross’ on the forehead of the infant” [unquote]. This type of pseudo-historicism in form attacks Rome by claiming “the mark of the beast” is the sign of the cross at baptism, but in substance also attacks Anglican Protestants and Lutheran Protestants, for instance, Anglicans in harmony with Cranmer’s prayer book use the sign of the cross at baptism. And in administering “the Cavalier’s lash” to this absurd pseudo-historicist and extremist Puritan view, I note it would mean e.g., Luther, Calvin, and Cranmer who all received Roman Catholic baptisms, would thus have also received the mark of the beast. *What arrant nonsense!* [pause] Likewise Christadelphian cult Arian heretic *pseudo-historicism* in form attacks Rome for such things as Christ’s Deity and the Trinity, but in substance also attacks orthodox Protestants who believe in Christ’s Deity and the Holy Trinity.

And such pseudo-historicists may or may not also seek to deny the third principle of best practice Protestant historicism regarding freedom to consider certain interpretations. The denial of this third principle is evident in the three major cults, the Jehovah’s Witnesses, Seventh-day Adventists, and Mormons; where their pseudo-historicism is used to get converts by claiming that their cult is the only true church, or the only church that people should join. Thus they deny, for example, Article 10 of the *Apostles’ Creed* which refers to “the holy catholic church” meaning, the universal or mystical church of Ephesians 1:22 & 23 and 5:23 to 32. E.g., Dan. 2:44 refers to Christ’s Kingdom at the Second Advent, as prefigured in the kingdom of God in New Testament times, Matt. 21:43 & 44. But contrary to this natural meaning, the Mormon Church claims with a supporting quotation from Brigham Young in their *Old Testament Religion 302 Student Manuel* of 1982 at p. 299 on Dan. 2:44, [quote] “The Church of

Jesus Christ of Latter-day Saints ... in 1830 ... is the kingdom, set up by the God of heaven, that would never be destroyed" [unquote].

And so, particularly when this pseudo-historicism is connected to a particular sect or cult, this Protestant freedom may be taken away. E.g., as Anthony Hoekema shows in his book, *The Four Major Cults*, a pseudo-historicist interpretation of Daniel 8:14 is used by the Seventh-day Adventist Church which denies the completed atonement of Christ on the cross. And their pseudo-historicism also attacks the sanctity of the Christian Sunday found in such passages as e.g., John 20 verses 1, 19, & 26, or Acts 2:1 and 20 verse 7; for in the double meaning of the Greek word "*sabbaton*" in e.g., John 20 verse 1, Christ rose on "the first of *the week*," simultaneously meaning, "the first of *the sabbaths*," so that the Christian Sunday can now be kept as the seventh day of the working week in the Fourth Commandment. Or whereas historicists may apply the Rev. 17:5 Roman harlot's daughters to apostate semi-Romanist churches, such as Puseyites or Eastern Orthodox; by contrast, a pseudo-historicist may claim it applies to *all* Protestants, in favour of their own particular heretical sect or cult which does recognize what the *Apostles' Creed* calls "the holy catholic church." Or whereas a historicist elucidates on the Rev. 17:6 martyrs with a broad-Protestant spirit; a pseudo-historicist extremist Puritan may link such a verse to 17th century Anglican-Puritan conflicts. You see, best practice Protestant historicism *seeks to unify* Protestant Christians in upholding the great truths of the Reformation against Roman Catholicism. *Note that important difference.* And so broad Protestant general interpretations of the broad-brush apocalyptic pictures which fairly represent at a doctrinal level the broadness and generality of the apocalyptic text can only legitimately change where the text itself changes to something that is *very specific*. E.g., in Revelation 17:9 there's a specific statement that the Roman whore sits on "seven mountains" or hills, and so that's a specific reference to the seven hills of Rome.

And so let me say clearly, definitely, and without any shadow of a doubt, that the best practice Protestant historicism that I endorse recognizes these three broad Protestant principles found in e.g., the Anglican Confessions of faith with the 1662 *Book of Common Prayer* and 39 Articles; and also e.g., the Presbyterian's *Westminster Confession*. And in this context, Protestant historicists generally agree that the first beast of Revelation 13 is the Roman Papacy, but show diversity of opinion on the identification of the second beast of Revelation 13; and the meaning of; and when in time is given out; the "mark of the beast - 666." And so while I think it's imperative to challenge people to understand that the Pope of Rome is the Antichrist foretold in such passages as Matthew 24:5 & 24; II Thessalonians 2, I Timothy 4, and I John 2:18, and then leave the matter to the Holy Ghost to convict them of truth; it must be clearly understood that the type of thing I'll be discussing today on the identification of the second beast of Revelation 13 and the meaning of "the mark of the beast" "666," is a *finer* historicist interpretation that orthodox Protestants of the historicist prophetic school of interpretation, are ultimately free to accept or reject; though I do ask them to give what I say *a fair hearing*.

Amidst the broadness and ambiguity of "the mark of the beast," it's clear from Rev. 13 that this is an idolatrous "image," that upholds Papal authority, and when it hits people won't be able to "buy or sell" unless they receive this Papal "mark of the beast."

And in Rev. 14:6-9, “the everlasting gospel” includes the proclamation to “Fear God, and” “worship him,” in antithesis to this idolatrous “worship.” Two chapters earlier at Revelation 11:19, the Final Judgment that follows Christ’s Second Advent is depicted in terms of St. John saying he had “seen in” the heavenly “temple the ark of his testament.” And like shoes in a shoe box, the Ten Commandments go into the ark of the testament or covenant. And so in apocalyptic language this is saying the same type of thing that we find in James 2:11 and 12, “For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.” We read in Exodus 20 that the Second Commandment of this “law of liberty” is, in its summary form, “Thou shalt not make, bow down to, nor serve, any graven image.”

And the fact that we are reminded of God’s Final Judgment and the Ten Commandments in Revelation 11:19, and then in Revelation 13 reference is made to Papal “blasphemy” which violates the Third Commandment; and the idolatrous violation of the Second Commandment in connection with this “image of the beast,” does have a certain specificity in that we know that some kind of Popish idol is here being referred to. Dan. 7:25 tells us of how the Pope shall “think to change” the “times” in which he lives, and the “laws” of God. And we see this in the way Romanism reads down the Third Commandment so as to facilitate blasphemy, e.g., Article 31 of the Anglican 39 Articles refers to the denial of Christ’s completed atonement on the cross in the Roman Mass as [quote] “blasphemous” [unquote]. Or when Romanists or others refer to the Roman Catholic Church as [quote] “the Catholic Church” [unquote], then in violation of the *Apostles’ & Nicene Creeds* and such Biblical passages as Matt. 12:36; Eph. 4:4; 5:23,31 & 32 and the Greek “*kath’ holes*” for catholic universality in Acts 9:31, they commit what Rev. 13:1 calls ... “*blasphemy*”! [pause] And it’s well known that in a number of Roman Catholic Catechisms, the Ten Commandments of Exodus 20 and Deuteronomy 5 have been written in such a way that the Second Commandment is hidden from the people, with the Tenth Commandment being split into two, in order to get the number ten back. And so we read in Article 35 of the Anglican 39 Articles, at Homily 21, Book 2, [quote] “If they had known of God’s Word but as much as the Ten Commandments, they should have found that the Bishop of Rome was” “an horrible blasphemer;” “lest the poor people should know too much,” “the Bishop of Rome” “would not let them have as much of God’s Word as the Ten Commandments wholly and perfectly, withdrawing from them the Second Commandment” [unquote]. And we see this here in the still future giving out of the mark of the beast in Revelation 13, which then ends with the Second Advent and judgment with the Ten Commandments of Revelation 11:19; because we here see that the Second Commandment is clearly hidden from the people, for we read in Revelation 13:14 that “an image to the” Papal “beast” is to made. And so Popish idolatry is clearly involved. And it’s also said in the words of verse 15, that there is “power to give life unto the image of the beast,” so that this idol can in some way come to life. And we see this type of thing is already part of Roman Catholic theology and idolatry in, for example, the Weeping Madonnas, which in a less animated manner than the idol here depicted in Revelation 13, nevertheless contain this basic type of idea that they can come to life by doing something that a living person can do, which in the case of the Weeping Madonnas of Popery is that they cry, and they are also associated with devilish Popish miracles.

Now there's a minority historicist view found in e.g., the 1560 Geneva Bible or Hoenegg of Saxony who died in 1645, that regards the first Rev. 13 beast as Pagan Rome, and the second as Papal Rome. But the more common Protestant historicist view is the first beast is Papal Rome which continues on elements of Pagan Rome; and certainly I consider Satan who is the spiritual dragon power behind the temporal dragon power of Pagan Rome in Rev. 12:3, gives his power unto Papal Rome in Rev. 13:2. So in general, historicists consider the first beast refers to the Roman Papacy. But there's a lot more diversity of opinion on the second beast of Revelation 13:11-18. In 533 A.D., the Eastern Roman Emperor, Justinian, gave the Bishop of Rome a titular primacy which expired with the Emperor's death in 565, and this means that the Antichrist is found in the Bishopric of Rome in miniature and prophetic type from 533 to 565. But in 565 it reverted back to how it was before 533, until 607 when the Roman Papacy and Office of Antichrist was formed because the Eastern Roman Emperor, Phocas, declared the Bishop of Rome [quote] "universal bishop" [unquote]. Now during the period from 533 to 565 when the Antichrist is found in the Bishopric of Rome in miniature and prophetic type, came the 5th general council in 553; and after the Bishopric of Rome became the Office of Papacy and Antichrist in 607, came the 6th general council in 680 to 681. Significantly, this 6th general council of 681 claimed [quote] "inspiration" [unquote], and thus this and all subsequent Romanist General Councils have claimed the authority and status of a prophet, and so may be fairly described as a "false prophet." Now we Protestants have an ambivalence towards these 5th and 6th general councils because they are a mix of orthodox Trinitarian truth and various errors e.g., the 5th council falsely claimed Mary was a perpetual virgin; and so in harmony with Article 21 of the Anglican 39 Articles we should test them by Scriptural authority, agreeing with their orthodox Trinitarian teachings but not some of their other teachings. As more fully explained in the Appendix on "The Mark of the Beast" in my book, "The Roman Pope is the Antichrist," these later general councils are "the false prophet" in the Book of Revelation, and in a lesser fulfillment start with the general councils of 553 and 681; which used the beauty of Trinitarian truth to try and so dazzle people they'd ignore their non-Trinitarian errors; but in greater fulfillment as this second beast of Revelation 13, these are found in the Roman Catholic "general councils" from the *First Lateran Council* in 1123 onwards.

This identification is also relevant to the beast's number "666." It should be stressed 666 is one of multiple identifiers of the Roman Papacy, and only because the other identifiers show he's the Antichrist, is the number 666 relevant. There are some lunatics out there who attach 666 to various identities, but the point they miss is that all these other identifiers have to fit as well. E.g., Dan. 11:37 and II Thess. 2:3,4 say he's an apostate Christian who operates inside the church; Rev. 17:9 says he's seated on the seven hills of Rome; Dan. 2 teaches he later continues on from pagan Rome and lasts till the Second Advent; and the first beast of Rev. 13 is clearly a religious power. And so one has to ask, Who's such a worldwide apostate Christian power in Rome? And if it's not the Pope, then who is it? [pause] II Tim. 3:16 teaches us that "all Scripture is given by inspiration of God," and at the point of Divine Inspiration the three Biblical languages are Hebrew, Aramaic, and Greek, but primarily Hebrew and Greek; and I Peter 1:25 teaches us "the Word of the Lord endureth forever," and at the point of the Divine Preservation of

Scripture the four Biblical languages whose manuscripts have had a general accessibility over time and through time, and so from which may be composed the Received Texts of the Old and New Testaments, are for the Old Testament: Hebrew, Aramaic, Greek, and Latin; and for the New Testament Greek and Latin; but the three main Biblical languages are Hebrew, Greek, and Latin. And so it's to these three Biblical languages of Hebrew, Greek, and Latin, that we turn to first unravel the mystery of the number, 666.

With regard to Hebrew, since the *First Lateran Council* in 1123 the Pope as the head of the *Romans* or *Romanists*, has called and presided over such councils, and the Hebrew word for *Romans* or *Romanists* is *Romiith*. Now adding these letters *Romiith* – R-O-M-I-I-TH up in Hebrew, the letter “R” equals 200, the letter “V” is used as a vowel pointer for “O” in which “V” equals 6, the letter “M” equals 40, the letter “I” which is “Yod” transliterated to I equals 10, and it's a double “I” in *Romiith*, and then the final letter is tav which we make “TH” and that equals 400; and when we tally $200 + 6 + 40 + 10 + 10 + 400$ it equals 666; and so the Hebrew *Romiith* meaning *Romans* or *Romanists* equals 666. Now with regard to the Greek language, the word “*Lateinos*” means “The Latin man;” and from the *Lateran I Council* of 1123 onwards, the Pope has had the proceedings of all these general or “ecumenical” councils transcribed into Latin, rather than the Greek of previous general councils. Now in Greek, “L” equals 30, “A” equals 1, “T” equals 300, “E” equals 5, “I” equals 10, “N” equals 50, “O” equals 70, and “S” equals 200. And when we tally $30 + 1 + 300 + 5 + 10 + 50 + 70 + 200$ it equals 666; and so the Greek *Lateinos* meaning *The Latin man* equals 666. And then we come to the Latin. Now the two-horned Papal mitre was developed from purported grants in the fraudulent *Donation of Constantine* which actually originated in the 8th century A.D., although the Popes for a long time falsely claimed it went back to the 4th century A.D., and this mitre came to be a symbol of the Papacy, and a similar though slightly less flamboyant form of the Papal mitre was then issued from 11th century Papal grants to all Roman Catholic Bishops. Thus from this *First Lateran Council* in 1123 onwards, one can depict these general councils as presided over by the Pope in a two-horned mitre, and Rev. 13:11 describes this second beast as having “two horns like a lamb.” And if you look at the general shape of a lamb's ear from its side, with its second ear slightly to one side of the other, then its general outline is the same as the two-horned papal mitre. Now in this same *Donation of Constantine* we first find the Latin Papal title, *Vicarius Filii Dei*, meaning “the Vicar of the Son of God.” Hence in Archibald Bower's *The History of the Popes*, the introduction from Dr. Cox of Union Theological Seminary in New York, USA, Volume 1, refers to the Pope's [quote] “pompous titles which he claims – VICARIUS FILII DEI” [unquote]. This has always been a semi-formal Papal title, so one won't find it listed in the normal group of Papal titles, but I list some places you can find it in the Appendix of my book, “The Roman Pope is the Antichrist.” For example, on the webpage you'll see me standing at the Vatican Library Door holding three editions with Imprimaturs held in that library of Ferraris's *Bibliotheca* of Roman Catholic canon law history, referring at “Papa” meaning “Pope” to this semi-formal Papal title, “*Vicarius Filii Dei*.” Now in Latin “I” equals 1, “U” and “V” are the same letter and equal 5, “L” equals 50, “C” = 100, and “D” equals 500. Hence when we tally *Vicarius Filii Dei* [spell out] V-I-C-A-R-I-U-S F-I-L-I-I D-E-I, $5 + 1 + 100 + 1 + 5 + 1 + 50 + 1 + 1 + 500 + 1$ equals 666; and so the Latin *Vicarius Filii Dei* also equals 666.

Thus the Pope in the context of his calling and presiding over of Roman Catholic General Councils from the time of the *First Lateran Council* in 1123, stands exposed in the Biblical languages of Hebrew, Greek, and Latin, as bearing the number “six hundred threescore and six.” Now to date, there have been 14 such general councils since 1123, in which the Antichrist Roman Pope has cranked up the false prophet of Revelation 13:11, e.g., the *Fourth Lateran Council* of 1215 Against the Waldensians and Albigenses, which also adopted the Roman Catholic lying miracle doctrine of transubstantiation; the *Council of Constance* from 1414 to 1418 which e.g., condemned John Wycliffe, Huss of Bohemia, and Jerome of Prague; the *Council of Trent* from 1545 to 1563 which was Against the Protestant Reformation; the *First Vatican Council* in 1869 to 1870 which formally promulgated the lying miracle doctrine of Papal Infallibility; and the *Second Vatican Council* from 1962 to 1965 which among other things sought to use the ecumenical movement and inter-faith movement to expand the influence of Romanism.

Now this leads us to another issue, because I understand the false prophet of Revelation 13:15 giving “life unto the image of the beast” to be a twofold, and *possibly* threefold, process. First when the false prophet of Revelation 13 spoke in 1869 to 1870, he formally promulgated the lying miracle doctrine of Papal Infallibility; which to date has always been used to claim Papal authority over Biblical authority, on the issue of Rome’s Mariolatry. And so I see this first step being later followed by the second step of an actual miracle working image of Mary that’ll come to life in connection with a Romanist Inquisition. And I think that *possibly, though not definitely*, there’ll then be a third step in which a Romanist “ecumenical council” specifically endorses this Marian idol and associated Papist Inquisition, and / or the Pope gives a so called “infallible decree” in support of this Marian idol and associated Romanist Inquisition. In 1854 Rome claimed “the Immaculate Conception” in which the Virgin Mary *in her mother Anne’s womb* is said to have been [quote] “preserved, in the first instance of *her* conception” “free from all stain of original sin” [unquote]. Thus Mary is given a status that Hebrews 4:15 says belongs only to Christ, because after the Fall, all men, Christ except, have been born with original sin. Now while *some* Romanists claimed Papal Infallibility for hundreds of years before 1870, *other* Romanists disagreed, and so after Pius IX issued a so called “infallible” decree in 1854, this debate was brought to a head, and Pius IX obtained the false prophet’s promulgation of Papal Infallibility with a 75% vote in the *Vatican I Council* of 1870, which thus applied retrospectively to this 1854 decree. And hence in the 3rd edition of his book in 1880, entitled, *The Temporal Power of the Vicar of Jesus Christ*, the Roman Catholic Cardinal Archbishop of Westminster in London, UK, Cardinal Manning, who was himself a so called “council father” of the *First Vatican Council* of 1870, says at page 231 that [quote] “the temporal power of the Vicar of the Son of God” [unquote] - note that semi-formal Papal title which he uses, “the Vicar of the Son of God,” which of course is Latin, “*Vicarius Filii Dei*” which in Roman numerals tallies 666, [quote] “stands by the side of the Immaculate Conception, as a theological certainty” [unquote]. And so Cardinal Manning here links three issues: Papal “temporal power,” the semi-formal Papal title, “Vicar of the Son of God,” and the Romish teaching of 1854 and 1870 of “the Immaculate Conception” of Mary in her mother Anne’s womb.

Most Romanist theologians say so called “Papal Infallibility” has only been used twice, both times for Mariolatry as an expression of Papal allegiance. The second time was the 1950 Papal decree on the so called “Assumption of Mary,” and both were upheld by the false prophet speaking as the *Vatican II Council* of 1962 to 1965 in the *Dogmatic Constitution of the Church*, section 59, [quote] “the Immaculate Virgin preserved free from all stain of original sin ... Pius IX, Bull ... 8 Dec. 1854 ..., was taken up body and soul into heavenly glory ... Pius XII, ... 1 Nov. 1950 ..., when her earthly life was over, and exalted ... as Queen over all things ... Pius XII, 11 Oct. 1954 ... ” [unquote].

Now the Hebrew name found in Numbers 13:13 for an Israelite spy, is “Sethur,” and because the vowel “e” is placed under the “S,” the vowel “u” is placed on the letter “V,” and this Hebrew letter “t” can be transliterated “th” as in “Sethur” or as “t,” this all becomes simply the Hebrew consonants STVR. And as a former Baptist Protestant Minister of the Metropolitan Tabernacle in London, John Gill who died in 1771, observed in his *Commentary on the Bible*, since “Sethur” means *hidden* or *secret* it “signifies *mystery*,” and so resembles the “mystery” to do with “the whore of Babylon” in Rev. 17:5. And it’s notable that in the Book of Revelation, Rome is repeatedly described as spiritual “Babylon,” e.g., in Revelation 14:8 or 17:5. Now at p. 473 of Lieberman’s *The Sumerian Loanwords of Old-Babylonian Akkadian*, we learn that the Babylonian word *sag-zur* means “mother-goddess,” and one form of this word is *satur* [spell] S-A-T-U-R. “Satur” can be transliterated into Hebrew as STVR; and if so, it uses the same letters as the Hebrew “Sethur” other than the vowel of “e” which is changed to “a.” In Hebrew some vowels are put under the letters, and some vowels have a letter provided for them as a vowel pointer. Now when the Babylonian Satur is transliterated into Hebrew and vowelled on STVR with the “a” under the “S,” and the letter “V” used as a vowel pointer for “u,” then this “Satur,” S-A-T-U-R refers to the pagan mother-goddess. And in Hebrew the letter “S” equals 60, this letter “T” equals 400, the “V” equals 6, and “R” equals 200; and so Satur also contains the number 666. Now the Roman Catholic Marian doctrine as defined by so called Papal Infallibility, gives Divine Attributes of Christ to Mary, such as sinlessness, or claiming that she is the “Queen of heaven” in comparison to Christ as the “King of heaven;” and more widely the Romanists give such Divine Attributes to Mary as claiming she is man’s “co-redeemer” and “co-mediator,” contrary to Galatians 3:13 which says that “Christ hath redeemed us,” and I Timothy 2:4 which says that Christ is the “one mediator between God and men.” And this Papist teaching of Mary undermines the Biblical Protestant gospel of justification by faith alone; and puts Papal authority in antithesis to the Protestant’s Biblical authority. And so this means that Roman Catholicism treats Mary as a mother-goddess in substance although not in form. In technical form they would deny they teach Mary is a mother-goddess, but *in substance*, by attributing to Mary various Divine Attributes such as prayer to Mary, in substance, though not in technical form, they elevate Mary to mother-goddess status.

And so when we put together these facts, I think it highly likely that what Revelation 13:14 calls “the image to the” Papal “beast,” is going to be some kind of idolatrous statue of Mary. One which exhibits a heretofore unprecedented level of supernatural activity, so that it comes to life and says something like, [quote] “The

Roman Pope is the vicar of the Son of God; so hear and obey him” [unquote]. And this will be part of a world-wide Roman Catholic Inquisition; implying that governments all over the planet will co-operate with the Pope in an international policy decision to make the world of just one religion through the mechanism of forced conversions, with that one religion being Roman Catholicism. Now as I’ve said previously, we’re in an area of prophetic interpretation in which Protestant historicists are not agreed, and I for one do not claim infallibility; but if I’m right on this, then it’s also notable that we have a clear precedent for this type of thing albeit in a much reduced and miniature form, in the so called Weeping Madonnas of Roman Catholicism. And in these Weeping Madonnas, in a much more limited way than this “image to the beast” in Revelation 13, statues of Mary are to some extent said to come to life as the statue weeps, and various Satanic miracles are connected with these Weeping Madonnas. E.g., in Sicily in southern Italy, since 1953 there’s been *The Weeping Madonna of Syracuse*; or here in Australia, in Western Australia since 2002 there’s been *The Weeping Madonna of Rockingham*.

Now as I say, Protestant historicists are in general agreement that the first beast of Revelation 13 is the Roman Papacy, but show diversity of opinion on the identification of the second beast, and meaning of the “mark of the beast.” One type of historicist is unwilling or unable to go beyond areas of broad Protestant historicist agreement, and so he has no specific view on the second beast of Rev. 13. But among the other type of historicist who chooses to further study the finer detail of Daniel and Revelation, like myself, the vast majority category of historicist thought links the second beast to the Pope either by himself or more commonly with some or all of his bishops and other clergy. But there’s a lot of internal diversity of opinion as to how the Pope is or is not so linked to some or all of his bishops and other clergy. E.g., unlike myself, a number of historicists have taken the view that it refers to the Pope in unison with the ecclesiastical organization of the entire Roman Catholic clergy, and such historicists see parts of the second beast in every local Romanist priest, and apply “the mark of the beast” to “signs” or “marks” of Romish doctrine as seen in Romish priests’ administration of rites and ceremonies; and they consider the killings of Revelation 13:15-18 are *past* historical events by Papal Rome against the saints. By contrast, I consider “the mark of the beast” must be a *future* event. In specific terms, the worldwide generality of Revelation 13:14-16 about “all,” not just *some* of “them that dwell on the earth” being affected by this image; and the contextual nexus between it being illegal to buy or sell anywhere in the world if one doesn’t have the mark of the beast; clearly goes well beyond anything we’ve seen to date from Popery. And in Revelation 14:6-20, where the “gospel” emphasis of verses 6 & 7 results in the “worship” of “God” rather than an “image,” the terminus of this “mark of the beast” only happens with the Second Advent, and so this requires that it’s a unique still future event. And in general terms on broad historicist principles, I see the broad sweep of church history in Daniel and Revelation isolating certain key points all the way along up till the Second Advent, and so one may reasonably expect that some portions of apocalyptic prophecy will be set in the future till their fulfillment at the very end, such as this prophecy on “the mark of the beast” in Revelation 13, and also Daniel 11:40-45 which I understand to refer to the Pope’s Last Crusade during this same time. And so I disagree with those historicists who don’t consider this “mark of the beast” is still future.

A second historicist category of minority thought under 5%, links the second beast to Islam. Some years ago I spoke to a fellow Protestant historicist in Sydney who was a Presbyterian Minister, and we agreed the Papacy's the first beast of Rev. 13. But unlike myself, he considered the second beast was the false prophet of Mohammedanism, and so Rev. 13 depicts an alliance between Romanism and Islam to persecute Protestants. By contrast, I'd say verse 12, he "causeth ... them ... to worship the" Pope in the Rev. 3:9 sense of reverence, rules out Islam; as does the verse 14 focus on an "image," because Muslims are opposed to idols. Indeed in Daniel 11:40-45 many Middle East Muslims will refuse to worship this Popish idol, and so will be invaded in the Pope's Last Crusade. And when Muslims persecute Protestants it's not as an act of allegiance to Papal Rome, as they also persecute Romanists. Now in the *Koran* Mohammed e.g., denies the Trinity, denies Christ's atonement, and denies the authority of the Bible; and so I share an anti-Mohammedan sentiment; but I don't agree with the view that the second beast of Revelation 13 is Islam.

A third historicist category of minority thought under 1%, links the second beast to the secular state's rise from the 18th century. Hence it's been applied to Napoleonic France after the French Revolution. But while I have an anti-secular state sentiment in favour of the Protestant Christian State, a secular state doesn't claim Divine revelation as its authority, so it's not a false prophet; and it doesn't compel people to worship an idol in allegiance to Papal Rome. And while it's true that France under Bonaparte posed a military threat to Protestant lands in Germany and England, it's also true that internally, over time, they removed the anti-Protestant persecution of the Romanist *Ancien Regime* e.g., the great Protestant scientist Cuvier, operated in France from 1795. But this secular state view has stronger support among cult *pseudo*-historicists with Jehovah's Witnesses claiming one horn is the secular state UK, and the other horn is the secular state USA.

And so putting aside cult *pseudo*-historicists, the big point is that among orthodox Protestant historicists there's a general agreement that the first beast of Rev. 13 is the Pope; and while diverse opinion is allowed, clear majority agreement that identifies the second beast as the Pope either by himself or more commonly with some or all of his bishops and other clergy. Hence my view that in its greater fulfillment this second beast are the "general councils" from *Lateran I* in 1123 onwards, and that "the mark of beast" connects to a still future Marian statue just before Christ's Second Advent; isn't the only possible view. And since I consider this is a still future event, I consider one must be very careful about predicting what it'll be. But while unqualified dogmatism is unwise, I think on the presently available data the *most likely possibility* is this will be a miracle working and speaking image of Mary, and so in terms of "the mark of the beast, 666," *world-wide Marian worship's a comin'*, and with it *a worldwide Romanist Inquisition!*

The Papists are Inquisition experts and Rome will have the support of key governments that'll become committed to *the nightmare of* a Roman Catholic State. Now if the Middle East states are about the same as today, there'll be Jewish Israel, and the rest largely Islamic, although Lebanon also has a strong Roman Catholic Maronite group. And some countries will be forced into compliance by the Pope's Last Crusade

in Daniel 11, for verse 41 says the Papal armies will come into “the glorious land,” and we know that means Israel because in verse 16 this “glorious land” terminology is used for when Antiochus III went into Israel. Now we’re told in Romans 9-11 that just afore Christ’s return, a large number of Jews will become Protestant Christians. Will that be before or after this Dan. 11:41 event? Either way, Dan. 11:41 indicates the Jews and Protestant Christians of Israel will say “*No way*” to this Roman Catholic Inquisition and idol. Now in Rodwell’s 1867¹⁷⁷ & 1909 edition of the *Koran*, Mohammed says at Sura 5:79, that Jesus’ [quote] “mother was a *just* person” [unquote]; and a footnote says that in Islam, here “just” means Mary [quote] “did not give herself out to be a goddess” [unquote]. That’s significant because the Papists in effect make Mary a goddess, and Dan. 11 says these Middle East Islamic countries will say “*No way*” to this Romanist Inquisition and idol; and what verse 41 calls, “Edom, and Moab, and the chief of the children of Ammon,” which is the modern general area of Islamic Jordan whose capital of “Amman” preserves this “Ammon,” will “escape out of” the Papal armies’ “hand.” But other Middle East countries such as Islamic Egypt in Daniel 11:42, will be forced into Mariolatry under the Papal armies in the Pope’s Last Crusade. And so just like the Spanish Inquisition went for not just Protestant Christians, but also Jews and Muslims, this coming Roman Catholic Inquisition when “the mark of the beast” is given out, will evidently have to force compliance from a number of religions in a number of countries. Nevertheless, while the Bible doesn’t give us all the details, seemingly a large number of world governments will have to first become Papist States, and then agree to this Roman Catholic Inquisition to make the whole planet Roman Catholic, though some of them will be forced to agree to it; so that all over the world there will be this coming Romanist Inquisition, which operates in connection with this miracle working statue of Mary that comes to life, and points people to the Pope of Rome as the so called, “Vicar of the Son of God.”

Due to the Devil’s control of the media and universities, most people are unaware of the fact that as more fully discussed in Part 3 of my book, “The Roman Pope is the Antichrist,” and also seen in some pictures on the webpage for that book; the Nazi’s third largest concentration camp was a place which in Serb-Croat is pronounced by the Serbs as Yasenovatz (= Jasenovac). The Nazi’s largest concentration camp was Auschwitz in Poland, where about 1.6 million people, mainly Jews, were killed, and the Nazi’s second largest concentration camp was Treblinka in Poland, where about 870,000 people were killed, again, mainly Jews. But the Nazi’s third largest concentration camp, which I visited in April 2004, Jasenovac in Croatia, was very different. The Croat National Commission reported to the International Military Court in Nuremberg on 15 Nov. 1945 that the number of Jasenovac victims was between 500,000 and 600,000; but the figure most often stated is 700,000, because on 16 March 1944 the Nazi SS Major-General Ernest Fik reported to Berlin that the Nazi Ustashi had killed between 600,000 and 700,000 people at Jasenovac. The discrepancy of 100,000 between these two figures arises from the destruction of Nazi Ustashi records from the time of the Greater Croatian Inquisition. Of the 600,000-700,000 killed most were Serbs who were Eastern Orthodox

¹⁷⁷ I here said, “1867,” but I should have said, “1876”.

from the Serbian Orthodox Church. But an uncertain number which was less than 1500, whether a lot less than 1500 e.g., a tenth or less of that figure, or a higher number e.g., several hundred or 1,000, we just don't know; but something under 1500 were Lutheran Protestants of Serbian or Jewish descent who in 1941 and 1942 were killed in this Greater Croatian Inquisition either at Jasenovac or elsewhere, we just don't know all the details.

Now diversity of opinion exists among historicists on the detailed meaning of how the words of Daniel 2:43 apply to Papal Rome, "whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." But I consider the most natural meaning is that this is referring to racially mixed marriages between the white Caucasians who were the "iron" of the European Roman Empire, mingling in marriage with the "miry clay" of coloured persons. And we see this in the way Roman Catholicism has used racially mixed marriages in e.g., southern Europe and South America; but if they think that by mixed marriages they will ultimately unite all people, then their doom is pronounced in these seven words, "they shall not cleave one to another." You see, God may sometimes permit, but he does not bless, racially mixed marriages. And so historically the Roman Church is generally anti-racist and pro-racially mixed marriages; for the Kingdom of Nimrod in Genesis 6:4; 10:8-12 & 11:1-9 types the Kingdom of Antichrist, which in Revelation is called spiritual "Babylon;" and so it's depicted in Daniel 2:43 & 44 as promoting racially mixed marriages before the Second Advent. And in a parallel passage in Matthew 24:37-39, Christ tells us that "as in the days of Noe" when "they were eating" gluttonously, "drinking" as drunkards, and "marrying and giving in marriage" in Cainite-Sethite inter-racial marriages, "so shall" the conditions on earth be "also" at "the coming of the Son of man."

But the Roman Church is like the Jews of Jesus' day in Matthew 23:15, in that they will "compass sea and land to make one proselyte, and when he is made," they "make him twofold more the child of hell than" themselves. And so during World War Two, the Church of Rome temporarily and selectively just in the Balkans, forsook her anti-racist views *in order to get converts* in the Greater Croatian Inquisition. And another complicating factor is that it was simultaneously set up under Roman Catholic Inquisition theoretics, and also secular Nazi racial theoretics, in which normative Roman Catholic Inquisition discretions were used in harmony with Nazi racial theoretics. Specifically, under Spanish Inquisition type "purity of blood" laws relevant to a *converso* convert to Romanism, mainly from Judaism or Islam, if the Inquisitors considered they or their descendants were secretly practicing their old religion, then they would have them killed. But under the Greater Croatian Inquisition if Serbs or Jews refused to convert to Popery, they were killed; but if they did convert and were mixed race, they invoked this Spanish Inquisition type "purity of blood" law for a *converso* to claim they weren't true converts and so killed them anyway; but if they converted and were racially Caucasian, then they exercised the discretion the other way and let them live. Furthermore, Spanish Inquisition type rules allowed a discretion to permit non-Roman Catholics to exist in certain circumstances, e.g., foreign traders in Madrid, providing they didn't upset the Romanist appletart. Now the Protestant population basically consisted of 70,000 Lutherans of whom 68,500 were of German descent, and about 1,500 were converts from

other ethnicities; and in effect the German Nazis said to the Croat Nazi Ustashi, ‘Don’t you *dare* touch those 68,500 of *German* Aryan descent.’ And so in the early stages of the Greater Croatian Inquisition in 1941 to 1942, we have records of some in this group of 1500 Lutherans being persecuted or killed, though we don’t know what the full number was; but the job was over pretty quick, and so from later in 1942, the remaining Lutherans were granted a limited religious tolerance on the basis of this Inquisition discretion being once again used in harmony with Nazi racial theoretics. By contrast, in the Spanish Inquisition such a discretion would only be used for Protestant traders well below 1% of this 69,000 figure. But for all these qualifications, the Greater Croatian Inquisition was still a Roman Catholic Inquisition. From 1941 to 1945, between 180,000 and 300,000 Serbs were deported, and while I do *not* oppose *humane* Serb deportations *on racial* grounds, I *do* oppose the murder of about 600,000-700,000 mainly Serbs and the about 240,000 forced “conversions” to Roman Catholicism mainly from Serbian Orthodoxy.

At the end of World War Two, the Roman Catholic Archbishop of Zagreb, Aloysius Stepinatz, whose name in Serb-Croat is pronounced by the Serbs as “Stepeenatz,” but its Anglicized to Stepinatz or Stepinac, was convicted by the Allies as a collaborator with the Nazis. But the Roman Catholic Church was *very happy* with these figures of about a quarter of a million forced converts to Romanism, even though to achieve this result about three times that number were MURDERED! E.g., in 1943 the Nazi Ustashi government of Anton Pavelitch received a specific Papal “*blessing*” from Pius XII; and while Stepinatz was still serving a prison sentence as a convicted Nazi war criminal, the Roman Church set up in 1948 the *Archbishop Stepinac High School* in New York, USA, and while he was still in jail, Pius XII made him a Cardinal in 1953, and Popish Cardinals wear a red hat, so that in a 1953 edition of *The Christian Century*, an article by Sherwood Eddy was entitled, [quote] “Stepinac’s Red Hat is Blood-Red” [unquote]. In Popish propaganda Stepinatz is depicted simply as ‘a good anti-Communist,’ and it is true that he opposed Tito’s communist regime which closed down the Greater Croatian Inquisition. And a complicating factor is that Tito’s communist regime was an evil tyranny in its own right. But the two wrongs of Nazism and Communism don’t make a right. In Sydney I’ve inspected the Papists’ *Cardinal Stepinac Village* and there seen in this nursing home’s chapel a stained-glass window of Stepinatz. Stepinatz was first declared “Venerable,” and then “Beatified” in 1998 by Pope John-Paul II. And three years earlier in 1995, John-Paul II canonized Sarkander – the butcher of Czech who died in 1620, and who in Moravia in Czech was involved in forced “conversions” of Protestants to Roman Catholicism, and was a *mass murderer* of Protestants. When John-Paul II died in 2005, the fact that he had canonized Sarkander – the butcher of Czech, and beatified Stepinatz, thus upholding two Papist Inquisitors as men of high standing in the Roman Church, did not stop world-wide attendance of his funeral and celebration of his name by government representatives. For Revelation 13:5 refers to the forty-two months or 1260 day-years on inclusive reckoning from 607 to 1866, which ended in the Daniel 7:26 judgment and loss of the Papal States from 1860 to 1870; but in the words of Revelation 13:3, after the Pope’s “deadly wound” of losing the Papal States “was healed” with the return of limited temporal power in the Vatican City State in 1929, “all the world *wondered* after the” Papal “beast;” and Revelation 17:1 & 2

says, “the kings of the earth have committed fornication” with “the great whore” of Rome. And so this ‘wondering’ after the Pope, coupled with the ecumenical movement which e.g., compromises Protestants to Rome, and the inter-faith movement, are both helping to prepare the day for when *world-wide Marian worship’s a comin’ with a Romanist Inquisition*. [pause]

That Daniel 7:26 judgment on the Papal States from 1860 to 1870 was at the terminus of the 1260 day-year prophecy; for we know from Numbers 14:34 and Ezekiel 4:4-6 that in such prophecies a day equals a year; although in harmony with Matthew 24:22, “those days were shortened.” They were shortened at the start from 607 by the frequent non-enforcement of Rome’s power on the European Continent till the period of the first of the Papal states from 756 to the [quote] “Holy” [unquote] Roman Empire in 800; and in England a frequent non-enforcement of Rome’s power continued up till the late 14th and early 15th centuries. And “those” 1260 year-“days were shortened” at their end in parts of Western Europe by the Reformation from the 16th century on, and later by the rise of the secular state in, e.g., France; although they went to the bitter end in, for instance, parts of Italy. And as the judgment on the Papal States in 1860 to 1870 prophetically types the Final Judgment, so too, the martyrdom of Protestants by Papists at Barletta in Italy in 1866 prophetically types the martyrdoms of Protestants just before the Final Judgment when the mark of the beast is given out in Revelation 13:14-18. I’ve been to Barletta, not once, not twice, but thrice. I went in August 2001 also then seeing nearby Trani; and twice in April 2002, both on my way to Greece via the Italian seaport of Bari, and also on my way back via Bari. Over those three train trips I made contact with the Minister of the Evangelical Protestant Church, which for the record is a Baptist Protestant Church; and among other things saw there a 1966 centenary memorial plaque in the city’s only Evangelical Church, to the five Protestants martyred in 1866. I’d researched the Barletta martyrs from e.g., *The London Times* which ran a series of reports on these events during March and April 1866 e.g., on 4 April 1866, with reference to the St. Bartholomew’s Day Massacre of Protestants in France in 1572, *The London Times* said the events in 1866 [quote] “had renewed in little Barletta the savage scenes of the night of St. Bartholomew in France,” “the *Moniteur of the Marches* mentions the arrival in that city of Signor Giannini, the Evangelical pastor, who, with his two sons, [sub-quote] ‘escaped miraculously from the new St. Bartholomew which took place in that town’ [end sub-quote; end quote].”

Now following some initial confusion about numbers, the final figure given in *The London Times* on 4 & 6 April 1866, was 5 killed on the spot with 1 later dying from their wounds, and [quote] “the number of wounded has been estimated to be as large as 70, and certainly is considerable” [unquote]. In my discussions with the Scottish derived Barletta Protestant Church’s Minister, and the local Evangelical church historian, a number of interesting points emerged. One of them was this discrepancy between the 1966 centenary plaque in the church for the *five* 1866 martyrs; and the *London Times* figure of *six* dead. You see a visitor from nearby Trani had turned up and was involved in these killings of Protestants. But in all the kaffuffle and hullabaloo, the Papists weren’t sure who he was; and so as arms and legs were pulled apart, and bodies grabbed and thrown onto a fire just into Nazareth Street near the Roman Church of Santo Sepolcro

from which the Papists came, one thrown from a balcony there, and one had his throat cut with a razor; in their blood-lust the body of this Trani Papist was also grabbed and done to death. It was a botched job something like the Omagh Bombing of 1998 in Northern Ireland, which was intended to kill Protestants, but which accidentally also killed some Roman Catholics. On my second visit to Barletta, the Minister kindly took me in a car trip around Barletta, and with the church historian showed me various relevant sites to the 1866 martyrdoms. One of them, one of the places he pointed out to me, and which I later went back to on foot, was a section in Margaret Street down from Samuel Street, where one of the five martyrs, Domenico Crosciolicchio came, he was an oil and wine merchant for these Protestants were not alcohol prohibitionists. And I walked the walk that takes 5-10 minutes which was his death march up Margaret Street to the start of Nazareth Street just in from Santo Sepolcro where the Papists burnt the Protestants to death in 1866.

The Papists were very happy that they'd wounded and killed Protestants; for *The London Times* of 9 April 1866 reports that there [quote] "were cries of '... Death to the Protestants!'" [unquote]. They weren't sorry that they'd killed 5 Protestants. But then they learnt that the guy from Trani wasn't a Protestant, he was a Papist. Ohhh no-o-o-o! They were *so sorry* they had killed a fellow Papist. Ohhh, he was from nearby Trani, which is why nobody knew who he was, and he probably just jumped in on the spur of the moment with all the other hot-head Italiano worshippers of Maria, to help them kill those Protestants who don't worship Maria, and now they'd accidentally killed him. Ohhh, they were – SO SORRY-Y-Y-Y. [pause].

The Roman Catholic Basilica of Santo Sepolcro that they had come out of under the immediate murderous directions of the local Roman Catholic priest, Ruggiero Postiglione, is just across the road from the start of Nazareth Street where the Protestants were killed, and it's usually locked now-a-days. Just outside of it is a famous bronze colossus which is the symbol of Barletta, and so on my first visit I photographed the church and this bronze colossus; and though it was temporarily opened due to a funeral, I didn't then know of its greater significance as the place from which the Papists came to kill the Protestants, and so I didn't look inside of it. But on that 2001 trip I did see Barletta Castle historically used by Crusaders at this old Crusader port city; and the Romanist Cathedral named after Mary which is usually open, and I there saw a large chair behind which is carved the Papal Crest of Pope Pius IX, with the Papal tiara on top, which like the Papal mitre, comes from grants in the fraudulent *Donation of Constantine*; and this Pius IX was the Pope who promulgated the 1854 Immaculate Conception decree, he was Pope during the 1866 martyrdoms at Barletta, and he was the Pope who called and presided over the *Vatican I Council* of 1870 which promulgated the claim of Papal Infallibility which was then applied to this 1854 Marian decree. I later learnt of the significance of the Basilica of Santo Sepolcro on my second visit to Barletta in April 2002, but I couldn't get into it, because it's usually locked and the local Roman priest is often out of town. But on my third trip to Barletta later in April 2002, the Lord wonderfully opened the way for me since the church was open for Easter preparations, and inside there was a bi-lingual English speaking Roman Catholic who took me over the

entire church, showing me a number of very interesting and relevant things which I photographed. But I'll limit all this to *just three* in particular.

At the opposite end of the church to the Romish altar, near a wall painting of – note - *Mary* which was there in 1866, my guide pointed to what he told me was a *mysterious* picture of the Pope in a two-horned Papal mitre. *Mysterious* because the question is asked again, and again in Barletta, “Who is this Pope?” for no-one knows. And I asked him, How do you know that this is a Pope in a two-horned mitre, rather than a Roman Catholic Bishop in a two-horned mitre? And he pointed to the bigger shape and wider curve of the two-horned Papal mitre, and said that this larger type was only ever worn by Popes, whereas Roman Catholic bishops wore smaller and straighter mitres. And so we are reminded that in Revelation 13:11, the second beast is in its greater fulfillment the Roman Catholic “general councils” from the *First Lateran Council* in 1123 onwards, as called and presided over, by the Pope; and that this beast is identified in Revelation 13:11 as having “two horns,” from which we can discern the Papal mitre as a grant from the fraudulent *Donation of Constantine* which first uses the semi-formal Latin Papal title, *Vicarius Filii Dei* meaning “Vicar of God’s Son,” which in Roman Numerals tallies 666.

And then at the other end of the Basilica of Santo Sepolcro, my guide pointed to a large crucifix hanging over the Romish altar. It is *the crucifix of Barletta*. And my guide then told me that this was *no normal image*, for he said, this crucifix has been known TO COME ...TO LIFE! It’s said in the local Roman Catholic tradition of Barletta, that this *crucifix of Barletta* has been known to OPEN ITS EYES and *perform* ... A MIRACLE! It’s said that during an earthquake at Barletta in the 15th century, this 14th century *crucifix of Barletta*, *opened its eyes* and saved the city of Barletta. [pause] *Here* where the Church of “Santo Sepolcro” was named as a Crusader Church after “Holy Sepulchre” in Jerusalem; *here* in Barletta where in the 13th century the 6th Papal Crusade was launched, reminding us of when the Dan. 11:40-45 Pope’s *Last Crusade* is launched; *here* next to the 1866 Protestant killing field of Nazareth Street whose name points to Barletta’s Crusader history for the Romanist Archbishops of Nazareth transferred to Barletta from the 13th to 19th centuries; *here* where the martyrdoms of Protestants in 1866 at the end of the 1260 day-year prophecy type and point us to the martyrdoms that will occur just afore Christ’s return when the mark of the beast is given out; *here* where in 1866 there were about 66 people injured, and 6 people killed; *here* we find local Roman Catholic tradition says there is *an image that can come to life*, by *opening its eyes*, and *performing ... a miracle!* [Longer pause]

In *The Christian Century* journal of 1953, Sherwood Eddy refers to how Nazi Ustashi groups called [quote] “‘Crusaders’ ... were guilty of widespread atrocities” [unquote]; and reporting on the trial of Nazi war criminal Archbishop Stepinatz, the *New York Times* of 10 Oct. 1946 said [quote], “Most of the spectators *hissed* when the court read an article describing the Archbishop’s blessing of the Ustashi ‘crusaders’. ‘I give my blessings to all who ask,’ he said” [unquote]. The *Archbishop Stepinac High School* at New York, USA, has a football team called “*Crusaders*.” The blood of 600,000 to 700,000 Greater Croatian Inquisition *murder* victims, mainly Serbian Orthodox, but also

some Jews, Lutheran Protestants, and others, *cries out from the ground* against that name, “the *Archbishop Stepinac High School Crusaders*.” [pause] Referring to the author of Foxe’s *Book of Martyrs*, in his *Devotional Bible* Spurgeon says at Rev. 14 & 18, [quote] “Foxe tells us that the Papists boasted they would ride up to their saddle-girths in the blood of the Lutherans.” “The Romish Church is essentially persecuting. In every land she has been eager for the blood of the faithful people of God, and it is her boast that she never changes” [unquote]. Now concerning this still future mark of the beast, 666, with its big-time Mariolatry and bigotry of a world-wide Popish Inquisition, I don’t know if it’ll hit after we’re all dead and gone to heaven, or whether it’ll hit in our own life-time. But I do know that in August 2001 I was at Nantes in France, and I visited the very picturesque Chateaux surrounded by the waters of a moat where in 1598 the *Edict of Nantes* was signed by Henry IV; and a plaque says it was a [quote] “perpetual and irrevocable ... liberty of religion to the Protestants” [unquote]. But the plaque in that serene Chateaux is very misleading, as it makes no reference to the Revocation of the *Edict of Nantes* in 1685, and following persecution of French Protestants by Romanists as recorded in Bramley-Moore’s 1867 edition of *Foxe’s Book of Martyrs*, e.g., Reverend Claude Brousson, martyred in 1689; Sieur Boeton, martyred in 1705; or the confessor Jean Fabre, who at age 78 was sent to the galleys in 1765. So take a good look at the 1685 Revocation of the *Edict of Nantes*, because concerning the still future “mark of the beast,” when we look back at the Revocation of the *Edict of Nantes*, we’re looking back, back, back, *into ... the future*; because what happened then is gonna’ happen when with the help of the gains she’s made via the ecumenical compromise and the inter-faith compromise, Rome is once again in a position to do so, and there’s a future revocation of religious freedom to Protestants, and as foretold in Revelation 13 the Church of Rome seeks to Romanize the world by forced conversions, and kill Protestant Christians and anybody else who refuses to become a Papist, in one very big *blood-bath!* [pause]

Let us pray. [pause]

Holy Father, we stand in awe of the Divine revelation given to man in the infallible Holy Bible; wherein thou hast told us of the rise of the Roman Antichrist in 607 A.D., and also given us the antidote to his poison by providing us with a knowledge of thy holy laws in the Ten Commandments which prohibit idolatry, such as Mariolatry; and also the everlasting gospel of grace in justification by faith alone in the atoning merits of thy Son, Jesus Christ our Lord, who died in our place and for our sins at Calvary, before rising the third day, and ascending into heaven where he ever liveth to make intercession for us. We thank thee that we have such an Advocate with thee, O Father, even Jesus Christ the righteous, who is the propitiation for our sins, so that we are free from the bondage of Popish priests in confessionals who claim that they, rather than Christ, are our mediator with thee. We thank thee that because Christ is our redeemer and mediator we have no need for, and no desire for, the false and spurious claims of Romanism that Mary is man’s co-redeemer and co-mediator. We thank thee that because we may be found in “Christ,” “not having” our “own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3:8,9), that we therefore neither need nor desire anything else, but are complete in Christ. O Lord we thank thee for the clarity of Scripture with regard to the big picture of the Pope of

Rome as the Antichrist, and for the clarity of this big picture in the Books of Daniel and Revelation such as how in Revelation 13 we are told that the Papal Antichrist “opened his mouth in blasphemy against God,” among other things to “blaspheme ... them that dwell in heaven” by claiming that various saints such as Mary should be prayed to as mediators; and we pray for wisdom and humility before thee to understand such other apocalyptic pictures in these books where disagreement has historically existed among Protestant Christian historicists, such as with regard to the meaning of the second beast of Revelation 13, and the meaning of the mark of the beast, 666. We thank thee that this big picture of the Pope as Antichrist is recognized in all the major Protestant confessions of the Reformation; and we pray that thou dost guide us into all truth, O Lord, to the great honour and glory of thy holy name. And these things we pray through our Lord and Saviour, Jesus Christ. Amen.

Sermon audio: > Submit sermon

Speaker: Gavin McGrath

Title: The mark of the beast – 666.

Short title: Coming Mariolatry

Date Preached: 9/20/12 [Thurs. Sept. 20, 2012]

Bible Text: Rev. 13:11; Rev. 13:18

Event Category: Prayer Meeting

Source: Mangrove Mountain Union Church

Brief Overview: In this sermon Gavin first outlines best practice Protestant historicist principles, distinguishing them from the pseudo-historicism of extremist Puritans and cults. E.g., broad Protestant interpretations of the broad-brush apocalyptic pictures are required to fairly represent at a doctrinal level the broadness and generality of the apocalyptic text; and historicism seeks to unify Protestant Christians around broad Reformation truths against Romanism. Gavin says that while Protestant historicists generally agree that the 1st beast of Rev. 13 is the Pope, and the whore of Rev. 17 is the Roman Church; they show diversity of opinion on the identity of the 2nd beast of Rev. 13 and associated meaning of “the mark of the beast” “666;” and best practice Protestant historicism allows such diversity so that there are other Protestant historicists who would not agree with his view of Rev. 13:11-18. In this context, while Gavin says unqualified

dogmatism on this matter is unwise, he asks that “a fair hearing” be given to his view that on the presently available data the most likely possibility is that “the mark of the beast,” “666” refers to a future Roman Catholic statue of Mary that is able to come to life and perform miracles, and which points people to the Pope as having a “universal” jurisdiction as “the Vicar of the Son of God” (Latin, Vicarius Filii Dei; in Roman numerals V = 5, I = 1, C = 100, I = 1, U = 5, I = 1, L = 50, I = 1 twice; D = 500, I = 1; total = 666). These “mark of the beast” “666” world-wide Marian worship events are to transpire in the context of a future world-wide Roman Catholic Inquisition that is only terminated by the Second Advent. ... ARE YOU READY?

Keywords: Antichrist idolatry Inquisition 666 Mariolatry Pope Protestant historicist Roman Catholic

SERMON 4: *I'm an Evangelical – I hope UR 2!* MMUC Thurs. 28 March 2013.
Service: Alex Neil (an Elder of Hawkesbury-Nepean Presbyterian Church of Eastern Australia), Ps. 51:1-13; Eph. 2:1-9; Ps. 20.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. On this Thursday Before Easter, being the Eve of Good Friday, *let us pray*. “Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.” “Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness through Jesus Christ our Lord. Amen¹⁷⁸.”

Welcome to all listening to this address. In broad terms, I’m a religiously conservative Protestant Christian; and in more specific terms, I’m a Reformed meaning Calvinist, Low Church Evangelical Anglican, who upholds the 1662 *Book of Common Prayer* and *39 Articles*. And while I am saddened to learn that from 2013 such prayer book Sunday services have been discontinued at St. Swithun’s Pymble in favour of so called “modern” Sunday services, though they will still hold some occasional weekday 1662 prayer book services; I’m pleased that 1662 prayer book Sunday services in a Low Church Evangelical Anglican tradition continue at some other churches known to me in Sydney, and also in London from where I’ve just returned. And in this non-denominational Protestant Service at Mangrove Mountain Union Church, today’s sermon

¹⁷⁸ Collects for Good Friday & First Day of Lent, Anglican *Book of Common Prayer* (1662).

is of relevance to all my fellow Protestant Christians, as seen in the sermon title, “*I’m an Evangelical – I hope you are too!*”

The Low Church Evangelical Anglican Bishop of Liverpool in England, Bishop John Ryle who died in 1900, says in the Preface of this 1878 book [hold up], entitled, *Practical Religion*, [quote], “The standpoint I have tried to occupy, from first to last, is that of an Evangelical. ... I am not ashamed of my opinions. ... I am convinced and persuaded that Evangelical principles are the principles of the Bible” [unquote]. And Bishop Ryle also reminds us of the zeal of the Evangelical for the proclamation of this Biblical Gospel, saying in chapter 8 of this same book, [quote] “zeal was ... the characteristic of Martin Luther He preached the long-neglected truth of justification by faith, in spite of curses and excommunications that were thickly poured upon him. ... Hear him saying, when men were ... reminding him of the fate of John Huss, ‘Though there were a devil under every tile on the roofs of this building, in the name of the Lord I shall go forward.’ ... This zeal was ... the characteristic of our English Reformers. You have it in our first Reformer, Wickliffe, when he rose up on his sickbed and said to the friars who wanted him to retract all he had said against the Pope, ‘I shall not die, but live to declare the wickedness of the friars.’ You have it in Cranmer, dying at the stake rather than deny Christ’s gospel, holding out first to be burned the hand which, in a moment of weakness, had signed a recantation; and saying as he held it in the flames, ‘This unworthy hand!’ You have it in ... Latimer, standing boldly on his kindling wood for the fire, ... and saying to Ridley, ‘Courage, brother Ridley! We shall light such a candle this day that, by God’s grace, shall never be put out.’ ... This zeal was also the characteristic of all the greatest missionaries. You see it in ... Judson, in Carey, ... in Henry Martyn” [unquote].

Now my sixth trip to London was from October 2012 to March 2013, and I’ve just returned from it a bit earlier this month. This was a six continent round-the-world trip for which I give humble and hearty thanks to Almighty God: Father, Son, and Holy Ghost, one God in Trinity, and Trinity in unity. I thought my fourth trip to London from October 2005 to April 2006 would be my last one to London; but then for the primary reason of getting certain New Testament Latin manuscripts in London, I made a fifth trip to London from September 2008 to March 2009, which I once again thought would be my last trip there. But for the purposes of accessing certain New Testament Greek manuscripts, with Byzantine Greek Lectionaries I examined in three libraries in Sofia, Bulgaria; as well as some Greek manuscripts I wanted to see in England, I undertook this sixth trip to London, and included in it some other matters, for example, sites of relevance to the Great Protestant Missionary Movement in India and South America, General Church Councils on the Trinity in Asia Minor, and some matters to do with old earth creationism. So while this may well be my last trip to London, I leave such matters in the Lord’s hands. And of course, on all these trips to London I’ve worked in my profession as a school teacher because my name is “McGrath,” not “Rockefeller,” and so like the Apostle Paul who worked in leather as he travelled around, I also have to work as I travel around. [pause]

Well on this last trip, on my last day in Australia, Sunday 30 September 2012, I

attended a 1662 *Book of Common Prayer* Service at St. Matthew's Windsor in western Sydney; and I there saw a memorial plaque to the Reverend Samuel Marsden who was an Evangelical Anglican and one of the big names in the Great Protestant Missionary Movement, particularly remembered for his work in the conversion of Maoris in New Zealand. The next day, Monday, I flew out of Sydney Australia and on the way to London one of the places I stopped at was Calcutta in India. And among other things, I saw in Calcutta and its environs some memorials to three of the big names in the Great Protestant Missionary Movement that started in the late 18th and early 19th centuries, and which, I thank God, is still going. And these are the three that were referred to in the earlier quote by Bishop Ryle, Adoniram Judson and William Carey who were both Puritan derived Baptist Protestants, and Henry Martyn who was an Anglican derived Protestant; and all three of these Evangelical Protestants either passed through, or operated in, Calcutta, India. For example, Henry Martyn, died young at 31 in 1812, and he's remembered on Anglican Calendars in both Australia and England with a black letter day on 19 October, as a missionary to India and Persia, and as a translator of the Scriptures into the native tongue of those to whom he preached. And we know, for example, that at Serampore which is just north of Calcutta, and one of the places I saw, that the Evangelical Anglican, Henry Martyn, spoke with the Evangelical Baptist, William Carey, about this issue of producing a Bible translation as part of the Protestant Christian Missionary work. And so we thank God for the work of Evangelical Protestants such as Samuel Marsden, Henry Martyn, Adoniram Judson, and William Carey.

This zeal for supporting the preaching of the gospel which we see not only in these four big names of the Great Protestant Missionary Movement, but more generally among Evangelicals, is in fact a defining characteristic of the Evangelical Protestant Christian. Evangelicals support evangelism both inside and outside the church. That's because the gospel of Jesus Christ as recovered in connection with the absolute authority of the Bible at the time of the Reformation, is a focus point for us because of our focus on Christ. Without shame we declare the words of Romans 1:17, "The just shall live by faith"! And so let me say without apology, *I'm an Evangelical – I hope you are too!*

I wish to divide today's sermon into four broad parts. Firstly, I shall discuss *the sufficiency of the Gospel*; secondly, *the catholicity*, meaning *the universality of the Gospel*; thirdly, *the authority of the Gospel*; and fourthly, *the defence of the Gospel*.

In order to understand *the sufficiency of the Gospel*, one must first understand the condition of man. Man is a sinner by birth, he is a sinner by nature, and he is a sinner by his deeds. We are taught in Ecclesiastes 7:29, that "God ... made man upright; but" he later "sought out many inventions." This tells us that when the first man Adam was made, and the first women, Eve, these parents of the human race had Original Righteousness. Original righteous means having a sinless human nature, like Adam before the fall, or like the second Adam, Christ, so that there's no innate propensity towards evil, nor any original sin. But Ecclesiastes 7:2 also tells us that man is now very far gone from original righteousness. Hence in Matthew 19:4 & 8, Christ says, "have ye not read that he which made them at the beginning made them male and female? ... Moses because of the hardness of your hearts suffered you to put away your wives: but

from the beginning it was not so.” Christ here teaches what we call, The Fall, as found in Genesis 3. He says that man now has “hardness of heart,” “but from the beginning,” when God first “made them male and female,” “it was not so.” There was no “hardness of heart” because there was no sin. But because of the Fall, there now is sin, both original sin and actual sin. Concerning Original Sin, we read in Psalm 51:5, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” Concerning man’s connected sinful nature, we read in Jeremiah 17:9, “The heart is deceitful above all things, and desperately wicked.” Concerning Original Guilt we read in Romans 6:23, “the wages of sin is death,” and all of us are subject to death from the time of our conception; but I leave you to private study to read more detail of this in Romans 5 to 7.

Now in isolating sin by the law, St. Paul uses the Ten Commandments of Exodus 20 and Deuteronomy 5 in, for example, Romans 7:7 & 13:9. So let’s consider some actual sins as seen in the Ten Commandments, by which we’re reminded that man is a sinner. And if, perchance, in the self-righteous pride of the rich younger ruler of Matthew 19:18 to 20, anyone should think, “Well, I’m okay, I never do anything as bad as violating the sixth commandment by murdering someone, or violating the seventh commandment by committing adultery, or violating the eighth commandment by robbing a bank, or something like that;” then let me remind you of the words of Romans 3:23, “all have sinned, and come short of the glory of God.” Let me remind you of the words of our Lord in Matthew 5:27 & 28, “Ye have heard that it was said of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart;” and so Christ here teaches that any sinful sexual thought violates the seventh commandment. And St. Paul teaches in Ephesians 5:5 and Colossians 3:5, that “covetousness” “is “idolatry,” and so if you make a lust idol out of such a woman, you’ve also violated the Second and Tenth Commandments. And in Matthew 5:21 & 22 Christ says, “Ye have heard that it was said by them of old time, Thou shalt not kill,” “but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of judgment;” and so Christ here teaches that unrighteous anger can be a violation of the sixth commandment. But Christ prefaces these teachings with the words of Matthew 5:20, “I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” And so the point is that absolutely no-one can, and absolutely no-one ever does, keep the Ten Commandments to God’s required standard of perfection, for sinless perfection isn’t possible for we fallen sinful men. But we thank God the matter doesn’t end there. For *the sufficiency of the Gospel* teaches us of Christ our great high priest in Hebrews 7:25, that “he is able to save them *to the uttermost* that come unto God by him, seeing he ever liveth to make intercession for them.”

Note those words, “to the uttermost.” What does that mean? It means that when Christ died in our place and for our sins on Calvary’s cross, before rising again the third day, and ascending into heaven where he sits at the Father’s right hand, and “ever liveth to make intercession for” us; that he paid *the full* price for our sins: past, present, and future. Hence in referring to the typology of the Old Testament sacrifices which are met in Christ, St. John the Baptist pointed to Christ and in John 1:29 said, “Behold the Lamb

of God, which taketh away the sin of the world.” And Christ says in Matthew 20:28 that he “came” “to give his life a ransom for many;” and so at the Last Supper he used the symbols of bread and wine at the institution of the Lord’s Supper or Holy Communion, and said of the red wine in Matthew 26:28, “this is my blood of the new testament, which is shed for many for the remission of sins.” And so when, turning in repentance from our sins which crucified and killed Christ, we having saving faith in Jesus Christ, and like the centurion of Matthew 27:54 we profess, “Truly this was the Son of God;” then God the Father forgives us all our sins in Jesus Christ, past, present, and future, for in the words of Hebrews 7:25, “he is able to save them *to the uttermost* that come unto God by him.” Now that does not mean that in the ongoing Christian life we still do not have to confess any sins we inevitably commit, and seek God’s forgiveness of them in accordance with I John 1:7 to 2:2; nevertheless, it does mean that in Christ we have full forgiveness of our sins. And hence we repudiate the false gospel of Roman Catholicism which among other things claims that if one has any unconfessed sins that one has forgotten, or not had time to confess, when one dies, then one is barred entry to heaven; and hence the importance to dying Romanists of having a Last Confession to a Popish priest. This is known as “justification by confession,” and it means that Romanists lack what is called, “the assurance of the believer.” For Psalm 19:12 rhetorically asks in the Authorized Version, “Who can understand his errors?,” or in the 1662 *Book of Common Prayer* Psalter, “Who can tell how oft he offendeth?” For the true Biblical gospel of justification by faith found only in Protestant Christianity, says in Hebrews 7:25, “he is able to save ... *to the uttermost*;” in the words of Hebrews 1:3, Christ “purged our sins;” and in the words of a well-known hymn, “Blessèd assurance, Jesus is mine.”

And so on the cross, he made a complete atonement, for Hebrews 9:28 says, “Christ was once offered to bear the sins of many.” And so we repudiate the false gospel of Romanism, which among other things denies this completed atonement; denies the Gospel reading for the Communion Service of today, the Thursday Before Easter, in the Anglican 1662 *Book of Common Prayer* which is Luke 23:1-49, and which includes the words that Christ said in Luke 23:46, “Father, into thy hands I commend my spirit,” for he then entered the heavenly Most Holy Place, symbolized on earth by the verse 45 “veil of the temple” being “rent in the midst;” so that he fulfilled the Day of Atonement imagery of Leviticus 16 seen in the references to “the blood of goats” in Hebrews 9:12-14; and thus in the Epistle reading from the Communion Service of yesterday, the Wednesday Before Easter in the 1662 *Book of Common Prayer* which is Hebrews 9:16-28, we read in verse 24 of how “Christ ... entered into the holy places,” for though the Greek here reads simply “holy,” “holy” is *hagia* which is a plural adjective from *hagios*, and so the meaning is “holy places” – plural, which covers both the heavenly holy place and most holy place or holiest; and in the associated words of Hebrews 9:25, he did not “offer himself often, as the high priest entereth into the holy place every year,” verse 26, “for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” And hence in the Epistle reading from the Communion Service of tomorrow, Good Friday, in the 1662 *Book of Common Prayer* which is Hebrews 10:1-25, we read in verse 4 of the “blood ... of goats” and thus Day of Atonement typology, and in verses 17-20, how God says, “And their sins and iniquities will I remember no more. Now where remission of

these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” And in the connected Good Friday Gospel reading from John 19:1-37, we read the words of verse 30 where Christ says, “It is finished: and he bowed his head, and gave up the ghost.” Yet Romanism denies this completed atonement on the cross in the so called “sacrifice of the Mass.” Hence Article 31 of the Anglican 39 Articles says, [quote] “The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is no other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits” [unquote]. What do the words of this article mean, “there is no other satisfaction for sin, but that alone”? They mean that Christ did it all at the cross. In the words of Galatians 3:13, “Christ hath redeemed us,” and so there’s no place for the Romanists so called “co-redeemer” of Mary, because if ya’ redeemed by Christ, then ya’ redeemed completely forever! And there’s no place for the works’ righteousness of Romanism, for Galatians 3:11 says, “But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.” And so we do good works not in order to be saved, but because we are saved. Hence Galatians 1:6 says this a gospel of “grace,” meaning God’s unmerited favour. Thus we are saved by God’s grace or unmerited favour, which we accept by faith. It’s *grace alone* and *faith alone*, in the words of Ephesians 2:5,8, & 9, “Even when we were dead in sins, hath quickened us together with Christ,” “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” And so we are here taught *the sufficiency of the Gospel*.

And as shown by both Anthony Hoekema in *The Four Major Cults* and Geoffrey Paxton in *The Shaking of Adventism*, the Romanist teachings of justification by confession, and denial of Christ’s completed atonement on the cross, have been revived in a semi-Romanist form in the Seventh-day Adventist Church’s teaching of a so called “investigative judgment.” This claims that Christ dawdled at the door of the heavenly Most Holy Place for some 1800 years after Calvary; and then finally went into the heavenly Holiest Place in the 19th century [ha-ha-ha], raising up the Seventh-day Adventist cult to tell people about this momentous event; and also to teach people a form of justification by confession, in which it is said by their false prophet, Ellen White, in chapter 28 of “Great Controversy,” [quote] “When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased” [unquote]. And this justification by confession teaching, is the type of thing that before the Reformation, Luther believed when he spent long hours in a Romish confessional, trying to remember any sins he had forgotten, until he finally discovered the Biblical gospel of justification by faith alone. And so whether in their Romanist Proper form in Roman Catholicism, or their semi-Romanist form in Seventh-day Adventism; we repudiate such teachings as justification by confession, the denial of Christ’s completed atonement on the cross, and the appeal to an extra-Biblical source of purported Divine revelation whether the Romanists’ Popes and councils, or Seventh-day Adventist’s prophetess Ellen White. We

repudiate suchlike for we believe in *the sufficiency of the Gospel*.

And indeed, what a contrast this *sufficiency of the Gospel* is to all false religions such as e.g., the six big false religions of the world, Roman Catholicism, Judaism after Acts 7 in 33 A.D., Mohammedanism, Sikhism, Buddhism, and Hinduism. Before he came to understand the Biblical gospel of justification by faith alone, Martin Luther got hurt bad by self-flagellation with a whip, and by lying on a hard'n'cold floor, which the apostate form of Christianity in the Roman Catholic Church taught as a form of works' righteousness. And Romanism still has this type of thing. For example, in the United States of America, the newspaper *Chicago Tribune* of 7 December 2003, reported on the Popish organization, "Opus Dei." The *Chicago Tribune* said, [quote], "the teaching ... of Lexington College ... mark ... an intense struggle for the soul of the Roman Catholic Church. ... Sharon Clasen ... was introduced to the group as a Boston College freshman [higher voice] 'After I joined, they gave me a barbed-wire chain to wear on my leg for two hours a day and a whip to hit my buttocks with,' said Clasen Marty Miller, Chaplain at Lexington College, said Opus Dei's use of privation and pain reflects a sinner's need for physical penance. Because everyone falls into that category, members are expected to sleep on the floor or a board one night a week. The whip, he said, is called a 'discipline,' the leg binding is a 'cilice.' 'It hurts a bit ...' Miller said, 'It's said that our founder would draw it so tight, he drew blood'" [unquote]. Now in the religious context, historically a "cilice," spelt C-I-L-I-C-E, was a rough undergarment worn by monks, and so to call a piece of barbed wire worn under the clothing a "cilice" is at best misleading. Now this ghastly Popish group also operates in Australia; with a report on them in the newspaper, *The Australian*, on 15 July 2008, at the time of Pope Benedict XVI's Papal Visit to Australia, as he was staying at an *Opus Dei* retreat centre. The article defines someone [quote] "who wore barbed wire around his thigh" [unquote] as wearing a "cilice." The article quotes "Mr. Vella" who it says is "a member of ... *Opus Dei*," saying that Pope Benedict XVI [quote], "has been to the semi-rural *Opus Dei* retreat at Kenthurst, on the northwestern outskirts of Sydney, where the Pope is resting. [sub-quote] 'It's a lovely place' [end sub-quote] he says While it's true that some members wear what is known as a cilice, ... Father Polak says self-mortification [sub-quote] 'does you no harm *Opus Dei* has never been secretive. It's always been open to everybody' [end sub-quote]" [end quote].

And in the United Kingdom, the *London Times* of 27 January 2010, reported in its article, "Pope John Paul II Whipped himself as Act of penance ...," that [quote] "The late Pope John Paul II who has been put on the fast track to sainthood by the Vatican, regularly whipped himself as an act of penance ... according to a new book. 'Why a Saint?' by Monsignor ... Oder, the Vatican 'postulator' in charge of the canonization process, says the Polish-born Pope performed self flagellation as a bishop ... and continued to do so ... after being elected Pope in 1978. [sub-quote] 'In his wardrobe ... there hung a special belt ... he used as a whip' [end sub-quote] Monsignor Oder says. He said self flagellation was [sub-quote] 'an instrument of Christian perfection' [end sub-quote] He added that in Poland the former Bishop ... often slept on the bare floor to practice self-denial and asceticism." [unquote]. And it also says Romish "Saints who flagellated themselves include" "Francis of Assisi," founder of the Franciscans; and

“Ignatius Loyola,” founder of the Jesuits. And John Paul II was later beatified in 2011, and is now called [quote] “Blessèd John Paul II” [unquote] [pause].

Now I was in Buenos Aires, Argentina, South America, on the 7th, 12th, and 13th of March 2013. My interest was connected to the Great Protestant Missionary Movement, and the founding of the oldest Protestant Missionary Society in South America in 1844 by the Evangelical Anglican, Captain Allen Gardiner of the UK’s Royal Navy; who’s remembered on an Anglican Calendar in England with a black letter day on 6 September. In connection with this work, he went on a three month trek by pack mule from Buenos Aires across the Andes into Chile. Allen Gardiner knew *St. John the Baptist Anglican Cathedral* in Buenos Aires, which was built in 1831, and so I was interested to see this and other sites of relevance to Protestant Christianity. But in doing so, I also saw the Romanist Cathedral which is symbolically located near the Presidential Palace known as “The Pink House,” in order to highlight the fact that Argentina is a predominantly Roman Catholic country. So I flew out of Buenos Aires on the morning of Wednesday 13 March 2013, and later on that same day, the Cardinal of Buenos Aires, was elected as the new Pope by the conclave of Cardinals in Rome. The fact he’s of Italian descent means he appeals to those hankering for the long-standing pre-1978 practice of always electing an Italian Pope; whereas the fact he’s geographically from South America means he appeals to those desiring a Pope from outside of Western Europe since he’s from Latin America, which from the north of Mexico down to the south of Ushuaia in Argentina generally speaks the Latin tongue of Spanish, although parts of Latin America also speak other Latin tongues.

Like his Papal predecessors, Pope Francis blasphemously claims to be a vice-Christ as “Vicar of Christ” with a universal jurisdiction, and in fulfilment of Matthew 24:5 & 24 foretelling “many” “false Christs” in the Office of Antichrist established in 607 A.D., he’s the 200th Pope since the first Pope, Boniface III in 607. He sets aside the Ten Commandments of Exodus 20, for example, in fulfilment of II Thessalonians 2:10 that Antichrist is to set aside the ninth commandment and work “with all deceivableness,” he falsely claims that the office of Papacy goes back to the Apostle Peter. He’s a devious Jesuit, which is a Counter-Reformation Romish order that was set up to deny the truthfulness of the gospel as recovered by Protestants at the Reformation; and indeed the potential dangers posed by Jesuitry have been recognized not only by Protestants, but also by certain Romanists themselves, for example, in 1767 deeply, deeply, Roman Catholic Spain closed down the Jesuits throughout the Spanish Empire and thus in South America where Pope Francis comes from; although in the 19th century they crept back in like black-robed cockroaches. He’s called himself Pope Francis in honour of Francis of Assisi, whose stigmata exhibited what Matthew 24:24 and II Thessalonians 2:9 call “signs” or miracles “after the working of Satan.” Pope Francis is a Jesuit, and the founder of Jesuitry, Ignatius Loyola, engaged in the crank idea of self-flagellation works’ righteousness; and Pope Francis named himself after the Founder of the Franciscans, Francis of Assisi, who also engaged in the crank idea of self-flagellation works’ righteousness; and certainly this idea of self-flagellation works’ righteousness remains in Romanism under this new Pope Frank’s crank teachings. Such are the vanities of Roman Catholicism’s false gospel of works’ righteousness. [pause]

Or in the heathen religion of Buddhism in e.g., Thailand, thinking they are doing some kind of righteous work in being a monk, every morning the Buddhist monks beg their daily bread from begging bowls put out around the place. Buddhism is a spin-off religion that came out of Hinduism, and this begging practice of Buddhist monks seems to be a carry over from the originating parent religion of Hinduism, since the Hindu writings define a “monk” as one who, among other things, [quote] “sallies forth, begging for food” [unquote]. And in that heathen religion of Hinduism, it is also said that by your good works of virtuous living you can be reincarnated into a higher state; and so if, for example, in the Hindu caste system, you are so low down you are a so called “untouchable,” then by your works’ righteousness in this life, it is said that you may be reincarnated next time as a higher caste, for example, as a Brahman, which is the highest Hindu caste. Or in infidel religion of Sikhism, which drew on elements from Islam, Hinduism, and elsewhere; it’s claimed that salvation is merited before God on the basis of living a good life and meditating on God; and in this context, the last Sikh Guru, Gobiand Singh who died in 1708, commanded the wearing of a turban; and so a Sikh shows his commitment to this and other Guru’s teachings of works’ righteousness, by doing this so called good work of wearing a towel looking turban on his head. Or in the infidel religion of Islam, Mohammed teaches works’ righteousness by e.g., going on a pilgrimage to Mecca and its environs. Hence in Rodwell’s 1867¹⁷⁹ & 1909 edition of the *Koran*, which in English is spelt K-O-R-A-N, we read at Sura 3:91, [quote] “the pilgrimage ... is a service due to God” [unquote]; or Sura 2:153 claims that [quote] “whoever ... maketh a pilgrimage ... of his own accord doeth what is good - God is grateful” [unquote]. But in the “stoning of Satan” ritual during the annual Haj pilgrimage near Mecca on the Horn of Africa [correction, not ‘Horn of Africa’ but ‘Arabian Peninsula’], a number of Muslims have been *crushed to death*, for instance, in 1990 their fatal attraction to Mecca meant over 1400 Mohammedan pilgrims were *killed in the Islamic crush*; in 1994 in their fatal attraction to Mecca at least 270 Muslims were *killed in the Islamic crush*; in 1998 in their fatal attraction to Mecca at least 118 Muslim pilgrims were *killed in the Islamic crush*; in 2001 in their fatal attraction to Mecca 35 Muslim pilgrims were *killed in the Islamic crush*; in 2003 in their fatal attraction to Mecca 14 Muslim pilgrims were *killed in the Islamic crush*; in 2004 in their fatal attraction to Mecca over 250 Muslims were *killed in the Islamic crush*; and in 2006 in their fatal attraction to Mecca over 345 Mohammedan pilgrims were *killed in the Islamic crush*. It seems that the Islamic rush and crush to get into Mecca, is only matched, or exceeded, once Mecca has been seen, by the Islamic rush and crush to get out of Mecca. [pause]

But let me say that you don’t need to get hurt bad by apostate forms of Christianity such as Roman Catholicism or the Jehovah’s Witnesses. You don’t need to join the Church of Rome which is the Church of Antichrist, and buy or create a whip for your own back, so as to take pleasure in pain as you emulate Pope John-Paul II, the Franciscans’ Francis of Assisi after whom the present Pope is named, or the Jesuits’

¹⁷⁹ I here said, “1867,” but I should have said, “1876”.

Ignatius of Loyola in whose order the present Pope Francis is, and sadomasochistically start whipping yourself silly. You don't have to go to the *Opus Dei* centre in Sydney where Pope Benedict XVI was staying on his 2008 Papal Visit to Australia, where they'll tell you to put some barbed wire around your leg in Romanist works' righteousness; you don't need to listen to some sadistic Romish priest who smiles at you from ear to ear, and says of this barbed wire, [quote] "It hurts a bit ... our founder would draw it so tight, he drew blood" [unquote]. You don't need to join the Jehovah's Witnesses cult, which is one of the four major cults, and as a so called "good work" helping to merit your salvation, refuse to allow a much needed blood-transfusion to a dying child, or a dying close relative such as a parent or spouse who is in hospital and unable to speak for himself. You don't need to become a heathen Buddhist monk who with begging bowls daily begs for his bread. You don't need to become an infidel Sikh towel-head, thinking that towel-heads do a so called good work connected with their meriting of salvation by wearing a towel looking turban on their head. You don't need to join the heathen Hindus and be told [Indian voice], "Congratulations, make sure you are a VEGETARIAN curry-muncher; as because of yours sins in your past lives, in which you called yourself a 'beef-eater,' and ate the sacred cow, you have been reincarnated inside the maze of our complex and confusing Hindu caste system, and have been designated as an unclean untouchable. ... No!, no!, don't hold your hand to be congratulated, ... ooh, yuk, you've got untouchable germs, errrrr; ... but if as a Hindu, you do good works, in the next life, you can be reincarnated and go up into a higher caste; and if you're very lucky, you can be reincarnated as a cow, and all day just go, 'Moo, Moo, Moo.'" [pause] And you don't need to join the infidel Mohammedan religion, and first be told from the Koran, "Touch not the blood prohibited in the Sura 2:168 non-halal butchered meat; taste not the Sura 2:216 prohibited alcohol; handle not the Sura 5:4 prohibited bacon or ham;" and then risk life'n limb in all this Islamic blood-letting motivated by a belief in works' righteousness, in which as Mohammedan pilgrims squeeze together, and people push'n shove; some with the intensified squeeziness of Sura 4:3 allowing two wives, or three wives, or four wives; and in all the pushing and shoving, in which things start to get a little bit cramped, you risk being *killed in the Islam-i-i-i-c crush* [clap hands] in a Sura 3:90 & 91 painful Muslim pilgrimage to Mecca. Forget about any form of works' righteousness, whether Papist, Arian heretic Jehovah's Witnesses, Buddhist, Sikh, Hindu, Mohammedan, or other; they're all phonies, they're all fake religions, under the power of devils; and which Revelation 17:9 and 18:2 tells us are organized by Lucifer from his headquarters in Rome; where we know from John 13:27; 17:12; and II Thessalonians 2:3 that "Satan" has "entered into" the Pope by his designation as "the son of perdition;" a fact further found in the imagery of the seven headed and ten-horned Satan of Revelation 12:3, who is the spiritual power in control of the seven headed and ten-horned Papal Rome of Revelation 13:1; so that Scripture teaches us that Lucifer personally devil-possesses every Pope of Rome since the first Pope, Boniface III in 607 A.D.! You see, you'll only find the true gospel of salvation in religiously conservative Protestant Christianity. For in the words of Galatians 2:16; 3:11 & 13, "by the works of the law shall no flesh be justified," "for, The just shall live by faith." "Christ hath redeemed us ... on a tree" at Calvary.

You see, contrary to the claims of the world's six big false religions, firstly, Romanism – under which Revelation 17:5 "mother of harlots" we may further itemize

semi-Romanist daughters such as Eastern Orthodoxy and Puseyism; secondly, Judaism following the stoning of Stephen in Acts 7 with God's prophesied divorce of Lady Judaism in favour of Lady Christianity in Isaiah 50 verse 1; thirdly, Islam; fourthly, Sikhism; fifthly, Buddhism; and sixthly, Hinduism; contrary to the claims of these big six false religions and all the other many false religions of the world; the reality is that all those who ever enter into heaven, are sinners saved by grace, through the atoning merits of Jesus Christ, who died and rose again on the third day. Nobody ever gets in because of works' righteousness, in which their capacity to keep God's law merits their entry. Those who look to such a route, look to a false hope. For in the words of Romans 5:20, "the law entered, that the offence might abound;" and in the words of Galatians 3:24, "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." What does that mean? It means that the Ten Commandments are a schoolmaster or school teacher, that teaches us that if one seeks to keep them perfectly, then one realizes it can't be done, and so the only way we can be saved is by the covenant of grace; and thus "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." And so in the words of Galatians 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Justification by works was the mistake made by the rich young ruler when in Matthew 19:16 he asked Christ, "Good Master, what good thing shall I do, that I may have eternal life?" And Christ replied, he should keep the Ten Commandments *perfectly*. Foolishly, foolishly, foolishly, he said to Christ he could do it, and even when Christ showed him that he couldn't he still refused to cry out for mercy under the covenant of grace. *Don't make that mistake!* Don't try to be justified by works. Because for sinful man, it cannot be done. It's a dead end. In the words of Romans 1:17, "The just shall live by faith." And so we uphold *the sufficiency of the Gospel*. Ya' see, *I'm an Evangelical – I hope you are too!* [pause]

Having now firstly discussed the Evangelical Protestant teaching about *the sufficiency of the Gospel*; I now come to my second point, namely, *the catholicity*, meaning *the universality of the Gospel*. The *Apostles' Creed* which was named after, not written by, the Apostles', and the *Nicene Creed*, which was partly written by, and later completed and named after, the *Council of Nicea* in 325 A.D., both refer to the "Catholick Church;" and the *Athanasian Creed*, which was named after, not written by, St. Athanasius who died in 373, refers to "the Catholick Faith." In this context, "catholick" means "universal," which is why it is such a terrible blasphemy to join the Roman Catholic Church in falsely and wickedly referring to them as [quote] "Catholics" [unquote]; and so while in clearly quoting a Popish name one may sometimes have to do so, for example, in referring to what's called the [quote] "*Revised Standard Version Catholic Edition*" [unquote], outside of any such contextually necessary quotation which should be surrounded by references to Romanism thus making it clear that "Roman Catholic" is in fact the meaning; it is, I say, a terrible blasphemy to deny the true catholic or universal church, by referring to Roman Catholics as [quote] "Catholics" [unquote]. The Biblical teaching of the catholic or universal church is found in such passages as Ephesians 1:22, where we read that Christ is "the head over ... the church." Then in Ephesians 4:4, we are told "There is one body," not multiple bodies. And in Ephesians

5:23, “Christ is the head of the church: and he is the saviour of the body,” and in Ephesians 5:31 & 32, “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church” – singular. This imagery is monogamous going back to Adam and Eve in Genesis 2:24; and so to deny this passage would require that Christ was polygamously married to many churches; yet this is contrary to the monogamous teaching of Genesis 2:24, and also other New Testament passages such as Matthew 19:9. And so we here learn that the Second Adam’s bride is the universal or catholic church, which is the Second Eve. Our English word “catholick,” comes to us via the French from the Greek word *katholikos* from *katholou*, meaning “universal” or “general.” In turn the Greek word is a compound word from *kata* meaning “throughout” and *holos* meaning “all,” so that we read in Acts 9:31 that “the” local “churches” were “throughout” which is *kath’* from *kata*, “all” – which is *holes* from *holos* “Judea and Galilee and Samaria.” They were *kath’ holes* or “catholick” because they were racially universal “throughout all Judea and Samaria.” And so when the *Nicene Creed* refers to the “one Catholick Church,” it’s this Biblical teaching of one mystical or universal church that transcends all local churches, and is universal to all true Christian believers.

And so the catholicity of the Gospel, is referring to its universality to all true believers, whether they be Jews or Gentiles, whether they be whites or coloureds, throughout different local churches, such as Evangelical Anglican, Presbyterian, Baptist, or independent Churches, and so on throughout the religiously conservative Protestant Churches, so that the catholic church incorporates all true believers who are religiously conservative Protestant Christians. And it also includes those true believers in apostate churches who are in transition out of those churches, for we read in Revelation 17:5 that the Roman Catholic Church is a whore, with semi-Romanist daughter churches, such as the Puseyites, or Eastern Orthodox, or Oriental Orthodox. Now as the Church of Rome became more corrupt, it was still possible for some better figures to exist and survive inside the apostate Roman Church on the European Continent, such as Giles who died in 725, or Boniface, the English missionary to the Germans who died in 754; but that all stopped following the rise of Papal temporal power via the fraudulent *Donation of Constantine* with the first of the Papal states from 756 leading up to the [quote] “Holy” [unquote] Roman Empire from 800 A.D. . That’s because enforcement of Rome’s apostasy was now possible, and accomplished via the church-state apparatus; and so the true church on the Continent had to exit the Roman Church, and this is a likely time for the Waldensians to have arisen, although there’s some uncertainty as to exactly when they did arise between the fourth and eighth centuries. Now John Foxe’s first Latin edition of his *Book of Martyrs* was published at Strasbourg Germany in 1554, which was the year before the first Marian Martyr, the Bible translator of Matthew’s Bible of 1537 and Anglican clergyman of St. Sepulchre’s in London, John Rogers, was burnt alive at the stake in close proximity to his church in the fires of Smithfield on 4 February 1555. And on my first trip to London from April 2001 to April 2002, in July 2001 I attended a *Protestant Alliance Memorial Service* under Stephen Scott-Pearson in front of a Marian Martyrs’ plaque on St. Bartholomew’s Hospital in the general vicinity of where John Rogers was martyred by the Popish Bloody Mary for his Protestantism. Now I perused a copy of this first 1554 Latin edition of Foxe’s *Book of Martyrs* at the British Library, and

in it Foxe started his Protestant hagiology with the preaching of the Waldensian, Berengarius in the 11th century, which in later English editions that included the Marian Martyrs was dated to “about” “1000” A.D. . And while there’s some uncertainty as to whether Peter Waldo took his name from, or gave his name to, this pre-existing group we call Waldensians, and which were earlier called “Henricians” after the 12th century Waldensian preacher, Henry of Toulouse; when we further consider that there’s a Roman Catholic medieval story which is very hostile to them, and which says that they separated from the Church of Rome as a protest against the *Donation of Constantine*; bearing in mind that this fraudulent document first started to circulate in the 8th century; I think that this is a likely time for the Waldensians to have originated, with their preacher Berengarius coming about 250 years later. And so from the latter part of the 8th century on, when we look to the European Continent, we look to the Waldensians.

But in England, with the lone exception of the trial of Knights’ Templars, the Roman Catholic Inquisition found on the Continent, simply did not exist till the late 14th and early 15th centuries. Hence the *Morning Star of the Reformation*, John Wycliffe who died in 1384, though suffering some persecution, for example, his ejection from Oxford University, he was still able to hold his position as a Roman Catholic priest at Lutterworth, even though he rejected transubstantiation, and denounced the Pope as the Antichrist. That was because the English government gave mainly lip service and some limited power to Rome, evident in, e.g., the political maneuverings of King John II¹⁸⁰, who in order to forestall a French invasion, declared England a fief of Rome in 1213. But it was a cynical political exercise by King John, and following it there was no inquisition enforcement of Rome’s desires. The bottom line was that Christianity had existed in the British Isles long before Rome arrived, and connected with that, the English government refused to enforce an Inquisition in England, and so the English church exhibited a certain independence in terms of allowing much greater religious freedom than existed on the Continent. And so there were some better figures in the Roman Church in England up till the 14th century, of which John Wycliffe is an outstanding example. If Wycliffe had been on the Continent, he would certainly have been martyred like the Waldensians were. But after Wycliffe’s death, the Lollards he had helped to establish, then became subject to an Inquisition, with Nicholas de Hereford appointed as an inquisitor in 1391, and in 1401 the Parliament enacted legislation against the Lollards. And so from the late 14th and early 15th centuries, the Lollards in England were like the Waldensians on the Continent; and you read about both groups in *Foxe’s Book of Martyrs*, who was an Anglican clergyman at St. Giles’ Cripplegate in London, and the 1561 Anglican Calendar which is basically preserved in the 1662 *Book of Common Prayer*, is designed to fit in with it. So if you put the two together, you get the big picture. The two are meant to go together, which is why Elizabeth I ordered a copy of *Foxe’s Book of Martyrs* to be chained into every Anglican Protestant Church in England, and those churches also had the 1561 Anglican Calendar in their 1559 prayer books, which is basically persevered in the 1662 prayer book.

¹⁸⁰ I here said, “King John II” but I should have said, “King John.”

And this story of how the saints of God were pushed out of an increasingly apostate Roman Church on the Continent, with the residue exiting in the mid to late 8th century; or in England, with the residue exiting in the late 14th to early 15th centuries; reminds me of how Low Church Evangelical Anglicans have been squeezed out of so many Anglican Dioceses in Australia, and elsewhere. Sad to say, many of the Anglican Dioceses of Australia now have no Low Church Evangelical Anglican Churches in them. And so those Anglican Dioceses are totally semi-Romanist. Now in varying degrees, the Puritans ignored this nexus which makes the Anglican Calendars of 1561 and 1662 the second half of the whole which matches up with *Foxe's Book of Martyrs*, by only looking at *Foxe's Book of Martyrs*; whereas since the 19th century, the semi-Romanist Puseyites, by which I also mean semi-Puseyites, have liked to ignore the nexus by looking only at the 1662 Anglican Calendar, and totally ignoring the proto-Protestant and Protestant saints in *Foxe's Book of Martyrs*. But contextually they're meant to be the two halves of the greater hagiological picture; and the message they give us is that from the latter part of the 8th century on the Continent, the enforcement procedures by Rome after the first of the Papal states formed in 756 leading up to the [quote] "Holy" [unquote] Roman Empire, meant that some true believers who had been operating in an increasingly apostate Roman Church, had to exit, and heed the call of Revelation 18:4, "Come out of her, my people;" as seen in the Waldensians. But in England the lack of corresponding enforcement procedures, and absence of an Inquisition, with the English government allowing much more freedom, meant that though the Roman Church was apostate, some better figures could still operate in it. E.g., the Archbishop of Canterbury, Alphege, who has a black letter day on the 1561 and 1662 Calendars; and who in 1012 was killed by pagan Danes at Greenwich in London, after he exhorted these heathen invaders to forsake their paganism and embrace Christianity. And so there were these better figures who long after the closure to them of the Roman Church on the Continent and their exit to join the Waldensians, could still sometimes operate in England; something like, though not exactly the same as, Low Church Evangelical Anglicans can still operate in Sydney Diocese, even though they've been pushed out of numerous other Anglican Dioceses in Australia and elsewhere. But that situation in England changed with the coming of the Inquisition to England, and the true church was then the persecuted Lollards.

Then came the Protestant Reformation, and as Rome shut the door tight on that inside the Roman Church with the *Council of Trent* in 1545 to 1563, repudiating the Reformation in favour of the Roman Catholic Counter-Reformation, it meant that for all time, the call of Revelation 18:4 "Come out of her, my people," had to be given to those in Rome. And a similar issue occurred with the Eastern Orthodox Churches following the martyrdom of the Protestant Patriarch of Constantinople, Cyril Lucar in 1638, and the 1672 Eastern Orthodox *Synod of Jerusalem* which rejected Protestantism. And so we read in Revelation 18:4 of how God says to these people in Romanism or semi-Romanism, "Come out of her, my people." Note that God clearly addresses them as "my people" and so they are part of the true catholic church, for in the words of II Thessalonians 2:4, the Antichrist Pope "sitteth in the temple of God," which we know from such verses as I Corinthians 6:19 & 20 and I Peter 2:5, refers to the church. Nevertheless, God now says to his people in the Roman Catholic Church and semi-Romanist Churches such as the Eastern Orthodox Churches of, for example, Greek

Orthodoxy or Russian Orthodoxy, or a Puseyite or semi-Puseyite Anglican Church; he now says to these people who are either in the Roman whore or one of her daughters, in Revelation 18:4, “Come out of her, my people.” They are now called by God to “Come out” of Romanism or semi-Romanism, and to come into orthodox religiously conservative Protestant Christianity; and look for a religiously conservative Protestant Church *of their choice* which believes in “the everlasting gospel” of justification by faith *alone*, upholds the tenets of the Reformation, and upholds the absolute authority of Holy Scripture. Ya’ see, *I’m an Evangelical – I hope you are too!* [pause]

And so the catholicity of the Gospel means that it’s universal to all types of human beings, in the words of the *Nicene Creed*, “the only-begotten Son of God, ... for us men and for our salvation came down from heaven,” note those words, “for us men.” And so the *Nunc Dimittis*, sung at Low Church Evangelical Anglican Evensong services I’ve attended that use the 1662 *Book of Common Prayer*, includes the words of Luke 2:32 that Christ is “To be a light to lighten the Gentiles: and to be the glory of thy people Israel.” This Scripture divides mankind into those who by race are Gentiles such as myself, and those of the Jewish race of “Israel” such as the Apostle Paul; but in doing so, it makes the point that the gospel is universal to all types of men, both Jews and Gentiles.

In the 1662 Anglican *Book of Common Prayer*, *Ascension Day* always falls on a Thursday because it’s remembered 40 days on inclusive reckoning from Easter Sunday. The prayer book contains Communion readings from the Authorized Version, and the reading for the Epistle is from Acts 1:1-11, and includes the words of Christ, “but ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” That meant from Jews in Jerusalem and Judea, out to the Gentiles in Samaria, and out to the uttermost part of the earth. And then the Gospel reading from St. Mark 16:14-20 includes the words of Christ, “Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Now “every creature” here means “every” *human* “creature,” or “every” type of *human* “creature,” both Jews and Gentiles; and “baptized” here is referring to spiritual baptism by the Holy Ghost, so that the earlier reading from Acts 1:1-11 includes Christ’s words of Acts 1:5, “For John truly baptized with water, but ye shall be baptized with the Holy Ghost.” You see, the words of Mark 16:16, “he that believeth and is baptized shall be saved,” must be read with such passages of Scripture as Mark 1:8 where St. John the Baptist says, “I indeed have baptized you with water; but he,” that is Christ, “shall baptize you with the Holy Ghost.” So Mark 16:16 isn’t teaching works’ righteousness as the Papists would claim with their works’ righteousness teaching of baptismal regeneration, it’s teaching the very opposite, because “baptized” in Mark 16:16 means spiritually baptized, that is, regenerated by the power of the Holy Ghost. For once a man repents and turns from his sins as found chiefly in the Ten Commandments, and accepts Christ as the virgin born Lord, and man’s only Saviour from sin, who died in our place and for our sins on the cross, before rising the third day and ascending into heaven; he also receives the regenerating power of the Holy Ghost. In the words of Christ in John 3:7, “Ye must be born again.” And so that gospel message is catholic, meaning, universal to all types of men, whether by race they are Jews or Gentiles.

Starting from some decades ago now, for many years, coming down the highway or freeway from Newcastle to Sydney, near the Wyong turnoff, I used to see a horse-cart which had a big sign board on the back reading John 3:7 from the King James Bible, “Ye must be born again.” I recall how when the sign faded, it was freshly repainted. But I regret to say that one day that message of regeneration through the power of the Holy Ghost and the blood of Jesus Christ, was taken down, I don’t know why. But it was a wonderful witness. I don’t know if it was maintained by an individual or a church group; but either way it was a wonderful witness, and it was good not just for unsaved persons, but also for saved persons who were part of the universal or catholic church.

Now our Lord quotes from Isaiah 56:7, saying of the Jewish temple in Mark 11:17, “Is it not written, My house shall be called of all nations the house of prayer?” And that was a segregated temple, with the Court of the Gentiles for non-Jews being here focused on as allowing God-fearer Gentiles to worship the Lord at Jerusalem, and so that universality did not mean desegregation. And indeed segregated acts of worship are clearly taught in the New Testament, for example, in Acts 21 St. Paul with some other Jewish Christians first had some inter-racial fellowship with the Gentile Christian Trophimus; and then bade him farewell in order to have an act of racially segregated worship as Jewish Christians in the temple. And the false allegation was made in Acts 21:29 that St. Paul “had brought” the Gentile “Trophimus” over the segregation line at the Gate Beautiful; although it was a capital offence to do so; and the holy Apostle St. Paul was ultimately executed on this trumped up charge that he was some kind of racial desegregationist civil rights campaigner, who had brought a Gentile over the segregation line. And so St. Paul died a martyr’s death that men may know that the racial universality of the Gospel to Jew and Gentile does not mean that Christianity is opposed to racial segregation or segregated acts of worship. Hence the truth of the gospel’s catholicity should not be used to deny the truth of Genesis 9 & 10 that God created and segregated the races. And so the Gospel is universal to mankind, both Jew and Gentile, both white and coloured. For Christ says in Matthew 28:19, “Go ye therefore, and teach all nations.” Ya’ see, *I’m an Evangelical – I hope you are too!* [pause]

Having within the theological parameters of Evangelical Protestant Christianity, referred to *the sufficiency of the Gospel*; and *the catholicity of the Gospel*; I shall now refer to *the authority of the Gospel*. What I ask is the authority for the Gospel of grace? What is the authority for the Protestant’s *sola fide* and *sola gratia*, which being interpreted from the Latin means “faith alone” and “grace alone.” The authority in such passages as Ephesians 2:8 & 9 is the Protestant’s *sola Scriptura* which in Latin means “Scripture alone.” The Bible is Divinely Inspired for we read in II Timothy 3:16, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” And the Bible is Divinely Preserved in its Old and New Testament Received Texts for we read in I Peter 1:25, “The Word of the Lord endureth for ever.” Now I’ve recently returned from my sixth trip to London which was part of a six continents round-the-world trip visiting every continent except Antarctica, and for which I thank God. I left London UK on the 1st of March 2013, and returned via the Americas; and so before visiting South America and then boomeranging

back to Australia, I stopped in North America at Texas in the United States of America.

It's the geographically largest State in the American Deep South; and they like to say that *things are big in Texas*. For example, I got around Texas in a white Stetson hat that I bought in downtown San Antonio just a block away from The Alamo, when I drove there in my hire car from Dallas, and it's the Texan cowboy's big hat; though I also wore it when I visited the Cowboy Museum in Oklahoma City, Oklahoma. As a boy I'd sometimes play "Cowboys and Indians;" which reminds us of the bravery of the noble white man bringing Christian civilization in the American frontier wars with the ignoble, debased, uncivilized, heathen Indian savages; for we are reminded of how on the North American continent in a fulfillment of Genesis 9:27, "God" did "enlarge Japheth, and he" came to "dwell in the tents" or dwelling places of Indian "Shem." And so in addition to depictions of white American cowboys, traditionally known by Red Indians as "pale faces" in the red-skin's greeting, "How, pale face;" I also saw in the Cowboy Museum a photo of Indian children who'd been dragged up from such debasement by the Christian white man, in a segregated American Indian School. And the fact that my car drive from Dallas to San Antonio and back inside the State of Texas, was longer than the car drive from Dallas in Texas to and from Oklahoma City in the State of Oklahoma, further makes the point that Texas is a big state. And I also saw three of the biggest gospel guns in the lone star state of Texas. The first two guns aren't the biggest gospel gun in Texas, but they are big guns. One of them is Byzantine Greek Lectionary 1547 held at Southern Methodist University in Dallas; and the other is Byzantine Greek Lectionary 2282 held at South-Western Baptist Theological Seminary at Fort Worth. But I carried around in my holster the biggest gospel gun in Texas; and it's a gun that many Texans also carry around in their holsters, it's called the King James Bible. It's the biggest gun in Texas. It's the biggest gun on the North American Continent. It's the biggest gun on the Australian Continent. It's the biggest gospel gun in the English-speaking world; it's the King James Bible! So never leave home without it! And you can read more about it and the Received Text in my textual commentaries at <http://www.easy.com.au/~gmbooks/> or on Yahoo or Google type in "Gavin McGrath Books." [pause]

Following the Reformation first wrought when on the Eve of All Saints' Day in 1517 Martin Luther nailed his 95 Theses to the Door of the Chapel at Wittenberg Castle in Germany, the Papists sought to limit the doctrine of the Divine Preservation of Scripture to just the Latin; and this gave rise to the old Latin Papists of, for example, the Clementine Vulgate and Douay-Rheims Version. That was bad, but not as bad as the post Vatican II Council new neo-Alexandrian Papists, who deny Divine Preservation altogether, and so throw out the Latin as well. But when following the Reformation, after the Romish *Council of Trent* the Romanists sought to limit Divine Preservation of Scripture to just the Latin, the relevant Protestants accepted that since the Latin had general accessibility over time and through time, it was part of the closed classes of sources for composing the Old and New Testaments' Received Texts; but they added to that the Hebrew, Aramaic, and Greek for the Old Testament; and the Greek for the New Testament. And they gave the priority to the tongues in which the Old and New Testaments were originally written in. Thus the issue of Divine Preservation was thrashed out because of its nexus to the issue of the authority of the Protestant's Bible.

Hence, for example, Article 19 of the Anglican 39 Articles says in part, [quote] “The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached” [unquote]. Note those words, “the pure Word of God.” And for the Protestant Christians of the Reformation, that was contextually understood to mean the purity of God’s Word as preserved in the Old and New Testaments’ Received Texts.

You see, the Papists put forth a false gospel of works’ righteousness, one in which, paradoxically, they claim that acts of idolatry such as adoration of the Roman Mass, or Mariolatry, are examples of so called “good works,” even though in order to perform them, they have to set aside the Second Commandment of Exodus 20, which prohibits idolatry. And in setting aside Scripture to do so, the Romanists claim their authority is the Roman Catholic Pope, and various Roman Catholic General Councils and traditions, which they claim takes precedence over the Bible. But the Protestants’ authority is the Bible, it is *sola Scriptura*, “Scripture alone.” For Christ in a similar situation when he came up against Jewish traditions contrary to Scripture, said in Mark 7:9 & 13, “Full well ye reject the commandment of God, that ye may keep your own tradition.” “Making the Word of God of none effect, through your tradition, which ye have delivered: and many such like things do ye.”

And so *the authority of the Gospel* is the authority of the Infallible Bible. In the Latin words of the Reformation Motto, *sola fide, sola gratia, sola Scriptura*, which is, being interpreted, “faith alone, grace alone, Scripture alone.” Ya’ see, *I’m an Evangelical – I hope you are too!* [pause]

Having first referred to *the sufficiency of the Gospel*; secondly, *the catholicity of the Gospel*; and thirdly *the authority of the Gospel*, I now come to my fourth and final point, which is *the defence of the Gospel*. And this a point at which the true Evangelical parts company with the ecumenical compromise of the so called “new” or “neo-Evangelical,” like silly Billy, Graham. If you open your copy of the Authorized Version of 1611 to Galatians 1, follow with me from verse 6 [pause], “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ.” Now note carefully if verses 8 & 9 read as follows, “But look, if people come along who believe in works’ righteousness, or idolatry such as adoration of the consecrated Communion elements, well if they say that they’re Christians, just embrace them in an ecumenical spirit of religious wishy-washiness.” Is that what your King James Bible says at Galatians 1:8 & 9? It’s certainly not what my King James Bible says at Galatians 1:8 & 9. My one reads this, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.” And we read of that gospel in Galatians 3:11 & 13, “But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.” “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” And while we do good works not in order to be saved, but because we are saved, Galatians 5:19-21 clearly condemns immorality such as “idolatry.”

And so Galatians 1:6 refers to the “gospel” of “grace,” and “grace” is God’s unmerited favour towards us; accepted by us through what Galatians 3:11 & 13 calls “faith,” on the basis of what Christ accomplished when he “redeemed us” by dying in our place and for our sins on Calvary’s “tree.” For in the words of Galatians 1:4, he “gave himself for our sins, that he might deliver us.” And so he is a redeemer, who has delivered us from sin. Now we read in Galatians 1:8 that those who deny this are “accursed,” and the Greek word is “*anathema*.” And so this means that when people proclaim a false gospel of works’ righteousness, for example, Roman Catholics, or semi-Romanists such as Eastern Orthodox, Oriental Orthodox, or Puseyites; when I say such people preach a false gospel of works’ righteousness, then on authority of Galatians 1:8 we can say that, *they bind themselves in the bonds of anathema and are declared by God to be “accursed”!* And so we are called upon by God, to defend the holy gospel as recovered at the time of the Reformation in the 16th century, and to defend it against all who would present a false gospel. We are also called upon by God to recognize what the *Apostles’ Creed* calls “the holy catholic church;” and so we need to do so in a suitable spirit of religiously conservative broad Protestantism; in which we distinguish “heresy” as “consisting in the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith,” from various lesser errors that people may hold which do not constitute heresy even though they do constitute error. We need to defend the gospel against relatively smaller groups such as the Mormon Church, which is one of the four major cults, and cult members wear special Mormon underwear in connection with their futile strivings after works’ righteousness, in which they hope to become one of a plurality of gods in the next life, in the words of their prophet Joseph Smith in *Doctrines & Covenants* 132:20, “Then shall they be gods;” or in the words of their spiritual father, the Devil, in Genesis 3:5, “ye shall be as gods.” And we also need to defend the gospel against larger groups. First and foremost against Romanism Proper, that is, the Roman Catholic Church; and also against semi-Romanists, such as the Eastern Orthodox Churches of, for example, Greek Orthodoxy, Serbian Orthodoxy, or Russian Orthodoxy; and also the Oriental Orthodox Churches which are monophysitist, such as Armenian Orthodoxy, Syrian Orthodoxy, or Coptic Orthodoxy. Whether they be big or whether they be small, Galatians 1:8 teaches us that those who deny the gospel of justification by faith alone, and present in its place some other gospel, *bind themselves in the bonds of anathema and are declared by God to be “ACCURSED”!* [pause]

And in this context, the question sometimes arises, What about the Pentecostals and Charismatics? I won’t today speak in the greater detail that I could about these two groups, and their false and inaccurate interpretations of tongues in such passages as Acts 2 and I Corinthians 14, other than to say that the Biblical gift of tongues is the speaking of known languages for the purpose of proclaiming the gospel. You see, in the Bible, God performs gospel miracles for the purpose of proclaiming or explaining the gospel. E.g., the Old Testament story of The Exodus gives us categories of thought to teach us about our slavery to sin and death, and God’s power to deliver us from it through the blood of Christ typified in the Passover Lamb of Exodus 12. By contrast, a false religion like Mohammedanism leaves out that part of the story e.g., Rodwell’s translation of the Koran’s Sura 2:46 & 47 says, [quote], “And remember when we rescued you from the

people of Pharaoh, who laid on you a cruel chastisement. They slew your male children, and let only your females live: and in this was a great trial from the Lord: and when we parted the sea for you, and saved you, and drowned the people of Pharaoh, while ye were looking on” [unquote]. You see, the Koran’s references to the Exodus nowhere makes mention of the Passover; and indeed it goes on to deny the Passover’s greater fulfillment in the atoning death and resurrection of Christ. The Koran changes the Word of God by removing the typology of redemption such as the Passover Lamb pointing to Christ; and so God’s miracles of the Exodus that the Koran refers to, such as the parting of the Red Sea in Suras 2:47, 10:90, & 43:55, are misused by the Devil to simply mesmerize people and lead them into the errors of Islam. By contrast, in the New Testament, in the very first chapter of St. John’s Gospel we read that Christ is “the Lamb of God, which taketh away the sin of the world.” Or in instituting the sacrament of the Lord’s Supper or Holy Communion, remembered in the Communion Service’s Epistle reading set for today, the Thursday Before Easter, in the 1662 *Book of Common Prayer*, which is I Corinthians 11:17-34; we read in Matthew 26:26 & 27, of how Christ says of the symbolism of the Passover bread, “this is my body;” and of the symbolism of the red wine, “this is my blood of the new testament, which is shed for many for the remission of sins.”

You see as illustrated by Mohammed’s changed version of the Exodus which in the Koran removes the idea of redemption, removes all reference to the Passover Lamb, and then goes on to deny the atonement and resurrection of Christ as the only begotten Son of God and Second Person of the Trinity, we see that when the Devil either performs miracles himself, or when in the Koran the Devil perverts the story of God’s Biblical miracles, it’s in order to mesmerize or captivate people, and then lead them astray. And so one can tell on broad Biblical principles that what the Pentecostals and Charismatics are calling tongues, is in fact a manifestation of Satanic power rather than Holy Ghost power, because the Biblical gift of tongues in such passages as Acts 2 is the speaking of known tongues for the purpose of *proclaiming the gospel*. Nevertheless, this false or Devil’s counterfeit gift of so called “tongues” and “prophecy” sadly became popular among many in the form of the Pentecostals and Charismatics from the 20th century on.

This Pentecostal and Charismatic phenomenon is known in church history as the Montanist heresy. In the 3rd century A.D., the heretic Tertullian was a Montanist, and he refers to a [quote] “ecstatic vision in the Spirit” [unquote]. And writing in the fourth century A.D., the Church historian, Eusebius, says that in the second century A.D., Montanus had a [quote] “ecstatic trance, and ... babble in a jargon, prophesying Some of them that heard his bastard utterances rebuked him as one possessed of a devil ... remembering the Lord’s warning to guard vigilantly against the coming of false prophets And he also stirred up two women and filled them with the bastard spirit so that they uttered demented, absurd and irresponsible sayings ... And ... the faithful ... rejected the heresy, and thus these people were expelled from the Church and debarred from Communion181” [unquote]. So these Montanists in their modern day form are the Pentecostals or Charismatics. They are certainly not true Protestants, since in addition to

181 Tertullian, *De amina*, 9, c. 210; Eusebius, HEV 16:7; both in Bettenson’s *Documents*, pp. 77-8.

substituting a babel for the Biblical gift of tongues, which was speaking in a known language for the purposes of proclaiming the Gospel; and which I Corinthians 12:28 says only “some” had, not “all;” they also undermine the Protestant doctrine of *sola Scriptura* or *Scripture alone*, in their claim to the prophetic gift. For at the time of the Reformation, the Protestants rejected the claims of Rome that some of their so called “Saints” have received new revelations of the Spirit. E.g., Bernadette Soubirous died in 1879 and her Satanically inspired visions led to the founding of the Mariolatry cult at Lourdes in France; and in support of Mariolatry, the Papists claim that she received a new revelation from God, in which Mary appeared to her and said, [quote] “I am the immaculate conception” [unquote]. This is ruled out by the Protestant’s *sola Scriptura*. And so little wonder that post Vatican II Romanism also now embraces Montanism.

Now overall the King James Bible of 1611 is by far the best available English translation, and the one people should be generally using, but it’s not word perfect; and while the AV’s rendering at I Corinthians 13:8 which says that “prophecies ... shall fail” is a passable translation, the Greek word rendered “prophecies” is *propheteia* and I think is better rendered in both the Geneva Bible of 1560 and Bishops’ Bible of 1568 as “prophesyings;” and the Greek word rendered “fail” is *katargeo*, meaning “fail” or “abolish,” and so I think the Geneva Bible better renders these words as when “prophesyings be abolished.” But the salient point is that, reading from the AV, in I Corinthians 13:8 St. Paul says a time will come when “prophecies” meaning the gift of prophecy “shall fail;” when “tongues” “shall cease,” and “knowledge” meaning the I Corinthians 12:8 “word of knowledge” in a new revelation of the Spirit, “shall vanish away.” And their triple parallelism in I Corinthians 13:8, in which “shall fail” equates “shall cease” equates “shall vanish away,” contextually means all three were to go around the same time. When was that? Well Ephesians 2:20 says “apostles and prophets” were for the church’s “foundation” period, which was New Testament times. And Christ says in Luke 11:50 that “the blood of all the prophets, which was shed from the foundation of the world,” would be required of that “generation.” Now when Christ said this before he was crucified in 30 A.D., if there was a little baby there, who Psalm 90:10 says lives on average to about 70 to 80, even though some people live longer than this average, this means that the gift of prophecy would have to die out by about 100 to 110 A.D., in order for the blood of “all,” not just some, but “all the prophets” to be required of that “generation.” And since I Corinthians 13:8 puts the cessation of “prophecy,” “tongues,” and a “word of” new revelatory “knowledge” in parallelism as ceasing at the same time, this means that not only the gift of prophecy, but also tongues, and the getting of a new Divine revelation of “knowledge,” all had to cease by about 100 to 110 A.D. . Now the last book of the Bible, the Book of Revelation, was written about 96 A.D., and so that means that the gift of prophecy would have continued for about another 10 or so years, so that known and established New Testament prophets could have verified to the body of believers, that indeed the Book of Revelation was inspired and constituted the end of the Bible. And so while it’s theoretically possible there was an ongoing long-liver New Testament times person that kept on till his 90s or so who extended these gifts till about 130 A.D., we know of no such person; and so in broad terms, if anyone claims to have the gifts of prophecy, tongues, or a Divine revelation of new “knowledge,” after this time of about 100 to 110 A.D., then by definition they are wrong, and either faking it, or

energized by devils, one of the two. It's as simple as that. And so since Bible times there never has been, and never can be, any credible instance of someone having either new revelations of the Spirit or the gift of tongues. And so we must guard the Gospel and the Word of God as his completed revelation, against these Montanist heretics commonly called "Charismatics" and "Pentecostals." [pause]

The defence of the gospel also includes defence against the inter-faith movement with infidels and heathens. In John 3:7 Christ says, "Ye must be born again;" and referring to this same spiritual baptism or regeneration by the Holy Ghost of Mark 1:8, Christ says in Mark 16:15 & 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In Acts 4:12 we read of Christ, "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." In Ephesians 2:12 we read that to be "without Christ" is to have "no hope," note those words, "no hope," it doesn't say "some hope for a barbarian on the dark Continent who has never heard the gospel of Christ," but rather it says to be "without Christ" is to have "no hope" not "some hope" but "no hope;" for we also read in John 3:36, "He that believeth in the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And so of all "unbelieving" infidels such as Mohammedans, Sikhs, and Jews; and of all "unbelieving" heathens, such as Buddhists, Confucianists, and Hindus; we read in Revelation 21:8, "But ... the unbelieving ... shall have their part in the lake which burneth with fire and brimstone."

And thus the *Athanasian Creed* as found in the Anglican 1662 *Book of Common Prayer*, says with regard to any heretic who denies Trinitarian teachings such as Eastern Orthodox who deny the double-procession of the Holy Ghost from the Father *and the Son*; or Oriental Orthodox who deny the full humanity of Christ; or religiously liberal heretics who deny, for example, Christ's Second Coming; or universalists who deny the Final Judgment; and any non-Christian, [quote], "he cannot be saved," "without doubt he shall perish everlastingly" [unquote]. And on the basis of e.g., Galatians 5:20 & 21 which says that those in "heresies" "shall not inherit the kingdom of God;" or II Peter 2:1 which refers to "damnable heresies;" or Revelation 21:8 which says "the unbelieving" burn in hell; we cannot doubt the correctness of the *Athanasian Creed's* damnatory clauses against heretics, infidels, and heathens, for in the words of Article 8 of the Anglican 39 Articles, "The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture." And so the authority for the *Athanasian Creed's* damnatory clauses against various heretics, infidels, and heathens, is nothing less than the authority of God's Infallible Book, the Holy Bible. [pause]

In mid 2012, over the space of three days I was speaking in a School Staff room with a fellow school teacher who's in his 60s. He told me that he had a white Protestant Christian background which he now had largely repudiated theologically even though he still regarded it as his cultural [quote] "birthright" [unquote] to call himself a [quote] "Christian" [unquote]. He said he could remember how in 1950s and 1960s Australia

the religious world was mainly Roman Catholic or Protestant, and how Protestants were anti-Roman Catholic, e.g., he referred to how school students divided among themselves on such religious grounds. And he told me about how in time he had come to forsake the values of a white Protestant Christian society; how he had come to reject the values of broadly having mono-cultural white Christian values in law and society under the *White Australia Policy*, which kept coloureds out and Protestants at a large majority, and which was horribly repealed in the late 1960s and early 1970s. He told me also of his religious universalism, in which he said that all people go to heaven, and the example he repeatedly liked to refer to was that of the heathen Chinese in which he considered that every Chinaman would go to heaven. He told me of how he no longer believed in the authority of the Bible, even though he said he had once been a Protestant Sunday School teacher back in his 20s. It was clear to me that he had never properly understood Protestant Christianity, and so as one who keeps an Authorized Version New Testament & Psalms in his top-left hand shirt pocket, I quickly drew my Gospel gun from its holster. I referred to Biblical prophecies such as Psalm 22:16, where it is said of the Messiah, “they pierced my hands and my feet;” and spoke of how this shows the Divine Inspiration of Scripture, because crucifixion was unknown in David’s day about 1000 B.C., in which they, for example, stoned people; and yet here crucifixion of the Messiah is foretold. I also referred at one stage to John 3:16. He said that he was happy to accept Jesus as “Son of God.” I asked him if he accepted Christ was “the only Son of God,” and he said, he could not accept that qualification, of “only,” because he was a religious universalist; he said he considered every Chinaman would go to heaven, and so he could accept Christ was a way, but not the only way to God. He thus denied the teaching of Christ in John 14:6, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

But what was most startling to me, was how on the third day he told me the way he had come to these views. And it’s a dramatic example of what happens when a man cuts his anchor ropes with the Bible. He said that he had come to be taught the art of what he called, “meditation,” and this had led him into anti-racism with respect to white race based Christian nationalism, and also into religious universalism. I asked him for detail on this “meditation,” and at first he was evasive. When I asked him if it was, for example, Buddhist type meditation, he said he didn’t want to put a specific name on it. I asked him how it worked; and he said, he never once organized a meditation group, but repeatedly people would just turn up at his home, and suggest that they meditate together. He said they would all sit down and meditate together. I asked him if there was any spiritual element to this. And he said that various spirits would appear and speak with them, and he said that they all had different personalities, and he regarded them as his [quote] “friends” [unquote]. I read to him I John 4:1 & 2, “believe not every spirit, but try the spirits whether they are of God,” verse 2, “Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.” I then asked him if these spirits that he had been dealing with, “confesseth that Jesus Christ is come in the flesh,” if they accepted the Trinitarian teaching of the Incarnation; and he said he didn’t know what most of them would think about that, because in the conversations he’d had with them, it wasn’t an important matter. I asked if this was connected with a witch’s wicken, if, for example, they ever cast spells. He said that they didn’t cast spells, but that he didn’t want to put a specific spiritual name on this meditation group. When I

thought about it after that, he's repeated references to every Chinaman going to heaven, made me suspicious that these devils *may* be attached to a heathen Chinese religion.

Now at the time, I told him that that Biblically speaking, there were only two supernatural forces, God and the good angels, and Satan or Lucifer and the fallen angels, and that any supernatural event had to come from one of these two sources. And that on authority of Scripture, I could say that he was dealing with devils, and these weren't really his friends. He said that what I said was standard Christian belief about God and the Devil, but he didn't accept that. He said that what these "spirits" had taught him about being an anti-racist who was opposed to white Caucasian race based nationalism in Australia, and what these "spirits" had taught him about being a religious universalist in which all people go to heaven, made sense to him and he wouldn't forsake it for Biblical Protestant Christian teachings. In accordance with the teachings of these unclean "spirits," he had thus come to reject the racial purity of a white Caucasian land as taught in Genesis 9 & 10; Deuteronomy 32:8; and Acts 17:26 where God sets "the bounds of ... habitation" for various "nations," which he defines by race and linguistic culture, for the racial "families" of Genesis 12:3 are "the kindreds" of Acts 3:25 and "the nations" of Galatians 3:8; and that includes the Genesis 9:27 mandate for white Japhethite Australia displacing the Shemitic Aboriginals who come down from Elam. But as taught to him by these devils of anti-white racism and religious universalism, he no longer believed in a white Protestant Christian society; but in a multi-coloured racial, multi-cultural, multi-religious society, in which the moral values of white Protestant Christianity which had once been the cohesive moral force of the national community's law and society, were no longer valued or adhered to, but rather, viciously attacked by anti-discrimination values and laws. Our conversation did not proceed as it was then stopped by the Head Teacher, who said that the Staff room was a secular work place, and that this conversation should not continue. I said to the man that I was happy to go into another room to continue, but after a minute or two of repeating his views, he declined that invitation. Thus our conversation ended and we thus agreed to disagree, because all I can ever do is present Biblical truth, and the Holy Spirit of God must convict a man of that truth, and he must accept it, and so I quietly prayed for his soul.

Some weeks later, I was again in the staff room with him, and the Head Teacher was away; so in harmony with Acts 5:29 I told him that the spirits he had been in contact with were "devils" and he disagreed, insisting he was "a Christian." He said his family background was Presbyterian, and that both of his parents were very "Scottish" Presbyterians. He said he couldn't accept that there were no longer "prophets" in the "church," and that the type of communications he had had with these spirits was okay and was a manifestation of the ongoing gift of prophecy. I asked him how he had gotten into these practices of speaking with spirits, and he was more frank about it than on the previous occasion. He said that he had suffered from a heart attack when he was younger and he had read Nathan Pritikin books on diet and meditation and considered no drugs should be used for medicine, and when he had told his Doctor this, the doctor said he agreed. I said this was like the Christian Science Church, and he said in that case he agreed with them on that issue, but that he wasn't familiar with them. I asked him if these Nathan Pritikin books spoke about "meditation" and he said that they spoke about

“relaxation,” but that he had combined what Pritikin said on “relaxation” with another source on “mediation,” which were these had material on communications with spirits. I referred to the Protestant teaching of *sola Scriptura* and how prophets only existed in and around Bible times, because once the Bible was complete there was no longer an ongoing need for the gift of prophecy. I read to him Luke 11:49-51 and Ephesians 2:20, saying that prophets in the Christian era were only for the church’s foundational period, and ceased around the time the NT was completed.

But at this point a married couple walked into the staff-room whom I knew were both Charismatics. They heard what I said about the gift of prophecy, and the women said that she disagreed and considered that prophets still existed. But they both then had to leave for roll call, giving me a further 10 or so minutes with this guy by myself; in which I sought to reinforce the Biblical teaching that the gift of prophecy existed only in and around Bible times; and that what the Charismatic woman had said was wrong; but then he said he agreed with the Charismatic woman about ongoing “prophets.” I was then in class, and while I saw him later in the staff-room, he was sitting near the two Charismatics, and so I didn’t want to engage him on this matter while these two Charismatics who follow the Montanist heresy were there just waiting to jump in and claim that the gift of prophecy exists outside of Bible times, and they would claim, still exists. And so through prayer, I asked the Lord to open the right time to me that day if he wanted me to further speak to him about this, but no such opportunity arose that day, and so I take that to mean that the Lord did not want me to proceed with this matter with him at that time in August 2012; and I leave it in the Lord’s hands as to whether or not I speak to him further on this matter in the future.

Now it’s notable that this guy sees himself as being on the same wavelength as, even though he’s not specifically connected to, both the Charismatics on the issue of ongoing new revelations of the Spirit; and also the Christian Science Church on the idea that mind over matter means one can cure oneself by positive thought e.g., in the Anthony Hoekema’s book, *The Four Major Cults*, at p. 188, he quotes the Christian Science Church’s prophetess, Mary Baker Eddy as saying [quote] “The cause of all so called disease is mental ..., a mistaken belief ... of ill health. ... Disease is an illusion and a delusion Man is never sick ...” [unquote]. And whether with the Christian Science Cult and Montanist heretics, or this guy’s intersecting similar beliefs, we in fact here see manifestations of what I Timothy 4:2 calls giving “heed to seducing spirits and doctrines of devils.” So this guy is connected to these things through the writings of Nathan Pritikan who considered diet and exercise, rather than medicines and surgery should be used to combat cardiovascular disease; and while that isn’t wrong providing it’s understood in a sensible way with regard to, for example, a lower cholesterol and lower fat diet in order to prevent or heal health problems, rather than a blanket ban on ever using medicines and surgery; this guy’s used Pritikan’s writings in a Christian Science way against all medicines and surgery *per se* and filtered them through the spiritual writings of Rampa. Pritikan himself was a mix of good and bad, and his good included the fact that he challenged the medical establishment to think more about the importance of a low fat diet and exercise in combating cardiovascular disease; and his bad included the fact that he committed suicide in 1985; for suicide is an act of cowardice

and self-murder, and Revelation 21:8 says “the fearful” that is, the cowards, and “murderers,” “shall have their part in the lake which burneth with fire and brimstone.” Hence the rubric of the 1662 Anglican *Book of Common Prayer* in the order of “The Burial of the Dead,” says this “Office” of Christian burial [quote] “is not to be used for any that ... have laid violent hands upon themselves” [unquote].

The person known as Tuesday Lobsang Rampa, was born Cyril Henry Hoskin in England in 1910 and died in 1981. He claimed the powers of a clairvoyant; and said that through the transmigration of the soul, the spirit of a Buddhist monk, Rampa, had come to possess his body. He later moved to Canada. The UK press regarded him as a charlatan, because of what they regarded as his silly stories, for instance, Hoskin’s said that he had climbed a tree and fallen out of it, while attempting to photograph an owl; and that this caused concussion, and after regaining his senses he saw the Buddhist monk, Rampa, walking towards him and asking to possess his body, to which Hoskin’s agreed saying that he was dissatisfied with his life. Furthermore, in his books which include some Satanic occult material, Rampa claimed that one of them was dictated to him by his pet Siamese cat, called, “Mrs. Fifi Grey Whiskers.” I think the UK Press’s dismissive attitudes towards Rampa, remind us that though some of his stories sound absurd; that to some extent these are deliberate decoy devices used by the Devil, so that skeptics such as agnostics and atheists will dismiss the story, and so the Devil keeps his anti-supernaturalist hooks in them. Or one who thinks he was sincere can attribute the Rampa story to his concussion. As to how Hoskin’s really came to be possessed by this Rampa devil we cannot be sure. Nevertheless, it’s true that Hoskin’s says a being called Rampa in the form of a heathen Buddhist monk, specifically sought his permission to possess his body, and that is in harmony with how devil possession may occur; and in one form of witchcraft, the female witch or male wizard keeps an imp which is a devil that assumes some animal shape such as that of a black cat. And so Hoskin’s or Rampa’s story about his cat is consistent with such witchcraft or wizardry or sorcery.

I also note that the idea of a racially Mongoloid Tibetan monk, possessing a Caucasian body, so that what looks like a white Caucasoid is really a brown Mongoloid; coupled with Hoskin’s or Rampa’s mixing of religious ideas from, for instance, heathen Buddhism, the Satanic occult, and witchcraft; is consistent with the idea of anti-racist and religious universalist devils operating in connection with Rampa’s writings to gain some form of access to the Sydney school teacher I’ve mentioned. And so from these devils of anti-white race based Christian nationalism, and devils of religious universalism, we are reminded that the contemporary attack on both the teaching of racial purity for a nation in Genesis 9 & 10, Deuteronomy 32:8, and Acts 17:26; and also the teaching of religious purity in Romans 16:17 and Galatians 1:8 & 9; are attacks in the Western World upon white Protestant Christian society that are coming from hell itself. And in this we should remember that prayer is an important part of our defence of the Gospel of Rom. 1:17, “The just shall live by faith.”

For I believe in the sufficiency of the Gospel; the catholicity of the Gospel; the authority of the Gospel; and the defence of the Gospel. Ya’ see, *I’m an Evangelical – I hope you are too!* [pause]

Let us pray. Heavenly Father, we thank thee that thou didst send thine only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life. We thank thee for the sufficiency of Christ's vicarious substitutional atonement in which he died in our place and for our sins, before rising again the third day, and ascending into heaven where at thy right hand he now intercedes for us. We thank thee for the sufficiency of the Gospel, in which by thy unmerited favour, that is, thy grace, thou dost offer us full forgiveness of our sins, access to thee, and everlasting life through saving faith in Christ alone. We thank thee for the catholicity of the gospel to all men, Jews and Gentiles, whites and coloureds, males and females, young and old, rich and poor. We thank thee for the authority of the Gospel which is able to save to the uttermost those that come to thee by faith alone through Christ alone. We thank thee for the defence of the gospel by the Waldensians on the European Continent and the Lollards in the British Isles before the Reformation, and other faithful Christians who taught the truth of thy holy Word against the falsehoods of Rome, such as John Wycliffe, the Morning Star of the Reformation, and thy holy martyrs, Huss of Bohemia and Jerome of Prague. We thank thee for the Protestant Christians who defended thy holy gospel at the time of the Reformation, such as the Marian Martyrs in England from 1555 to 1558, and the Martyrs of the St. Bartholomew's Day Massacre in France in 1572; and we pray for the defence of this same Protestant Biblical gospel today. We thank thee for the manner of love that thou, O holy Father, hast bestowed upon us, that we should be called the sons of God. We pray for all our fellow religiously conservative Protestant Christians who believe and proclaim thy gospel, both those who by race are Jews or Gentiles, both those who by race are whites descended from Japheth, or coloureds descended from Shem and Ham; and we thank thee, O Father, for the gospel's power to save all such descendants of Adam through the atoning blood of our Lord and Saviour, Jesus Christ. Amen.

Sermon audio: > Submit sermon

Speaker: Gavin McGrath

Title: *I'm an Evangelical – I hope U R 2!*

Subtitle / series: Eve of Good Friday.

Short title: I'm an Evangelical I hope UR2!

Date Preached: 03/28/2013

Bible Texts: Galatians 1:8; Galatians 3:11

Event Category: Prayer Meeting

Source: Mangrove Mountain Union Church

Brief Overview: [up to about 20½ lines].

Gavin's theme in this message is "I'm an Evangelical – I hope you (U) are (R) too (2)! He quotes the Low Church Evangelical Anglican Bishop of Liverpool in England, Bishop John Ryle (d. 1900), on the Reformation & associated work of proto-Protestants e.g. Wycliffe; & Protestant Christians: Luther, Cranmer, Latimer, & Ridley; & 3 big figures of the Great Protestant Missionary Movement's earlier years: Adoniram Judson, Wm Carey, & Henry Martyn. He further refers to another 2 such big figures in Samuel Marsden & Allen Gardiner. His sermon divides into: 1) the sufficiency of the Gospel 2), the catholicity or universality of the Gospel 3) the authority of the Gospel & 4) the defence of the Gospel. Referring to his recent return from London via the Americas e.g. Texas USA, he preaches the Biblical Gospel of grace alone, faith alone, & Scripture alone; in defence against various heretics, infidels, & heathens, including the world's six big false religions: Romanism, Judaism after Acts 7, Mohammedanism, Sikhism, Buddhism, & Hinduism; the 4 major cults; semi-Romanists; & Montanists in the Charismatics & Pentecostals. Gavin also reveals the substance of a startling conversation he had with a fellow school teacher in 2012, who got involved in spiritual "meditation" groups in which devils opposed to white race based Christian nationalism (Genesis 9 & 10; Ps. 2:10-12; Acts 17:26) appeared & persuaded the man to forsake his support for a white Protestant Christian society in favour of religious universalism & a multi-racial, multi-religious, multi-cultural society. The sermon ends with a prayer thanking God for & upholding the Biblical Gospel of religiously conservative Protestantism.

Keywords: ecumenical, Evangelical, heathen, infidel, Muslim, Opus Dei, flagellation, Charismatics, Pentecostals.

20.5 lines

OR:

Gavin's theme in this message is "I'm an Evangelical – I hope you (U) are (R) too (2)! He quotes from the Low Church Evangelical Anglican Bishop of Liverpool in England, Bishop John Ryle (d. 1900), on the Reformation and associated work of proto-Protestants e.g., John Wycliffe; and Protestant Christians: Martin Luther, Thomas Cranmer, & Nicholas Ridley; together with three leading figures of the Great Protestant Missionary Movement: Adoniram Judson, William Carey, and Henry Martyn. Gavin's sermon then divides into four broad parts: 1) the sufficiency of the Gospel; 2), the catholicity or universality of the Gospel; 3) the authority of the Gospel; & 4) the defence of the Gospel. Referring to his recent return from London via the Americas e.g., Texas USA, he preaches the Biblical Gospel of grace alone, faith alone, and Scripture alone; in defence against various heretics, infidels, and heathens, including the world's six big false religions: Romanism, Judaism after Acts 7, Mohammedanism, Sikhism, Buddhism, and Hinduism; the four major cults; semi-Romanists, and Montanists in the form of Charismatics and Pentecostals. He also reveals the substance of a startling conversation he had with a fellow school teacher in 2012, who turned away from his belief in a white

Protestant Christian society in connection with his involvement in spiritual “meditation” groups in which devils opposed to white race based Christian nationalism appeared and persuaded the man to forsake his support for a white Protestant Christian society in favour of religious universalism and a multi-racial, multi-religious, multi-cultural society. The sermon ends with a prayer thanking God for, and upholding, the Biblical Gospel of religiously conservative Protestant Christianity.

[If too much, remove some or all first names e.g., just > Wycliffe & Huss]

The Seven Seals & Seven Trumpets Part 1/3. MMUC, Thursday 28 May 2015¹⁸².

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Let us pray. “O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners¹⁸³.” “From the tyranny of the Bishop of Rome and all his detestable enormities, from all false doctrine and heresy, from hardness of heart, and contempt of thy Word and Commandment, Good Lord, deliver us¹⁸⁴.” “O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews,” Mohammedan “Turks” and other Moslems, non-Christians, or unbelievers, that is, “infidels,” such as Sikhs, Buddhists, Hindus, those in the heathen religions of the American Red Indians or Australian Aborigines, as well as infidel agnostics and infidel atheists, “and hereticks” who profess themselves to be Christians such as: Roman Catholics, Eastern Orthodox, Oriental Orthodox, Puseyites and semi-Puseyites, Montanists - commonly called Pentecostals and Charismatics, and religious liberals; as

¹⁸² I say in *Creation, Not Macroevolution – Mind the Gap*, Volume 2 (2014 & 2015) (Printed in 2015 by Officeworks in Northmead, Sydney, New South Wales, Australia), Part 5, Chapter 5, subsection a, “The Table of Nations (Gen. 10): Key 7: Later Table of Nations Usage in Scripture,” that “It is presently my intention, God willing, to preach on the seven seals and seven trumpets in the Book of Revelation sometime in 2015. If so, this will be placed in oral form with Sermon Audio (<http://www.sermonaudio.com/kingjamesbible>), and a printed copy of it will be placed in an appendix in my next textual commentary which will be on parts of St. Mark’s Gospel (<http://www.gavinmcgrathbooks.com>).”

¹⁸³ Selection from Cranmer’s Litany, Anglican *Book of Common Prayer* (1662).

¹⁸⁴ Selection from Cranmer’s Litany, Anglican *Book of Common Prayer* (1552).

well as schismatic heretics who cause unnecessary divisions among religiously conservative Protestant Christians; “take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen¹⁸⁵.”

Welcome to all listening to this address on this Thursday in Whitsun Week. Today’s sermon is the first part of a trilogy of sermons on the seven seals and seven trumpets of Revelation chapters 6,8,9,10, and 11. However, today, in this first of these three sermons, we will not actually be looking at the meaning of the seven seals and seven trumpets. Rather, we will be first considering some broad relevant principles of Scripture and Biblical apocalyptic, relevant to first understand before we come in the next two week’s sermons to the seven seals and seven trumpets in the Book of Revelation. So today’s sermon is preparatory for the seven seals of next week’s sermon on Thursday 4 June 2015; and the seven trumpets of the sermon on Thursday 11 June 2015.

And so before considering the “telescope of prophecy” with respect to the seven seals and seven trumpets of Revelation in the next two week’s sermons, it’s first necessary to understand some key broad principles in the Protestant Historicist School of Prophetic Interpretation. The world’s six big false religions are Roman Catholicism or Romanism, Judaism after the stoning of Stephen in Acts 7, Islam or Mohammedanism, Sikhism, Buddhism, and Hinduism. But of these six big false religions, Protestant historicists believe only the first three, Romanism, together with some associated semi-Romanist Churches, apostate Judaism, and Mohammedanism, are specifically referred to in Biblical apocalyptic; and two of these are particularly isolated in the prophetic telescope of Daniel and Revelation, namely, Romanism or Popery; and Mohammedanism. And the reason why the big false religion of apostate Judaism is to some extent isolated in, for example, the judgment on Jerusalem and Palestine from 70 to 73 A.D. in the second part of Daniel 9:27, is that the Jews rejected the Messiah, Jesus Christ; and the reason why the two big false religions of Roman Catholicism and Islam are isolated for special treatment, is they both falsely claim to in some way represent the teachings of Jesus of Nazareth.

In broad terms, Protestant Historicists such as myself believe from such passages as Daniel 11:36-39; Matthew 24:5 & 24, II Thessalonians 2:1-12; I Timothy 4:1-5; and references to Antichrist in I & II John, that the Pope of Rome, who is the religious head of the Roman Catholic Church, is the Antichrist, and that the Office of Antichrist was simultaneously formed with the Office of Roman Papacy in 607 A.D. on a 1 January New Year’s Day Calendar, or in 606 A.D. on a 25 March Annunciation Day New Year’s Day Calendar, when the Bishop of Rome’s claim to be the “vicar of Christ” with a “universal” jurisdiction, was given serious form because Phocas declared the Bishop of Rome, Boniface III, [quote] “universal bishop” [unquote]. You see, Biblically, Christ is

¹⁸⁵ Modified Collect for Good Friday, Anglican *Book of Common Prayer* (1662).

our universal bishop, for we read in I Peter 2:25 that Christ is “the Shepherd and Bishop of” our “souls,” and in John 10:11 Jesus says, “I am the good shepherd.” And only the Holy Ghost is the vicar or representative of Christ with a universal jurisdiction, and so it is a blasphemy against the Holy Ghost, and we are told in Matthew 12:31 & 32 an unforgivable sin, for the Bishop of Rome to make this claim of being the “Vicar of Christ” with a “universal” jurisdiction. The Greek word “Antichrist” in I & II John is “*antichristos*,” which is a compound word made up of the Greek “*anti*” meaning “in the place of” or “instead of,” and the word “*christos*” which means “Christ;” and the Latin title of office is “*Vicarius Christi*” meaning the “Vicar of Christ,” which has the sense of “*vicarius*” meaning a “substitute” or a “deputy”; and “*Christi*” meaning, “of Christ;” and so the Papal claim to be “the Vicar of Christ” with a universal jurisdiction, exposes the Bishop of Rome to be the holder of the Office of Antichrist from 607 A.D. .

And that same claim is also found in the semi-formal Papal title, “the Vicar of the Son of God,” a title sometimes used by historicists, because its Latin form can be tallied in Roman numerals to the number 666 found in Revelation 13:18. The semi-formal Papal title, “the Vicar of the Son of God,” is found, for example, in the work of the Roman Catholic Cardinal Archbishop of Westminster in London, UK, Cardinal Manning, who was a so called “council father” of the *First Vatican Council* of 1870 which claimed that the Pope is infallible, and Cardinal Manning uses this semi-formal Papal title, “the Vicar of the Son of God,” in his 1880 3rd edition of his book, *The Temporal Power of the Vicar of Jesus Christ*. The title dates back in its Latin form to the fraudulent *Donation of Constantine*, a document which reminds us that in the words of II Thessalonians 2:10, the Pope works “with all deceivableness;” and it may also be found in its Latin form in Ferraris’s *Bibliotheca* of Roman Catholic canon law history with a Roman Catholic Imprimatur at the section called “Papa” meaning “Pope.” Now that semi-formal Papal title may be pronounced in Latin in different ways; in a phonetic English pronunciation which is only used for a short quote, it would be *Vicarius Filii Dei*; although in a more Latin pronunciation, some may for example, say, *Vicarius Filii Dei* [phonetically, *Vee-car-ee-oo-s F-eel-ee-ey Day*], although yet others may pronounce it differently again. And while some of those who study Latin might metaphorically speaking, “rip their hair out” in frustrated horror that a phonetic English pronunciation would be used for a short Latin quote such as I use with *Vicarius Filii Dei*, I’ve found that a phonetic English pronunciation helps some people remember the word and its Latin spelling better. But putting aside this type of potentially controversial issue of Latin pronunciation, however one prefers to pronounce *Vicarius Filii Dei* [phonetically, *Vee-car-ee-oo-s F-eel-ee-ey Day*] or *Vicarius Filii Dei*, it’s significant that this semi-formal Papal title, meaning “Vicar of the Son of God,” carries this same basic idea as the Papal title, “Vicar of Christ,” in which it’s claimed that Pope of Rome is a “substitute” or a “deputy” “of Christ.” It’s significant because that is the very meaning of the Greek word we translate as “Antichrist.”

Now “Antichrist” is sometimes referred to in the singular, for example, in I John 2:22; but it’s sometimes referred to in the plural, as found in Matthew 24:24 and Mark 13:22, which refer to “false Christs;” and so this means that Antichrist is an office of multiple men. Indeed, Christ says in Matthew 25:5 & 24, that “many,” not a few, but

“many” “false Christs” will arise; and we see this in the many Popes of Rome since 607 saying, “I am Christ” in the form of a vice-Christ or “vicar of Christ.”

Now in broad terms, Protestant historicists consider that two false religions are especially isolated in the Books of Daniel and Revelation for our attention, namely Romanism and Mohammedanism. The first, and main false religion isolated, is that of Romanism or Popery. For example, we read in Revelation 17:9, that the Church of Antichrist “sitteth” “on” “seven mountains,” and this is clearly referring to Rome, the city of seven mountains or seven hills. We read in Daniel 11:37 that “neither shall he regard the God of his fathers,” and so he is a spiritual power who is a religious apostate. And in Revelation 13 he clearly also has some political power. In Revelation 13, in time he takes over and transmutes from remnants of Pagan Rome, and continues till the Second Advent. And so I have to ask, What other power besides the Office of Roman Papacy and Roman Church is there, that firstly, is located in Rome, Revelation 17:9; secondly, is a religiously apostate power, Daniel 11:37; thirdly, a political power, Revelation 13; fourthly, who in time, took over and transmuted from, remnants of Pagan Rome, Revelation 13; and fifthly, then continues till the Second Advent, Revelation 13,14,17, & 18? Really, these broad descriptors of Antichrist, fit the Roman Papacy and its associated Roman Church, and only the Roman Papacy, and so I certainly endorse the broad Protestant understanding of the Historicist School of Prophetic Interpretation; and correspondingly reject its two main rivals of Preterism and Futurism.

However in saying this, I should add that while Protestant Historicists are agreed on “the big picture” of the Roman Papacy as the Antichrist, simultaneously, among historicists, there is historically a good deal of diversity of opinion on the precise meaning of some of the finer details of these prophecies. Historicism is supported at a confessional level in, for example, Article 35 of the Anglican 39 Articles, which in a broad reference to Revelation 13 & 17 says in Book 2, Homily 21, that the Pope is [quote] “the Babylonical beast of Rome” [unquote]; or in Book 1, Homily 10, says [quote] “the bishop of Rome ... ought ... to be called Antichrist” [unquote]; or Book 2, Homily 16, says with reference to Matthew 24:5 & 24, [quote] “‘Many shall come in my name,’ saith Christ,” “all the Popes” “are worthily accounted among the number of” “‘false Christs’” [unquote]. Or the Lutheran *Formulae of Concord*, says the [quote] “Pope ... is the true Antichrist” [unquote]; or the Presbyterian *Westminster Confession*, Congregationalist *Savoy Declaration*, and Baptist *Confession*, all state [quote] “the Pope of Rome ... is Antichrist” [unquote]. But only the big picture of Protestant historicism has ever been required at a confessional level, and beyond this the Protestant Churches have historically allowed individuals to work out the detail by private study, and any broad-brush Biblical descriptions *should* receive broad Protestant interpretations to fairly represent their literary broadness. By contrast, the pseudo-historicists of, for example, the cults, such as Jehovah’s Witnesses or Seventh-day Adventists, seek to use the broadness of the apocalyptic text to read into it the detail of their unique or near unique beliefs, and thus distort it. However, broad-brush Biblical descriptions *should* receive broad Protestant interpretations to fairly represent their literary broadness. And so, for example, when dealing with something like the Popish idolatry connected with “the mark of the beast” in Revelation 13, while Protestant historicists have not agreed on just what

this means, whatever view they take, must on best practice Protestant historicism be something that religiously conservative broad Protestantism would agree is idolatrous and wrong, in order to fairly represent at the level of interpretation, the literary broadness of the text. And on best practice Protestant historicism, the only time one can go to a much more specific interpretation is where there's a very specific statement in the text. For example, as already stated, Revelation 17:9, says that the Church of Antichrist "sitteth" "on" "seven mountains," which is very specific, and clearly refers to Rome, the city of seven mountains or seven hills. And as I shall further discuss in due course, while Protestant historicists have had diverse views on Daniel 2:43, I consider that the text here is sufficiently specific to fairly isolate the issue of racially mixed marriages.

And as we will not today or next week be considering the detail of what we find in Biblical apocalyptic on the big false religion of apostate Judaism in connection with its denial of the Messiah, Jesus Christ; this means that of the three big false religions Protestant historicists recognize are specifically focused on; there are two big false religions we will be looking at in this trilogy of sermons. And the first of these is the religion of Romanism, under the Pope of Rome. And that focus also includes semi-Romanist Churches, for we read in Revelation 17:5 that the Church of Rome is "the mother of harlots," and that means she has daughter churches. And these semi-Romanist daughter churches are, in numerical terms, found first and foremost with the Eastern Orthodox Churches, such as Russian Orthodoxy, or Greek Orthodoxy, as seen in their denial of the truthfulness of the Reformation in the Eastern Orthodox *Synod of Jerusalem* in 1672, which was the Eastern Orthodox equivalent to the Roman Catholic *Council of Trent* in 1545 to 1563, in that it halted the advance of Protestantism inside Eastern Orthodoxy, and specifically denied and rejected the Biblical Protestant teachings of the Reformation. And the second of these two big false religions is the religion of Islam or Mohammedanism. Although it must be said that the greater or primary focus in the Books of Daniel and Revelation is on Romanism; and then a lesser or secondary focus is on Mohammedanism. But because we must first crawl, before we walk, we first need to understand something of these two big false religions of Romanism and Mohammedanism, in order to understand what the concern with them is in the Books of Daniel and Revelation. And the short answer, which we will expand upon in due course, is that they both falsely claim to represent the teachings of Jesus, and they both are very big and influential world religions.

You see, the world's big six false religions are Romanism, Judaism after the Stoning of St. Stephen in Acts 7, Mohammedanism, Sikhism, Hinduism, and Buddhism; beyond which there are many other false religions such as, for example, Jainism or Shintoism. But among the world's six big false religions, Judaism is different because it was the true religion before events connected with it rejecting the Messiah; and then it specifically rejected the Messiah, Jesus Christ; and so there's some material on Judaism both before and after it rejected the Messiah in Biblical Apocalyptic that we're not looking at in any great detail in this trilogy of sermons; for example, before it rejected Christ, the desecration of the Jewish temple under Antiochus Epiphanies in the 160s B.C. in Daniel 8. And Romanism, including its semi-Romanist daughters such as the Eastern Orthodox Churches, together with Mohammedanism, are different, because unlike the

other big false religions, both Romanism and Mohammedanism falsely claim to represent the teachings of Jesus of Nazareth. And so in, for example, Revelation 21:8, there are general references to “unbelief” and “idolatry” which would cover all false religions, where we read, “the unbelieving ... and idolaters ... shall have their part in the lake which burneth with fire and brimstone.” And so this general reference to “idolatry” includes, for example, not only the idolatry of Romanist statues and Eastern Orthodox icons, but also the heathen idolatry of Hinduism and Buddhism; and this general reference to “the unbelieving” includes in its orbit not only the unbelief of works’ righteousness found in Romanism and Eastern Orthodoxy and Oriental Orthodoxy, but in all the false belief systems of the world, for example, infidel Judaism and Sikhism, heathenism, agnosticism, atheism, in short, anything other than religiously conservative Protestant Christianity. And so, on the one hand, the world’s six big false religions, together with all the other false religions and false belief systems of the world, are condemned in a general way in those words of Revelation 21:8, that “the unbelieving ... shall have their part in the lake which burneth with fire and brimstone.” But on the other hand, there is some specific reference to the false religion of apostate Judaism in connection with its rejection of Christ in, for example, the Daniel 9 Oracle of the Seventy Weeks. And with regard to these two other big false religions of Roman Catholicism and Islam, both of which claim to in some way represent the teachings of Jesus, we’re given some special warning in the Books of Daniel and Revelation, so that there are some specific prophecies on both the Romanist delusion and the Mohammedan delusion.

For example, in Daniel 2 we read of four great kingdoms, followed by the Second Advent of Christ, the first kingdom is the Babylonian Empire, and so in Daniel 2:38 Daniel says to the king of Babylon, “Thou art this” first kingdom which went from the late 7th century B.C. to 536 B.C. . Then the Medo-Persian Empire is the second kingdom from 536 B.C. till the later part of the 4th century B.C. with the rise of the third kingdom of the Grecian Empire, for example, in Daniel 8:20 & 21 we read of how “the kings of Media and Persia” are in turn succeeded by “the king of Grecia.” And then the fourth kingdom is the Roman Empire. For while Daniel 8:13 & 14 tells us that in the mid second century B.C. Antiochus Epiphanies undertook some “desolation” of the Jewish “sanctuary,” he did *not* in the words of Daniel 11:31, go so far as to “maketh” it “desolate,” that is, by totally destroying it as seen in the fact that at the end of 2300 days or about 6 years, the Jews were able to cleanse and reuse the temple from 164 B.C. . Hence at the words, “the abomination that maketh desolate” in Daniel 11:31, the prophetic type of Antiochus Epiphanies polluted the temple by some lesser level of “desolation,” but he did not actually “desolate” it *per se*, and so one then moves from the prophetic type of Antiochus Epiphanies to the greater fulfillment in Rome, which did “desolate” the temple so that it could not again be simply cleansed and reused as it had been after Antiochus Epiphanies. Hence Christ applies Daniel 11:31 to the Roman armies who desolated the temple in Jerusalem in 70 A.D., saying in Luke 21:20, “when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh;” and in Matthew 24:15 & 16 he says, “When ye ... shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,” “Then let them which be in Judea flee into the mountains.” And so Christ clearly teaches that the fourth Empire is Rome. But in the wider context of, for example, Daniel 2 or 11, it’s clear that

the prophetic panorama of world history continues all the way up till Christ's Second Coming. And so we Protestant historicists see in the fourth Empire of Rome an initial application in Pagan Rome, followed by a later continuing application in Papal Rome, for example, from Dan. 11:36 on. But that fourth empire of Rome is described in Daniel 2:33 as the two "legs of iron;" and this points us with one leg to the Western Roman Empire whose capital was Rome, from which sprang the Romanist delusion under the Antichrist Pope of Rome; and the other leg points us to the Eastern Roman Empire whose capital was Byzantium or Constantinople, from which sprang the Mohammedan delusion. And then both Romanism in one foot, and Mohammedanism in the other foot, are described in Daniel 2:43 as using racially mixed marriages to try and unite their spiritual empires.

Now diversity of opinion exists among historicists on the detailed meaning of how the words of Daniel 2:43 apply to these two feet of Papal Rome and Mohammedanism, "whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." But I consider the most natural meaning is that this is referring to racially mixed marriages between the white Caucasians who were the "iron" of the European Roman Empire, mingling in marriage with the "miry clay" of coloured persons. And we see this in the way Roman Catholicism has used racially mixed marriages in e.g., southern Europe and South America; or the way the modern admixed Arab race was produced under Islam. But if those in the Romanist delusion or Mohammedan delusion, think that by mixed marriages they will ultimately unite all people, then their doom is pronounced in these seven words, "they shall not cleave one to another." You see, God may sometimes permit, but he does not bless, racially mixed marriages. And so in opposition to the Biblical teaching of race based nationalism with a specific linguistic culture, as taught in Genesis 9 to 11; Deuteronomy 32:8; Acts 17:26; and Genesis 12:3 with racial "families" forming what Acts 3:25 calls "kindreds" and Galatians 3:8 calls "nations;" contrary I say to this Biblical teaching, historically both Romanism and Mohammedanism are in general anti-racist and pro-racially mixed marriages; and so they're depicted in Daniel 2:43 & 44 as promoting miscegenation before the Second Advent. And in a parallel passage in Matthew 24:37-39, Christ tells us that "as in the days of Noe" when "they were eating" gluttonously, "drinking" as drunkards, and "marrying and giving in marriage" in Cainite-Sethite inter-racial marriages, "so shall" the conditions on earth be "also" at "the coming of the Son of man." And so that "big picture" of Daniel 2, introduces us to these two big false religions which falsely claim to represent the teachings of Jesus, namely, Popery and Mohammedanism.

And so, without apology, I say to all who come under the sound of this message, that religiously conservative Protestant Christianity, is the only true form of Christianity, and that Christianity is the only true religion. All other religions are false religions; and all who follow them will go to hell. You see, there's only one way to God, and that's through Christ alone, for our Lord and Saviour, Jesus Christ, says in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Christ does not here say he is "a way" and that "some men come through him, and others through some other way, such as in the Romanist delusion of Romanism Proper in the Roman Catholics' Mary and other saints, or some other way in semi-Romanist Eastern

Orthodoxy's Mary and other saints; or some other way in the Mohammedan delusion via the teachings of the Koran; or some other way via the false teachings of infidel Sikhism, or heathen Hinduism, or heathen Buddhism; or any other religion. Oh no, our Lord and Saviour, Jesus Christ, says in John 14:6 that he is "*the way*," and that "*no man cometh unto the Father, but by me.*" And so too, Judaism since the stoning of St. Stephen has been a false religion, and we read in Acts 4:10 and 12, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead," verse 12, "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

And we read in Galatians 3:11 & 13, "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith;" verse 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." And in Galatians 5:4, that "whosoever" seeks to be "justified by the law; ye are fallen from grace." In Galatians 1:1, we read of "Jesus Christ, and God the Father, who raised him from the dead;" and verse 4 says Christ, "gave himself for our sins;" and Galatians 4:4-6 says, "But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Now in these verses from Galatians, we read of the Holy Trinity, for Galatians 4:4-6 refers to God the Father, sending God the Son into the world to "redeem" men, and of the double procession of the Holy Ghost, for "God" the "Father" "hath sent forth the Spirit of his Son." And in Galatians 1:4 and 3:13 of how Christ died on Calvary's "tree" or cross, for our "sins," and how in Galatians 1:1, he was raised from the dead; and how in Galatians 5:4 we are saved by "grace," that is to say, God's unmerited favour; and how in Galatians 3:11 & 13, we must have saving "faith" in Christ and his atonement, as the one who died in our place and for our sins before rising again from the grave, in order to be justified in God's sight, to have access to God the Father, and the gift of eternal life. In the words of Ephesians 2:4,5,8, & 9, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)," and as I say, "grace" is the unmerited favour of God, verse 8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

And so we know of this through the Holy Bible, for in the words of II Timothy 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But we're also told in I Corinthians 13:8 of a time when concerning "prophecies, they shall fail," that is to say, we are here told of a time when the gift of prophecy was to be taken away, and so all and any purported "prophecies ... shall fail." When was that time? We are told in Ephesians 2:20 that "apostles and prophets" are for "the foundation" time of the Christian Church, which upheld the Old Testament. And so the time of New Testament "prophets" is here linked to the time of "apostles," and that means that "prophets" and the gift of prophecy went around the same time as the last of the apostles, and while the exact date of this event is uncertain, one can safely say that the last Book of the New Testament, the Book

of Revelation was written about 96 A.D., and that the last of the New Testament prophets would have probably died out by about 110 A.D. And so since about 110 A.D., the gift of prophecy has been withdrawn, because we've had the completed Bible since about 96 A.D., although there was a short period after that time, till about 110 A.D., when some pre-existing New Testament prophets were still around, who could and would have verified to the body of believers, that the final Book of the Bible, the Book of Revelation, was indeed inspired, canonical, and represented the completion of the Holy Bible.

Now this true gospel is found in Scripture alone which is understood as the completed revelation of God to man. And of this gospel found only in religiously conservative Protestant Christianity, on the one hand, we are told in Galatians 1:7 & 8 to watch out for those who "would pervert the gospel of Christ." And that "though ... an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." But on the other hand, we are warned in I Corinthians 11:18,19 of schismatic heretics, who seek to unnecessarily divide the body of Christ. And so when we put together these two types of Scriptures dealing with heresy, it means that on the one hand, we must proclaim and defend the gospel of Christ, as found only in religiously conservative Protestant Christianity. But on the other hand, we must not seek to elevate secondary matters that divide religiously conservative Protestant Christians, to the level of primary matters. And what that means at a practical level, is that on the fundamental and orthodox teachings of Scripture, we must have a spirit of broad Protestantism, inside of our proclamation and defence of religiously conservative Protestant Christianity. So we don't go beyond religiously conservative Protestant Christianity; but we do embrace all orthodox religiously conservative Protestant Christians, for we distinguish between heresy and error, and men inside of religiously conservative Protestant Christianity may be in error on certain matters, but not in heresy. And so I don't limit religiously conservative Protestant Christianity to, for example, just Low Church Evangelical Anglicans such as myself; I also embrace as brethren in Christ other religiously conservative Protestant Christians. Now at a practical experiential level, most of the Protestants I've personally come across over the years and had fellowship with, are either fellow Low Church Evangelical Anglicans, or Presbyterians or Baptists. But obviously I'm not limiting it to just those three groups, I'm saying any religiously conservative Protestant Christians.

Now in defending the gospel of grace, as found only in religiously conservative Protestant Christianity, in his Olivet Discourse in Matthew 24, our Lord and Saviour, Jesus Christ, warns us of "false prophets." And while there have been many "false prophets" over the years, there are two "false prophets" in particular that have proven to be deadly dangerous to the gospel of Jesus Christ, one is the false prophet of Romanism, and the other is the false prophet of Mohammedanism. Firstly, there's what Revelation 16:13, 19:20, and 20:10 calls "the false prophet," who is further identified in Revelation 13:11-18; and while not all my fellow Protestant historicists are agreed with me on the identification of this false prophet, the vast majority of Protestant historicists have in some way linked it to the Roman Catholic Church, and associated Romanist delusion. Personally, I identify this "false prophet" in the Book of Revelation as Romanist general councils, such as the Second Council of Nicea in 787; but especially such Romish general

councils from the *First Lateran Council* in 1123 onwards, of which the last one to date was the *Second Vatican Council* of 1962¹⁸⁶ to 1965. Now in 533 A.D., the Eastern Roman Emperor, Justinian, gave the Bishop of Rome a titular primacy which expired with the Emperor's death in 565, and this means that the Antichrist is found in the Bishopric of Rome in miniature and prophetic type from 533 to 565. And while I'm not discussing this matter in any great detail today, that period of 533 to 565 has some relevance to the picture in Daniel 7:7 & 8, of the Papal Antichrist's "little horn" arising, because two of the three horns there referred to as being plucked up, occurred during the time of this titular primacy of the Bishop of Rome from 533 to 565 A.D. .

However, in 565 with the death of Justinian, the situation reverted back to how it had been before 533, until 607 when the Roman Papacy and Office of Antichrist was formed because the Eastern Roman Emperor, Phocas, declared the Bishop of Rome [quote] "universal bishop" [unquote]. Now during the period from 533 to 565 when in miniature and prophetic type, the Antichrist is found in the Bishopric of Rome, there came the 5th general council in 553; and after the Bishopric of Rome became the Office of Papacy and Antichrist in 607, came the 6th general council in 680 to 681. Significantly, this 6th general council of 681 claimed [quote] "inspiration" [unquote], and thus this and all subsequent Romanist General Councils have claimed the authority and status of a prophet, and so may be fairly described as a "false prophet." Now we Protestants have an ambivalence towards these 5th and 6th general councils because they are a mix of orthodox Trinitarian truth and various errors e.g., the 5th council falsely claimed Mary was a perpetual virgin contrary to Matthew 1:25 & 12:46; and so in harmony with Article 21 of the Anglican 39 Articles we should test them by Scriptural authority, agreeing with their orthodox Trinitarian teachings but not some of their other teachings. Article 21 of the Anglican Protestant 39 Articles, says in part, [quote] "General Councils ... when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture" [unquote]. And with that requirement of Scriptural authority, historically Anglicans have looked with favour on the Trinitarian teachings of the first four general councils, namely, Nicea in 325, Constantinople in 381, Ephesus in 431, and Chalcedon in 451, and also the Trinitarian clarifications made on these first four general councils by the fifth and sixth general councils, namely Constantinople II in 553 and Constantinople III in 681. And those Trinitarian matters include their creeds and anti-Pelagian teachings which are relevant to Christology and soteriology; but with respect to the other non-Trinitarian matters dealt with by these six General Councils, these other matters are a mix of what is good, bad, and indifferent; and not what these General Councils are favourably remembered for in Protestant tradition.

And so on the one hand, not all my fellow Protestant historicists would agree with me that the second beast of Revelation 13, and thus the "false prophet" of Revelation

¹⁸⁶ I here said, "1963" but I should have said, "1962."

16:13, 19:20, and 20:10, are the Romanist general councils, especially from the *First Lateran Council* in 1123 onwards; a view which I more fully explain in the Appendix on “The Mark of the Beast” in my book, “The Roman Pope is the Antichrist,” which is available at my website of <http://www.gavinmcgrathbooks.com> or on Yahoo or Google type in “Gavin McGrath Books.” But on the other hand, most Protestant historicists have identified the first beast of Revelation 13 with Pagan Rome becoming in time Papal Rome; and while a relatively small number of Protestant historicists would disagree on what the second beast of Revelation 13 is broadly focused on; and while there is also one type of Protestant historicist who is unwilling or unable to go beyond areas of broad Protestant historicist agreement, and so he has no specific view on the second beast of Rev. 13; broadly speaking, of those historicist who choose to further study the finer detail of the Books of Daniel and Revelation, like myself, the vast majority link the second beast to the Roman Papacy either by himself or more commonly with some or all of his bishops and other clergy. And so while there’s a lot of internal diversity of opinion as to how the Pope is or is not so linked to some or all of his bishops and other clergy; the vast majority of Protestant historicists who do bring an interpretation to the second beast of Revelation 13, and thus the “false prophet” of Revelation 16:13, 19:20, and 20:10, like myself, link it in some way to the Roman Church.

However, the false prophet of Romanism acts to remind us of the words of Christ warning us of false prophets” – plural in Matthew 7:15 and 24:24; and given the Books of Daniel and Revelation have a special dual focus on the two big false religions of Romanism and Mohammedanism, albeit with a primary focus on Romanism, and a secondary focus on Mohammedanism, there is a sense in which these references to “the false prophet” of Romanism also act to remind us of other false prophets, in particular, the false prophet of Islam, namely, Mohammed. And so the second of these two really big “false prophets” who claim to speak about Jesus, and that have proven to be especially successful in perverting the truth of Christ, is Mohammed, whose commencement for preaching, as now found in the Koran is dated variously to either 612 or 613 A.D.; and he then founded the Mohammedan religion of Islam. And so like the Roman Catholic Papacy established in 606 or 607, this Muslim delusion of 612 or 613 also dates from the early 7th century A.D. .

Now the translation of the Koran, spelt, K-O-R-A-N, that I use is that of John Rodwell. And among other things, Mohammed’s Koran denies the doctrine of the Holy Trinity, denies the atoning death and resurrection of Christ, denies justification by faith alone, and denies the absolute authority of the completed revelation of the Holy Bible. Thus concerning the Trinity, the Koran blasphemously says in Sura 2:107 & 110 [quote], “Christians,” “they say, ‘God hath a Son:’ No!” [unquote]. Or in Sura 112:1-3, [quote] “God ... begetteth not, and he is not begotten” [unquote]. Or in Sura 4:169, [quote], “Jesus, son of Mary, is only an apostle of God therefore ... say not ‘Three:’ (there is a Trinity) ... God is only one God! Far be it ... that he should have a Son!” [unquote]. And in Sura 5:73,76,77,79, [quote], “Christians ... say, ‘God is the Messiah, son of Mary’ They surely are infidels who say, ‘God is the third of three:’ for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are infidels The Messiah, son of Mary, is but an

apostle ... ” [unquote]¹⁸⁷. And works’ righteousness is found in the Koran in, for example, Sura 2:153. And concerning Christ’s atoning death and resurrection, in the Koran, Mohammed says in Sura 5:50 that [quote] “Jesus” [unquote] was one of [quote] “the prophets” [unquote]; and Sura 3:48 says that Jesus died; and Sura 23:52 says that Jesus went to heaven. But that’s it. There’s nothing in the Koran of the atoning death and resurrection of Christ. Indeed, Christ’s atoning death and resurrection is specifically denied in the words of Sura 4:156, [quote] “And for their saying, ‘Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God.’ Yet they slew him not, and they crucified him not” [unquote]. Now in the Koran, Abraham says in Sura 37:100, “My son, I have seen in a dream that I should sacrifice thee;” and without now going into the issue that they claim that this son to be sacrificed was Ishmael, not Isaac; they nevertheless here have a reference to Abraham intending to “sacrifice” his son; and then Sura 37:107 says, “we ransomed his son with a costly victim.” Nevertheless, if one asks a Mohammedan *why* Abraham was willing to sacrifice his son, and what the meaning is of the Islamic “*Festival of Sacrifice*,” in which they annually sacrifice domestic animals such as sheep, goats, cows, or camels, to remember this sacrifice of Abraham which God then stopped from happening by providing an animal sacrifice; they don’t really know the answer; although that very fact means that by the grace of God, a religiously conservative Protestant Christian missionary may use these Moslem ideas as a starting point to get a Mohammedan thinking about atonement, and its ultimate fulfilment in the blood of the Lamb, Jesus Christ, as recorded in the Christian’s Bible. For the whole Islamic claim of the Koran to be some kind of new revelation of God given to Mohammed in the 7th century A.D., necessarily denies the absolute authority of the completed revelation of the Christian’s Holy Bible, and its Divine Preservation is also denied in the Mohammedan’s blasphemous claims that the Bible contains various errors, whereas the Koran does not.

And to give you some elucidation on just one example of Mohammedan works’ righteousness, in which they falsely claim that by their so called “good works,” they somehow merit salvation with God, let us consider some elements of the Mohammedan shaving rules, which are found in their teaching of “Fitra” spelt F-I-T-R-A. Now the Mohammedans shave, how shall I say, all the hair on their body that would be in the area under their underpants, every 40 days. In the case of a Muslim woman, it relates to their understanding of the word “cleansed” in the Koran’s Sura 2:222; although for a Muslim man, it relates to Sura 4:118 and Fitra. I don’t know exactly how it’s done, but one could imagine a Mohammedan man lying on his back, his legs put as far back towards his head as he could get them, his arms put behind his knees, and then, holding a mirror in one hand, and a razor in the other, he shaves all hair from the area of his posterior. The Mohammedan then arises, and one type of Moslem, usually, though not always, a Shi’ite, may then use that dirty Islamic razor on his face. Now if so, in view of where that razor’s just been, I would have thought that in addition to having a sore back, he would be engaging in a potentially unhygienic practice, now that we know where that dirty Islamic razor’s been. And indeed, a second type of Mohammed, usually, though not

¹⁸⁷ *The Koran*, translated by J.M. Rodwell (1876), J.M. Dent & Sons, London, England; reprint: Everyman’s Library, London, UK, 1974.

necessarily, a Sunnite, then says he will not, under any circumstances, use that dirty Islamic razor on his face, as on the basis of the Koran's teaching in Sura 4:118, this second type of Mohammedan does not believe in shaving the facial hair. That Sura says in selected excerpts from Rodwell's translation of the Koran, [quote], "I ... will lead them astray, and ... will command them, and they shall cut the ears of animals; ... and they shall alter the creation of God" [unquote]. And from this it is said by the non-face shaving Mohammedan, that to not "cut the ears of animals" and not "alter the creation of God" requires that the men do not shave their face. Thus strange to say, a Mohammedan who is quite happy to shave the hair around his genitalia and all hair on his posterior, and does not consider this would [quote] "alter the creation of God" [unquote], may not be prepared to shave his face, lest he [quote] "alter the creation of God" [unquote]. The Muslim man who doesn't shave the face, stereotyping interprets Sura 4:118 of the Koran, together with what are known as the "five practices" of "fitra," to mean that he should have a full beard but trim his moustache closely. Now the distinction between Shi'ite Muslims who shave the face, and Sunnite Muslims who don't shave the face, is not an absolute internal Mohammedan sectarian difference, because there can be some Shi'ite Muslim men who have a beard, and if so, it tends to be a shorter, closer cut beard; and there are some Sunnite Muslim men, like Saddam Hussein of Iraq who was executed in 2006, who had a moustache, but shaved the rest of his face. However, as a general rule, the Mohammedans who do shave the face or have a shorter beard, are Shi'ites; and the Mohammedans who don't shave the face and have a longer, lanky beard, are Sunnites, such as the unshaven Taliban Muslims of Afghanistan. And while Sikhism is a different religion to Islam; like Mohammedanism, Sikhism is one of the world's six big false religions. Now Sikhism is a syncretism of Mohammedanism and Hinduism, together with some other elements; and so when one sees an unshaven, turban wearing, infidel Sikh; it's because the Islamic-Hindu syncretism of Sikhism, in part comes from this non-facial shaving type of Moslem, and so these towel-head Sikhs refuse to shave their faces.

Now from my Christian perspective, these Mohammedan shaving rules called "Fitra," would be enough to give someone "a pink fit," although the Mohammedans obviously disagree with that assessment; just like they disagree with us on monogamy, when they say polygamy is okay; or just like they disagree with us on pork products, when they claim things like bacon and ham are bad; or just like they disagree with us by blasphemously denying the Holy Trinity; or just like they disagree with us by blasphemously denying the atoning death and resurrection of Christ. But let's not forget that this is all linked in Islam to works' righteousness, and thus a false way of salvation. You see, when the Mohammedan engages in these Fitra shaving rules, he thinks that he's somehow gaining merit with God, that helps with his salvation. So if two Mohammedan men were to say to each other something like, "I think we need a shave;" and they both then in nakedness, lie down on the floor with their legs put as far back towards their heads as they can get them, and then their arms put behind their knees, and then, holding mirrors in one hand, and razors in the other, they shave all hair from the area of their posterior, they think of this as some kind of works' righteousness that is meriting them favour with God. And then when they both get up, and one of them uses that dirty Islamic razor on his face, and then the other Mohammedan looks at him, and says he's shaver shy with regard to the face, and that dirty Islamic razor has some you know what,

from you know where on it, and he's not gonna' let that dirty Islamic razor touch his face, he thinks that by doing this, he's meriting some further favour with God. But of course, while we Christian men wouldn't want that dirty, smelly, Islamic razor on our faces either, we true Christians know that this type of thing with the shaving of all hair around one's genitalia, or on one's posterior, or anywhere else in the area of one's underpants; or any other form of works' righteousness, doesn't in fact merit favour with God, because our standing before God is on the basis of what Christ did for us, when he hung on a cross, and died in our place for our sins, before rising again from the dead. And we are justified before God when we have saving faith in that atoning sacrifice of Christ, which gives us access to God the Father and eternal life. So if you're a Christian man who's facially clean shaven, or like me, facially clean shaven with a moustache, and either a Mohammedan who shaves like Saddam Hussein who was a Sunnite Muslim with a moustache; or some long, lanky bearded, Afghanistan Taliban looking type of Sunnite Mohammedan, looks at you with a big smile, and says, "I've shaved today, what about you?" Be very, very, careful about just exactly *how* you answer that question. [pause]

And all this was very relevant when my beloved earthly father, was admitted to hospital earlier this year. Now without going into all the details, I've spent a fair bit of time in the first half of this year, in connection with my Father's admission on two occasions to a hospital, and his falling on the battlefield of life on Thursday 9 April 2015, aged 94, and his associated funeral on Wednesday 15 April 2015. Now my beloved father was a soldier of World War Two and had a Veteran's gold card, so he had formerly gone to private hospitals. However, there's only one private hospital near the nursing home he was at, and we were advised by the nursing home that all the specialists there have a rule that a patient must first see them in their surgery, and the private hospital will not admit someone until all relevant doctors, or at least one of them, have first seen him in their surgery and agreed to this. And so I would have to say they are lacking in the Christian virtues, as such a preliminary surgery visitation was not possible in Father's case. And so the practical consequence of this is that he has had to go to a nearby public hospital. Now I prayed for my beloved earthly father's recovery, subject to all things being in harmony with God's directive will. And on the second of these two hospital admissions, I was first told in February that he would [quote] "definitely die in hours or days" [unquote], and then this was later followed in early March by statements he would be dead within a week, probably less. He was on a sugar and salt drip, and not eating, and they wanted to disconnect that drip, and then let him die. But the analogy I use, is that while I disagree with child-minding centres for young children, and consider the mother should look after the child, as part of the feminist agenda for putting women in the workforce, these child-minding centres have arisen. And the feminist mother is sometimes told by the people in the child-minding centre, that their baby simply refused to eat that day. That's because the child-minding staff go up to the baby, offer him food, and when he refuses, they just write down something like, "Baby refuses to eat." By contrast, a mother would seek to feed that child, even if it took her, 1 or 2 or more hours, to get the time when that child was ready to eat. And it's the same with someone in my Father's condition in hospital. The hospital staff would walk in at the point in their time schedule that suited them, offer him thickened fluids, he would refuse, and so they wrote down that he was refusing to eat.

Now I was seeking the Lord's guidance, and Father was being daily attended, usually by Mother and I going into the hospital, and to a lesser extent by my brother; and after they told me he'd be dead within a week; I looked for times that he was more awake, and by the grace of God, started to feed him thickened fluids. And each day he ate a little bit more. He said very little, but on a number of occasions he said to me, "Hello," and on the Sunday before his discharge on 13 March back to the nursing home, he said to me, "Where is this?" and I told him the details of the hospital. After some days of increased eating from my hand, the doctors spoke to me, and *with scorn* for what I had done in feeding him said, [quote] "All you're doing is keeping him alive" [unquote]. They wanted to both disconnect the drip, and for me to stop feeding him. I said to them my father was sometimes speaking to me; and they wanted me to starve him to death, and that from the perspective of my Christian values, I would regard that as *murder*. The response of the doctor in charge, who was a slanty-eyed Chinaman, was to give a directive to write down these comments of mine, and then to say that my Father would be discharged back to the nursing home on the following Friday. I thank God that he gave my Father some improvement and extension life for about another month, though sadly he fell on life's battlefield on 9 April 2015. And as part of my very willing submission to God's most holy law as found in the fifth commandment, "Honour thy father," I shall at a future point put up the eulogy that I preached at his funeral on the internet with other sermons of mine at sermon audio [pause].

Now during the time my beloved earthly father was in hospital on this second occasion, I noticed he wasn't shaved, and on a number of occasions he put his hand on his face, and could be seen to be feeling his beard growth. Now my father spent much of his life in the army, and I knew him well enough to know that he kept feeling that beard growth because it was really worrying him, that he didn't have a shave. I repeatedly asked for him to be shaved, expecting that when I came in the next day he would be, and he wasn't. I was told that there was only a small number of nurses who shaved patients, and that they only did it if they had spare time after they finished all other duties. Thus father had not been shaved. He was then moved to a different ward in the hospital. I was told that a family member such as myself could shave him, and so I did. I asked a member of the hospital staff, whose identity I shall conceal for reasons that I will come to in due course, why there was so much difficulty in getting someone to shave my father. He quite freely said to me, that there had been religious objections from [quote] "Muslims" [unquote] who did not believe in shaving a man's face. And so as a first level of so called "Human Rights" anti-discrimination rules, it was decided that these Mohammedan nurses did not have to shave someone. However, as a second level of anti-discrimination rules, to stop patients or family members then saying that they didn't want an Islamic nurse, the rule was put in anti-discrimination terms that made no specific reference to Mohammedans, and simply said that any nurse who did not want to shave patients, *for any reason*, did not have to. As a consequence of that second level of anti-discrimination rules, the vast majority of other nurses, who are not Mohammedans, then became slack-jacks and said that because they didn't have to shave someone, they wouldn't. And this staff member then said to me that as a consequence of this, there was nobody in that ward, or on that entire floor, who would shave my father's face. The

conversation ended there, but I got back to this staff member 3 days later, and when I raised the matter, this staff member froze and didn't want to repeat what had formerly been said to me about the Muslims. I immediately realized that other people were around, including a scarf wearing Mohammedan woman nurse who was the one, I regret to say, was attending my father; and I immediately realized that this staff member couldn't speak, because as a third level of anti-discrimination rules, this staff member was not meant to reveal to me what the real reason was for these non-shaving rules. Rather, under this third level of anti-discrimination rules, a staff member was meant to give some kind of secular reason that threw people off, for example, saying something like, "The nurses are very busy and don't have time to shave someone, although, occasionally, one might". And so while the whole thing is masked behind these three levels of anti-discrimination rules, the reality is that these Mohammedans works' righteous views based on the Koran's Sura 4:118 and Fitra, meant that no nurse would shave my poor father, who as a retired army officer had spent much of his life in the army, and kept feeling his beard growth because it was really worrying him, that he needed a shave, until such time as I started to shave him because no-one else was. Although I should mention that my beloved 90 year old Mother was also present, but due to reduced mobility in her hands and arms, she was not able to shave him. [pause]

And so, returning now to the "big picture" of Biblical apocalyptic as found in the Books of Daniel and Revelation, we find that very largely in the area of the old *Western* Roman Empire, there arose in the early 7th century A.D., the Romanist delusion; and the associated "false prophet" of Romanist "general councils" thereafter arose as part of the Romanist delusion. And also in the early 7th century A.D., we find that very largely in the area of the old *Eastern* Roman Empire, there arose the Mohammedan delusion, and associated "false prophet" of the Mohammedan delusion with Mohammed and his Koran. And while these two big false prophets of Romanism and Mohammedanism are by no means the only examples of the Matthew 24:24 "false prophets," they are the two biggest and most influential examples of false prophets who claim to speak about, and represent the teachings of, Jesus of Nazareth, that we have ever seen in the history of this planet earth.

And in this context, if one looks at the great Protestant hagiology of Foxe's *Book of Martyrs*, there are accounts of the persecution of Christians under Pagan Rome. But in time, these then further divide into persecutions under the Arian heretics, and persecutions under the Roman Church. And with regard to the persecutions under the Arian heretics who denied, or devalued, Christ's full Deity, we find accounts of these occurring in parts of the old *Eastern* Roman Empire. For example, we read in Hendrickson's USA 2004 abridged edition of William Forbush's *Foxe's Book of Martyrs*, at pages 44 to 45, [quote], "Persecutions under the Arian Heretics. The ... Arian heresy ... was condemned by ... the Council of Nice[a], A.D. 325. After the death of Constantine the Great, the Arians found means to ingratiate themselves into the favour of the emperor Constantinus, his ... successor in the east; and hence a persecution was raised against orthodox bishops and clergy. The celebrated Athanasius, and other bishops, were banished, and their sees filled with Arians. In Egypt and Lybia, thirty bishops were martyred, and many other Christians cruelly tormented; and, A.D 386,

George, the Arian bishop of Alexandria, ... began a persecution in that city The persecutions now raged in such a manner that the clergy were driven from Alexandria, their churches were shut, and ... if a man, accused of being a Christian, made his escape, then his whole family were massacred, and his effects confiscated” [unquote]. And while the later Mohammedan religion is a separate and different religion to Christianity, being founded by the false prophet Mohammed in the seventh century A.D., it drew some of its anti-Trinitarian support from the same areas as these earlier Arian heretics of apostate Christianity. And so the Mohammedan persecutions of Christians, can be seen to have some antecedent in the Eastern Roman Empire under, for instance, Constantinus, with the point of commonality being the denial of Christ’s Deity and attack on the Holy Trinity, found in both the Arian heretics of apostate Christianity under the Eastern Roman Empire, and then later the Mohammedans in the areas of the old Eastern Roman Empire, with both attacking Trinitarian believing Christians who upheld the full Deity of Jesus Christ.

Now with regard to the Mohammedan delusion and Romanist delusion, we have already considered how in Daniel chapter 2, the two legs of iron of the fourth kingdom, represent the Eastern Roman Empire and Western Roman Empire, and how as they come to the Daniel 2:41-43 “feet and toes, part of potters’ clay, and part of iron,” we see the inter-racial mixing of the white Caucasian “iron” with the “miry clay” of coloured people. And so with respect to miscegenation we read in Daniel 2:43, “they shall mingle themselves with the seed of men;” and we have already seen that both the Mohammedan delusion of the old Eastern Roman Empire and the Romanist delusion of the old Western Roman Empire, both use racially mixed marriages to try and unite their evil empires, contrary to the teaching of God against miscegenation in such passages as Genesis 6, & 9 to 11. And in this context, with respect to Mohammedanism, I would note that the Muslims build tall towers they call, “minarets,” in which they call people both to the impurity of infidel Islamic worship, and also to the impurity of Mohammedan morals such as polygamy and racially mixed marriages. Now one of the oldest of these minarets in existence was built at Samarra in modern day Iraq in about 850 A.D., and is a pilgrimage centre for Shi’ite Mohammedans. The Samarra Minaret is a circular staircase winding up around to the top, and is about 52 metres or 170 feet high. And in the Western artistic tradition, this Samarra Minaret is used as the basic model for how the Tower of Babel of Genesis 11 is depicted. And so when one looks at a picture of the Tower of Babel as a circular staircase winding up around to the top, such as found in, for example, the Tower of Babel by the Flemish artist, Lucas van Valkenborch who died in 1597, or the French artist, Gustave Dore who died in 1883, one is looking at a tower impressionistically reflecting the Mohammedan’s Samarra Minaret in Iraq calling Muslims to worship in a mosque. And just like at the Tower of Babel we read in Genesis 11, “let us build ... a tower, whose top may reach unto heaven;” so likewise, we find with the Samarra Minaret and all Islamic minarets, a tower is built as those of the Mohammedan delusion think that by prayer they may “reach unto heaven,” whereas in fact, God says of all impurity of worship, such as the impurity of Muslim worship, in Proverbs 28:9, “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” That stands in contrasts to apostates who are professedly Christian, and engage in the inter-faith compromise with Moslems. And so because Mohammedan

prayer is, in the words of Proverbs 28:9, an “abomination” of impure worship, all Islamic minarets, as typed by the Samarra Minaret, are a good symbol for the Tower of Babel.

Furthermore, we read in Genesis 11:6, “Behold, the people is one;” and I think the Greek Septuagint captures the idea here very well in its rendering, “Behold, there is one race,” Greek *genos*, and contextually that would be a mixed race. For we read in Genesis 6:4 that “also after that,” meaning, after antediluvian times, that once again, “the sons of God” meaning the nationally elect race of God, “came in unto the daughters of men” meaning those of another race. For we find in Deuteronomy 14:1 that Israelites as an elect race are called “the children of the Lord your God.” And so this is referring to the problem of racially mixed marriages that occurred at the Tower of Babel, contrary to God’s will for the segregation of the races as seen in Genesis 10. Now Mohammedans have been deeply, deeply, into the sin of racially mixed marriages. The modern Arab race is an admixed race. And because the admixture is different in different places, it’s hard to depict a stereotypical Arab, other than to say that they are predominantly Mediterranean Caucasoids. But in and near Turkey, some of them show Mongoloid-Caucasian admixture, and in, for instance, parts of, or near, North-East Africa, some of them show Negroid-Caucasoid admixture with tight curly hair derived from the negro woolly hair, and exhibit the wider noses of the negroes, and darker skins than the Semites. By contrast, Copts in the Coptic Orthodox Church, quite frequently, though not in all instances, show the golden brown racial traits of the Genesis 10:13 Mizraim race, as their religion has to some extent preserved them from racially mixed marriages with Islamic Arabs. Now in Genesis 12:5 & 7 Abraham was told to sire the Jewish race through his wife Sarah. But lacking in faith, in Genesis 16 he fathered a child through his wife’s handmaiden, the Egyptian Hagar. This was a violation of the word of God in Genesis 9:26, “Blessed be the Lord God of *Shem*; and Canaan shall be his servant;” because we’re told in Genesis 10:6 that the “Mizraim” or Egyptians are Hamitic, not Semitic. And so this Hamite-Semite half-breed, Ishmael, could not fulfill the racially Semitic prophetic words of Genesis 9:26. This miscegenation displeased the Lord, and God said in Genesis 16:12, of this Hamite-Semite half-breed, Ishmael, “And he will be a wild man; and his hand will be against every man, and every man’s hand against him: and he shall dwell in the presence of his brethren.”

Then in Genesis 25:18 we read that the Ishmaelites dwelt on the Arabian Peninsula between their Hamitic brethren in Egypt and their Semitic brethren. Now overall the Authorized Version of 1611 is the best available English translation, and the one people should generally be using, however, it’s not word perfect. The AV says of Ishmael, “He died in the presence of his brethren,” but the Hebrew word, *naphal*, here rendered, “died,” means “to fall,” and while the Hebrew here *could* be rendered as found in both the AV and Latin Vulgate as “he died;” this Hebrew verb, *naphal* at Genesis 25:18 might also be fairly rendered, and I think better rendered, as “he fell” in the sense of “he settled” in the presence of his brethren. And so I think the better translation of this verse is the one found in the Greek Septuagint where it’s rendered “he dwelt in the presence of all his brethren;” “he dwelt” being from Greek *katoikeo* meaning “to dwell,” in the Greek Septuagint’s wider words of Genesis 25:18, “he dwelt in the presence of all his brethren.” And it’s also rendered as “dwelt” in the Geneva Bible of 1560.

And we know from Genesis 16:12 that the Hamite-Semite part-breed Ishmaelites settled in Arabia in hostility to both these Hamitic and Semitic racial brethren. So in applying the words of Genesis 16:12, Genesis 25:18 says “they” the Ishmaelites, “*they dwelt*” “in the presence of all his brethren,” this means that the words spoken of Ishmael in Genesis 16:12 are contextually being applied to the Ishmaelite race, “*they dwelt*” “in the presence of all his brethren.” This mixed race is thus said to be a “wild” race, with its “hand” “against every man, and every man’s hand against” it. But originally, the accursed blood of Ishmael was largely, though not entirely, locked up on the Arabian Peninsula from about 2,000 B.C. onwards. And so the Ishmaelites which as a racial group have on average an abnormally high level of violence, were largely, though not entirely, contained on the Arabian Peninsula. *They were contained.*

But then something very bad happened. After about two and a half thousand years, this mixed race Ishmaelite racial time-bomb exploded in a very loud [clap hands] “bang.” The false prophet of Islam, Mohammed came onto the scene, and in his *Koran* he changed the Bible’s ambivalence about Ishmael. He removed reference to the Hamite-Semite mixed race features of Ishmael constituting disobedience to God’s command against racially mixed marriages in Genesis 6 & 10, and also disobedience to God’s command in Genesis 9:25 with regard to the Semitic racial blessing prophecy, he removed reference to the racial curse on Ishmael, and he presented Ishmael in a much more favorable way. For example, reading from Rodwell’s 1876 translation of the *Koran*, as found in the 1909 edition, in Sura 14:41, Mohammed gives the half-caste Ishmael a racial equality with the Jewish race from Isaac; for Mohammed wickedly and mischievously depicts Abraham as saying, [quote] “Praise be to God *who hath given me* in my old age, *Ishmael* and Isaac! *My Lord is the hearer of prayer.*” [unquote]

That of course is very different to the Biblical account, which makes it clear that Ishmael was not God’s answer to “prayer,” and was not the child “God hath given.” Hence in Romans 9:7 we read, “Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed by called;” and in comparing this to the issue of Jacob and Esau, we further read in Romans 9:13, “Jacob have I loved, but Esau have I hated.” And so Ishmael is here compared to Esau. Ishmael was the hated half-breed, and in Galatians 4:30 we read of both Hagar the Horrible and Ishmael the hated half-caste, “Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.” Yet contrary to such Biblical teachings, we find that the false prophet of Islam, Mohammed, says in the *Koran’s* Sura 19:55, [quote] “Commemorate Ishmael” [unquote]. And the practical consequence of this glorification of Ishmael, was that with the spread of Islam, Ishmael came to be regarded as a positive figure and Middle East Mohammedans were happy, and even desirous, of marrying into Ishmaelite races as they conquered more and more areas in West Asia and North Africa and inter-married with one another to form the modern Arab race, which can therefore be fairly described as an Ishmaelite race. And so it was that the accursed blood of Ishmael has been spread around from its original base in Arabia in order to make the modern Arab race, and with it the racial curse of Genesis 16:12, making it “wild,” with its “hand” “against every man, and every man’s hand against” it.

And of course, anyone who knows anything about the history of the mixed race Arab Mohammedans, knows that they have been a wild race from “Ishmael” or as they say, “Ismael.” For example, the Reformed Baptist Protestant, Dr. Ed Ulrich of Bob Jones University in South Carolina, USA, who died in 2009, says in the 1981 “Joint Appendix” for Bob Jones University and Goldsboro Christian Schools in the *Bob Jones University case*, that with regard to [quote] “Genesis 16,” “There, Abraham, a Semite, took a Hamitic handmaiden and caused her to conceive. She bore a son, Ismael, who was, as a result of the interracial union, a wild man and whose descendants to this day are embroiled in warfare and unrest ...¹⁸⁸.” [unquote] And so historically, after the racial time-bomb of the Ishmaelite blood was released from its captivity largely, though not exclusively, on the Peninsula of Arabia from the 7th century A.D. by intermarriage with Muslims who went on to form the modern Arab race; the Mohammedan Arabs warred throughout the Middle East and Central Asia, attacked southern Europe and for a long time were in Spain. They also captured Asia Minor to form Turkey by defeating its professedly Christian inhabitants with the Fall of Constantinople in 1453, which is now known as Istanbul in Turkey. And to this day, the Arabs exhibit an abnormally high level of violence and are involved in many ongoing wars either with themselves or with others.

Brown’s *Study Bible* of 1778, has notes by the Reverend Mr. John Brown of Haddington in Scotland, who died in 1787, and was a Presbyterian Protestant Minister who endorsed the Historicist School of Prophetic Interpretation. And at the section on Genesis 16:10-12, Reverend Brown says in part, [quote] “Here it is foretold that Ishmael *and his seed* should be wild ... like wild asses; mischievous to all around them, and extremely numerous. For almost four thousand years the fulfillment has been amazingly remarkable All along they have been a nuisance and plague to the nations around them In the seventh century of the Christian era, these Ishmaelites, under Mahomet, their famed imposter, and his successors, furiously extended their empire, and their new and false religion, through a great portion of Asia and Africa, and even some countries of Europe” [unquote] And what this Protestant Christian Minister was able to say in 1778, namely, that [quote] “Here it is foretold that Ishmael *and his seed* should be wild ... like wild asses ... the fulfillment hath¹⁸⁹ been amazingly remarkable” [unquote], has remained true to this day in 2015, and will remain true till Christ’s return. And through reference to Genesis 16:12 and 25:18, we would do well to remember, that this wildness was a token of God’s holy wrath, a judgment reminding people of God’s displeasure upon racially mixed unions. It’s been said in a jocular manner, [quote], ““You bring four Arabs together, you have five political parties, and six armies; and the six armies and political parties are very much opposed to one another”¹⁹⁰” [unquote]. If the Arab isn’t

¹⁸⁸ Ulrich, E., “Joint Appendix” for Bob Jones University and Goldsboro Christian Schools, Inc., 1981 in 76 L. Ed. 2d, BJU case (US Sup. Ct.) pp. 43-44.

¹⁸⁹ I here said, “hath,” but I should have said, “has”.

¹⁹⁰ Hugh Ross (a futurist), *The Iraq Aggression & End Times Bible Prophecy*, 1990, Reasons to Believe, Pasadena, California, USA (cassette audio recording).

fighting someone else, he's fighting another Arab. And so when we hear of Arab violence, we are meant to remember that this is a reminder of God's opposition to racially mixed marriages; although it is a chilling comment on the blind bigotry of the anti-racists and the moral debasement of the Western World, that the narrow-minded and sin-sick media, politicians, and others, ignore this racial warning of the Arab, and simultaneously stop up their ears to a Biblically sound racist view of the Arab problem, as they promote their evil multi-cultural agenda breaking down white race based Christian nationalism in what should be white Protestant Christian lands such as Australia, the UK, and USA [pause].

And so this then brings us back to the basic point, that we read in Daniel 2:43, "whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Now the two legs in the Daniel 2 imagery represent the Eastern Roman Empire and Western Roman Empire, and for the area of the old Eastern Roman Empire's associated foot of iron and clay; we see how they have used racially mixed marriages in making the modern admixed Arab race. But as seen in the final collapse of the Ottoman Empire which went from around the start of the 14th century through to the early 20th century, and which was certainly a great menace for a long time; it's doom was pronounced in these seven words of Daniel 2:43, "they shall not cleave one to another." And so in the end, *down* went the Ottoman Empire.

And so it is with great appropriateness, that Western art traditionally uses the Samarra Minaret in Iraq as a circular staircase winding up around to the top, as the basic model for how the Tower of Babel is depicted; for every Islamic minaret and associated mosque, is a new Tower of Babel. For in the first instance, like all Mohammedan tall towers called "minarets," they call Moslems to the impurity of false worship and so are like those who at the Tower of Babel in Genesis 11:4 said, "let us build ... a tower, whose top may reach unto heaven." And in the second instance, Mohammedanism promotes racially mixed marriages, clearly visible in the modern admixed Arab race, which Islam is built around; and we read in Genesis 6:4 and 11:6 of how at the Tower of Babel "the people" sought to be "one" through racially mixed marriages, attacking God's will for the segregation of the races found on *The Table of Nations* in Genesis 10, for we read in Deut. 32:8, "the most High" "set the bounds of the" "nations;" or in Acts 17:26, God "appointed ... the bounds of" "habitation" of the "nations." And of course that includes the Genesis 9:27 expansion of Japhethites into e.g. North America and Australia.

And so Romanism which comes largely from the Western Roman Empire, and whose impurity of Romish worship is idolatrous and called "Babylon" or Babel in the Book of Revelation; and Mohammedanism which comes largely from the Eastern Roman Empire, and whose minaret of Samarra calling people to the impurity of Islamic worship in a mosque is traditionally used as the artistic form for the Tower of Babel in Western art; are the two "feet and toes" of Daniel 2:41-43. Both of these big false religions which claim to represent Jesus' teachings, in fact call people to impurity of worship like

the Babel builders in Genesis 11:4 who said, “let us build ... a tower, whose top may reach unto heaven;” and both are into racially mixed marriages as isolated in Daniel 2:43, and also found at the Tower of Babel in the words of Gen. 11:6, “the people is one.”

Thus on the one hand, we Protestant historicists consider any religion other than religiously conservative Protestant Christianity is a false religion, and is condemned as a deadly sin in such broad teachings as those of Revelation 21:8 which says that the “unbelieving,” meaning all persons who are something other than religiously conservative Protestant Christians, and “idolaters” which is a generic covering many forms, “shall have their part in the lake which burneth with fire and brimstone.” And so we certainly condemn, for example, the false religions of Sikhism, Buddhism, and Hinduism, or the heathen religions of the American Red Indians or Australian Aboriginals, or things like astrology. But on the other hand, we also consider these two big false religions of Roman Catholicism and Islam which both falsely claim to represent the teachings of Jesus, are especially isolated for us in the Biblical apocalyptic writing style of Daniel and Revelation. And so this big Protestant Historicist Prophetic Interpretation overview, is important for us to understand before we come in the next two week’s sermons on the seven seals and seven trumpets in the Book of Revelation, where this special dual focus on both the false religions of Romanism and Mohammedanism, is an important category of thought that one must understand, in order to understand the significance of, for example, the seven trumpets. Although it must be said with respect to these two big false religions, that in the Books of Daniel and Revelation the primary focus is on Roman Catholicism and a secondary focus is on Islam. And though we are not considering it in any great depth in these three sermons, there’s also references to apostate Judaism.

And so let us keep in mind the “big picture” of Biblical apocalyptic as found in the Books of Daniel and Revelation, in which in the area of the old *Western* Roman Empire, there arose the Romanist delusion, and in the area of the old *Eastern* Roman Empire, there arose the Mohammedan delusion. Now the great old earth creationist Local Earth Gap Schoolman, Pye Smith, who died in 1851, laid the foundation stone for New College, London University in 1850. And though he was educated there about half a dozen years after Pye Smith retired in 1850, a notable figure who arrived at New College in its earlier days in 1856 was the Protestant evangelist and historicist, H. Grattan Guinness who was born in 1835 and died in 1910. Grattan Guinness was originally from Ireland when it was all part of the United Kingdom, and later of London, England, in the UK; and he was a religiously conservative broad Protestant, who was an interdenominational Protestant evangelist. And in his book, *Romanism and the Reformation*, he makes reference to, for example, “the great apostasy” of Romanism and the Papal Antichrist referred to in II Thessalonians 2:3 and I Timothy 4:1; the “fires of Smithfield” in London, where some of the Marian martyrs were burnt at the stake under Bloody Mary from 1555 to 1557 for their embrace of Protestantism; and the “butcheries” of St. Bartholomew’s day in France, when in 1572 the Romanists martyred huge numbers of French Protestants; and the “Spanish Armada” of 1588; and the “dragonnades” of the French Ancien Regime which martyred Protestants. And so Grattan Guinness says: [quote], “You ... Protestant, ... *look to it that you be not found fighting against the truth,*

warring against the Word of God, resisting the testimony of the prophetic Spirit, hindering the work of the Reformation, promoting the progress of the apostasy, opposing Christ, and helping Antichrist” [unquote]. And then he refers to the Romanist Cardinal Manning, who says the Roman [quote & sub-quote] “Catholic Church is either the masterpiece of Satan or the kingdom of the Son of God” [end sub-quote]. Cardinal Newman says, [sub-quote], ‘A sacerdotal order is historically the essence of the Church of Rome; if not divinely appointed, it is doctrinally the essence of Antichrist’ [end sub-quote]. You shrink from it do you? I accept it. Conscience constrains me. History compels me. The past, the awful past rises before me. I see THE GREAT APOSTASY, I see the desolation of Christendom, I see the smoking ruins, I see the reign of monsters; I see those vice-gods, that Gregory VII, that Innocent III, that Boniface VIII, that Alexander VI, that Gregory XIII, that Pius IX; I see their insufferable blasphemies. I see their abominable lives; I see them worshipped by blinded generations, bestowing hollow benedictions, bartering lying indulgences, creating a paganized Christianity; I see their liveried slaves, their slaven priests, their celibate confessors; I see the infamous confessional, the ruined women, the murdered innocents; I hear the lying absolutions, the dying groans; I hear the cries of the victims; I hear the anathemas, the curses, the [clap hands] thunders of the interdicts; I see the racks, the dungeons, the stakes; I see that inhuman Inquisition, those fires of Smithfield, those butcheries of St. Bartholomew, that Spanish Armada, those unspeakable dragonnades, that endless train of wars, that dreadful multitude of massacres. I see it all, and in the name of the ruin it has wrought in the church and the world, in the name of the truth it has denied, the temple it has defiled, the God it has blasphemed, the souls¹⁹¹ it has destroyed; in the name of the millions it has deluded, the millions it has slaughtered, the millions it has damned; with holy confessors, with noble reformers, with innumerable martyrs, with the saints of ages, I denounce it as the masterpiece of Satan, as the body and soul and essence of Antichrist¹⁹², [unquote].

Now we’ve already looked at some of the teachings about the Romanist delusion in Article 35 of the Anglican 39 Articles, for example, Book 1, Homily 10, says [quote] “the bishop of Rome ... ought ... to be called Antichrist” [unquote]. And concerning the Mohammedan delusion, we read in Article 35 of the Anglican 39 Articles, Book 2, Homily 2, with respect to the Byzantine or Eastern Roman Empire, including the Fall of Constantinople in 1453, that under the sword of Islam, there has been [quote] “the utter overthrow of the Christian religion, and ... empire in Greece and all the east ..., and the increase of Mahomet’s false religion, and cruel dominion and tyranny of the Saracens and Turks” [unquote]. And later in the same Homily, again with some reference to the Fall of the capital of the Byzantine Empire, Constantinople in 1453, how concerning [quote] “the East countries ..., ... the Saracens first, and afterward the Turks, invaded By reason whereof ... the Empire of Greece, and the city imperial Constantinople, was lost,

¹⁹¹ I here said, “soul,” but I should have said, “souls”.

¹⁹² Guinness, H.G., *Romanism and the Reformation*, Hodder & Stoughton, London, 1887, pp. 258-60; parts of this are quoted in Paisley’s *The Pope is the Antichrist*, pp. 69-70.

and is come into the hand of the infidels Thus we see ... the tearing in sunder of Christendom and the Empire into two pieces, till the infidels, Saracens, and Turks, common enemies to both parts, have most cruelly vanquished, destroyed and subdued the one part, the whole Empire of Greece, Asia the Less, Thracia, Macedonia, Epirus, and many other great and goodly countries and provinces ..." [unquote]. And Article 35 of the Anglican 39 Articles, Book 2, Homily 8, says of the Mohammedan delusion and sabre-rattling sword of Islam, [quote] "Alas, how many churches, countries, and kingdoms of Christian people have ... been plucked down, overrun, and left waste, with grievous and intolerable tyranny and cruelty of the enemy of our Lord Christ, the great Turk, who ... had overrun, conquered, and brought into his dominion ... kingdoms, turning away the people from the faith of Christ, poisoning them with the devilish religion of wicked Mahomet, and either destroying their churches utterly, or filthily abusing them with their wicked and detestable errors ..." [unquote]. And as we shall see in the third sermon in this trilogy, in saying of [quote] "the East countries ... the Saracens first, and afterward the Turks, invaded By reason whereof ... Constantinople, was lost" [unquote], and referring to [quote] "the devilish religion of wicked Mahomet" [unquote], these two Homilies are using categories of thought that are readily cross-referable or cross-transferable to classic historicist categories of thought found in the fifth and sixth trumpets of Revelation 9.

And before reading from another Homily, I should explain that while Anglicans historically uphold the Establishment Principle of a Protestant Christian State and Established Church in harmony with Psalm 2:10-12, Proverbs 8:12-15; and Isaiah 49:22 & 23; there's also a belief that some internal level in the separation of church and state means that the king as Supreme Governor of the *Church of England* should *not* be an ordained clergyman; although there can be some clergymen in the Parliament, such as occurs with Bishops in the House of Lords; and there can also be some clergymen as judges as seen in, for instance, the historic Ecclesiastical Courts. And so with this understanding one reads in Article 37 of the Anglican 39 Articles, [quote] "The King's Majesty hath the chief power in the Realm of England, and other his Dominions, unto whom the chief Government ..., whether ... Ecclesiastical or Civil, in all causes doth appertain ...; we give not to our Princes the ministering either of God's Word, or of the Sacraments The Bishop of Rome hath no jurisdiction in this realm ..." [unquote]. And so a distinction is made in the Christian State, between the King as Head of State and Supreme Governor of the *Church of England*, not being a clergyman; as opposed to the system of Romanism, in which the Bishop of Rome is both a Romanist clergyman and a political Head of State. Now that background is important for understanding some of the things that I shall now read to you from Article 35 of the Anglican 39 Articles, Book 2, Homily 21.

And in this Homily 21 of Book 2, we find reference to both the Romanist delusion, and the Mohammedan delusion. For instance, with reference to Popery as the [quote] "Babylonical beast of Rome" [unquote], in a broad reference to Biblical apocalyptic imagery of the Revelation 13 beast, and terminology of "Babylon" in, for example, Revelation 17, with its identification of Rome; Part 6 of this Homily refers to those who [quote] "were inclined to worship the Babylonical beast of Rome," "the

Bishop of Rome” [unquote]. And Part 5 of this same Homily 21 in Book 2, says with reference to John 6:15 and 18:36, [quote] “Our Saviour Christ ... teaching by his doctrine that *his kingdom was not of this world*, did by his example, in fleeing from those that would have made him king, confirm the same; expressly also forbidding his Apostles, and by them the whole clergy, all princely dominion over people and nations” [unquote], and then with reference to Matthew 23:8; Luke 9:46; II Corinthians 1:24; and I Peter 5:3, the Homily continues saying of any universal “dominion” or primacy of the church, that Christ, [quote] “and his holy Apostles likewise, namely Peter and Paul, did forbid unto all ecclesiastical ministers dominion over the Church of Christ. ... But, after that ambition and desire of dominion entered once into ecclesiastical ministers,” “whose greatness, after the doctrine and example of our Saviour, should chiefly stand in humbling of themselves,” “and that the Bishop of Rome ... did by intolerable ambition challenge, not only to be the head of all the Church dispersed throughout the world, but also to be lord of all the kingdoms of the world, ... most contrary to the doctrine and example of our Saviour Christ, whose vicar, and of his holy Apostles, namely Peter, whose successor, he pretendeth to be; after this ambition entered, and this challenge once made by the Bishop of Rome, he became at once the spoiler and destroyer both to the Church, which is the kingdom of our Saviour Christ, and of the Christian Empire and all Christian kingdoms, as a universal tyrant over all” [unquote].

And before reading the next part of this Homily, I should say that historically the Pope claimed he could dissolve subjects’ loyalty to their king, if a king did not submit to the alleged authority of the Bishop of Rome; and this was a factor in the Fall of Constantinople to the Mohammedans in 1453, because in general, though not absolute terms, Romanists of the West refused to assist the Grecian Eastern Roman or Byzantine Empire in fighting off the Islamic aggression of the Turks who captured Constantinople, or modern day Istanbul in Turkey. And so this Homily 21 in Book 2, of Article 35 of the Anglican 39 Articles continues, [quote] “And, ... hereupon began ... much hatred between the Bishop of Rome and his clergy and friends on the one part, and the Grecian clergy ... of the East on the other part, for that they refused to acknowledge any such supreme authority of the Bishop of Rome over them; the Bishop of Rome, for his cause ..., not only naming them ... schismatic, but also never ceasing to persecute them and the Emperors who had their ... continuance in Greece, by stirring of the subjects to rebellion against their sovereign lords And ... the Bishops of Rome ... became ... no better unto the West Emperors than they were before unto the Emperors of Greece. For the usual discharging of subjects from their oaths of fidelity made unto the Emperors of the West, their sovereign lords, by the Bishops of Rome; the unnatural stirring up of the subjects unto rebellion against their princes, yea ... by the Bishop of Rome; the most cruel and bloody wars raised ...; the horrible murder of ... Christian men, ... and ... the pitiful losses of so many goodly cities, countries, dominions, and kingdoms ... in Asia, Africa, and Europe; the miserable fall of the Empire and Church of Greece ... into the hands of Turks; the lamentable ... ruin of Christian religion; the dreadful increase of ... the power of the infidels and miscreants; and all by ... the Bishop of Rome chiefly” [unquote]. Now there’s a lot more in that Homily than what I’ve read, but the big point I want to make is that it recognizes the dangers to Christianity of both the Romanist delusion as found mainly in parts of Western Europe, and the Mohammedan delusion as

found mainly in parts of Eastern Europe, Asia, and Africa. And as seen by Revelation 13:4 and 17:5 & 9, this Homily not only specifically endorses the Historicist School of Prophetic Interpretation by referring to those who [quote] “were inclined to worship the Babylonical beast of Rome,” “the Bishop of Rome” [unquote], it also here clearly uses a classic historicist category of thought in referring to the big dual dangers of both Romanism and Mohammedanism.

And so this first sermon in a trilogy of sermons, is important background in preparing for the next two week’s sermons on the seven seals and seven trumpets of Revelation chapters 6 to 11. The first important key to remember is this recognition and teaching clearly found in Article 35 of the Anglican 39 Articles, that true Christianity as since the 16th century Reformation is found exclusively in religiously conservative Protestant Christianity, comes under an especially dangerous attack from both the Romanist delusion of Roman Catholicism, and the Mohammedan delusion of Islam. And the second important key to remember from today’s sermon is that this special focus on the twin dangers of Romanism and Mohammedanism, is an integral and important part of Protestant historicism, as seen in, for example, the prophecy of Daniel 2, in which in the 6th century B.C., is foretold the rise of four kingdoms, followed by the Second Advent of Christ. The first kingdom is the Babylonian Empire which went for the late 7th century B.C. to 536 B.C.; then the Medo-Persian Empire takes over till the latter part of the 4th century B.C. with the rise of the Grecian Empire; and then in turn it is supplanted by the Roman Empire. But in the wider context of e.g., Daniel 2 or 11, it’s clear that the prophetic panorama of world history continues all the way up till Christ’s Second Coming. And so we Protestant historicists see in the fourth Empire of Rome an initial application in Pagan Rome, followed by a later continuing application in Papal Rome. But that fourth empire of Rome is described in Daniel 2:33 as the two “legs of iron;” and this duality indicates that one leg is the Western Roman Empire, from which sprang the Romanist delusion of Roman Catholicism; and the other leg is the Eastern Roman Empire, from which sprang the Mohammedan delusion of Islam. And then both Romanism in one foot, and Mohammedanism in the other foot, are further described in Daniel 2:43 as being finally destroyed *only* at the Second Advent in Daniel 2:44.

And then the third important key to remember from today’s sermon in preparing for the next two week’s sermons on the seven seals and seven trumpets in the Book of Revelation; is that this is all about the truthfulness of Jesus Christ as found in the Trinitarian upholding gospel of salvation by God’s grace alone, that is, his unmerited favour, accepted by faith alone, in the atoning merits of the completed atonement at Calvary when Jesus Christ died in our place and for our sins; and as found since the Reformation exclusively in religiously conservative Protestant Christianity. And it’s safeguarded in the Protestant’s authoritative and Divinely inspired, completed revelation of the Holy Bible. And that means that in the wider context of the truths found in the three creeds, Apostles’, Athanasian, and Nicene, such as the Holy Trinity and incarnation; we are looking at the truth’s found in the Reformation, of grace alone, faith alone, Christ alone, Glory to God alone, and Scripture alone as the final authority. And so it’s Christ in connection with that Trinitarian gospel of grace that we are ultimately focused on, in our concerns about the special twin dangers of Romanism and

Mohammedanism, because both of these two big false religions *claim* to represent the teachings of Jesus; and both by their size and influence pose particularly serious threats and dangers to the gospel of Jesus Christ. And we see that also in the associated concerns of semi-Romanism, where apostate churches such as those of Eastern Orthodoxy, have adopted Romanist teachings. And so that “big picture” needs to be clearly understood as preparation for the next two week’s sermons, firstly on the seven seals next week, and secondly on the seven trumpets in a fortnight. [pause]

Let us pray two prayers, first the Collect for Whitsun Week.

“God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen¹⁹³.”

O Lord and heavenly Father, we thank thee for the Protestant Historicist School of Prophetic Interpretation. We thank thee for the unique truthfulness of religiously conservative Protestant Christianity, to the absolute exclusion of all other religions or religious beliefs. We thank thee for the Trinitarian gospel of grace as recovered at the time of the Reformation ignited by thee under Martin Luther in 1517. We thank thee that in thy Infallible Book, the Holy Bible, we are warned of all and any false religions in general terms, and in particular we are given a special warning about the two big false religions that both claim to represent the teachings of Jesus of Nazareth, in the form of the Romanist delusion as perpetrated under the Antichrist, the Bishop of Rome; and the Mohammedan delusion as perpetrated by the false prophet of Islam, Mohammed, in the Koran. Preserve us, O Lord, from these two devilish and wicked false religions, and from all false doctrine, heresy and schism. And all this we pray through the name of our only Lord and Saviour, Jesus Christ, who died in our place and for our sins at Calvary’s cross, before rising again the third day, ascending into heaven, and sitting down at thy right hand, O Father, where he ever liveth to make intercession for us, and from where he shall come to judge the quick and the dead at his Second Advent. And so, through Jesus’ name, and his name alone, we pray. Amen.

¹⁹³ Collect for Whitsunday and Whitsun Week, 1662 *Book of Common Prayer*.

Speaker: Gavin McGrath

Full Title: The Seven Seals & Seven Trumpets Part 1/3.

Subtitle/Series: Thursday in Whitsun Week 2015

Short title: 7 Seals & 7 Trumpets Part 1/3

Date Preached: 05/28/2015

Bible Texts: Daniel 2:43; Revelation 21:8

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

In this Part 1 of 3 sermons on The 7 Seals & 7 Trumpets of Revelation 6, 8, 9, 10, & 11; Gavin does not actually discuss either. Rather, he considers some broad relevant principles of Scripture & Biblical apocalyptic relevant to first understand as a preparation to the following 2 sermons. This preparatory sermon upholds the unique truthfulness of religiously conservative Protestant Christianity, to the absolute exclusion of all other religions or religious beliefs. It also considers the fact that in broad terms, Protestant historicists consider 2 big false religions are especially isolated in the Books of Daniel & Revelation for our attention since they both falsely claim to represent the teachings of Jesus & are large powerful religions, namely, the Romanist delusion of Roman Catholicism under the Antichrist Bishop of Rome, and the Mohammedan delusion of

Islam under the false prophet of Mohammed in his Koran. Thus we find in the apocalyptic image of Daniel 2 a division of the Roman Empire into the two legs of the Western Roman Empire & Eastern Roman Empire. And thereafter one of “the feet and toes” (Dan. 2:41) gives rise to Romanism, largely in the area of the old Western Roman Empire; & the other of “the feet and toes” (Dan. 2:41) gives rise to Mohammedanism, largely in the area of the old Eastern Roman Empire. E.g. Gavin refers to how in the tradition of Western art, the Shi’ite Samarra Minaret in Iraq which is a circular staircase winding up around to the top, is used as the basic model for how the Tower of Babel in Gen. 11 is depicted; and he considers elements of the WEIRD and BIZARRE works’ righteousness ISLAMIC ‘shave off all hair under your underpants’ FITRA rules.

Keywords:

Prophetic Historicism Apocalyptic Antichrist Roman Catholicism Mohammed Islam Fitra Koran

The Seven Seals & Seven Trumpets Part 2/3: The Seven Seals

Royal Oak Day, Thursday 4 June 2015.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. By one tradition, the Nativity and Return of King Charles II on Royal Oak Day is remembered on 29 May; and by another tradition in which monarchs’ birthdays are celebrated in June, because Royal Oak Day celebrates both the birth and return of Charles II and the Royal Family, it’s celebrated in this alternative June tradition on either on the first or second Thursday of June at the Royal Chelsea in London, and this year, it’s today, the first Thursday of June, being the 4th of June 2015 and this year the Reviewing Officer for the London Oak Apple Day Parade is the Duke of York. And of course, it’s because of that tradition of celebrating monarchs’ birthdays in June, that this Monday, the 8th of June, here in Eastern Australia, Queen’s Birthday is a public holiday for Elizabeth II; and Queen’s Birthday’s is remembered on different dates in June in New Zealand and the United Kingdom. And so on this tradition of celebrating monarchs’ birthdays in June, today we remember Oak Apple Day or Royal Oak Day. My support for the 1660 Restoration is qualified by a further support for the 1689 Act of Toleration to Puritan Protestants, e.g., Presbyterians, Congregationalists, and Baptists; and my Textual Commentaries, Volume 3, on Matthew 21 to 25, dedicated four years ago on Royal Oak Day, 2011, has in the Preface a section entitled, “Preamble on ‘the Shaver’s’ repentance,” about a Baptist Minister known as “the Shaver,” to wit, the Reverend John MacGowan who was born in 1726, and who gave a *Royal Oak Day Sermon* in London. The man who liked to be called, “The Shaver,” came from a Scottish “Presbyterian” background, and before he was converted, he was a most wicked man whose sins included the fact that when he was “19, he joined the rebel army of the” Popish Jacobite “Pretender; and fought at” the Battle of “Culloden” in 1746. But “afterwards “he was converted to God,” and in time “became the Minister of Devonshire Square Chapel” in “London,” where he

remained “till his death” in “1780¹⁹⁴.” In broad terms, the idea of a face “shaver” is one of who gives judgment, so that the Authorized Version’s reading of Ezekiel 5:1, “Son of man, take thee a sharp knife, take thee a barber’s razor,” becomes one of his sermon texts, “Son of man, take unto thee – a Barber’s Razor.” The Baptist Protestant Minister, John MacGowan’s fondness for being called “the Shaver,” is found in the fact he also called himself the [quote] “Shaver Extraordinary ” [unquote], or as we might say, the *Shaver Extraordinaire!* The Shaver’s *Royal Oak Day* Sermon was entitled, [quote] “Church and King: A THANKSGIVING SERMON, for May 29. Written in defence of our HAPPY CONSTITUTION, in CHURCH and STATE, with forcible arguments against the Toleration of heretics and schismatics” [unquote]; and in another sermon of his, the Shaver refers to the Royal Chelsea in London, and makes criticism of those opposed to [quote] “God” [unquote] and [quote] “the King” [unquote].

Now with regard to the Shaver’s reference to “God” and “King,” let me say that my patrilineal grandfather, Norman McGrath who was born 1896 and who died in 1993, fought in the *First Australian Imperial Forces* or *First AIF* in World War One; and my beloved father, whose first name’s Norman, but whose given name’s his second name of “Keith,” was born on 28 January 1921, and most grievously to those of us who loved him, he quite recently fell on life’s battlefield on Thursday 9 April 2015 aged 94, and his Anglican burial service from the 1662 *Book of Common Prayer* was held at St. Matthew’s Windsor on Wednesday 15 April; and Father fought in the *Second Australian Imperial Forces* or *Second AIF* in World War Two. And on a number of World War One and Two monuments in Australia, one finds the words, [quote] “For God, King, and Country” [unquote]. Sadly, we live in a day and age, where evil, wicked, and foolish men, who in the first place, are not by nature governors, and in the second place, are all too often, not subject to either God’s common grace which is not unto salvation, nor his special grace, which is unto salvation; having minds which only can see very short-term chains of logic, and brains which are spiritually and morally debased; such men have seized control of, for example, the media, the formal academic world, the major political parties, various churches, and so on, and so the trilogy of “God, King, and Country” is attacked and subverted. “God” is attacked through the policy of multi-culturalism setting aside of the traditional Protestant Christian culture of Australia, with e.g., infidel Mohammedanism and infidel Sikhism, or heathen Hinduism and heathen Buddhism. And in this trilogy of “God, King, and Country,” there’s an attack on God’s most holy Word of I Peter 2:17 requiring that we “Fear God” and “Honour the King,” by the God-dishonouring republicans. And in this the trilogy of “God, King, and Country,” “Country,” a white Christian culture is also under attack by the failure to maintain a racially white Caucasian culture in harmony with God’s most holy Word of Genesis 9 to 11 and Acts 17:26, with the unwarranted breakdown of the *White Australia Policy*, and equally unwarranted retention of coloured persons and non-Christian persons – other than Jews - and their descendants, wickedly and immorally brought to Australia from around the mid 1960s on; and of course similar issues exist in other parts of the Western World with the wicked and evil broad-based attack on Biblical Christian morals in law and

¹⁹⁴ See Vol. 3 Textual Commentaries, Preface, 7,i,a.

society that has characterized so much of the post World War Two era. But today, on Royal Oak Day 2015, in harmony with God's most holy Word and laws, we remember and give thanks to the "God" under whom the legally Anglican Protestant Christian Crown under King Charles the Second, together with all the Royal Family, was Restored in 1660, and for the continuation of that through to our day with Queen Elizabeth II.

And in this context, it is to be remembered that His Royal Highness, Philip, Duke of Edinburgh, who is the consort of the Queen of Australia, has for over 50 years been active in the Duke of Edinburgh systems of awards given out to school students in this Commonwealth of Australia. And in recognition of this, last Australia Day, the 26th of January 2015, he was most wisely and most appropriately honoured by having bestowed upon him a Knighthood in the Order of Australia, which is a double honour, for it both honours his service to Australia through the Duke of Edinburgh awards, and also honours the Knighthood in the Order of Australia, by having him as a recipient. And so on this Royal Oak Day 2015, *let us pray*. "Almighty God and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didst in 1660 in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those revolutionary republican traitorous, heady, and high-minded men, who, under the pretence of a form of the Puritan religion and blasphemously invoking thy most holy name, had contrived, and well-nigh effected the utter destruction of the Anglican Protestant Church in England and Ireland as well as the non-Congregationalist Puritan Protestant Church in Scotland, and also the Anglican monarchy; and as we do this day most heartily and devoutly adore and magnify thy glorious name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour toward us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen Elizabeth the Second, and all that are put in authority under her, with judgement and justice to cut off all such workers of iniquity, as turn religion into rebellion, and faith into heretical divisions; that they may never again prevail against us, nor triumph in the ruin of the monarchy and thy religiously conservative Protestant Christian Churches amongst us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all republican rebellion. We thank thee, O Lord, that contrary to the rebellious sentiments of God-dishonoring, crude, vulgar, and vile republican dross in this Land of the Southern Cross, there didst emerge the ennobling and elevating royalist gold when on Australia Day, the 26th of January, in this year of our Lord, two thousand and fifteen, the consort of the Queen of Australia, His Royal Highness, Philip the Duke of Edinburgh, was privileged to receive the honour of a Knighthood in the Order of Australia. We thank thee, O Lord, for the wisdom of the Prime Minister of Australia in recommending to the Queen that this honour be bestowed upon Prince Philip for the work he hath done inside the lawful limits of constitutional monarchy in this Commonwealth of Australia in the Duke of Edinburgh Awards for more than 50 years. Be unto our gracious Sovereign Lady, Queen Elizabeth the Second, and all the Royal Family, a helmet of salvation, and a strong tower of defence against all their republican enemies; clothe her republican enemies with shame and confusion, but upon herself and her posterity let the Crown flourish in accordance with thy will. So we thy people, and the sheep of thy pasture, will

give thee thanks, and will be shewing forth thy praise from generation to generation up till the Second Advent of our Lord Jesus Christ, through whom, our only Saviour and Redeemer, and to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen¹⁹⁵.” [pause]

Welcome to all listening to this address. Today is the second part of three sermons on the seven seals and seven trumpets of Revelation’s chapters 6, 8, 9, 10, and 11. Today we’ll be considering the seven seals of Revelation 6 and 8, and next week, the seven trumpets of Revelation 8 to 11.

So let’s consider the seven seals of Revelation 6 & 8. And I shall first read from the King James Bible of 1611, from Revelation 6 and 8. That’s Revelation, chapter 6, beginning at verse 1. “And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. 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. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them¹⁹⁶; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief

¹⁹⁵ Modified from a Collect in the Office of Restoration of the Royal Family (29 May), found in the *Book of Common Prayer* (as revised 1664) till 1859.

¹⁹⁶ I here said, “unto one of them,” but I should have said, “unto every one of them”.

captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?” And Revelation chapter 8, verse 1, “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.”

Now with regard to next week’s sermon on the seven trumpets, we can say that historicists show a higher level of general agreement on the meaning that I shall expound, namely, that the first four trumpets refer to the collapse of the Western Roman Empire, and the fifth and sixth trumpets make reference to the rise of Mohammedanism in the Eastern Roman Empire. By contrast, other than some broader agreement on selected elements of the first seal in Revelation 6:2, that I shall come to in due course, historicists show much greater diversity of opinion on the seven seals. And so with a bit of hyperbole and a smile on my face, I can say that, “There’s almost as many views on the first five seals of the seven seals, as there are historicists” [ha ha] ... But amidst that diversity, I think one can also say that in broad terms, one group of historicists have sought, with different details, to limit the seven seals to events up to the 4th century A.D., for example, the Presbyterian, John Brown’s Bible of 1778; or the Anglican, Edward Elliott in 1862. A second group of historicists have sought, with different details, to stretch out the seven seals as specific events going up till the 18th century or later to the Second Advent, for example, John Alsted, a Dutch Reformed member of the Synod of Dort in 1618 to 1619; and John Cunningham who died in 1849, a sometime Presbyterian President of New College, at Edinburgh in Scotland. And a third group of historicists have been, in general, non-committal with either a lack of relevant detail, for example, the Geneva Bible of 1560, or an avoidance of discussing the passage altogether, for example, Reformed Baptist, Charles Spurgeon in *The Interpreter* of 1870, republished from 1964 as *Spurgeon’s Devotional Bible*. Without now considering that threefold diversity of opinion in greater detail, let me say as a historicist, that I consider the diversity and sometimes uncertainty in the generality of my fellow historicists in these three views on the seven seals, is reflective of the fact that historicists can’t find any specific detail in the first five seals that would warrant anchor dates in a manner comparable to e.g., in the seven church ages, the “ten days” of Revelation 2:10 for the Smyrna Church Age, or the name of “Antipas” in Revelation 2:13 for the Pergamos Church Age; or the 1260 day-years of Revelation 11 to 13 for the Roman Papacy; or the “five months” of Revelation 9:5 & 10 which we will consider in next week’s sermon.

And so as a Protestant historicist, I consider that this area of the seven seals has not been dealt with in an entirely satisfactory manner by my fellow historicists in the more general history of historicist interpretations of the seven seals. And so my particular historicist view of the seven seals does not conform to any of the three more general historicist views of the seven seals, but rather, is a fourth view, in a fourfold diversity of historicist interpretation¹⁹⁷. That’s because I find that amidst different types

¹⁹⁷ For a view from a non-historicist with some broad general points of intersecting agreement with my historicist view of the seven seals, though also some

of Biblical prophecies, one type is the prophetic maxim which is something like a proverb in that it states a general truth and has multiple fulfillments, for instance, the proverb in Proverbs 26:11 says that, “as a dog returneth to his vomit, so a fool returneth to his folly.” But while the prophetic maxim is like this type of proverb in Proverbs 26:11 in that it states a general truth and has multiple fulfillments, unlike the proverb, the prophetic maxim is stated as a prophecy rather than proverb. For instance, we read in Psalm 41:9, “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me;” and this is a prophetic maxim, which states a general truth and has multiple fulfillments, any time, and every time, a godly man is betrayed by a friend. And so when we read in connection with Judas Iscariot’s betrayal of Christ, our Lord’s words in John 13:18, “I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me;” I understand Christ to be using Psalm 41:9 as a prophetic maxim in which this betrayal by Judas Iscariot is simply one of many examples of men with fallen natures lacking appropriate loyalty. Now these type of prophetic maxims are fairly rare in Scripture, and *well over 90%* of Biblical prophecies such as the Messianic prophecies of the Old Testament, or the prophecies of Biblical apocalyptic in the Books of Daniel and Revelation, are most assuredly *not* prophetic maxims; rather, they are very specific prophecies and *not*, I say, prophetic maxims. However, the prophetic maxim which like a proverb states a general truth and has multiple fulfillments, but is distinguished from a proverb in that it is stated as a prophecy rather than proverb, *is* one type of Biblical prophecy; albeit one that’s not used a lot in Scripture in comparison with the more normative type of prophecies which are far more limited in their historical fulfillment. And so this is relevant to the fact that I understand the first five of the seven seals to be prophetic maxims put in apocalyptic language, and so stated in a way that’s compatible with the wider writing style of Biblical apocalyptic found in the Book of Revelation.

And so *unusually* for the Books of Daniel and Revelation, and indeed, unusually for wider Biblical prophecies, I consider that the lack of detailed specificity in the first five of the seven seals in Revelation 6 which only ends with the specificity of Christ’s return in the sixth seal, with the seventh seal then introducing the seven trumpets, requires the contextual conclusion that these first five seals are *prophetic maxims* which say in the Biblical apocalyptic writing style exactly the same thing said in parts of Matthew 24 and Mark 13 in non-apocalyptic writing style. And so I understand *the first seal* of Revelation 6:2, which says, “And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer;” to mean the same thing as the words of our Lord in Matthew 24:14, “this gospel of the kingdom shall be preached in all the world for a witness unto all nations.” For in Biblical apocalyptic, the imagery of the white horse is that of warfare as “he that

important differences (e.g., given his preparedness to have fulfillments after the rise of the Romanist and Mohammedan delusions, the lack of a suitably significant focus in relevant examples on either of the twin dangers of Romanism or Mohammedanism), see R. H. Charles’ *A Critical & Exegetical Commentary on the Revelation of St. John*, T. & T. Clark, Edinburgh, Scotland, UK, 2 volumes, 1920, reprint 1975, Vol. 1, p. 158.

sat on him had a bow” and “he went forth conquering, and to conquer;” and yet it stands in contrast to the second seal of Revelation 6:4 where warfare results in the “red” of bloodshed, and men “kill one another.” And so the conqueror of the first seal fights a bloodless battle, that is to say, this is *a spiritual battle*, for in the words of Ephesians 6:12 & 13, “we wrestle not against flesh and blood,” verse 13, “wherefore take unto you the whole armour of God.” Now with respect to the imagery of the “white horse” in the first seal of Revelation 6:2, we read in Revelation 19:11 of Christ riding on “a white horse;” and so relating this back to Revelation 6:2, this means that the gospel preacher works with, and under Christ, so that in the words of the commentary on Revelation 6:2 in the *Geneva Bible* of 1560, [quote] “he that rideth on the white horse is Christ” [unquote], for our Lord says when giving the Great Commission in Matthew 28:20, “lo, I am with you always.” And in II Corinthians 10:4 & 5, “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds,” “casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

And with respect to the first five seals, I might add this element of the first seal, namely, that Christ is the rider on the white horse, is the only clear element that there has been a broad agreement on among historicists; and so while the *Geneva Bible* of 1560 is among the third group of historicists who have been in general non-committal on the details of these first five seals, it was prepared to be committal on the first seal, to the point of saying in general agreement with diverse historicists, [quote] “he that rideth on the white horse is Christ” [unquote]. And we also read of this first seal, that the rider is victorious as “he went forth conquering, and to conquer,” for God also says in Isaiah 55:11, “my word ... that goeth forth out of my mouth ... shall not return unto me void, but it shall accomplish that which I please.” And so the first seal refers to the proclamation of what Revelation 14:6 calls “the everlasting gospel¹⁹⁸.” For we read in Revelation 1:7 that Christ was “pierced,” at Calvary, or in Revelation 5:12 that he “is the Lamb that was slain,” and in Revelation 5:9 that “by” his “blood” he “hast redeemed us to God;” before rising again on the third day, for we read in Revelation 1:5, that “Jesus Christ” “is “the first begotten of the dead,” and “that” he “loved us and washed us from our sins in his blood.” And in Revelation 14 of how people need to turn away from their sins, such as the Revelation 14:9 idolatrous “worship” of an “image,” and even though that particular idolatry is connected with the still future “mark of the beast,” it nevertheless makes the big point that we must turn from such sins as isolated by the Ten Commandments of Exodus 20, for as St. Paul says in I Thessalonians 1:9, “ye turned to God from idols to serve the living and true God.” And so we read in Revelation 13:10 of “the faith of the saints,” for it is by faith alone in the atoning merits of Christ, who died in our place and for our sins at Calvary, before rising again the third day, that repenting of our sins, and having saving faith in Christ alone as Saviour and Lord, that we have access to God the Father, and everlasting life. In the words of John 3:16, “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not

¹⁹⁸ Here and in my next reference, I said, “Revelation 4:6,” but I should have said, “Revelation 14:6”.

perish, but have everlasting life.” And so the first seal tells us that the gospel will be proclaimed in the power of Christ, and this has multiple fulfillments every time the gospel is proclaimed up till the time of the Second Advent.

And contextually, this gospel message of the first seal connects some important parts of Revelation 5 & 6; because this gospel emphasis of the first seal flows from the previous chapter 5; where the question is asked in Revelation 5:2, “Who is worthy to open the book, and to loose the seals thereof?” And we read in Revelation 5:3 that at first, “no man in heaven, nor in earth, neither under the earth, was able to open the book;” but then we read in Revelation 5:5, “one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” And to the question, Why has he “prevailed”?, the answer is given in Revelation 5:6, “I beheld ... a Lamb as it had been slain,” verse 9, “Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” You see, Christ prevails to open the book, and in Revelation 6:1 we read, “the Lamb opened” the first seal, and then Christ is he that sitteth on the white horse of the first seal of Revelation 6:2, going “forth conquering, and to conquer” with the gospel, because in Revelation 5 & 6, Christ is the “Lamb” who was “slain, and hast redeemed us to God by” his “blood.” At the heart of what Revelation 14:6 calls “the everlasting gospel,” is the atonement of Christ, and so when we read in Revelation 13:10 of “the faith of the saints,” this is a faith in the atoning merits of Jesus Christ, who died in our place and for our sins at Calvary, and who says in Revelation 1:18, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” For in the words of Revelation 19:11, “I saw heaven opened, and behold a white horse; and he that sat upon him was Faithful and True, and in righteousness he doth judge and make war,” verse 13, “and his name is called The Word of God.” And that’s the name of Deity, for we read in John 1:1, “In the beginning was the Word, and the Word was with God, and the Word was God;” and then in John 1:29, it’s said of Christ, “Behold the Lamb of God, which taketh away the sin of the world.” And so the proclamation of the Trinitarian gospel of repentance from sin, and having saving faith in the incarnate, crucified, risen, ascended, intercessing, and returning Jesus Christ, who is man’s only Saviour from sin and death; this is the message found in the first seal of Revelation 6.

And so the presence of this gospel message here in the first seal of Revelation 6, as in Matthew 24:14, tells us the gospel message is indestructible. Even during the 1260 day-year prophecy found in Daniel 7 and Revelation 11 to 13, dating from the decree of Phocas declaring the Bishop of Rome “universal bishop” in 607 and terminating in 1866 with the judgment on the Papacy and corresponding loss of the Papal States in the 1860s, the gospel was preached. But to this must be made the Biblical qualification that Matthew 24:22 says, “those days should be shortened” or else “no flesh” would “be saved” from the ravages of persecuting Romanism; as indeed they were cut short, because of non-enforcement provisions on the European Continent between 607 and 800 A.D., until the formation of the so called [quote] “Holy” [unquote] Roman Empire. And so bearing in mind that II Thessalonians 2:4 says that the Papal Antichrist takes his seat “in the temple of God,” that is, the church, I Corinthians 3:16; we find some better figures on the Continent could still function through to the 8th century A.D., some of

whom are remembered with black letter days on the 1662 Anglican *Book of Common Prayer* Calendar. But after that time, the persecution of gospel believing true Christians by Rome with the State mechanisms for persecution, meant that the true believers on the Continent were found in the Waldensians, including the Albigensian Waldenses, recorded in Foxe's *Book of Martyrs* as the Waldenses and Albigenses. And Foxe picks up their story with the Waldensian preacher, Berengarius whom he dates to "about" "1000" A.D. .

And in England after 800 A.D., it continued to be like on the Continent before 800 A.D., in that with the exception of the Knights Templars, the Inquisition did not come to England till the late 14th and early 15th centuries. So that in 1391, Nicholas de Hereford, was appointed as a Romish Inquisitor, and in 1401, the Westminster Parliament enacted legislation against the Lollards. But before that time, the English government had not been prepared to use an inquisition, and the English government gave mainly lip service and some limited power to Rome, evident in, e.g., the political maneuverings of King John, who in order to forestall a French invasion, declared England a fief of Rome in 1213. But this was a cynical political exercise by King John, and following it there was no inquisition enforcement of Rome's desires. And so there were some better figures in England that could still openly function in the church till the later 14th century, some of whom are remembered with black letter days on the 1662 Anglican *Book of Common Prayer* Calendar. But after this time the persecution of Christians by Rome with the State mechanisms for persecution, meant that the true believers in England were found in the Lollards, recorded in Foxe's *Book of Martyrs*. And Foxe's *Book of Martyrs* also records that before this time, the *Morning Star of the Reformation*, John Wycliffe who died in 1384, could still function as a clergyman in England with a parish church. Now he did suffer some persecution as seen in his ejection from Oxford University, but he was still able to hold his position as an English priest at Lutterworth, even though he publicly rejected transubstantiation, and denounced the Pope as the Antichrist. Now on the Continent, he'd have been burnt at the stake as a "heretic" for that, but not so in merry old England where the Romanist Inquisition didn't come till the late 14th century. And then when in fulfillment of Matthew 24:22 "those days should be shortened" in parts of Western Europe with the Reformation, Protestants in liberated areas freely proclaimed the gospel *that had been preached right up to that time* under Romish persecution with the Lollards of England and the Waldensians of the Continent. And so the message that the gospel is indestructible, and will be proclaimed right up till the events connected with Christ's Second Advent, is an important Evangelical truth of this first seal.

But we now find a contrast as we come to the second seal of Revelation 6, as the wars of the second seal may or may not result in a victory, they are simply wars. And so we read in Revelation 6:3 & 4, "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." And I understand this to be saying in apocalyptic language, the same thing that our Lord says in Matthew 24:6, "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." And so the second seal tells us that there will be no utopian age before Christ's return, instead, there will be wars; and this has

multiple fulfillments every time there is warfare or terrorism up till the Second Advent.

Then we read of the third seal in Revelation 6:5 & 6, “And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” Now a worker usually got a penny a day, and so “A measure of wheat for a penny, and three measures of barley for a penny” indicates very inflated prices due to scarcity; “hurt not” here means “look after,” and “the oil and wine” represent more hardy crops that usually survive longer in a famine, so that the meaning of the apocalyptic terminology of “see thou hurt not the oil and the wine,” is “look after the little that survives in a famine.” And so I understand this to be saying in apocalyptic language, the same thing that our Lord says in his Olivet Discourse in Matthew 24:7, “there shall be famines” And so once again, this tells us that there is not going to be some kind of utopian age that precedes the Second Coming of Christ. Rather, there will be famines; and this has multiple fulfillments every time there is a famine up till the time of the Second Coming of Christ.

Then we read of the fourth seal in Revelation 6:7 & 8, “And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. 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.” And I understand this to be largely saying in apocalyptic language, the same type of thing that our Lord says in Matthew 24:8, “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers[e] places. And these are the beginning of sorrows.” However, the fact that there is a limitation in the fourth seal to “the fourth part of the earth,” is also a Divine promise that God will not allow the entire earth to be so destroyed. For example, I remember in the 1970s and 1980s when I was a teenager and then in my 20s, that the so called “Cold War” was going on between the United States of America and the communist Soviet Union which later became the Russian Federation. And one of my memories from the Cold War Era, was how at school and elsewhere, we were repeatedly told that the two super-powers had enough nuclear bombs to blow up the world seven times over; and that only the cockroaches would survive such a nuclear war. Well, while the fourth seal once again tells us that there’ll be no utopian age before Christ’s return, instead, there’ll be wars and famines and pestilences and “death” causing earthquakes, tsunamis, and other things; and while this has multiple fulfillments up till the time of the Second Advent; it’s also true that this fourth seal contains this promise of God, that he will not allow something like this to go beyond “the fourth part of the earth;” and that means that with something like the Cold War, God has undertaken to say that he will not permit something like the destruction of the entire world in a nuclear exchange, in which only the cockroaches survive. Praise God that he has so undertaken to set this absolute limit of 25% of the earth for what he will permit.

And then we read of the fifth seal in Revelation 6:9 to 11, “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word

of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.” And I understand this to be saying in apocalyptic language, the same thing that our Lord says in Matthew 24:9,10, & 13, “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another.” Verse 13, “But he that shall endure unto the end, the same shall be saved.” Now given that the fifth seal refers to the killing of Christians, it’s axiomatic that this seal is also allowing for a lower level of persecution as well. For example, on my last trip to London from October 2012 to March 2013, I thank God that in the Christmas school holidays, I went over to Morocco in north-west Africa in connection with some Biblical matters of interest to me. But it’s a predominantly Mohammedan country where it’s a criminal offense to proclaim the Christian gospel to a Moslem. And so the fifth seal once again tells us that there will be no utopian age before Christ’s return, instead, there will be the persecution of Christians, and the martyrdom of Christians; and this has multiple fulfillments every time there is a martyrdom of a Christian up till the time of the Second Advent of our Lord Saviour, Jesus Christ.

And we have numerous examples of this. For example, the Roman Catholic Church martyred proto-Protestant Waldensians and so we read in *Foxe’s Book of Martyrs* of how in “1201,” “a knight named Enraudus, being accused of embracing” the proto-Protestant teachings of the Waldensians, “was burnt in Paris,” France. And the Romish false prophet, to wit, the Romanist General Council when it sat at Constance, in connection with its condemnation of *the Morning Star of the Reformation*, John Wycliffe, whom it quotes as saying, [quote] “it is fatuous to believe in the indulgences of the Pope and the bishops,” “the Roman Church is the synagogue of Satan,” “the excommunication of the Pope or any prelate is not to be feared, because it is the censure of Antichrist” [unquote]; in I say, connection with this wicked condemnation of Wycliffe, the Romanists also martyred the two proto-Protestants from Czech at Constance in Germany, namely, Jerome of Prague in 1416; and Huss of Bohemia in 1415, so that this year of 2015 is the 600th anniversary of John Huss’s martyrdom. Then reading further in *Foxe’s Book of Martyrs*, we find that after the Reformation, the Papists also martyred the Protestant Marian confessors and Martyrs of England from 1555 to 1557, or persecuted, I should say, the confessors, the Saint Bartholomew Day Protestant martyrs of Paris France in 1572, and the Ancien regime Protestant martyrs of France following the Revocation of the *Edict of Nantes* in 1685 till 1789. And France also engaged in Protestant persecution with Papists in southern France persecuting and killing the southern French Protestant confessors and martyrs of Nimes and elsewhere from 1814 to 1820. And at the hands of Papists, there was also the Protestant confessors and martyrs of Barletta in Italy in 1866 around the terminus of the 1260 day-year prophecy. Or in 1902, there was the Romanist martyrdom of John Kensit of England, the President of the *Protestant Truth Society*. Or the World War Two Roman Catholic Inquisition set up in the *Independent State of Croatia* produced Lutheran Protestant confessors and martyrs of Serbian descent in Slatina, Croatia, in 1941, and the Srem, Serbia, in 1941 to 1942. And then there’s been a

number of killings under the second and / or fourth and / or fifth seals of Revelation 6 by the *Irish Republican Army* and associated spin-off groups of anti-Protestant, Irish Roman Catholic terrorists. For example, in 1976 at King's Mill in Armagh, in Northern Ireland, with Armagh being the Primatial See for the Anglican *Church of Ireland*, the IRA stopped a bus, and not wanting to kill any Romanists, told the Papist bus driver "to" "run up the road;" and then 10 Protestants were ordered out of the bus and shot dead; with an 11th Protestant, escaping, but being maimed for life.

And then the sixth seal in Revelation 6:12-17 says, for example, in verse 13, "And the stars fell unto the earth;" verse 17, "For the great day of his wrath is come;" and I understand this to be saying in apocalyptic language, the same thing that our Lord says in, for example, Matthew 24:37-31, for instance, verse 27, "For as the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of man be." And this is obviously a once only event. And this is the message found in the parables of Matthew 25 concerning the need to be ready for the Final Judgement, culminating in the Parable of the sheep and goats in Matthew 25:31-46¹⁹⁹. As for the remaining seventh seal of Revelation 8:1, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour;" I understand this to be saying in apocalyptic language, that the seventh seal introduces the coming seven trumpets of Revelation 8:2, which I shall deal with in next week's sermon.

And so while the first five seals in Revelation 6, are put in the language of Biblical apocalyptic, they are in fact prophetic maxims with multiple fulfillments, and the broad message of the first six of the seven seals is found in parallel in non-apocalyptic language in certain key elements of the teachings of our Lord and Saviour, Jesus Christ in his Olivet Discourse of Matthew 24 & 25. And so the seven seals tell us that up till the Second Advent and Final Judgement of the sixth seal, there will be the proclamation of the gospel under the first seal, something we Evangelical Protestants certainly believe in; but there will

¹⁹⁹ Cf. Le Roy E. Froom (1890-1974), *The Prophetic Faith of Our Fathers*, Review & Herald, Washington, D.C., USA, 1948, 4 Volumes (hereafter called "Froom"), Vol. 1, p. 705: Joachim (d. 1202) of Flora in Italy, "There shall be time no longer, but in the voice of the seventh angel, when the trumpet shall sound, the mystery of God shall be consummated. O wonderful concord under the sixth seal!;" & Vol. 2, p. 519: David Pareus (d. 1622), a Reformed teacher at Heidelberg in south-west Germany, applied "the sixth" seal to "the judgement and wrath of the Lamb." Froom is a Seventh-day Adventist (SDA) writer, and Review & Herald are SDA publishers. But providing one can "discern both good and evil" (Heb. 5:14) there is a lot of valuable material in his work on historic Historicist prophetic interpretations. However a small part of volume 3 and a larger part of volume 4, are focused on matters connected with the Seventh-day Adventist Church's unique prophetic schemata. As such, these sections are of no great value to Protestants other than using them to expose the pseudo-historicist errors of this cult. For a penetrating analysis of Seventh-day Adventism, see Anthony Hoekema's *The Four Major Cults*, Eerdmans, Michigan, 1963, pp. 89-169, 388-403; & see also Geoffrey Paxton's *Shaking of Adventism*, Zenith, Delaware, USA, 1977.

also be wars and rumours of wars under the second seal; famines under the third seal; wars and famines, and pestilences, and “death” causing events such as earthquakes, tsunamis, and other things under the fourth seal, albeit with the limitation that God will not permit such destructions to go wider than a quarter or 25% of the earth; and there will also be persecutions and indeed martyrdoms of Christians up till the Second Advent. And so these prophetic maxims found in the first five of the seven seals, have multiple fulfillments. And these first six seals of Revelation 6 make three big points. Firstly, God is in charge of this world, and that’s seen, for example, in the limitation he places under the fourth seal, which disallows such things to go beyond a quarter of the earth. Secondly, we are in a sinful and sin sick world, and there’ll be no utopian age, no “pre-millennial golden age” some people look for, or no other kind of so called utopian age that men sometimes look for in this world by various political or philosophical or religious ideologies; because *a perfect world needs perfect people*, and there’ll be nothing like that until after the Second Advent. And the third point that comes from these first six of the seven seals, is that these general warnings in the second to fifth seals about wars and rumours of wars; famines; wars and famines, and pestilences, and “death” causing events such as earthquakes, tsunamis, and other things; and the persecution and martyrdom of Christians, are *general warnings of the future judgment* of the sixth seal, for those who have not accepted the gospel of grace found in the first of the seven seals. In other words, God either directs or permits such things to be a part of man’s world, as *a warning and reminder* of God’s future Day of Final Judgment.

And so whether we’re looking at this teaching in the non-apocalyptic language of Matthew 24 & 25, or in the Biblical apocalyptic language of the first six seals of the seven seals in the Book of Revelation chapter 6, the message is that God is going to allow bad things to happen in this sinful world, such as those stated in the second to fifth seals; and that when these types of things happen, God is either directing or permitting them, in order that men might remember that there will be a Day of Final Judgment as found in the sixth seal; and that this is the same type of message that we get with the Luke 13:1-5 Tower of Siloam, whose falling killed 18 people and reminds us in the words of Jesus, “except ye repent, ye shall all likewise perish.” And so there’s a need to accept the Trinitarian gospel of justification by faith alone in the atoning merits of Jesus Christ, as found in the first seal. And so it is in the goodness and mercy of God, that he either directs, or permits, these things to happen that we find in the second to fifth seals. And so inside the limits of the Books of Daniel and Revelation which only give specific event prophecies on certain key matters, these are complementary prophetic maxims which facilitate the expression of relevant events. But where this is absent *some* historicists have anachronistically read things into these books, whereas when these prophetic maxims are properly functioning, they act to help inhibit persons with such anachronistic desires by giving them a contextually legitimate forum to introduce these things into. Put simply, the fact that these first five seals are prophetic maxims in the language of Biblical apocalyptic, means that God has here given us some multiple fulfillment prophecies that we can use when discussing the Book of Revelation, and relate to any number of contemporary or historical matters that interest us, to do with the proclamation of the gospel, wars and rumours of wars; famines; wars and famines, and pestilences, and “death” causing events such as earthquakes, tsunamis, and other things; and the persecution and martyrdom of Christians. And so let us, by the grace of God, so use, and not abuse, the

message of these first six seals of the seven seals in Revelation chapter 6.

And that means that different Evangelical Protestants in different times or places, are free to tailor their examples of the first five seals of Revelation 6, as they think appropriate, *providing only*, they make it clear that these are prophetic maxims with multiple fulfillments, designed to make the point that this side of the Second Advent, there'll be no utopian age without things like wars, famines, pestilences and "death" causing events such as earthquakes; as well as the persecution and martyrdom of Christians; and that there'll be no golden age of Christianity in which it's no longer necessary to preach the gospel. And so while it's important that this basic message is attached to the first five seals of Revelation 6, together with the message of the sixth seal that Christ will come again at the Second Advent; beyond that, God's designed the message of the first five seals of Revelation 6 in such a way that there's a good deal of maneuvering room for people to use some relevant examples that they find appropriate in their time and place.

And so one could give various examples of these first five seals. For example, when I earlier explained the gospel in today's sermon, that's one example of the message of the first seal. And so any person coming under the sound of this message can say he's experienced an example of the prophetic fulfillment of the Revelation 6:2 first seal's rider of Christ, on the "white horse," going "forth conquering and to conquer." And indeed, any time and every time a person hears a faithful religiously conservative Protestant Christian proclaim the gospel of justification by faith alone, he experiences an example of the first seal's rider of Christ, on the "white horse," going "forth conquering and to conquer." Or one could give various historical examples of the gospel's proclamation as part of the Great Protestant Missionary Movement that started in the late 18th and early 19th centuries, and is still going on; such as the proclamation of the gospel by the Baptist Protestant, William Carey of England who died in 1834, and was a missionary in Central Asia. Or the Anglican Protestant, Henry Martyn of England, who died in 1812, and was a missionary in Central and West Asia. Or the Presbyterian Protestant, Robert Morrison of England who died in 1834, and was a missionary in East Asia. Or the Anglican Protestant, Samuel Marsden of Australia, who died in 1838 and was a missionary to the Maoris in New Zealand. Or the Protestant, Adoniram Judson of the United States of America, who died in 1850, and was a missionary in Central Asia, whose work is regarded as being connected with their missionary work by both USA Congregationalist Protestants and Baptist Protestants. Or the Anglican Protestant, Allen Gardiner of England who died in 1851, and who established the oldest Protestant missionary society in South America in 1844. Or the Congregationalist Protestant, Robert Moffat of Scotland who died in 1883, and who was a missionary to Africa. And while that's a selection of big name missionaries of the Great Protestant Missionary movement, there's a whole host of other Protestant missionaries, right through to our own day, whose proclamation of the glorious gospel of Jesus Christ, are all examples of the first seal. E.g., the old earth creationist Local Earth Gap Schoolman, Henry Jones Alcock, who died 100 years ago in 1915, and who was an Anglican *Church Missionary Society* Principal at Fourah Bay College in Sierra Leone which is now part of Sierra Leone University, and that's a sub-Saharan north-west African country I shall again refer to later in this sermon.

And then there's many examples of the second seal of wars, for example, in the context of "the yellow peril," without provocation the Mongols of the 13th century A.D., viciously, violently, and repeatedly, attacked peaceable European lands under the Mongolian aggressor, Genghis Kahn who died in 1227 A.D. . Thus *Encyclopedia Britannica* of 1999 says at "Genghis Kahn" [quote], "the 13th-century chronicler Matthew Paris called them a [sub-quote] 'detestable nation of Satan that poured out like devils from Tartarus so that they are rightly called Tartars' [end sub-quote]. He was making a play on words with the classical word Tartarus," "Hell," "and the ancient tribal name of Tatar borne by some of the nomads, ... his account catches the terror that the Mongols evoked" [unquote]. And there have been many other wars as well. For example, World War One from 1914 to 1918, in which my patrilineal grandfather fought; or World War Two from 1939 to 1945, in which fought my beloved earthly father, who fell on life's battlefield earlier in this year of 2015; or the Korean War, or the Vietnam War, for which my father trained men at Kapooka. Or we have the present Central Asian war in Afghanistan. And there sometimes may be overlap between this second seal of wars or terrorism; fourth seal of death including wars or terrorism, and fifth seal of Christian martyrs. For example, I usually attend the 1662 *Book of Common Prayer* Services at St. Matthew's Windsor which they have several times a year; and at those services, they have had an ongoing interest in the issue of Mohammedan violence. For instance their church bulletin of Sunday 29 March 2013 says, [quote] "Pray for an end to rising persecution of Christians in Afghanistan. Pray for an end to religious violence in Pakistan and for the families and the church affected by the death of 78 worshippers after 2 Taliban suicide bombers attacked the church" [unquote]; and the St. Matthew's Windsor bulletin for Sunday 29 March 2015, says [quote] "Pray for Christians in Pakistan after the latest bombing of churches" [unquote]; and both on Sunday 29 March 2015, and last Sunday which was Trinity Sunday 31 May 2015, [quote] "Pray for Christians ... who are suffering open and violent persecution under ... Islamist militant groups, Islamic State ... and Boko Haram" [unquote]. Now on the one hand, some of those being persecuted by these Mohammedans under the name of "Christian" are true Christians, and so martyrs under the fifth seal of Revelation 6; and on the other hand, some are not true Christians, but even here, their deaths are examples of wars and killings under the second or fourth seals. And so these are contemporary examples of the prophetic maxims that we find repeatedly fulfilled in these three seals, that is, the second, fourth, and fifth seals.

And so either way, various attacks on professedly Christian Churches throughout the world are examples of the second and / or fourth and / or fifth seals. For example, the Evangelical Anglican newspaper of the United Kingdom, *English Churchman* of 23 & 30 January 2015, reported at page 5 [quote], "Release International is again urging Nigeria to protect its vulnerable Christian minority in the north, following the latest massacre by Boko Haram. ... Female suicide bombers, said to be as young as ten, are the latest weapon to be used by terrorists in the wave of attacks in northern Nigeria. Estimates vary from 150 killed to up to 2,000 dead since January 3, in ... the ... escalation of violence by the Islamist terror group Boko Haram. Militants armed with rocket-propelled grenades and assault rifles gunned down civilians and burned people in their homes in the village of Baga, near the border with Chad. The latest attacks in Baga,

Maiduguri and elsewhere, have forced 30,000 people to flee An estimated 1.5 m[illion] Nigerians have been displaced since the fighting began. The death toll from the insurgency has now reached 10,000, according to the Washington based Council on Foreign Relations. Many attacks have been against churches, schools and government buildings – especially in areas such as Maiduguri where Christians are in a sizeable minority. ... Suicide bombers struck ... Maiduguri, the capital of Borno State Maiduguri, with its many Christian Churches, has been targeted repeatedly by Boko Haram Islamists, who have called for a caliphate – an Islamic State – in Nigeria. Boko Haram say they want to impose Sharia law across the whole of Nigeria The jihadist group ... have attacked schools and kidnapped more than 270 schoolgirls in Chibok in northern Nigeria Speaking to camera, the leader of the group insisted ... [sub-quote] ‘We have made sure the floor of this hall has turned red with blood, and this is how it is going to be in all future attacks and arrests of infidels. From now, killing, slaughtering, destructions and bombing will be our religious duty anywhere we invade’ [end sub-quote] ...” [end quote].

Now at the same time that this sort of Islamic violence is going on, we find that in New South Wales schools, and indeed, more generally throughout the Western World, there is so called “politically correct” propaganda in place, seeking to glorify Islam; and to claim that the so called “jihad” or Islamic war or the sword of Islam is not part of Mohammedanism, as they seek to flood Western lands with more and more Mohammedans. But such Western politicians, journalists, and others, lie.

And also of relevance to the second and / or fourth and / or fifth seals, it was reported by CBN on 5 April 2013 under the headline, [quote], “Kenya, Tanzania Islamists Vow Church Attacks” [unquote], that [quote] “Dozens of churches have been attacked in Tanzania and neighboring Kenya, including Zanzibar’s Pool of Siloam Evangelical Church in Kianga” [unquote]; and likewise the *Morning Star News* of 18 May 2013, under the heading, “Anti-Christian Hostility High in Zanzibar as Tanzania Mainland also Heats Up” [unquote], reported that having interviewed “the church pastor Israel Baraka Elijah,” “in Kianga,” “16 kilometers” or “11 miles” “from Zanzibar City,” Mohammedans had “demolished most of the Pool of Siloam church building;” and they “had attacked the church building before, setting part of it on fire on February 19 and battering it with sledge hammers in November 2011.” The Islamic “Uamsho had left leaflets threatening to kill” “Anglican[s].” “On October 17, Evangelical Lutheran Church” “leaders” “in Tanzania” “released a statement saying church buildings had also been set ablaze.” “In Maungani, some 15 kilometers” or “nine miles” from Zanzibar City, a Baptist Church pastor said his building was destroyed by” Mohammedans “last Nov[ember];” and the “previous Sept[ember] 23, his children narrowly escaped death when his oldest was knifed.” “On the archipelago’s island of Pemba,” the Mohammedans “in Wete have consistently shown hostility toward churches. Wete has ... an Anglican ... church, and in 1970 the Muslim community pressured the Anglican congregation to move to a gravesite outside town. In May 2012,” Mohammedans “encroached on that land and begun putting up structures.” “Others started cutting the barbed wire that marked the church boundary and began removing the sign of the cross on the land. The church has filed a court case, but encroachment has expanded. ... ‘If nothing is done, then the church will collapse, the

Muslims will take the church premises and soon there will be no church in Wete,' said a Christian whose name" was "withheld"²⁰⁰."

But the prophetic maxims that we find repeatedly fulfilled in these three seals of Revelation 6, that is, the second seal of wars or terrorism, fourth seal of death by, for example, war or terrorism, and the fifth seal of Christian persecution up to martyrdom, haven't just been evident in recent years in Mohammedan attacks in black Africa's Zanzibar, and elsewhere on the Dark Continent. There's been other examples also, for instance, it was reported in 2004 that the USA Department of State classifies Buddhist Burma or Myanmar, as one of the top half-dozen "worst oppressors" of Christians; but let's consider just three examples from Asia, two from Central Asia, and one from East Asia. The two from Central Asia come from Ceylon or Sri Lanka, and India. Now as I say, I don't know the quality of the profession of Christian faith of those affected, and so I don't know if these are best characterized under the second seal of war or terrorism, fourth seal of death by, for example, war or terrorism, or the fifth seal of Christian persecution, or all three seals. Nevertheless, for example, "Christian Today" reported on 14 March 2014, under the headline, [quote] "Churches in Sri Lanka experiencing intimidation and violence" [unquote] that vicious and violent Buddhist monks have been at the head of heathen Buddhist mobs in Sri Lanka or Ceylon against those who profess the Christian faith. It was reported [quote], "A campaign of violence and intimidation is being waged by Buddhists against Christians in Sri Lanka, *Release International* has warned. The organisation says ... that in the past year, churches have been forced to close down and Christians prevented from holding prayer meetings or Bible studies in their homes. There has been a wave of anti-Christian violence, with murder and arson among the 450-plus documented acts of violence ... in recent years. ... In many cases, Buddhist monks are leading the protests against churches, which are being increasingly cornered by attempts to restrict where worship can be held and the construction of new places of worship" [unquote].

And also in Central Asia, there've been waves of Hindu violence against Christians in India, for example, *English Churchman* of 9 & 16 January 2015 reported on [quote] "India, where recent elections saw a landslide victory by the Hindu nationalist BJP. The emergence of Hindutva ... has seen a growing number of attacks on churches and church leaders. Often such attacks are a reaction against the growing number of Dalits who are converting to Christianity. The Dalits, an underclass outside the Hindu caste system, are often treated as fit only to perform the most menial tasks. As one Dalit pastor told Release International: [sub-quote] 'Most of the BJP activists are higher caste. They don't want Christianity to grow ...' [end sub-quote]" [end quote]. Or the *Morning Star News* of 14 November 2014, reported that those who profess and call themselves "Christians" had been

²⁰⁰ Gary Lane's "Kenya, Tanzania Islamists Vow Church Attacks," CBN News Worldwide, 5 April 2013 (<http://www.cbn.com/cbnnews/world/2013/March/Kenya-Tanzania-Islamists-Vow-Easter-Church-Attacks/>); & East Africa Correspondent's "Anti-Christian Hostility High in Zanzibar as Tanzania Mainland also Heats Up" *Morning Star News* of 18 May 2013 (<http://morningstarnews.org/2013/05/anti-christian-hostility-high-in-zanzibar-as-tanzania-mainland-also-heats-up/>).

physically “beaten” by heathen “Hindus.” For in India’s “Maharashtra State,” at Kamseth Village in Nasik District, heathen Hindus tried to force those who professed the Christian faith to make monetary contributions to finance a local heathen Hindu religious festival. It was reported that “a Hindu” “mob” started physically [quote] “beating the Christians” [unquote], and later that heathen Hindus [quote] “stoned the houses of ... two Christians, and several Christians, including women and children, fled into the mountains in fear. They have since returned to their homes Tensions remain, however The seed of conflict and hatred in Kamseth village appears to have been planted by the area leader of the ... *World Hindu Council* ... , Promid Kurkani, according to the church leaders” [unquote].

And in East Asia, in a report presently on the internet in 2015, “Open Doors USA,” reported on communists that [quote] “For the 13th consecutive year, North Korea is ranked No. 1 on the World Watch List of the 50 countries where persecution is most extreme. The god-like worship of the leader, Kim Jong-Un, and his predecessors leaves little room for any other religions and Christians face unimaginable pressure in every sphere of life. Meeting with other Christians is virtually impossible. Anyone discovered engaging in unauthorized religious activity is subject to arrest, arbitrary detention, disappearance, torture and / or execution ...” [unquote]. And we find that in June 2014, it was reported that the Baptist Missionary in communist North Korea who had come from South Korea, Kim Jung-wook, had “been sentenced” by the God-hating atheistic North Korean communists to “hard labor for life on charges of spying and trying to set up underground” Christian “churches” in communist North Korea²⁰¹.

And so too with these prophetic maxims of Revelation 6, we can find various examples of “famines” foretold under the third seal. For example, the famine under Bishop Sabinian²⁰², who held the Bishopric of Rome from 604 to 606, and was the last Bishop of

²⁰¹ “Churches in Sri Lanka experiencing intimidation and violence,” *Christian Today*, 14 March 2014 (<http://www.christiantoday.com/article/churches.in.sri.lanka.experiencing.intimidation.and.violence/36227.htm>) (emphasis mine); “India: Christians beaten ...,” *Morning Star* 14 June 2014 in Christian Headlines.com (<http://www.christianheadlines.com/news/india-christians-beaten-jailed-in-hindu-extremist-attack.html>); Magister, S., “Christians persecuted in Asia: ... the Buddhists are on the enemies side,” *Chiesa Espressionline*, Rome, 2004, referring to the “Report 2004 of Aid the Church in Need” (<http://chiesa.espresso.repubblica.it/articolo/7058?eng=y>), citing USA Department of State on Burma (warning: this is a Romanist web-site); “Overview of North Korea,” Open Doors USA, Santa Ana, California, USA, 2015 (emphasis mine) (<https://www.opendoorsusa.org/christian-persecution/world-watch-list/north-korea/>) & “North Korea Sentences South Korean Missionary, Kim Jung-wook, to Life in Prison,” *Sermonaudio Weekly Newsletter*, USA, 6 June 2014 (*Sermonaudio Weekly Newsletter* has reported a number of such instances, for instance, on 14 Nov. 2014 the Hindu persecution of Christians, *supra*).

²⁰² Cf. *Encyclopaedia Britannica CD99, op. cit.*, “Sabinian.”

Rome before the formation of the Roman Papacy and Office of Antichrist under his successor, Boniface III. Or the infamous Irish Potato Famine of 1845 to 1849, when the potato crop repeatedly failed in successive years. And when I visited Ireland in 2001, north and south, one of the things I saw in the south at Tipperary, was a graveyard that included many dead from the Irish Potato Famine.

Now with respect to the fourth seal we read in Revelation 6:8 of “power ... to kill with” the “sword.” Now if the fourth seal refers to killing, it’s axiomatic that this seal is also allowing for a lower level of violence such as will be present with assault. And this now brings me to a most unpleasant topic, and so the listener should brace²⁰³ himself for a most unpleasant subject. It’s not a nice topic, but it’s one I think should be covered. It’s called *Islamic Female Genital Mutilation*, and more widely, *Female Genital Mutilation*. Now we’re told in Ephesians 5:11 & 12, “And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things which are done of them in secret.” And this passage presents a tight-rope; because on the one hand, verse 11 says to “reprove” the “works of darkness,” and that requires that some detail of them be given, so that people know what is being reprovved; but on the other hand, verse 12 says that, “it is a shame to speak of” these “things;” and so we ought not to give out unnecessary detail or have an over focus on the detail. And so on the unpleasant topic of *Islamic Female Genital Mutilation* that I am about to discuss, which is only for adults, and which no person listening to this message should allow any children under their custody to listen to; I have to walk the Ephesians 5: 11 & 12 tight-rope, with the result that some people might think in their minds to criticize me for giving out *too much* graphic information; and others might think in their minds to criticize me for not giving out *even more* graphic detail. So let me say, that if anyone listening to this sermon doesn’t agree with how I balance out these two concerns; let me just say this is a difficult line-drawing exercise, and by the grace of God, I seek to walk the Ephesians 5:11 & 12 tight-rope as best I can.

Now as I walk that Ephesians 5:11 & 12 tight-rope, brace yourself for unpleasant detail which is explicit on parts of the female genitals, and which no person listening to this message should allow any children under their custody to listen to, as I now describe in graphic detail *Female Genital Mutilation* which is usually found in the form of *Islamic Female Genital Mutilation* [in monotone voice]. It’s the “ritual removal of some or all of the external female genitalia;” it is “typically carried out by” the female genital’s mutilator “using a” sharp “blade or razor,” either “with or without” an anesthetic, and while the exact “procedures differ according to the ethnic group,” these include the removal of the clitoral hood, removal of the clitoral glands, removal of the inner labia which is part of the external female genitalia that surrounds the opening to the vagina. And while it is not as common, in *some* instances, there is even more of the female genital mutilated, the fuller gruesome details of which I shall *largely* leave the interested listener to investigate for himself, but I shall say, it involves the closure of the vulva, with

²⁰³ I here said, “embrace” but I should have said, “brace,” as indeed I did say in the following paragraph.

just a small hole left for the passage of piss and the womanly fountain of blood; and what is left of this horribly mutilated female genital is then cut open when the girl is married to allow some form of sexual intercourse with her permanently mutilated genital area. And I have now ended the explicit description of *Female Genital Mutilation*. [pause]

Now as I say, the fourth seal of Revelation 6:8 refers to “power ... to kill with” the “sword;” and so it’s axiomatic that this seal is also allowing for a lower level of violent assault. And so the unpleasant topic I refer to known as *Female Genital Mutilation* is mainly practiced in Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia, and usually, though not always, found in the form of *Islamic Female Genital Mutilation*. And before I discuss this wicked, usually Mohammedan practice further, I should also give the caution, that *Female Genital Mutilation* has sometimes been referred to by the misleading name of [quote] “female circumcision” [unquote], a term which simultaneously is a shocking misrepresentation of the Jewish practice found of circumcising males in the Old Testament, and also a term that conceals the real horror of *Female Genital Mutilation*. And under the white supremacist British Empire, that view was shared by a number of Protestant Missionaries. For instance, in British East Africa, which is now Kenya, Uganda, and Tanzania including Zanzibar, in the highland area of south-central Kenya, known as Kikuyu; Protestant Missionaries of the Presbyterian *Church of Scotland Mission* campaigned against *Female Genital Mutilation*, with negro social pressure to perpetrate this being so great, that if a negress hadn’t had this done to her, she was regarded as a social outcast. And the *Kenya Missionary Council*, in opposition to the misleading terminology of [quote] “circumcision” [unquote], more correctly referred to it in 1929 as [quote] “sexual mutilation of women” [unquote]; and that Christian missionary key word “mutilation” is now preserved in the terminology of *Female Genital Mutilation*. The Protestant Christians of the *Church of Scotland Mission* were so concerned at the syncretism going on with the paganism of the heathen Kenyan culture on this issue, that in 1916 they announced they would excommunicate any apostate Christians practicing *Female Genital Mutilation*; and in 1929 when both the *Church of Scotland Mission* and *Africa Inland Mission* required those working in their schools repudiate *Female Genital Mutilation*, 90% of the negro congregations left rather than repudiate this heathen practice. And in response to this Christian action to stop negroes under their white Christian paternalistic care from continuing these non-Christian practices, there arose the *Female Genital Mutilation Controversy* which became a focal point for the campaign for Kenyan independence under black rule.

Now just to give you an idea of the intensity of opposition that these type of white Christian missionaries faced from these black Africans, let us consider the case of Hulda Stumpf. Now as with ancient heathen Egyptian practices, this is an example of heathen *Female Genital Mutilation* because it centred around the heathen practices of Kenya’s main ethnic group, the Kikuyu, many of whom are devotees of the heathen god, Ngai, believe in the presence of ancestor spirits²⁰⁴, and also practice *Female Genital Mutilation*.

²⁰⁴ *Encyclopaedia Britannica CD99, op. cit.*, “Kikuyu.”

This ethnic group spearheaded the Mau Mau rebellion against white British Empire rule, which is said to have led to Kenyan Independence; although I hasten to add, that it was really the political rise of the Type 2 Human Rights secularists in the political structures of the UK that led to the dismantling of the British Empire; because as with other independence movements such as the one in India, if the Type 1 Christian Morals Secularists, or better still the Protestant Christian State, had held onto power, the British Empire would have continued. The proposition that a group of Ngai heathen devotee republican negroes wanting to perform *Female Genital Mutilation* brought down the British Empire in East Africa, is as silly as the proposition that Mahatma Gandhi and his salt campaign brought down the British Empire in India. These people were simply silly stooges that the Type 2 Human Rights Secularists in the UK opportunistically promoted as reflecting their desires to dismantle the British Empire; but if the heathen republicans of India, or these heathen republican Ngai devotees of Kenya had come up against men in political power in the UK who were by nature governors, and who were subject to God's grace, they wouldn't have gotten off the launch pad, and the mighty white supremacist Christian British Empire would still be in place. And in this context, the 1956 allegations of Helen Blakeslee that we shall come to in due course, were quite possibly fabricated in connection with the Kenyan independence propaganda.

Now Hulda Stumpf of the USA was born in 1867, then in 1907 she studied for her work on the mission-field with the Protestant *Moody Bible Institute* in Chicago, USA, and in time became a missionary in Kenya with the *Africa Inland Mission* where she helped run the Kijabe Girls' Home and Training School. Much to the chagrin of the evil and vile feminist writers whose dirty, despicable, and ungodly writings promoting forbidden lust, and whose just condemnation is pronounced in the glorious words of I Corinthians 6:9 & 10, that the "covetous" "shall not inherit the kingdom of God;" contrary I say, to these lustful and vile sex role perverts who have sought to criticize the fact that this missionary woman was quite properly happy to work in Christian patriarchal structures; we find that Hulda Stumpf sought to be the I Corinthians 7:34 type of "unmarried women" who "careth for the things of the Lord, that she may be holy both in body and spirit." Now we read in I Corinthians 11:14, "Doth not even nature itself teach you?," and in Psalm 139:14 & 16 that the human body is "wonderfully made," and "in" God's "book all" the bodily "members" are "written" down and "fashioned" by him; so that we cannot doubt that the type of evil thing that we find with *Female Genital Mutilation* is an example of what our Lord and Saviour, Jesus Christ says in Mark 7:22 & 23 is "wickedness" and "foolishness" which "defile the man." And so with other missionaries, the Protestant Christian trained missionary, Hulda Stumpf, quite rightly opposed *Female Genital Mutilation* in Kenya, and then she was murdered in 1930.

Now on the one hand, applying the standard of evidence for criminal law of something being *beyond a reasonable shadow of a doubt*, an associated Supreme Court case in Nairobi which is the capital of Kenya, found in 1930 that there was no such evidence that she had been murdered due to her opposition to *Female Genital Mutilation*. But on the other hand, the white supremacist Governor of Kenya, His Excellency Baron Edward Grigg, advised the British Colonial Office, that the murderer had evidently sought to mutilate the genital area of this white missionary lady. And the London *Times* of February 1930 reported that, [quote], "The medical evidence discounted any theory of rape but inclined to

the view that certain unusual wounds were due to the deliberate mutilation such as might have been caused by the use of a knife employed by” [unquote] a negro [quote] “native in the form of tribal operation” [unquote] in *Female Genital Mutilation*. And the London *Times* also reported “that for many months past certain missions” had “been making a stand against” the “tribal ceremony” of *Female Genital Mutilation*, “with the result that there” had “been conflicts with” the negro “natives, many of whom” were [quote] “most hostile” [unquote], and that certain “agitators” had “been attempting to make political capital out of the situation.” Now there are two parts to this account, the second part, namely, that Hulda Stumpf was one of the missionaries opposed to *Female Genital Mutilation*, against strong negro native opposition, is not disputed. But the first part of the account, namely, that “medical evidence” considered that “certain unusual wounds were due to the deliberate mutilation” consistent with the “native” “tribal operation” of *Female Genital Mutilation* by “the use of a knife,” were disputed by Helen Blakeslee, who in 1956 alleged that she “made a careful examination” of the “body,” and that no such evidence for *Female Genital Mutilation* existed. Helen Blakeslee was an osteopath, and *had* she made these allegations *at the time* of the 1930 Inquest into Hulda Stumpf’s death, or the Supreme Court case in Nairobi of an accused man which acquitted him in November 1930; then I think this would have been a sufficiently serious allegation to warrant court orders to exhume the body of Hulda Stumpf, and for an independent medical assessment to be made.

However, when one has on the one hand, what at the time was undisputed medical testimony from 1930 that Hulda Stumpf’s body showed evidence of *Female Genital Mutilation*; and on the other hand, the allegations of Helen Blakeslee who said *nothing at the time*, and then made these uncorroborated allegations *more than a quarter of a century later*, in the context of a Kenyan Independence movement in which Type 2 Human Rights secularists were programming people to say things like, “I agree with racial, religious, and cultural equality, and so black rule in Africa;” then I think any reasonable judge would have to find that the medical assessment of 1930 must be accepted over the uncorroborated allegations made by Helen Blakeslee more than a quarter of a century later. And so while I would accept that the Nairobi Supreme Court fairly found that on the higher standard of criminal law evidence that there was no evidence *beyond a reasonable shadow of a doubt* that the murder was the result of her opposition to *Female Genital Mutilation*; on the other hand, on the lower standard of evidence used for a civil law case, such as suing a person for injuries, namely, on the balance of probabilities, given that firstly, she was murdered in the context of being part of a campaign against *Female Genital Mutilation* with intense opposition from negro natives; and secondly, given the fact that the medical evidence from recognized authorities which was *undisputed at the time*, “inclined to the view that certain unusual wounds” upon her were consistent with the “native” “tribal operation” of *Female Genital Mutilation* with “the use of a knife;” on the basis of these two considerations, I would hold that *on the balance of probabilities* she was murdered in 1930 due to her Christian values opposition to this evil practice of *Female Genital Mutilation* as perpetrated in connection with the originating heathen negro culture of Kenya [pause]²⁰⁵.

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“Female Genital Mutilation,” *Wikipedia* (http://en.wikipedia.org/wiki/Female_genital_mutilation); & link articles to “Africa Inland Mission,” *Wikipedia* (http://en.wikipedia.org/wiki/Africa_Inland_Mission); “Hulda

And so having considered the case study of Kenya in what was then British East Africa in the 1920s and 1930s with the opposition to *Female Genital Mutilation* by e.g., the Protestant Christian mission of the Presbyterian *Church of Scotland Mission*; and also what on the balance of probabilities was the murder for her Christian values of the USA Moody Bible Institute Protestant trained missionary of the *Africa Inland Mission* in Kenya, Hulda Stumpf; we now leave our mission field story from East Africa, in order to consider this matter more widely. And I repeat the qualifications I've made, namely, that *Female Genital Mutilation* is largely in Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia, and is usually, though not always, found in the form of *Islamic Female Genital Mutilation*. Now in the first place, *Islamic Female Genital Mutilation* is allowed by, but not usually required by, Islamic Law; in the second place, it is mostly found in, or adjacent to, Mohammedan communities in Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia; in the third place, there is evidence that it was practiced in pre-Islamic times in ancient heathen Egypt in Africa, and so Muslims may have taken over a pre-Islamic practice; and in the fourth place, some Mohammedans have stated their opposition to it, saying it is not endorsed by Islamic Law jurisprudence. And so these four facts are used by "politically correct" propagandists seeking to conceal the dangers of Islam, to claim that this is not really an issue of the Mohammedan religion, and so, for example, they may make reference to it being practiced in pre-Islamic times in ancient heathen Egypt, and they may cite someone from this group of Moslems who oppose it. But the reality is that Islam has internal diversity of opinion on this matter, which largely seems to have been decided differently by Mediterranean Caucasoid Arab Mohammedans from North Africa other than Egypt, Asia Minor, West Asia, and Central Asia, who generally don't perpetrate it; as opposed to Mohammedans from Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia, who frequently do perpetrate it. And where it is perpetrated, it clearly has the religious support of Islamic Law schools of legal theory or jurisprudence. And though it's an imperfect analogy, to deny the relevant Islamic schools of jurisprudence really reflect an Islamic view, because of some evidence that it pre-existed Islamic times and not all Mohammedans engage in this, would be *something like* suggesting that polygamy is not really a matter of Islamic jurisprudence, because polygamy existed in pre-Islamic times and not all Mohammedan men are polygamists. The reality is that *something like* the fact that there are internal Mohammedan divisions between the Shi'ites and Sunnites; it's clear that Islam *sometimes*, though not always, adopted this practice of *Female Genital Mutilation*, and Moslems who did adopt this practice then expanded its usage, as seen, for instance, in the fact that Mohammedanism introduced *Female Genital Mutilation* into South-East Asia.

Thus one finds among the Shi'ite Moslems who support *Female Genital*

Stumpf," *Wikipedia* (http://en.wikipedia.org/wiki/Hulda_Stumpf); & "Edward Grigg, 1st Baron Altrincham," *Wikipedia* (http://en.wikipedia.org/wiki/Edward_Grigg).

Mutilation there are two relevant views, firstly, the Hadith of Imam Al-Sadik claims that genital mutilation [quote] “is makrumah for women” [unquote], and the Arabic “makrumah” is usually translated to mean a, [quote] “meritorious action or noble deed, but something that is not religiously obligatory” [unquote]. And secondly, by contrast, the *Dawoodi Bohra* Shi’ites consider *Female Genital Mutilation* is in the Arabic, *khatna*, meaning a religious obligation, and they usually perpetrate it on prepubescent girls aged about 7, so that when they come to puberty their genitalia area will already be wrecked up. And among the Sunnite Moslems who support *Female Genital Mutilation* there are four relevant views: the Sunnite Malaki school of Mohammedan jurisprudence claims *Female Genital Mutilation* is in the Arabic, *sunnah*, by which they mean “optional” and “preferred.” The Sunnite Hanafi school of Mohammedan jurisprudence claims *Female Genital Mutilation* is in the Arabic, *sunnah*, by which they mean “preferred.” The Sunnite Hanbali school of Mohammedan jurisprudence claims *Female Genital Mutilation* is in the Arabic, *makrumah* meaning “honourable;” and the Sunnite Shafi’i school of Mohammedan jurisprudence claims *Female Genital Mutilation* is in the Arabic, *wajib*, meaning “obligatory²⁰⁶.” And so in this context, the fact that both the Shi’ite Mohammedans and Sunnite Mohammedans have Islamic Law views that this practice is either desirable or obligatory, means that even though Mediterranean Caucasoid Arab Mohammedans in North Africa other than Egypt, Asia Minor, West Asia, and Central Asia, don’t generally do this, so that it’s largely limited to Mohammedans in Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia, the fact that where it is done, *Female Genital Mutilation* has a religious connection to the Muslim religion as it is practiced under such Mohammedan jurisprudence, means that I think it’s fair to refer to a specifically *Islamic Female Genital Mutilation*.

Now because of inter-cultural influence with these Mohammedan communities of, for instance, Negro Central and sub-Saharan North Africa, Egypt, and south-west Arabia, references are sometimes made to a relatively small percentage of non-Muslims generally in, or near such Mohammedan communities, in a so called “politically correct” attempt to break the more general nexus between *Female Genital Mutilation* and *Islam*. And that is certainly relevant to countries like negro Kenya, Sierra Leone, or Ethiopia. For example, Ethiopia has a Mohammedan population of about 25%, and about 60% belong to the heretical Ethiopian Orthodox Church²⁰⁷, which is a monophysitist church that denies the full humanity of Christ, and so is deeply into Trinitarian heresy. And in the Galatians 5:20 & 21 and Revelation 21:8 Biblically sound damnatory clauses of the *Athanasian Creed*, both these monophysitist Trinitarian heretics of the Ethiopian Orthodox Church, and also these unbelievers in the false religion of Islam, are described in the words, they [quote] “without doubt ... shall perish everlastingly” [unquote]. And we find that in Ethiopia the figures for *Female Genital Mutilation* clearly go beyond the Mohammedan

²⁰⁶ “Religious Views on Female Genital Mutilation,” *Wikipedia* (http://en.wikipedia.org/wiki/Religious_views_on_female_genital_mutilation).

²⁰⁷ *Encyclopaedia Britannica CD99, op. cit.*, “Ethiopia.”

population of unbelievers, and include a number of these Trinitarian heretics in the Ethiopian Orthodox Church. But while I condemn such *Female Genital Mutilation* whether practiced by Mohammedans or others, the reality is that *Female Genital Mutilation* is in the vast majority of instances, an *Islamic* practice, and so it is fair to refer to a primary statistical concern of *Islamic Female Genital Mutilation*; and a secondary statistical concern of *Female Genital Mutilation* by non-Muslims such as the negro heretics of the Ethiopian Orthodox Church. There's another qualification, namely, it's mainly Mohammedans in Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia, that practice this; and also Islamic Law permits, but does not usually *require* this practice. Although as previously mentioned, of two relevant Shi'ite Moslem views, one says *Female Genital Mutilation* is "meritorious" and "noble" but not "religiously obligatory;" and another says it's a religious obligation; and of four relevant Sunnite Muslim views, one says *Female Genital Mutilation* is "honourable," two say it's "preferable," and one says it's "obligatory."

Now with figures I'm taking from the *Wikipedia* article of 2015 entitled "*Female Genital Mutilation*," and also the *Wikipedia* article of 2015 entitled, "Religious views on female genital mutilation;" I'll give some higher end relevant figures just to give you an incomplete sample of some statistical figures on these most horrendous and evil practices of *Female Genital Mutilation* largely in Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia, which is usually in the form of *Islamic Female Genital Mutilation*. Now the Mohammedans introduced *Islamic Female Genital Mutilation* into Malaysia and Indonesia in the 13th century in connection with its Islamicization of these areas; and while about 60% of the population is Mohammedan, about 80% of Malaysian woman have had this evil perpetrated on them; and so this once again shows the same type of thing that we find with Ethiopia in North Africa, where non-Moslems near such a Moslem population, may also follow this practice. Indeed "the 86th conference of Malaysia's Fatwa Committee National Council of Islamic Religious Affairs held in April 2009" said that *Islamic Female Genital Mutilation* "is part of Islamic teachings and it should be observed by Muslims," and "the majority of" Islamic Law "jurists in" that "Committee" concluded that *Female Genital Mutilation* is in the Arabic, *wajib*, meaning "obligatory." And also in Indonesia where *just under* 90% of the population is Mohammedan, *Female Genital Mutilation* has been widely perpetrated and is supported by more than 90% of Moslems there; and in 2013 the Indonesian Ulema Council, which is the top Mohammedan clerical body in Indonesia, ruled that *Female Genital Mutilation* is not obligatory but is [quote] "recommended" [unquote]; although this same Islamic Council has been pressuring the Indonesian government to perform *Islamic Female Genital Mutilation* on girls on the basis that it's part of Mohammedan teaching. So with those figures from Mongoloid South-East Asia, certainly there are large numbers of Mohammedans outside of Negro Central and sub-Saharan North Africa, Egypt, and south-west Arabia, engaging in this wicked and evil practice of *Female Genital Mutilation*.

Now as at 2015 for girls aged up to 14, this has been perpetrated on about 3% of girls in Iraq which is in West Asia, showing that in smaller numbers this can happen in

Moslem communities outside of Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia; although that West Asian figure of 3% is still quite low compared to some of the other places. More generally for girls up to 14, this has been perpetrated on 8% of girls in Kenya, 13% of girls in Sierra Leone, 15% of girls in Yemen in Arabia, 17% of girls in Egypt, 24% of girls in Ethiopia, 33% of girls in Eritrea, 37% of girls in the Sudan, 39% of girls in Guinea-Bissau, 46% of girls in Somalia, 46% of girls on Guinea, 49% of girls in Djibouti, 54% of girls in Mauritania, 56% of girls in Gambia, and 74% of girls in Mali. And as at 2015, for females aged between 15 and 49 years of age, these most horrendous and evil practices of *Female Genital Mutilation* have been perpetrated on about 8% of females in Iraq in West Asia, once again showing that in smaller numbers, this can happen in Mohammedan communities outside of Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, or Mongoloid Malaysia and Indonesia in South-East Asia; and once again that West Asian figure of 8% of females in Iraq is still quite low compared to some of these other places. For instance, *Female Genital Mutilation* in negro Central and sub-Saharan North Africa, Egypt, and south-west Arabia, which is usually in the form of *Islamic Female Genital Mutilation*, has been perpetrated on females between the ages of 15 and 49, for example, on about 19% of females in Yemen in Arabia; 24% of females in the Central African Republic; 25% of females in Nigeria, and bearing in mind that Mohammedans are about 50% of the population of Nigeria, although more dense in the north than the south, that's 25% of the total population of females in Nigeria; and in Kenya, where our earlier mission-field story came from, 75% profess to be Christians, 20% are heathen animists, and the remaining 5% are either heathen Hindus or infidel Mohammedans²⁰⁸, 27% of females in Kenya have had *Female Genital Mutilation* perpetrated on them; and 44% of females in Chad; 50% of females in Guinea-Bissau; 66% of females in Liberia; 69% of females in Mauritania; 74% of females in Ethiopia, and bearing in mind that about 25% of their population is Mohammedan, and about 60% belong to the heretical Ethiopian Orthodox Church which embraces the monophysitist heresy, to say that 74% of females in Ethiopia between the ages of 15 and 49 have had perpetrated on them *Female Genital Mutilation*, like Kenya, clearly shows another instance of this going beyond Islam; then it's also been perpetrated on about 76% of females in Burkina Faso; 76% of females in Gambia; 83% of females in Eritrea; 88% of females in the Sudan; 89% of females in Mali; 90% of females in Sierra Leone, and once again, that's also a country with both a large Mohammedan and non-Mohammedan population; 91% of females in Egypt; 93% of females in Djibouti; 97% of females in Guinea, and 98% of females in Somalia²⁰⁹.

And so while this horrendous practice of *Female Genital Mutilation* is practiced very largely in Negroid Central and sub-Saharan North Africa, Egypt, south-west Arabia, and Mongoloid Malaysia and Indonesia in South-East Asia, and is perpetrated not only

²⁰⁸ *Encyclopaedia Britannica CD99, op. cit.*, "Kenya."

²⁰⁹ "Female Genital Mutilation," *Wikipedia* (2015), *op. cit.*; & "Religious views on female genital mutilation," *Wikipedia* (2015), *op. cit.* .

by Mohammedans, but also by others, it is nevertheless, *very largely* a Mohammedan practice as seen in the presence of the four Islamic Law schools of jurisprudence among the Sunnites, and the two schools among the Shi'ites, that condone these vile acts, even though countries such as, for instance, Kenya, Sierra Leone, and Ethiopia, also show non-Mohammedans practicing *Female Genital Mutilation*. And with, for example, 74% of females in Ethiopia between the ages of 15 and 49 having *Female Genital Mutilation* perpetrated on them; let me say that as one who opposes both the ecumenical compromise with, for example, monophysitist heretics such as those of the Ethiopian Orthodox Church, as well as opposing the inter-faith compromise with Muslims, as well as rejecting claims of cultural equality with these racially inferior negroes of, for example, Ethiopia and Kenya; the proposition that at the religious, racial, and cultural outgrowth level of their religions and races, we should practice values of cultural equality, is certainly something that I entirely reject. And as for those involved in various ways in these horrendous practices, the message of the sixth seal of Revelation 6, is that on the Day of Final Judgement, *you will be held accountable*. And the message of the fourth seal of Revelation 6:8 referring to "power ... to kill with sword;" also means that it's axiomatic that this allows for a lower level of violent assault; and so one example of this, that we see today, are the horrendous practices of *Female Genital Mutilation* mainly in Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, and Mongoloid Malaysia and Indonesia in South-East Asia, and *usually* in the form of *Islamic Female Genital Mutilation*.

And so reference to the vicious and violent "sword of Islam" more generally conjures up connotations of Mohammedan military aggression with their jihad, seen in the way that under *the second and fourth seals* of Revelation 6, Mohammedanism spread itself by the sword of Islam throughout large parts of North Africa, Central and West Asia; evident in, for example, the fall of the Byzantine or Eastern Roman Empire's capital city of Constantinople to the sword of Islam in 1453, and which is now the modern Mohammedan Istanbul of Turkey. And the vicious and violent "sword of Islam" sometimes conjures up how in Islamic Law countries, they murder any person who upon hearing the gospel of *the first seal* of Revelation 6, converts from Mohammedanism to Christianity; and so the Mohammedans make martyrs of Christians as found under *the fifth seal* of Revelation 6. But under *the second and fourth seals*, the sabre-rattling vicious and violent "sword of Islam" may also sometimes be turned on their own people, as it's used against their own women and girls, mainly in Negro Central and sub-Saharan North Africa, Egypt, south-west Arabia, and Mongoloid Malaysia and Indonesia in South-East Asia; not to kill them, but to mutilate their genitals; *as they rip, and tear, and hack, and cut*, at the private parts of females, as that vicious and violent "sword of Islam" practices *Islamic Female Genital Mutilation*. And so in the quote I read earlier from *English Churchman* of 23 & 30 January 2015, which reported that in negro [quote], "Nigeria ... its vulnerable Christian minority in the north ... are ... in the wave of attacks ... of violence by the Islamist terror group Boko Haram An estimated 1.5 m[illion] Nigerians have been displaced since the fighting began. The death toll from the insurgency has now reached 10,000 Many attacks have been against churches ... by Boko Haram Islamists, who have called for a caliphate – an Islamic State – in Nigeria. Boko Haram say they want to impose Sharia law across the whole of Nigeria The

... leader of the group insisted ... [sub-quote] ‘We have made sure the floor of this hall has turned red with blood, and this is how it is going to be in all future attacks and arrests of infidels. From now, killing, slaughtering, destructions and bombing will be our religious duty anywhere we invade’ [end sub-quote] ...” [end quote]; when I say, we hear of such things, let us remember that the vicious and violent “sword of Islam” is not seeking to just kill such Christians and desecrate these churches in Africa, it’s also looking to isolate any female survivors, and as part of its Mohammedan reign of terror, to then turn that vicious and violent “sword of Islam” into these women’s private parts, *as they cut, and hack, and rip, and tear*, at the private parts of females, any time, and every time, these disgusting infidel Islamic pigs perpetrate acts of *Islamic Female Genital Mutilation!* [pause]

But let us now look more widely at the fourth seal of Revelation 6:7 & 8, on wars and famines, and pestilences, and “death” causing earthquakes, tsunamis, and other things, with this reference to “death” by definition, also including acts of violence less than death. Consider, for example, the plague of the Black Death which ravaged Europe from 1347 to 1351, which is thought to have killed about 25 million people in Europe, and about halved the population of England²¹⁰. Or the violent eruption of Mount Vesuvius resulting in the destruction of Pompeii in southern Italy in 79 A.D., and whose ruins I thank God I was privileged to inspect in 2002, and they had on display there replicas of the originals from its archaeological remains of human bodies that were asphyxiated as poisonous gas blew over Pompeii in connection with this volcanic eruption, and people died in agony. Or there was the famous 1912 San Francisco Earthquake in California USA, which was in my mind when, I thank God, I visited San Francisco and other parts of California in 2009. And there are many other such examples of this fourth seal. And when one considers such lingering death events as the Black Death from 1347 to 1351 under the fourth seal, or the Irish Potato famine of 1845 to 1849 under the third seal; or under the fourth seal, such sudden death events as the volcanic destruction of Pompeii in 79 A.D., or the 1912 San Francisco Earthquake; or the other deaths or persecutions we have considered, we would do well to remember that the message God is giving us in these general warnings of the second to fifth seals about wars and rumours of wars; famines; wars and famines, and pestilences, and “death” causing events; and the persecution and martyrdom of Christian; are *general warnings of the future judgment* of the sixth seal, for those who have not accepted the gospel of the first of the seven seals. That’s the Biblical gospel found only in religiously conservative Protestant Christianity, the Trinitarian gospel in the blood of Jesus Christ, who died in our place and for our sins, before rising again the third day; and who is man’s only Saviour from sin and death, for those who have saving faith in Christ as the risen, ascended, interceding, and returning Saviour and Lord. For Almighty God either directs or permits such things as we find under the second to fifth seals to be a part of man’s world, as *a warning and reminder* of God’s future Day of Final Judgment under the sixth seal, and the fact that nothing but the blood of Christ in the gospel of justification by faith alone as found in the first seal, can save a man on that day. [pause]

²¹⁰ *Encyclopaedia Britannica CD99, op. cit.*, “Black Death.”

There's also the issue of the horse colours in Rev. 6:2-8; and while I leave the interested listener to consider the greater details of that at my website of <http://www.gavinmcgrathbooks.com> or on Yahoo or Google type in "Gavin McGrath Books;" in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 2 of 2014 & 2015, Part 5, Chapter 5, section a, Key 7, entitled, "Later Table of Nations Usage in Scripture;" let me just say that while I isolate both a primary and secondary level of meaning in the colours, for example, there's a secondary meaning of blood red under the second seal's wars and terrorism; that the primary meaning is that the colours indicate that the message of the seven seals is *a racially universal message*. And so the horse colours of "white," "red," "black," and "pale," indicate that the message of the seven seals is racially universal to the "white" Caucasian Caucasoid man from Noah's son Japheth; the "red" man from Noah's son Shem, such as the Red Indian Mongoloids of the Americas; or the "black" Negroid man; and also there's a repetition with regard to the white man, or "pale" man as in the traditional Red Indian greeting of a white man, "How, pale face." And so those horse colours of the first four seals of the seven seals, tell us of the racial universality of the message of the seven seals.

Now the seventh seal of Revelation 8:1 says, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." And I understand this to be saying in apocalyptic language, that the seventh seal introduces the coming seven trumpets of Revelation 8:2. And so the statement that, "there was silence in heaven about the space of half an hour," is saying in apocalyptic language that we are now pausing, before moving onto the breath-taking revelation of the seven trumpets; and that what we have dealt with in the first six seals of Revelation 6 in general terms, such as the reference in the prophetic maxims to wars and rumours of wars in the second and fourth seals, will now have some applications in very specific terms in the message of the seven trumpets. For like most of the prophecies of the Bible in general, and for our immediate purposes, the Books of Daniel and Revelation, the seven trumpets are not prophetic maxims, rather, they are very specific prophecies to very specific events.

And so we'll be looking at those seven trumpets in greater detail in next week's sermon. But for the moment, to summarize the seven seals of Revelation 6, the point to remember is that these are prophetic maxims, they have multiple fulfillments, they are saying in apocalyptic language the same type of thing that one finds in Christ's Olivet Discourse of Matthew 24. And so, *the first seal* of Revelation 6:1 & 2, which says, "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer;" means the same thing as the words of our Lord in Matthew 24:14, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." *The second seal* of Revelation 6:3 & 4 which says, "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword;" means the same thing as the words of our Lord in Matthew 24:6, "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." *The third seal* of Revelation 6:5 & 6, "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of

balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine;” means the same thing as the words of our Lord in Matthew 24:7, “there shall be famines” The *fourth seal* in Revelation 6:7 & 8, “And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. 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;” means the same thing as the words of our Lord in Matthew 24:8, “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers[e] places. And these are the beginning of sorrows.” And the *fifth seal* in Revelation 6:9 to 11, “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled;” means the same thing as the words of our Lord in Matthew 24:9,10, & 13 “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another.” Verse 13, “But he that shall endure unto the end, the same shall be saved.” And then the *sixth seal* of Revelation 6 isn’t a prophetic maxim, rather, it’s a depiction of Christ’s Second Coming and the Day of Judgment as also found in Matthew 24 & 25.

And so on my understanding of the first five seals of Revelation 6, I consider that they teach us that this side of Christ’s Second Coming, there’ll be no utopian age without things like wars, famines, pestilences and “death” causing events such as earthquakes; as well as the persecution and martyrdom of Christians; and that there’ll be no golden age of Christianity in which it’s no longer necessary to preach the gospel. And Oh!, what a wonderful gospel that gospel of the first seal of Revelation 6 really is. The gospel of grace. The gospel that tells us in Romans 7:7, “I had not known sin, but by the law: for I had not know lust, except the law had said, Thou shalt not covet.” And so the Ten Commandments of Exodus 20 are used to isolate sin, and we need to repent of sin. For we read in Romans 3:23, “all have sinned, and come short of the glory of God.” And in Romans 6:23, “the wages of sin is death.” But the gospel also tells us in Romans 5:6, “when we were yet without strength, Christ died for the ungodly.” And in Romans 3:24 & 25, that we are “justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.” In the words of Romans 4:3, “Abraham believed God, and it was counted unto him for righteousness,” verses 6-8, “even as David also described the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” In the words of Romans 1:16 & 17, “For I am not ashamed of the gospel of Christ: for it the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God

revealed from faith to faith: as it is written, The just shall live by faith.” For we are made righteous by faith, with Christ’s righteousness imputed to us as what Romans 5:15 calls a “free gift” given by “the grace of God,” and “grace” means the unmerited favour of God. And Romans 6:23 says, “the gift of God is eternal life through Jesus Christ our Lord.” And so we have access to God the Father and eternal life, through faith in the saving merits of Christ, who died in our place and for our sins at Calvary, before rising again on the third day, for in the words of Romans 1:4, Christ was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”

And so we thank God for the message of justification by faith alone. And we know these things, because, in the goodness and wisdom of God, we have the infallible Protestant Bible. [pause]

Let us pray.

Almighty God, we thank thee for thy open Word. We thank thee, that in the message of the seven seals, we learn that before the return of our Lord and Saviour, Jesus Christ, there will be no “pre-millennial golden age,” or no other kind of utopian golden age here on earth. We thank thee that thou hast forewarned us, that until Christ’s return, there will be wars and rumours of wars under the second seal; famines under the third seal; wars and famines, and pestilences, and “death” causing events and other such violence short of death under the fourth seal; and the persecution and martyrdom of Christians under the fifth seal. We know that in thy goodness and mercy, thou dost either direct or permit such things as *general warnings of the future judgment* at the Second Advent under the sixth seal, for those who have not accepted the Trinitarian gospel of grace found in the first of the seven seals. We thank thee, O Lord, that “a Lamb” was “slain” who “was found worthy to open the book, and to loose the seven seals thereof.” We thank thee that he was “slain, and hast redeemed us to God by” his “blood out of every kindred, and tongue, and people, and nation.” We thank thee for that gospel of grace which we accept in the blood of our Lord Jesus Christ. Amen. [Rev. 5 & 6]

Speaker: Gavin McGrath

Full Title: The Seven Seals & Seven Trumpets Part 2/3.

Subtitle/Series: Royal Oak Day 2015

Short title: 7 Seals & 7 Trumpets Part 2/3

Date Preached: 06/04/2015

Bible Texts: Revelation 5:5; Revelation 6:1

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

In this sermon, Gavin discusses the 7 seals of Rev. 5, 6, & 8. Gavin says, “as a Protestant historicist, I consider that this area of the 7 seals has not been dealt with in an entirely satisfactory manner by my fellow historicists in the more general history of historicist interpretations of the 7 seals. And so my particular historicist view of the 7 seals does not conform to any of the 3 more general historicist views of the 7 seals, but rather, is a 4th view.” And “prophetic maxims are fairly rare in Scripture, & well over 90% of Biblical prophecies ... are most assuredly NOT prophetic maxims; rather, they are very specific prophecies However, the prophetic maxim which like a proverb states a general truth & has multiple fulfillments, but is distinguished from a proverb in that it is stated as a prophecy rather than proverb, IS one type of Biblical prophecy; albeit one that’s not used a lot in Scripture in comparison with the more normative type of

prophecies which are far more limited in their historic fulfillment. And so this is relevant to the fact that I understand the first 5 of the 7 seals, to be prophetic maxims put in apocalyptic language, & so stated in a way that's compatible with the wider writing style of Biblical apocalyptic found in the Book of Revelation. And so unusually for the Books of Daniel & Revelation ..., I consider that due to their lack of detailed specificity ... the first 5 of the 7 seals in Revelation 6 ... are prophetic maxims which say in the Biblical apocalyptic writing style exactly the same thing said in parts of Matthew 24 ... in non-apocalyptic writing style.” **WARNING: this sermon includes EXPLICIT DETAIL on ISLAMIC FEMALE GENITAL MUTILATION.**

Keywords:

Gospel wars famines death martyrs judgment Islam Female Genital Mutilation

The Seven Seals & Seven Trumpets Part 3/3: The Seven Trumpets

St. Barnabas's Day, Thursday 11 June 2015.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. We are taught in such passages of Holy Writ as I Thessalonians 1:7 that Christians should be isolated to be examples or “ensamples to all that believe;” for instance, in I Peter 5:3 we are taught that church leaders should be “ensamples to the flock” of Christ. And within religiously conservative Protestant Christianity, walking in the Christian liberty of Romans 14:5 & 6, to either remember holy days in addition to the weekly Sunday, as historically do Anglican Protestants, or not to as historically do Puritan Protestants; in the Anglican 1662 *Book of Common Prayer*, today, the 11th of June, we remember the goodly example of “Saint Barnabas the Apostle.” In the 1662 Lectionary, the first reading for the day at Evensong is Nahum 1, a passage reminding us of the importance of Biblical prophesy, which is of relevance to this trilogy of sermons. And at Communion, the portion of Scripture appointed for the Epistle is Acts 11:22 to 30; a passage which among other things refers to the importance of evangelism covered under last week's first seal of Revelation 6 on the gospel, for we read in Acts 11:22 & 24 that “Barnabas” “was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord;” and in verse 26, “the disciples were called Christians first in Antioch.” And of relevance to last week's third seal of Revelation 6 on famines, we also read in Acts 11:28²¹¹, that “there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.” And contextually, “all the world” here, is referring to a local earth of the Roman Empire and its known environs. And so on this St. Barnabas's Day, let us pray. “O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular

²¹¹ I here said, “Acts 12:28,” but I should have said, “Acts 11:28” (although I referred to Acts 11 in the previous sentence).

gifts of the Holy Ghost: leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them always to thy honour and glory; though Jesus Christ our Lord. Amen²¹².” [pause].

Welcome to all listening to this address. This is the third in a trilogy of sermons on the seven seals and seven trumpets; and today, in the third sermon, we’ll be looking at the seven trumpets of Revelation 8 to 11; which unlike the first five of the seven seals, are not prophetic maxims, but specific prophecies to specific events. Although there is a link, because we are warned in general terms of wars and killings under the second and / or fourth and / or fifth seals of Revelation 6, and then the seventh seal introduces the seven trumpets in Revelation 8: 1 & 2, which go on with some specific historical instances of relevance in the first six trumpets; with the sixth seal then paralleling the events of the seventh trumpet with Christ’s Second Advent and judgement. And I understand the seven trumpets in harmony with *a* Protestant Historicist Prophetic School of Interpretation. I make the important qualification of saying, *a*, rather than, *the* Protestant Historicist Interpretation of the seven trumpets; because while the interpretation that I shall give today of the seven trumpets conforms with, and is in broad terms, certainly *a* Protestant Historicist Interpretation; and obviously the one that I endorse; in terms of the greater detail, there is some historical diversity of opinion among Historicists on the exact and precise interpretation of the seven trumpets. And in that context, I would remind listeners that this is not a fundamental of the faith; it’s a matter of some diversity of opinion among the orthodox; and that it’s ultimately a matter that each individual religiously conservative Protestant Christian must prayerfully study for himself and seek God’s guidance on. For while with Old Testament Messianic prophecies we have the benefit of the New Testament, so that the big picture of such prophecies is not a matter of what II Peter 1:20 calls “private interpretation;” by contrast, we are taught in such passages as Luke 11:49-51; I Corinthians 13:8; and Ephesians 2:20; that the prophetic gift existed only in, and around Bible times; so that with the completed revelation of the Holy Bible, this side of the Second Advent, here on earth we can now have no such thing as a comparable Divinely inspired and authoritative interpretation of these prophecies. And so the consequence of this, is that as with a number of other historicist interpretations, diverse orthodox Protestants of the historicist prophetic school of interpretation are ultimately free to accept or reject them; but I do ask you to give what I say *a fair hearing*.

Now in order to first locate the relevant anchor dates that I consider are essential in understanding the seven trumpets, I consider we must first look at the fifth and sixth trumpets of Revelation 9, because they make reference to two key time prophecies; and only then, do I consider that we can go back to determine the meaning of the first four trumpets of Revelation 8.

And so when we come to the fifth trumpet, we read in Revelation 9, verses 1 to 12; “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose

²¹² St. Barnabas’s Day Collect, Anglican *Book of Common Prayer* (1662).

a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter.” [pause]

Now as one who repudiates both Preterism and Futurism, in harmony with a broadly established Historicist view, I understand the fifth and sixth trumpets to refer to the rise of the false religion of Islam or Mohammedanism, very largely in the area of the old Eastern Roman Empire, although it’s since expanded. We read in the words of Revelation 9:1-3, “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.” Now different historicists have had some different ideas as to what this “star” of Revelation 9:1 means, but I understand it to refer to a leader who is energized by the power of devils or the Devil. Some historicists give a narrower definition of a “star” than that, for example, Henry Cooke of Ireland who died in 1868, says in Brown’s Bible at Revelation 8:10 that a “star” refers to [quote] “an eminent teacher” [unquote]; whereas the Geneva Bible of 1560 says as at Revelation 6:13 that “stars” are [quote] “doctors and preachers that depart from the faith” [unquote]. Now because I take a wider view, namely, that a “star” refers to a leader who is energized by the power of devils, I would still agree that one subset of this could be in a given instance the “eminent teacher” referred to by Henry Cooke, or the “doctors and preachers that depart from the faith” referred to by the Geneva Bible. And so *prima facie* this could be the meaning here in Revelation 9:1, even though I consider a “star” can have a wider meaning than that. So I firstly note that in the writing style of Biblical apocalyptic, a “star” can sometimes represent an angelic power, and hence in Revelation 12:3, when “a third part of the stars of heaven” fall, we know from Revelation 12:9 that this refers to the fallen angels under Lucifer. And we read in Judges 5:19 & 20, “The kings came and fought, then fought the kings of Canaan in Taanach,” verse 20, “They fought from heaven; the stars in the courses fought against Sisera.” Now we’re first told in Judges 5:19 that it’s the heathen “kings of Canaan” that fought against God’s people, and then we’re told in Judges 5:20 that it was “the stars” “from heaven” that “fought” against God’s people. And the point is, that “stars” here refers to temporal leaders in the form of “kings” who are called “stars” because they are energized by the power of devils, and as fallen angels, devils are sometimes called “stars.” And we find a similar type of

thing in Matthew 24:29, where we read that just before Matthew 24:30 when “shall appear the sign of the Son of man in heaven,” that “the stars shall fall from heaven, and the powers of the heavens shall be shaken.” Now this doesn’t mean that at Christ’s Second Advent, all the literal stars in the universe will fall onto the earth; rather, it means that the political powers which are energized by the power of devils, will fall. And we know from Revelation 13, that those Matthew 24:19 political powers which are energized by the power of devils, and are depicted as “stars” that “shall fall from heaven,” will be involved in the presently future era of “the mark” “of the beast” [Rev. 13:17,18], in connection with the idolatrous worship of an image in a world-wide Roman Catholic Inquisition, designed to make the whole world, Romanist or Papist.

And with respect to this meaning of a “star” as a leader who is energized by the power of devils or the Devil, I also note that in Jude 13 we read of “wandering stars” which were false leaders causing problems in the church. And so when we read in Revelation 9:1, “I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit;” this means that some kind of leader who is energized by the power of devils or the Devil, and who is doing some kind of damage to the truth of God, will arise. And it says he had “the key of the bottomless pit,” meaning he has major spiritual access to the devils of hell. And that fact must require that he was a false prophet, and indeed a very powerful false prophet both in the spiritual and temporal worlds. And to the question, What such big false prophet arose in the general area of either the Western or Eastern Roman Empires? The answer inexorably points us to Mohammed in the early seventh century A.D., with the Koran and founding of Islam, predominantly in the area of the old Eastern Roman Empire.

And so in Revelation 9:1 & 2, with all this power of devils or the Devil writing the Koran via the false prophet, Mohammed in the early seventh century A.D., we read that when Mohammed made spiritual contact with hell, that is, “he opened the bottomless pit;” that “there arose a smoke out of the pit, as the smoke of a great furnace;” and there is darkness caused from smoke, for we then read in Revelation 9:2, that “the sun and air were darkened by reason of the smoke of the pit.” And I understand this to refer to a great spiritual darkness caused by the preaching of Mohammed and his Koran, and associated suppressing of the Word of God as found in the Holy Bible, because it is the opposite to the light referred to in Revelation 11:4²¹³ as the “two candlesticks.” Now we know that those “two candlesticks” of Revelation 11:4 refer to the completed Word of God, which was finished with this Book of Revelation, and so refers to the Old and New Testaments. For we read in Psalm 119:105, “Thy word is a lamp unto my feet, and a light unto my path;” and in Psalm 119:130, “The entrance of thy words giveth light: it giveth understanding unto the simple;” and in Proverbs 6:23, “For the commandment is a lamp; and the law is a light.” And so because the Word of God is a light, in the words of Psalm 119:105, “Thy word is a lamp unto my feet, and a light unto my path;” we know that the “two candlesticks” of Revelation 11:4 refer to the completed Word of God,

²¹³ I here said, “Revelation 9:4,” but I should have said, “Revelation 11:4” (as I did in the following sentence).

divided into “two” signifying the Old and New Testaments. By contrast, the “darkness” of Revelation 9:2, is therefore the power of hell, seeking to attack the Word of God and produce the “darkness” of not having God’s Word as found in the Holy Bible of religiously conservative Protestant Christianity.

And so this suppression of the light of God’s Word, and corresponding “darkness of Revelation 9:2, was brought about with the rise of the false religion of Mohammedanism, starting with the preaching of the false prophet, Mohammed, dated variously as starting from 612 or 613 A.D., but which I’m dating at 613 A.D. . And when we read in Revelation 9:3 that “there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power;” this is referring to the Islamic locusts that are connected with the imposter, Mohammed and his Koran. And we are given confirmation of this broad interpretation in the first time prophecy, which is the “five months” of Revelation 9:5. Now in Biblical apocalyptic, we know from comparison with the “thousand two hundred and threescore days²¹⁴,” of Revelation 12:6, and the 42 months of Revelation 13:5, that we are dealing with 30 day months, because the 42 months of Revelation 13:5, multiplied by 30 days, gives us the 1260 days of Revelation 12:6. And so applying 30 day months, this “five months” of Revelation 9:5 is 150 days. Now on the prophetic day-year principle, we know from Numbers 14:34 and Ezekiel 4:4-6 that in such prophecies a day equals a year, for example, we read in Ezekiel 4:6, “I have appointed thee each day for a year.” And so this 150 days, is therefore 150 years, which starts from the preaching of Mohammed in 613 A.D., and so on inclusive reckoning terminates in 762. This 150 year period under the fifth trumpet from 613 to 762 is the period of the *Mohammedan Saracen Woe* which terminated with the decline of the Saracens as seen in, and marked by, the establishment of Baghdad as a Mohammedan capital city on the site of what had previously been a village in 762 A.D. .

Now it’s notable that for the period of this 150 years, we read in Revelation 9:3 & 4, that the Mohammedan “locusts” are commanded to “hurt” only “those men which have not the seal of God in their foreheads.” And without now going into the fuller details of “the seal of God,” it’s clear from Revelation 7 that this refers to God’s sealing of those in the Christian community. And that God’s seal refers to his protection, is clear from Ezekiel 9:4-7 where we read in verse 4, “And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” And then those sealed are not “slain” in verses 5 to 7, as the others are. Interestingly then, if one looks at the initial Mohammedan expansion during this 150 years from Mohammed’s preaching starting in 613 and going on inclusive reckoning to 762, they were generally tolerant to both professed Christians or Jews; and bearing in mind that not all who professed to be Christians were true Christians, they were tolerant to, for example, the heretical Nestorian Churches. Now there are qualifications to this as seen

²¹⁴ I here said, “two thousand threescore days,” but I should have said, “thousand two hundred and threescore days” (though I more correctly referred to the “the 1260 days being 42 months in the Book of Revelation” later in this sermon).

by archaeological work at, for instance, Jerash in Jordan. We read in Matthew 4:25, Mark 5:20 & 7:31 of the “Decapolis” or “ten cities,” one of which I thank God I saw the general area of when I visited Israel in 2002, known as “Hippos,” on the Sea of Galilee; and another one of these was Jerash or Gerasa in Jordan. Now from the mid 4th century there was a large professedly Christian community at Jerash, and between 400 and 600 A.D. there were more than a dozen churches built there with mosaics; and also a Jewish synagogue with mosaics about Noah²¹⁵. But the Mohammedans invaded Jerash around 635, and the first effect of that was to reduce it in size to about 25%; and then inside this period of 613 to 752, in 720 the Mohammedan Caliph Yazdid II, decreed that all images and pictures were to be destroyed on the basis they were “idols.” The Mohammedans then destroyed all the mosaics they could find at Jerash; but because some of the churches had already fallen into disuse a number of their mosaics were covered with debris, and the Moslems being unaware of them, didn’t destroy them. Then as one of the multiple fulfillments of the “death”²¹⁶ of the fourth seal of Revelation 6:8, or the “earthquakes” of Matthew 24:8, Jerash was largely destroyed by an earthquake in 749; though we now have the mosaics that were covered by debris and so not destroyed by the Mohammedans from 720 A.D., as a fruit of modern archaeology because Jerash was excavated from the 19th century on²¹⁷. And so this case study of Jerash shows us that on the one hand, during this time professed Christian populations sometimes exited Moslem conquered areas, and also shows us that Mohammedans sometimes destroyed parts of churches. But on the other hand, it also shows us that professed Christian populations who wanted to stay in such an area, as did about 25% of Jerash’s population, could do so during this time. And so looking at this period of 613 to 762, while Moslems sought to convert those who made no profession to be Christians or Jews, if they did profess to be Christians or Jews, they were broadly tolerant to them; and they did not even kill Mohammedans who converted to Christianity, as far as we know. And so if one looks at the Koran, there’s an ambiguity in it with regard to tolerance of Christians, and during this 150 years up to 762 that ambiguity was broadly resolved in favour of those who profess to be Christians.

Now I’ll read some quotes from the Anglican clergyman, John Rodwell’s 1867²¹⁸ translation of the *Koran*, as found in the 1909 edition reprinted in 1974 by Dent & Sons in London, UK. On the one hand, concerning the Koranic Sura’s that can be used for intolerance of Christians, the Koran’s Sura 5:73,76 & 77, specifically say that [quote],

²¹⁵ “Jerash,” *Wikipedia* (Feb. 2015) (<http://en.wikipedia.org/wiki/Jerash>).

²¹⁶ I here said, “dearth,” but I should have said, “death”.

²¹⁷ David K. Down’s “Walk the streets of Jerash,” *Archaeological Diggings*, Vol. 6, No. 1, Feb. / March 1999, pp. 3-7 at p. 6; & cf. Down’s *Digging Up the Past*, Video, Adventist Media Centre, Wahroonga, Sydney, Australia, 1987, in 27 Episodes, Episode “Who is God?”

²¹⁸ I here said, “1867,” but I should have said, “1876”.

“Christians are infidels” [unquote]. And so that means a Moslem can apply to “Christians” Mohammed’s teaching of the *Koran’s* Sura 47:4, [quote], “When ye encounter the infidels, strike off their heads” [unquote]. But on the other hand, in e.g., Sura 2:59, Mohammed says in the *Koran*, [quote] “they who believe” [unquote], meaning Mohammedans, [quote] “and they who follow the Jewish religion, and the Christians, and the Sabeites” [unquote] who are also known as the “Christians of Saint John,” a group who were located near the mouth of the Euphrates River, [quote] “whoever of these believeth in God, and the last day, and doeth that which is right, shall have their reward with the Lord: fear shall not come upon them, neither shall they be grieved” [unquote]. And so likewise, Sura 5:73 says, “they who believe, and the Jews, and the Sabeites, and the Christians – whoever of them believeth in God and the last day, and doth what is right, on them shall come no fear, neither shall they be put to grief.” And concerning Muslims who convert to, for example, Christianity, while Mohammed considers they shall be punished, he puts this in the future life, not this life. For example, the *Koran’s* Sura 2:105 & 103, says, “And they say, ‘None but Jews or Christians shall enter Paradise.’ This is their wish.” “Many ... desire to bring you back to unbelief after ye have believed But ... shun them” And still in the *Koran’s* same Sura 2 at 2:214, Mohammed says, “They will not cease to war against you until they turn you from your religion, if they be [/ are] able: but whoever of you shall turn from his religion, and die an infidel, their works shall be fruitless in this world, and the next: they shall be consigned to the fire.” And one can also find other Koranic Suras on this, such as Suras 3:80-85; 4:136 & 137; & 88:23-24, which indicate such punishment for leaving Mohammedanism, is in the next life. Sura 16:108 says “a severe punishment awaiteth them” who leave Islam; but one can read this as meaning in the next life. However, the *Koran’s* Sura 9:67 says, “from faith ye have passed to infidelity! If we forgive some of you, we will punish others: for that they have been evil doers.” While this indicates some form of punishment, no specific penalty is stated, and so if this was being interpreted in a more tolerant manner, it could simply mean either the Sura 2:103 punishment which is to “shun” such a person; or if this was being interpreted in a more intolerant manner, it could mean killing them on an application of the *Koran’s* Sura 47:4, [quote], “When ye encounter the infidels, strike off their heads” [unquote].

And so the big point I wish to make, is that while the *Koran* teaches war against the so called “infidel,” there is an ambiguity in the *Koran* which allows those doing the interpreting, either to apply this to “Christians,” including those who leave Islam for Christianity; or which also allows those doing the interpreting to not apply this to Christians or others who believe in the monotheistic God of creation. And on the evidence that I have seen, with the qualifications I’ve made through reference to the case study of Jerash, the more tolerant interpretation of the *Koran* towards Christians is the one that was applied during the time of the Mohammedans first 150 years from 613 to 762; and if it wasn’t, then it generally was. And thus Dowley’s 1997 *Atlas of the Bible* on [quote] “Islam to 750” [unquote], says, [quote] “Jews and Christians were allowed to practice their own faiths, as long as they paid the ... poll tax. One result of tolerant Islam was the flourishing Nestorian Churches in the east and their proliferation along the Silk Road to China”

[unquote]²¹⁹. Now the Nestorian Churches are the monophysitist Oriental Orthodox Churches which heretically deny the full humanity of Christ. And so the big point is that during this time, when the Mohammedans conquered an area they did not force convert either professed Christians or Jews; were broadly tolerant to both, and didn't kill Moslem converts to Christianity, even though they inflicted on them their "punishment" of "shunning" them, and claimed they would be further punished in the next life. And so we here find a remarkable fulfillment of the words of Revelation 9:4, that they were "commanded" to "hurt" "only those men which have not the seal of God in their foreheads," that is, non-Christians, even though they actually had a wider orbit than this, as during this 150 years they generally hurt not those who believed in the monotheistic God of creation, that is, professed Christians or Jews.

But when we come to the sixth trumpet's *Mohammedan Turkic Woe* a bit later in this sermon, we will find that there is no such statement as Revelation 9:4 which says that under the *Mohammedan Saracen Woe* of 613 to 762 they would generally not "hurt" the Christians. And this contrast also reflects changes in Islamic views after 762. For example, al-Bukhari who lived from 810 to 870 A.D., at Bukhara in Central Asia, in an area now part of Uzbekistan, is one of the main compilers of the Mohammedan *Hadith*, and the Sunnite Mohammedans consider the authority of the *Hadith* is second only to the Koran²²⁰. And here we find in the 9th century A.D., that al-Bukhari says in *Hadith* 9:83:17, [quote] "The blood of a Muslim ... cannot be shed except in three cases: ... for murder, ... adultery, and the one who reverts from Islam and leaves the Muslims" [unquote]. And *Hadith* 4:52:260, says of Mohammedans [quote] "'If somebody discards his religion, kill him'" [unquote]²²¹. And so we find that the earlier tolerance of Mohammedanism to Christians under the fifth trumpet's 150 year *Mohammedan Saracen Woe* from 613 to 762 diminished and goes altogether for converts from Islam to Christianity by the time of the sixth trumpet's *Mohammedan Turkic Woe*, and we find no comparable statement as Revelation 9:4 under that sixth trumpet, which also more generally was hostile to professed Christians. But staying for the moment with the fifth trumpet, that is, this 150 year sting of the *Mohammedan Saracen Woe*, we find a remarkable fulfillment of Biblical prophecy, that during this Islamic woe, though not the following one, they were in Revelation 9:4 "commanded" to "not" "hurt" "those men which have" "the seal of God in their foreheads."

And so the building up of Baghdad into a Moslem capital city in 762 represents a turning point for Islam, which by this time was now able to build a large and powerful Mohammedan city in Baghdad. And amidst disagreement as to whether Mohammed's preaching started in 612 or 613 A.D., this foundational 150 years of Mohammedanism

²¹⁹ Dowley, T. (Editor), *The Atlas of the Bible*, British & Foreign Bible Society, Swindon, England, UK, 1997, pp. 88-89.

²²⁰ *Encyclopaedia Britannica CD99, op. cit.*, "Bukhari, al-."

²²¹ See "Apostasy in Islam" (emphasis mine), *Wikipedia* (http://en.wikipedia.org/wiki/Apostasy_in_Islam).

with its five month sting is calculated by some historicists from the time of Mohammed's preaching on non-inclusive reckoning from 612 to 762, whereas I calculate it on inclusive reckoning from 613 to 762. But either way, we agree that it starts with Mohammad's preaching, and terminates with the establishment of Baghdad as the [quote] "City of Peace" [unquote] in 762. And so among my fellow Protestant historicists, for example, the Anglican clergyman, Edward Bishop Elliott who died in 1875, refers to 762 as the period of [quote] "the *settlement* of the locusts" [unquote]; representing the 150 years or 5 months of the fifth trumpet. And this is a view that's been held by a number of my fellow historicists; for example, the Frenchman, Charles Daubaux in 1720; the Anglican Protestant, Thomas Newton of Great Britain in 1754; the Anglican Protestant, Scott Thomas of Great Britain, in 1791; the Anglican Protestant, George Faber of the United Kingdom, in 1804; the Congregationalist Protestant, William Cunninghame of the UK, in 1813; also in 1813, the Congregationalist Protestant, Aaron Kinne of the United States of America, a sometime member of the Massachusetts State legislature; the Presbyterian Protestant, Amzi Armstrong of the USA in 1814; the independent Protestant, James Frere of the UK, in 1815; the Anglican Protestant, John Fry of the UK, in 1822; the French-Swedish Evangelical, Francois Louis Gausson in 1837; the Cottage Bible of 1841; the English-born Baptist Protestant clergyman, Isaac Taylor Hinton of the USA in 1842; in 1843 the Scottish Presbyterian, John Cumming who died in 1881, and whose old church, the Scottish National Church, Crown Street, Convent Garden, London, I thank God I saw in 2003; and the Anglican, Edward Elliott in 1862²²², another well known Protestant Christian historicist, whose old church of St. Mary's Brighton is now a school chapel, which I thank God I saw in 2013. *And I praise God for this amazing 150 year Biblical prophecy terminating in 762!*

And the Anglican clergyman, Edward Bishop Elliott's work also includes a picture of "Scorpion-Locust" Mohammedan Arab Saracens, and in explanation of this apocalyptic imagery, where we read in Revelation 9:7 & 8, "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men;" Elliott refers to the locusts' "crowns" and the "Arab" "turban." And he also says, [quote] "The *locust*-form indicated their swarming in numbers numberless The *horse-like* appearance seems to imply that they would be hordes of cavalry; the likeness to the *lion* that they would be savage destroyers of life; and the *scorpion* likeness, that . . . they would be . . . tormentors, even as with a scorpion's poison-sting²²³" [unquote]. And with respect to Elliott's observation on Revelation 9:8 that these Mohammedan locusts had "teeth . . . as the teeth of lions" in which he takes this to mean that like [quote] "the *lion* . . . they would be savage destroyers

²²² From, Vol. 3 p. 699 (Gausson), & Vol. 4, e.g., Chart pp. 1124 & 1125; Cumming's *Apocalyptic Sketches*, 1847-8, Hall, Virtue, & Company, London, UK, 1849, p. 93; & Elliott's *Horae Apocalypticae*, 5th edition, Seeley, Jackson, & Halliday, London, UK, 1862 (hereafter called "Elliott"), Vol. 1, pp. 433, 457-463 (locust sketch at pp. 432-3).

²²³ Elliott, Vol. 1, p. 433, 437-8.

of life” [unquote]; I note in that in I Peter 5:8, “the devil” is said to be a “roaring lion.” And then in Revelation 9:11, these Islamic Arab locusts of the 5 month or 150 years *Mohammedan Saracen Woe* from the time of Mohammed’s preaching in 613 to the establishment of Baghdad as an Islamic capital city in 762, are said to be under a “king” “whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” Now in James Strong’s Concordance of the Authorized Version, we find that Hebrew word refers to “destruction,” and that the Greek word refers to a “destroyer.” And I understand that destroyer to be Satan, who through the false religion of Islam, robs God the honour due to his holy name, which is a form of theft and blasphemy referred to in Romans 2:21-24; and we learn in such passages as Proverbs 28:24 and John 10:10, that a thief is a destroyer, and so in robbing God of the honour due to his holy name through the promulgation of the false religion of Mohammedanism, Satan is a destroyer, who seeks to destroy the gospel truth of Christianity; as since the Reformation is now found uniquely in religiously conservative Protestant Christianity.

And so while there’s more detail on this than I’m covering today, the big picture is that this time prophecy of 150 years clearly isolates for us the rise of Mohammedanism with the *Mohammedan Saracen Woe*, and bearing in mind that “locusts” are unclean animals under pre-Christian Jewish law, and that in the Book of Revelation such unclean animals are sometimes used to depict devils, the point is that these Arab Muslim Saracens were driven by devils as they expanded the religion of the false prophet, Mohammed, and his Koran, under the *Mohammedan Saracen Woe* of 613 to 762 A.D.; in the words of Revelation 9:10, “And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.” And the king of Islam is Satan, for in Revelation 9:11 the one whose “name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon,” that is, the Destroyer who seeks to destroy the gospel truth of Christianity by attacking the doctrine of Holy Trinity, attacking the atonement and resurrection of Christ, attacking justification by faith alone, and attacking an authoritative Bible and replacing it with the Koran; Satan, the king of Islam, is a destroyer of Christianity through the falsehood of the Mohammedan religion. And so the message of the fifth trumpet of Revelation 9:1-12 is that arising in the area of the old Eastern Roman Empire under the false prophet of Mohammed, Islam and the Koran COME FROM HELL! *The king of Islam is Satan! Islam comes from “the bottomless pit,” it comes from “the smoke of a great furnace,” it comes FROM HELL!!* [pause].

And now we come to the sixth trumpet of Revelation 9:13 to 21. And here we read, “And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their

tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” [pause]

Now this sixth trumpet introduces the second woe of Revelation 9:12, and I understand this to include the *Mohammedan Turkic Woe*. And we have another time prophecy here which contextually must start sometime after the five months of the first woe which ended in 762 A.D., for we read in Revelation 9:15, of a period of “an hour, and a day, and a month, and a year.” Now among Evangelicals, we find that in contemporary times, the three most common Bible translations are the *Authorized King James Version* of 1611 which is the one I endorse; and also the *New King James Version* and the *New International Version*. And I’m concerned for the souls’ health of those of my fellow Evangelical Protestants who have been using these, and various other, bad so called “modern versions,” instead of the AV. And here at Revelation 9:15, the Authorized Version’s time prophecy “an hour, and a day, and a month, and a year;” becomes in, for example, the so called, “*New King James Version*,” a point in time, “the hour and day and month and year,” and likewise in the *New International Version*, “this very hour and day and month and year.” Now in the Greek, there is a definite article, sometimes rendered “the,” before “hour” at Revelation 9:15. But in my textual commentaries, which are available at my website of <http://www.gavinmcgrathbooks.com>, or on Yahoo or Google type in as three separate words, “Gavin McGrath Books;” in Volume 1 on Matthew 1-14, at the Appendix in a section on “The Definite Article,” I say [quote], “Sometimes the definite article is used for a generic class. I.e. [That is to say], rather than distinguishing one person or one thing from others, it acts to distinguish *one class* of objects from *other classes* of objects. E.g., ‘an hireling’ in John 10:12 has the definite article in Greek, “But he that is an hireling ..., and not the shepherd’ etc. . Here Christ does not mean *one particular* ‘hireling,’ but rather, hirelings *as a class* of people as opposed to the shepherd *as another class* of people ..., paradoxically, it would be less literal in English to be overly literal, and translate it as, ‘the hireling’” [end quote].

And so likewise here at Revelation 9:15, there’s a definite article in the Greek before “hour,” which is Greek, *ten hōran*, but no definite article before the Greek words for “day,” “month,” and “year.” Contextually, the definite article before the *hōran* meaning “hour” is distinguishing one *class of objects* in an accumulative time period numbering 391 years²²⁴, from another *class of objects* in the following verse 16 of an “army of horsemen”²²⁵. Therefore, I consider it would be less literal in English to be

²²⁴ Here and on a couple of other occasions, I said, “390,” but I should have said, “391” (as I correctly did on some other occasions in this sermon).

²²⁵ Here I said, “Contextually, the definite article before the *hōran* meaning ‘hour’ is distinguishing one *class of objects* in an accumulative time period numbering 390 years, from another *class of objects* in the following verse 16 of an ‘army of horsemen’.” But I should have said, “Contextually, the definite article before the *hōran* meaning ‘hour’ is

overly literal, and translate *ten horan* as “the hour.” Rather, it should be rendered as in the Authorized Version of 1611 as “an hour.” And the fact that in Revelation 9:15 we read, for to slay the third part of men;” like the reference in Revelation 9:18 to “the third part of men,” is a threefold division of the old Eastern Roman Empire, old Western Roman Empire, and the rest of the world. And so this is Biblical apocalyptic language broadly limiting this second woe of the *Turkic Mohammedan Woe’s* application to one of these three parts, which contextually is the area of the old Eastern Roman Empire, even though there were some incursions by them into Western Europe, especially in Spain.

Now when on the day-year principle we tally an “hour” this is $1/24^{\text{th}}$ of a day-year or about half a month, a “day” is one day-year, a “month” is 30 day-years, and a “year” which is 360 day-years, we come to a couple of weeks + 1 + 30 + 360 equals 391 day-years plus a couple of weeks. Now some historicists count 396 years because they use a 365 day-year, but on the precedent of the 1260 days being 42 months in the Book of Revelation, I think for these shorter periods a 360 day-year is the correct calculation. Given that the sixth trumpet which is the *Mohammedan Turkic Woe* that we’re looking at follows from the fifth trumpet which is the Mohammedan Saracen Woe, we know that they start after 762. So when, after 762, to do these 391 years start? Well the next really big Mohammedan reign of terror, came in the 11th century with the Seljuk Turkmen tribes, which invaded south-west Asia in the 11th century; and whose evil Islamic empire eventually spread out as far as Mesopotamia, Syria, Palestine, and most of Iran. And so the Turks started migrating from parts of Central Asia from the 9th century A.D.²²⁶, but they gave rise to the *Mohammedan Turkic Woe* from the 11th century; and this has led different historicists to isolate their rise sometime in the middle of the 11th century. You will recall that the 150 year prophecy terminated with the establishment of Baghdad as a Mohammedan capital city, and so if from that point we keep our eyes on Baghdad, we find that in 1055 Toghril Beg, the first emperor and founder of the Seljuk Turks, occupied Baghdad²²⁷. Now this formation of the Seljuk Turkish Empire and associated occupation of Baghdad in 1055, was an important preliminary both for linking

distinguishing one *class of objects* in an accumulative time period numbering 391 years. Sometimes the definite article is used for a generic class. Thus rather than distinguishing one person or one thing from others, it acts to distinguish *one class* of objects from *other classes* of objects. Hence here at Revelation 9:15 we find reference to *ten horan* in a wider context of ‘*and a day, and a month, and a year,*’ and so I think with this accumulative usage of Greek *kai* meaning ‘and,’ the most natural conclusion to draw is that St. John does not mean *one particular* “hour,” i.e., “*the* hour,” but rather “*an* hour” as a *class* of objects as opposed to other *classes of objects* with “*a* day,” “*a* month,” and “*a* year.” By contrast, in the following verse 16, the usage of the definite article before ‘horsemen’ in an ‘army of *the* horsemen’ is isolating a *specific group* of horsemen.”

²²⁶ *Encyclopaedia Britannica CD99, op. cit.*, “Seljuq.”

²²⁷ *Ibid.*, “The Islamic World: Migration and renewal (1041-1405): Turks: Seljuk Turks.”

the time prophecies of the fifth and sixth trumpets, and for the commencement of the time prophecy of the sixth trumpet, shortly thereafter. Now some historicists, on non-inclusive reckoning, and a 365 day-year that gives them 396 years, rather than the 391 years I'm using, such as both Elliott and Cumming, date the *Turkic Mohammedan Woe* from the time when the Turks left Baghdad in 1057 A.D.²²⁸. By contrast, historicists such as myself or Sir Isaac Newton, use a 360 day-year, and so understand this time-period to be 391 years. Sir Isaac Newton considers the starting event is when "Arslan" [pronounce, Arzlan], spelt "A-R-S-L-A-N," started to conquer the nations upon the Euphrates River in 1063²²⁹. Now I consider a significant event of 1063 is the death of the first emperor and founder of the Seljuk Turks, Sultan Toghril Beg, and the associated accession of the second sultan of the Seljuk Turks, Alp Arslan.

For the relevant expansion of the Turkic Mohammedans, really started under this the second sultan of the Seljuk Turks, Alp Arslan. For as recorded in *The Annals of the Seljuk Turks*, which were translated in 2002 by D.S. Richards and published by RoutledgeCurzon in both London UK and New York, USA; Alp Arslan was sultan by November 1063; and three months later, in what on a 1 January New Year's Day Calendar is 22 February 1064, but on a 25 March New Year's Day Annunciation Day Calendar would be 22 February 1063, the Islamic Turkic sultan, Arslan, had in the words of *The Annals of the Seljuk Turks*, [quote] "the aim of raiding the Byzantines" [unquote], and was urged by advisors [quote] "with jihad... to attack the Christian lands" [unquote] which he did at Nakhicheven just north of the Araxes River, and at Khoy and Salmas. And "on the way," his son [quote] "Malikshah took several castles and forts, and took innumerable Christians captive" [unquote]²³⁰. The Araxes River rises in Asia Minor near the source of the Euphrates, for Armenia is a plateau from which flows the Tigris, Euphrates, and Araxes Rivers, so that only a low divide separates the Araxes from the headwaters of the Euphrates. Thus one can estimate that Arslan was in the general area of the Euphrates within a prior fortnight or so of 24 March 1063 on a 25 March Annunciation Day New Year's Day Calendar, or 1064 on a 1 January New Year's Day Calendar. And so, bearing in mind that Anglican England used an Annunciation Day Calendar until the mid 18th century when it changed over to a 1 January Calendar, following in the broad type of understanding used by the great scientist and Anglican, Sir Isaac Newton who died in 1727 when a 25 March Annunciation Day New Year's Day Calendar was still the official calendar of England, I consider the fact that Alp Arslan became sultan in 1063, that he was anti-Byzantine and anti-Christian, and he started his warfare of beginning "to conquer the nations upon the Euphrates River in" what on an Annunciation Day Calendar was a prior fortnight or so before 24 March "1063," just

²²⁸ Elliott, Vol. 1, pp. 524-7; Cumming's *Apocalyptic Sketches*, p. 106.

²²⁹ Isaac Newton's *Daniel and the Apocalypse*, pp. 341-2.

²³⁰ *The Annals of the Saljuq [Seljuk] Turks*, Selections from al-Kamil fil-Tarikh of Izz al-Din Ibn al-Athir, translated & annotated by D.S. Richards, RoutledgeCurzon, London, UK, & New York, USA, 2002, pp. 145,153.

before New Year's Day of 25 March 1064, gives us the start date on an Annunciation Day Calendar of within a prior fortnight or so of 24 March 1063. And so the words of Revelation 9:14 & 15, "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, around the start of the 391 years, or "an hour, and a day, and a month, and a year" which on inclusive reckoning starts within a prior fortnight or so of 24 March 1063, so that they terminate in 1453 on an Annunciation Day New Year's Day Calendar. And consistent with this start date, we find that then in 1067, in the words of the 1911 *Encyclopedia Britannica*, Arslan [quote] "With the hope of acquiring immense booty in the rich church of St. Basil in Caesarea, the capital of Cappadocia, ... placed himself at the head of the Turkish cavalry, crossed the Euphrates and entered and plundered that city" [unquote].

And so I consider this period which on a 25 March Annunciation Day New Year's Day Calendar was within a prior fortnight or so of 24 March 1063, starts the *Turkic Mohammedan Woe* time prophecy of Revelation 9:15, and that this is further borne out by the subsequent events of Arslan's reign, such as those of 1064 and 1067; in the same way that 613²³¹ starts the *Saracenic Mohammedan Woe* on the basis of subsequent events flowing from the start of Mohammed's preaching in 613. In the case of the accession of Sultan Arslan, the fact that he started attacking in the area of the Euphrates River, and started the policy of attacking the Byzantine Christians, which policy later resulted in the Fall of the Byzantine capital city of Constantinople in 1453; is thus very significant when one further realizes that using an Annunciation Day Calendar on inclusive reckoning, 1063 A.D. plus the 391 years tallies 1453, with that year understood to be starting on 25 March. And in the time prophecy of Revelation 9:15 there's also "an hour," and since there are 24 hours in a day, and 360 days divided by 24 is 15, that equals 15 days; and if we add in 15 days on inclusive reckoning from 25 March 1453, whether we then use a 25 March Annunciation Day Calendar or a 1 January Calendar, both ways, that then takes us to 8 April 1453. And a similar, but not identical calculation, reaching to early April 1453 could also be made on a Jewish Calendar for the first month of Nisan, and that's probably the one that St. John would have intended to be used. And we know from historical records, that the siege of Constantinople started 2 days earlier on 6 April 1453, and that Constantinople then fell about 7 weeks later in May. And so what that means is that the loosing of the four angels in Revelation 9:14 & 15, indicates that forces were loosed which ultimately would be at Constantinople in the siege that started on 6 April 1453, and so this is contextually a prophecy about how the forces for the fall of Constantinople in 1453 were set in place about 350 to 400 years earlier. And so this time prophecy is taking us to the start of the siege of Constantinople, and then in Revelation 9:16-19 we have a follow through description of the 7 week siege of Constantinople, ending in its fall in late May 1453. *And I praise God for this amazing 391 years and 15 days Biblical prophecy terminating in 1453!* [pause]

Now Mohammed's Koran clearly teaches the so called "jihad" or Islamic war.

²³¹ I here said, "1613," but I should have said, "613" (as I did later in this sentence and elsewhere in this sermon).

But I mentioned earlier that the Koran can be interpreted differently with respect to Moslem tolerance of Christians, and there was an earlier tolerance of Mohammedanism to Christians under the fifth trumpet's 150 year *Mohammedan Saracen Woe*, which is greatly diminished by the time of the sixth trumpet's *Mohammedan Turkic Woe*, and we find no comparable statement as Revelation 9:4 under that sixth trumpet, which was more generally hostile to professed Christians, although still with some variable levels of diminished tolerance to their presence providing they did not seek to get converts from Moslems. And so under the *Mohammedan Turkic Woe*, there were attacks on the professedly Christian Byzantines of the Byzantine or Eastern Roman Empire, climaxing at the end of the 391 year prophecy of Revelation 9:15 with the siege and fall of the Eastern Roman Empire's capital city of Constantinople in 1453.

Now Revelation 9:17 & 18 says, "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." And a number of historicists have noted how apt are these words in connection with gunpowder, for example, the 17th century Anglican, Joseph Mede, observes that these colours may refer to gunpowder exploding. Constantinople had considerable defences, being surrounded on three sides by water, and possessing massive fortifications, with three rings of walls almost 33 yards or 30 metres high and 10 yards or 9 metres thick. These had held back any potential invaders for hundreds of years. But under the *Turkic Mohammedan Woe*, the Ottomans used gunpowder with great effect, employing great cannons especially created for the invasion of Constantinople under the sword of Islam. Thus in the siege of Constantinople, the leader of the Ottomans, Mahomet II, used canon-fire on a hitherto unprecedented large scale. Previous canons were put together with strips of forged metal, and fired stone projectiles little more effective than a catapult. But these new canons were cast of solid bronze and could propel metal canon-balls. The huge Moslem cannons fired canon-balls weighing 600 pounds or 270 kilograms a distance of about one mile or 1.6 kilometres. These devastated Constantinople's defences in what was at that time the greatest bombardment in the history of human warfare. When one considers the importance to the Ottomans of cavalry, and bearing in mind horses might sometimes pull canons on cart-wheels, this combination of cavalry and canon-fire is well represented by the Revelation 9:17-19 "fire," and "smoke," and "brimstone" referring to the Ottoman Islamic canons, and in apocalyptic language "issued out of" the "mouth" of "horses" and their "tails."

Now when the Muslim Turks attacked Constantinople under the last Emperor of the Byzantine Empire, Constantine the Eleventh Palaeologos, who was killed in battle in the 1453 fall of Constantinople, the size of the defending Byzantine army inside of Constantinople was about 7,000 men, of which 5,000 were Byzantines. By contrast, the size of the invading Mohammedan army in 1453 was about 100,000²³², as a rounded

²³² Kendall Down's "Tales from Byzantium" (DVD), NWTV, 2001.

number. In exact terms, it's been variously estimated to be as low as 50,000 to 80,000; or as high as 160,000 to 200,000 or even 300,000²³³; but if we take the lower figures of 50,000-80,000 which are more generally used in contemporary estimates, then as a rounded number, for our immediate purposes, we'll say about 100,000 invading Mohammedan Turks, while allowing it might have been up to half of this number.

But in Revelation 9:16, their numbers are given where we read, "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them." Now that's 200 million. And so this raises the question of the difference between 200 million and about 100,000, or what in precise terms might have been up to half this number. Significantly though, these Mohammedans are earlier referred to under the fifth trumpet as "locusts" in Revelation 9:3 & 7. And in the apocalyptic writing style of the Book of Revelation, what under the Jewish sacrificial and dietary laws were unclean animals as found in Leviticus 11 and Deuteronomy 14, are commonly used to depict devils, for instance, we find in Revelation 16:13, there are "three unclean spirits like frogs." Or in Revelation 18:2, we read that, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird;" and here we have a specific parallelism of meaning between "devils," "foul spirit," and "unclean" "bird." And in Leviticus 11:22 the "locust" is classified as an unclean animal. Now we know from Daniel 10:13 & 20 that in a temporal battle there can also be a spiritual battle involving the power of angels. And we know from Revelation 12 that devils are fallen angels; and in Revelation 9:15, we read of "four" destroying "angels" being "loosed" and "prepared" for this 391 year period. And so the difference between this number of about 100,000 Mohammedan Turks attacking Constantinople in 1453, and their number as 200 million in Revelation 9:16, tells us that there were about 100,000 less than 200 million devils energizing these vicious and violent Mohammedans. Now on the lowest possible figure of about 50,000 Islamic Turks, that's about 4,000 devils for every invading Mohammedan Turk; and on the highest possible figure which as a rounded number is about 100,000 Islamic Turks, that's about 2,000 devils attached to every invading Mohammedan Turk. We sometimes talk about a car having so much "horsepower," and that's not literal horses being referred to as its a calculated equivalent, well this wasn't "horsepower," it was "devil-power," and it was literal; and so about 200 million devil-power is a lot of devil-power. And these types of numbers are reminiscent of Mark 5:8 & 9 where a devil gave his name as "legion," for a Roman "legion" consisted of between 3,000 and 6,000 men, as well as a compliment of between 300 and 700 cavalrymen. Now I do not say that these Mohammedans were all individually devil-possessed, but on authority of Revelation 9:16, I do say that between about 50,000 and about 100,000 Moslem Turks were each individually influenced and energized by about 4,000 to 2,000 devils respectively. *And so that's a lot of devil-power!* And so with at least 2,000 devils attached to every Mohammedan Turk, under the *Turkic Mohammedan Woe* these

locust devils energized, and drove, the swarming locust plague of Moslem Turks, as these devil-driven Mohammedans *viciously, violently, and aggressively*, pushed against Constantinople in the year of its fall, 1453! [pause]

And though some of the details are different, that this basic time prophecy of Revelation 9:15, “an hour, and a day, and a month, and a year” of the sixth trumpet, refers to the *Turkic Mohammedan Woe* ending with the fall of Constantinople in 1453, is a view that has been held by a number of my fellow historicists. These include, for example, the Anglican Protestant, Joseph Mede in 1631; the Puritan Protestant, Matthew Poole in 1666; the Anglican Protestant, Sir Isaac Newton in 1691; the French-Swedish Evangelical, Francois Louis Gaussen in 1837; the Presbyterian Protestant, John Cumming in 1843; and the Anglican Protestant, Edward Bishop Elliott in 1862²³⁴.

And at this point, I wish to refer back to some general historicist principles evident in the image of Daniel 2, in which the two “legs of iron;” points us with one leg to the Western Roman Empire whose capital was Rome, from which sprang the Romanist delusion under the Antichrist Pope of Rome; and the other leg points us to the Eastern Roman Empire whose capital was Constantinople, from which sprang the Mohammedan delusion. And then both Romanism in one foot, and Mohammedanism in the other foot, are described in Daniel 2:43 as wickedly using racially mixed marriages to try and unite their spiritual empires. Because having determined through reference to relevant time-prophecies and general context, that the fifth and sixth trumpets date from the preaching of Mohammed in 613 A.D., and go through to the fall of Constantinople in 1453 in the old Eastern Roman Empire under Islam; it follows, that on these general principles, for broad apocalyptic stylistic reasons, the first four trumpets must start before the fifth trumpet started in 613; and in stylistic balance to the fifth and sixth trumpets focus on the Eastern Roman Empire, the first four trumpets must refer to the Western Roman Empire; and they must comparably terminate with the fall of the capital city of the Western Roman Empire, namely, Rome, which did indeed fall before 613 in 476 A.D. .

And so I concur with the classic Protestant historicist interpretation of the first four trumpets, which sees in them the Barbarian attacks on Rome, leading up to the fall of the Western Roman Empire in 476. For example, the Anglican Protestant, Basil Mowll, in his anti-Futurist and pro-Historicist book of about 1981, entitled, “Futurist or Historicist?,” published by the *Protestant Truth Society* in London, and which I bought from the Protestant Truth Society bookshop in London on one of my trips there in the last 14 years, is a historicist work which says of the seven trumpets, [quote] “We find trumpets were used to warn people when an enemy was attacking We read in Ezekiel 33:3, ‘Blow the trumpet, and warn the people.’ The trumpets contain warnings from God to his people, that ... the church .. would have to face grave dangers from without and from within. First they had to face the ruthless attacks by pagan armies including that of the Huns and Vandals; following that terrible time there came the uprising of the two great apostasies, Romanism and Mohammedanism, both of which

²³⁴ Froom, Vol. 4, Chart pp. 1124 & 1125; & Elliott Vol. 1, p. 527.

have proved to be the persecuting antagonists of Christianity²³⁵, [unquote].

Now if one looks at the first four trumpets of Revelation 8:7-12 they repeatedly refer to their impact on “the third part,” indicating a portion only of the known world of the Western Roman Empire, the Eastern Roman Empire, and the areas outside of the Roman Empire; and so having first determined that stylistic balance with the fifth and sixth trumpets in Eastern Roman Empire contextually requires that the first four trumpets must refer to the Western Roman Empire, it follows that this “third part” equates the Western Roman Empire. The language is colourful apocalyptic, for example, under the first trumpet of Revelation 8:7 we read, “The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all the green grass was burnt up.” And so as in Ezekiel 33:3, the sounding of the trumpet signifies warfare, and this is some kind of attack on the land of the Western Roman Empire. In terms of a metaphor that would broadly equate this imagery of the first trumpet, we sometimes refer to a “scorched earth policy” in which an army burns or destroys all the area of a given land, before withdrawing and allowing the enemy to take it. Well this isn’t one side scorching the earth and then withdrawing, this is an enemy advancing, but in the Biblical apocalyptic writing style, it’s a “scorched earth” type of imagery in which things are said to be “burnt up;” to indicate an invading army. Now given that we have first determined that stylistic balance with the fifth and sixth trumpets fall of the Eastern Roman Empire’s capital city of Constantinople, contextually requires that the first four trumpets must focus on the fall of the Western Roman Empire’s capital city of Rome; this focus of the first four trumpets on the fall of Rome in 476 A.D., means we find that the first appropriate fulfillment for this type of thing, and thus the temporal ravages in the First Trumpet, came with the Goths who had raids on Roman provinces throughout the third century A.D., when they later gave rise to the Ostrogoths and Visigoths; and under Alaric who led the Visigoths from 395, *Rome itself was sacked* in 410, *an event pointing forward to the final fall of Rome in 476*. And so the Visigoths under Alaric and their military sacking of Rome in 410, must contextually be the event referred to under the first trumpet of Revelation 8.

Now I’ll come back to the second trumpet after the third and fourth trumpets. We read in Revelation 8:10 & 11, “And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; the name of the star is called Wormwood; and many men died of the waters, because they were made bitter.” Now it’s clear that these ravages in the Western Roman Empire must occur in time after the first trumpet’s date of 410 and before the fourth trumpet’s date of 476. And bearing in mind that the focus of the first four trumpets is on the fall of Rome in 476, it’s notable that the third trumpet makes repeated references to the waters, with “the rivers” and “the fountains of waters” and “the

²³⁵ Mowll, B.C., *Futurist or Historicist?*, Protestant Truth Society, London, UK, [undated, but c. 1981 as p. 73 refers to the fact that in 1982 “the Pope is planning to visit England;” and Mowll is an Anglican as he refers to “our General Synod” of the *Church of England* at p. 73], p. 22.

third part of the waters” becoming “wormwood.” Now if the “third part” refers to the Western Roman Empire, and here its “waters became wormwood,” this is a picture that must broadly include the Mediterranean Sea. And with some reference to the waters of the Mediterranean Sea, we find an appropriate fulfillment of this third trumpet are the temporal ravages of the Vandals. Now the Vandals were a Germanic people that established a kingdom in North Africa from 429 to 534; and so that meant that they had to get to Rome as a sea power over the Mediterranean Sea from North Africa. And this they did when in 455 they too sacked Rome under their king, Genseric, once again, pointing forward to the final fall of Rome in 476. And I note that the language of the third trumpet of Revelation 8:10 says, “there fell a great star from heaven,” and as previously discussed, a “star” may refer to a leader who is energized by the power of devils or the Devil. Therefore, it follows that Genseric was a leader who was energized by the power of devils or the Devil, in his attack on Rome in 455 A.D. . And as a consequence of the conduct of the Vandals under Genseric, their name of “Vandal” has subsequently been used historically and through to our own day for wilful destruction, and so we talk about the work of a vandal, or acts of vandalism. That name comes from these Vandals who under the devil-driven and devil-powered leader, Genseric, who was energized by the power of devils or the Devil, these Vandals sacked Rome in 455 under the sound of Third Trumpet of Revelation 8.

Then we read in Revelation 8:12, “And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.” This reference to “the third part” is once again isolating a portion of the known world of the Western Roman Empire, Eastern Roman Empire, and the areas outside of the Roman Empire; and contextually this “third part” is once again the Western Roman Empire. Now note the words that “was smitten ... the third part of the stars,” for as we discussed earlier on Matthew 24:29 with respect to “the stars shall fall from heaven, and the powers of the heavens shall be shaken;” this type of language signifies political powers which are energized by the power of devils. That’s relevant because the last emperor of the Western Roman Empire, Augustulus, was a usurper who ruled for about 12 months, before his troops mutinied, and Odoacer of Germany with the *federated* Roman allies, which included the Heruli²³⁶, removed Augustulus in 476, and the Western Roman Empire ended.

Now it’s to be noted that we were able to isolate the first and third trumpets, because they involved sackings of Rome and so showed a type of the ultimate fall of Rome in 476, with the sack of Rome in 429 under the first trumpet, and in 455 under the third trumpet; and so that also means we have now isolated some specific 5th century dates. And so having determined this time-frame, we’re now in a position to work out the meaning of the second trumpet, which in time must come before the fall of Rome in

²³⁶ The *federated* Roman allies (*foederati*) or Imperial troops under Odoacer in 476 included the Heruli, see “Heruli,” *Wikipedia* (<http://en.wikipedia.org/wiki/Heruli>); & “Odoacer,” *Wikipedia* (<http://en.wikipedia.org/wiki/Odoacer>).

476, and in between the first trumpet's sack of Rome in 429, and the third trumpet's sack of Rome in 455.

We read of the second trumpet in Revelation 8:8 & 9, and so Revelation 8:8 says, "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea." Now in Revelation 17:9, "seven heads are seven mountains," and so if "heads" and "mountains" are sometimes used interchangeably, then going back the other way, "a great mountain" equates a great "head," meaning, a great political power. And to say it's "cast into the sea," and includes "the third part," is once again an image of the Western Roman Empire as the third part, as opposed to the other two parts of the Eastern Roman Empire, and the world beyond the Roman Empire. And so the question is, What ravishing power between 429 and 455 could this possibly be? And really, there's only one serious possibility. And that's Attila and the Huns, with Attila ruling over the Huns from 434 to 453; ruling jointly up till 445 with his elder brother. Attila is one of the most significant Barbarian rulers who attacked the Roman Empire, and he invaded Gaul which is France and parts of Belgium, western Germany, and northern Italy, the southern Balkans, Greece, and Italy, so that he attacked both the Eastern and Western Roman Empires, although our immediate interest in Attila and the Huns is with respect to the Western Roman Empire. After he murdered his brother in 445, with whom he had co-ruled, he invaded Gaul in 451; and in the following year of 452, Attila's Huns attacked Italy, and invaded several cities including, for example, Verona and Milan. However, when Attila's Huns were ravaging Italy, at the same time, as one of the multiple fulfillments of the third seal of Revelation 6:5 & 6, famine and pestilence were rife throughout Italy, and these conditions forced the Huns to pull back from any further invasion of Italy, and so they didn't pass the Appennine Mountain Range into further parts of Italy²³⁷.

Now when we read in Revelation 8:8 that "the third part of the sea became blood;" that's saying in the language of Biblical apocalyptic, something like, "in the Western Roman Empire, he made the rivers run red with blood;" or to put it another way, "in the Western Roman Empire, he caused a lot of bloodshed." Now when we looked at the third trumpet, the fact that it says in Revelation 8:11 "men died of the waters," requires that the "waters" are something different to the "men." By contrast, here at the second trumpet, there's no such contextual qualification on the meaning of "the sea;" and therefore it's notable that in Revelation 17:15, we read that "The waters which thou sawest ... are peoples, and multitudes, and nations, and tongues." And if this is the meaning of "the sea" here in the second trumpet of Revelation 8:8 & 9, then the idea is that Attila and the Huns were "cast into the sea," meaning, "cast into," and caused great bloodshed among, the "peoples, and multitudes, and nations, and tongues" of the Western Roman Empire, which is certainly correct. And so the meaning of the first part of Revelation 8:9, "the third part of the creatures which were in the sea, and had life, died," means that representative people all over the Western Roman Empire died under Attila and the Huns. And so the meaning of the second part of Revelation 8:9, "and the third part of the ships were destroyed," also contextually requires a follow on non-literal interpretation; and here I note that a ship travels

²³⁷ *Encyclopaedia Britannica CD99, op. cit.*, "Attila."

on top of water; and so if in the words of Revelation 17:15, “The waters ... are peoples, and multitudes, and nations, and tongues;” if these are peoples of the Western Roman Empire, then “the ships” are their government. Therefore “the ships were destroyed” refers to representative groups in the Western Roman Empire, having their rulers killed under Attila and the Huns. And so at this point of the meaning of “the ships,” I find myself in agreement with the Geneva Bible of 1560, which says of “the ships” of Revelation 8:9, [quote] “meaning the shipmasters, and so them that had any government” [unquote]. And so that means, that this destruction of “the ships” of government in the areas he invaded, points forward to the final destruction of Western Roman Empire government under the fourth trumpet with the fall of Rome in 476.

And so in overview, that means that the first four trumpets of Revelation look to the fall of Rome as the capital city of the Western Roman Empire in 476 A.D., with the first trumpet being the Visigoths who under Alaric sacked Rome in 410 A.D., thus pointing forward to the fall of Rome in 476. The second trumpet is Attila and the Huns, who attacked the Western Roman Empire under Attila in 451 and 452, and whose destruction of “the ships” of government in the areas the Huns invaded, points forward to the destruction of Western Roman Empire government with the fall of Rome in 476. The third trumpet refers to the Vandals, who under Genseric, once again, attacked Rome in 455, thus pointing forward to the fall of Rome in 476. And then the fourth trumpet refers to the fall of the capital city of the Western Roman Empire, namely, Rome in 476, under the usurper, Augustulus, who ruled for about 12 months, before Odoacer of Germany removed him in 476, and the Western Roman Empire ended. We then move to the Eastern Roman Empire under the fifth and sixth trumpets of Revelation 9. The fifth trumpet dates from the preaching of the false prophet, Mohammed, which started in 613 A.D., and ends after the five month prophecy of Revelation 9:5 & 10 which is 150 day-years, with the establishment of Baghdad as an Islamic capital city in 762, an event which ends the *Mohammedan Saracen Woe*, as the Islamic locusts settle down; with Baghdad as the [quote] “City of Peace” [unquote]. But we know from the terminus of the 150 year prophecy, to keep our eyes on Baghdad, and then we find that things get going again with Seljuk Turks when in 1055, Toghril Beg, the first emperor and founder of the Seljuk Turks, occupied Baghdad. Not long after this, under the sixth trumpet we have the *Mohammedan Turkic Woe*, and the 391 day-year prophecy of Revelation 9:15 which starts within a prior fortnight or so of 24 March 1063 on a 25 March Annunciation Day New Year’s Day Calendar, and which terminates with the siege and description of the fall of the capital city of the Eastern Roman Empire, or Byzantine Empire, namely, Constantinople in 1453.

And so the first four trumpets tell us of matters connected with the fall of Rome in 476; and this is relevant to the rise of the Romanist delusion and Antichrist Pope of Rome, for in the words of II Thessalonians 2:6, that Roman Empire is “what withholdeth” the Antichrist, “that he might be revealed in his time” after the fall of Rome in 476; first in prophetic type from 533 to 565 when under Justinian the Bishop of Rome had a titular primacy; and then in actuality from 606 on a 25 March Annunciation Day New Year’s Day Calendar, or from 607 on a 1 January New Year’s Day Calendar, when with the decree of the Eastern Roman Empire’s Emperor, Phocas, declaring the Bishop of

Rome [quote] “universal bishop” [unquote], the Office of Roman Papacy which was simultaneously the Office of Antichrist, was established. And so one needs to understand the fall of Rome in 476, to understand the rise of the Roman Antichrist as an apostate coming from the Bishopric of Rome which before this time had some good men in it, such as those remembered on the Anglican 1662 *Book of Common Prayer* Calendar; and all this in harmony with the teaching of II Thessalonians 2:6, that this Roman Empire is “what withholdeth” the Antichrist, “that he might be revealed in his time” after the fall of Rome. And then the fifth and sixth trumpets tell us of the rise of the Mohammedan delusion. And so we are especially warned in the Biblical apocalyptic of the Books of Daniel and Revelation, of these two big false religions of Roman Catholicism and Islam.

And in summary of the Protestant historicist methodology I used to arrive at these conclusions, humbly relying upon the blessing and guidance of Almighty God, I first isolated the fifth trumpet’s *Mohammedan Saracen Woe* found in the old Eastern Roman Empire in connection with the 150 day-year time prophecy of Revelation 9:5 & 10 and other contextual features. I then isolated the sixth trumpet’s *Mohammedan Turkic Woe* in connection with the 391 day-year time prophecy of Revelation 9:15 and other contextual features; finding its terminus in the siege of Constantinople in April 1453, followed by the description of the fall of the capital city of the Eastern Roman Empire, or Byzantine Empire, namely, Constantinople in May 1453. I then referred back to some general historicist principles evident in the image of Daniel 2, in which the two “legs of iron;” points us with one leg and foot to the Western Roman Empire whose capital was Rome, from which sprang the Romanist delusion under the Antichrist Pope of Rome; and the other leg and foot points us to the Eastern Roman Empire whose capital was Constantinople, from which sprang the Mohammedan delusion; with both being completely destroyed only at Christ’s Second Advent. Therefore, on these general historicist principles, I concluded for broad stylistic reasons of Biblical apocalyptic literary balance between the Eastern and Western Roman Empires, that the first four trumpets must commence before the fifth trumpet started in 613 A.D., must refer to the Western Roman Empire, and must comparably terminate with the fall of the capital city of the Western Roman Empire, namely, Rome which was indeed before 613 in 476 A.D. .

Then with this focal point on the fall of Rome in 476 under the fourth trumpet, I found four relevant waves of attacks. And given that the focus of the first four trumpets is on the fall of Rome in 476, I found the first appropriate fulfillment under the first trumpet, came with the Visigoths who under Alaric sacked Rome in 410, this being an event pointing forward to the final fall of Rome in 476. Then under the third trumpet, I found that the language of a falling “star” which refers to a leader who is energized by the power of devils or the Devil, fits well with the Vandals under their devil-driven and energized leader, Genseric, who attacked Rome in 455, once again, pointing forward to the final fall of Rome in 476. And then under the fourth trumpet, I looked to the events connected with the fall of Rome in 476, when the usurper, Augustulus, was removed by Odoacer of Germany, and the Western Roman Empire then fell. Having determined these three dates, I then found that the second trumpet must therefore have come in time between the first trumpet’s sack of Rome in 410 and the third trumpet’s sack of Rome in 455. At this point, I found that there was only one serious contender as a barbarian

power attacking and undermining the Western Roman Empire, and that was Attila and the Huns, who ruled over the Huns from 434 to 453; ruling jointly up till 445 with his elder brother, and then as sole ruler from 445; and who in 451 invaded Gaul which is France and parts of Belgium, western Germany, and northern Italy; and in the following year of 452 his Huns invaded parts of Italy; thus making the rivers run red with the blood of Western European Romans. And so the destruction by Attila and the Huns of what in the language of Biblical apocalyptic were “the ships” of government in the areas he invaded, points forward to the final destruction of Western Roman Empire government with the fall of Rome in 476.

Now with respect to this methodology, it must be said that the historicist interpretation that I bring to it, and which people must study and consider for themselves, finds as its crucial anchor point upon which so much depends, the siege of Constantinople in 1453 at the terminus of the 391 day-year prophecy of Revelation 9:15, and then the following description in Revelation 9:16-19 of the fall of Constantinople in 1453. And what that means, is that if after prayerful consideration, one accepts the basic Protestant historicist interpretation that I bring to these first six of the seven trumpets, then one would have to conclude that God has designed this prophecy of the first six of the seven trumpets in such a way, that even though its was given to St. John the Divine or St. John the Theologian near the end of the first century A.D., that one cannot really work out its meaning till at least some 14 centuries later, and one knows about the fall of Constantinople in 1453. And in this context, the fact that the 8th to 9th centuries A.D., Spanish monk, Beatus, applied the fifth trumpet to the Saracens; and in 1191, Joachim of Flora in Italy, applied the 6th trumpet to the Mohammedans, certainly shows some amazingly good insights by them in these earlier pre-1453 times on these prophecies. But for all that, it was really the Protestant historicists who came in time after the fall of Constantinople in 1453, that really started to make the bigger headway on these six trumpets of Revelation 8 & 9. For example, on slightly different dates to myself for the 5 months of Revelation 9:5 & 10, John Foxe, the original author of *Foxe’s Book of Martyrs*, and a sometime Assistant Minister at St. Giles’ *Church of England* Cripplegate in London, where he is buried, in 1586 applied the fifth trumpet to the *Mohammedan Saracen Woe*; and though using a slightly different calculation to myself for Revelation 9:15, Joseph Mede, an Anglican Protestant teacher of Greek at Cambridge University in England, in 1631, like myself, saw the sixth trumpet of the *Mohammedan Turkic Woe* contextually terminating with the fall of Constantinople in 1453. And indeed with some different specifics, a number of subsequent Protestant historicists have applied the sixth trumpet to the fall of Constantinople in 1453, for example, the Lutheran Protestant who was a court-chaplain at Offenbach in west-central Germany, Konrad Brussken in 1703; or the Presbyterian Puritan Protestant, Matthew Henry of England in 1712; or the Congregationalist Puritan Protestant of North America, Jonathan Edwards in 1739²³⁸.

²³⁸ From, Vol. 2, p. 582; Vol. 3, pp. 183-184; Vol. 4, pp. 119, 1124 & 1125 (Chart). Unlike my dates of 613-762, Foxe used 606-756. Unlike myself, Mede used a 365 day-year rather than a 360 day-year in his calculation of Revelation 9:15, so that whereas like Newton I see it as a 391 year prophecy, he saw it as a 396 year prophecy; and then he applied it from 1057 to 1453.

And as previously mentioned, the termination of the sixth trumpet's 391 years in 1453 was also recognized by the great scientist and Anglican Protestant historicist, Sir Isaac Newton, who died in 1727 and is remembered for Newton's laws of physics.

And so given the importance on my Protestant Historicist methodology of isolating the Siege of Constantinople in 1453 as the terminus of the 391 day-year prophecy of Revelation 9:15, and associated importance of gunpowder and canon balls in the description of the Fall of Constantinople in Revelation 9:16-19; let me just say that the fall of the Byzantine or Eastern Roman Empire's capital of Constantinople to the sabre-rattling sword of Islam in 1453 really shook Western Europe for a long time thereafter; and quite frankly, it should still shake people into understanding the true nature of this vile religion of Mohammedanism, which together with Romanism, is isolated for us in the Books of Daniel and Revelation, as one of the two most dangerous false religions in existence, at both the spiritual and temporal levels. These two false religions of Romanism and Mohammedanism, both falsely claim to represent the teachings of Jesus; both Roman Catholicism and Islam work with a false prophet, which in the case of Romanism is found in their Romish General Councils, most especially from the time of the Lateran First Council of 1123, although also found before this time, in for instance, the idolatrous claims of the Second Council of Nicea in 787; and in the case of Mohammedanism, their false prophet is Mohammed who wrote the Koran. Furthermore, the Romanist delusion and the Mohammedan delusion have used forced conversion methods; and both Romanism and Mohammedanism are Satanically designed to specifically attack the Christian Gospel, which is now found exclusively in religiously conservative Protestant Christianity. And so the fall of Constantinople to the sabre-rattling sword of Islam in 1453 really shook Western Europe for a long time, and *it should still shake us up to the true nature of the Mohammedan delusion, at both the spiritual and temporal levels!*

I thank God I visited Constantinople or Istanbul in modern day Turkey in October 2012. I found that wherever I went, loud speakers were used at various points of the day to call Mohammedans to the impurity of Islamic worship in a mosque, the noise of which was something I could not escape from hearing even in my hotel room. And one of the matters of interest to me was in the *Istanbul Archaeological Museum* near Hagia Sophia; where I saw links of the huge chain that for hundreds of years stretched from the Walls of Constantinople, across the waters of the Golden Horn, and over to Galata. That chain was lowered to allow ships to pass through, and raised to stop them; and it successfully kept out sea invaders, including the Mohammedan Turks in their attack on Constantinople under the Ottoman sultan, Mehmed II in 1452 and 1453, whose Turkish ships were unable to break it; although their ships were later dragged overland to get past the chain²³⁹. And another site of interest to me was where the walls were breached by

²³⁹ Kendall Down's "Tales from Byzantium" (2001), *op. cit.*; & *Encyclopaedia Britannica CD99, op. cit.*, "The History of the Byzantine Empire: From 867 to the Ottoman Conquest: The Empire under Palaeologi: 1261-1453: Final Turkish Assault."

these swarming Mohammed locusts in 1453. To see this old city wall, I got the underground railway or metro to Topkapi Station, and then walked up from there to see Topkapi Gate and the Theodosian Walls. A graffitist had written “Turk” in large letters at Topkapi Gate, and a section there is left broken open, to remind people of the Mohammedan Turk’s aggressive push into, and bloodthirsty capture of, Constantinople, when the wall was breached by huge canon balls, as in the prophetic words of Revelation 9:17 & 18, “out of their mouths issued fire and smoke and brimstone ... these three ... the fire, ... the smoke, ... the brimstone, ... issued out of their mouths.” A plaque there tells of the Fall of Constantinople to the sword of Islam under Mohammedan Turks in 1453; and as I stood looking at a large Muslim Turkish flag showing a Crescent of Islam fluttering over the wall, I thought of how it had been captured under the *Mohammedan Turkic Woe* of the Sixth Trumpet. And let me just say, that if the Fall of the capital of the Eastern Roman Empire, or Byzantine Empire, Constantinople, to the sword of Islam in 1453, if it doesn’t in any way shake you, then it should. *It should shake you, and rattle you, to wake up to the spiritual and temporal dangers of the false religion of Islam!* And it should also make you *stand in awe* of *God’s infallible book* in predicting this, for in the words of Christ, spoken with respect to different prophecies, but nevertheless stating wider principles pertinent to this fall of Constantinople under the Sixth Trumpet, in the words of Christ in Mark 14:49, “but the Scripture must be fulfilled.” *You see, the fall of Constantinople in 1453 is a shaking and rattling event, “but the Scripture must be fulfilled”!* [pause]

Now reminding us that God has given us a selective history in the prophetic telescope, we read in Revelation 10 of the “seven thunders” which John was told to “seal up;” and so we don’t know what was said. Revelation 11:1-14 shows the *Romanist Woe* is part of the second woe that follows the fall of the Western Roman Empire under the first four trumpets, in the formation of the Roman Papacy and Office of Antichrist with the 1260 day-year prophecy from 607 to the judgement on the Papal States from 1860 to 1870 with its terminus in 1866. But in Revelation 13:3 this “deadly wound” is “healed” with the Vatican City State in 1929. Then comes the still future 3½ day-years of Revelation 11:9 & 11. Given that these are 1260 literal days, it means that this 3½ days is a miniature repeat of the 1260 years of persecuting Papal power. And so amidst historicist diversity of opinion, I agree with the historicist, John Brown of Haddington in Scotland who died in 1787, to the extent that he says in Brown’s *Study Bible* the [quote] “three years and a half ... is yet future” [unquote], and he considers this applies to a future persecution by [quote] “the Papists” [unquote]; because I think this is a coming 3½ day-years in connection with the still future “mark of the beast.” And I further agree with Henry Cooke of Ireland who died in 1868, to the extent of his comments in a 19th century edition of *Brown’s Study Bible* at Revelation 11, in which he finds examples of this type of still future thing in both the St. Bartholomew’s Day Massacre of Protestants by Papists in Paris in 1572 where Papists rejoiced and made merry over Protestant martyrs, for example, a *Te Deum* was sung at Rome; and also the suppression of God’s Word under the French Revolution with the establishment of the anti-Christian cult of the goddess of Reason in 1793 in Notre Dame Cathedral. And so Cooke says of the, [quote] “three days and a half” A partial exemplification of this imaginary triumph is recorded in the *Te Deum* being sung at Rome on occasion of the most horrible ...

murdering of the Huguenots! And a similar exemplification of ... Christianity ... suppressed throughout France subsequent to ... 1793” [unquote]. And to this I would also add the partial exemplification of how the Romish Bishop of London, Tunstall, who was by birth a bastard, publicly burnt in London, England, copies of William Tyndale’s 1526 edition of the New Testament; but in time, these “enemies” of God’s Word saw the Word elevated with, for example, Henry VIII’s Great Bible of 1539, a copy of which he ordered to be placed in every church; and the psalms of which now form the Psalter of the Anglican 1662 *Book of Common Prayer*. And so these attacks upon God’s Word are examples of the type of things that’ll transpire in the future 3½ years of Revelation 11:9 & 11 when the mark of the beast is given out in the future world-wide Roman Catholic Inquisition, whose number 1 target will be the religiously conservative Protestant Christians who are upholding the infallible Protestant Bible; and therefore saying [spell] “N-O” to Romish idolatry and blasphemous Papal claims to be the Vicar of God’s Son on earth with a universal jurisdiction.

And as for those who in Revelation 11:13 give “glory to” “God,” on the basis of Revelation 14:6 & 7 where to “give glory to” “God” requires acceptance of “the everlasting gospel,” contextually I take this to refer to Christian conversions. And while I’m not dogmatic on the meaning of this verse, it seems to me that these converts cannot be the religiously conservative Protestants who live through this, as they’ll already be converted; and they cannot be those who’ll receive the mark of the beast for Revelation 14:9-11 says they are damned. Hence they must be a group that refuse to commit idolatry, but not because they are Christians. But this can’t be the Mohammedans of Jordan who in Daniel 11:41 “escape out of” the “hand” of the Pope’s Last Crusade, because they are preserved as “the Scripture cannot be broken” [John 10:35] which says in Daniel 2 that via the two legs and feet both the Mohammedan delusion and Romanist delusion will continue till judgment upon them at the Second Advent. And so by a process of elimination, I think that in harmony with Romans 11:25, the most likely meaning is that this will be a mass conversion of Jews to religiously conservative Protestant Christianity; and if so, spiritually, these Jews “will get the last train out of sin-town” before it’s too late forever. For we read in Revelation 11:13-15, they “gave glory to the God of heaven. The second woe is past; and behold, the third woe cometh quickly. And the seventh angel sounded.” [pause]

And so that now brings us to the seventh trumpet. Now while there’s been some diversity of opinion among historicists on the seventh trumpet or third woe of Revelation 11:15-19, I take it’s natural meaning to be that it’s referring to the Second Advent, and hence I understand it to equate the sixth seal of Revelation 6. And the view that the seventh trumpet refers to Christ’s Second Coming is in broad terms a view also followed by such historicists as, for example, John Foxe who died in 1587 and was the original author of *Foxe’s Book of Martyrs*, or Joseph Mede who died in 1638 and was a teacher of Greek at Cambridge University in England²⁴⁰. And the sixth and seventh trumpets are linked in time by Revelation 9:20 & 21, which says that after the fall of the capital of the

²⁴⁰ Froom, Vol. 2, pp. 414 (Foxe) & 545 (Mede).

Eastern Roman Empire, or Byzantine Empire, of Constantinople in 1453, “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” And then in Revelation 10:7 we read that “in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” And then in Revelation 11:15-19, “the seventh angel sounded,” and we read of Christ’s return with the Second Advent, and Day of Final Judgement. Revelation 11:15-19 says, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

Now like shoes go into a shoe box, the Ten Commandments go into the ark of the testament or covenant. And so this Revelation 11:19 picture which says “the dead, ... should be judged” and then pictures “the ark of” the “testament” or covenant, is a picture of the Day of Final Judgement by the standards of the Holy Decalogue of Exodus 20. And we see immediate parallels with this picture under the seventh trumpet, and the sins isolated under the sixth trumpet in Revelation 9:20 & 21, which refer to the “worship” of “idols” and “devils,” and “sorceries,” all contrary to the First Commandment, “I am the Lord thy God, Thou shalt have no other gods before me;” and the Second Commandment, “Thou shalt not make, bow down to, nor serve, any graven image.” And reference is also made to “murders,” contrary to the sixth commandment, “Thou shalt not kill;” and “fornication,” which we know from Daniel 2:43 & 44 includes a specific concern of miscegenation in connection with the false religions of Roman Catholicism and Islam, contrary to the seventh commandment, “Thou shalt not commit adultery;” and in I Timothy 1:10, going to a whore or engaging in sodomy are used as examples of egregious breaches of the seventh commandment, and so too in the apocalyptic imagery of the Book of Revelation, whoredom and sodomy are condemned in the imagery of Revelation 11:8 and 17:1; and reference is also made in Revelation 9:20 & 21 to “thefts,” contrary to the eighth commandment, “Thou shalt not steal.” Now these aren’t the only sins that men commit, nor the only ones isolated in the Book of Revelation, or elsewhere in Scripture, but they are the ones specifically isolated for us under the sixth trumpet in Revelation 9:20 & 21, as specific examples of the type of thing judged by the Ten Commandments under the seventh trumpet in Revelation 11:19 on Judgement Day.

Now when Revelation 9:20 says, “the rest of the men which were not killed by

these plagues yet repented not,” this is contextually using some amount of apocalyptic hyperbole, since we are also told of true Christians existing under these plagues in the fact that under the command of Revelation 9:3, there was a group who have “the seal of God in their foreheads” who were “not hurt.” But it’s a picture in which the greater part “of ... men,” never come to repentance and saving faith in Christ. And so we should not be surprised at, for instance, the Revelation 9:20 “worship” of “idols” and “devils” in what Article 22 of the Anglican 39 Articles calls the “Romish doctrine concerning ... worshipping, ... of images ..., and also invocation of saints;” for which reason we read in Revelation 13:6 of how the Roman Pope “opened his mouth in blasphemy against God, ... and them that dwell in heaven,” a Scripture that the Presbyterian *Westminster Confession* 25:6, specifically applies to the Pope in a footnote elucidating on its main text teaching that [quote] “the Pope of Rome ... is ... Antichrist” [unquote]. And this Romish idolatry and blasphemy connected with invocation of the saints, rests for its power on “devils” as taught by I Timothy 2:5 and 4:1; and this type of attempted communication with the dead through invocation of saints, is also a form of witchcraft or sorcery, as taught in the story of the Witch of Endor in I Samuel 28:7-20, where Saul engaged in the invocation of the dead Samuel. And this Romanist doctrine is found in, for instance, the idolatry of icons in the semi-Romanist Eastern Orthodox Churches, for example, the Greek Orthodox Church or Bulgarian Orthodox Church. And nor should we be surprised at the idolatry of the monophysitist Oriental Orthodox Churches, for example, the Armenian Orthodox, or Syrian Orthodox, or Coptic Orthodox. For we read in Revelation 9:20 & 21, that “the rest of the men,” in generality, “repented not of the works of their hands, that they should not worship devils, and idols;” “neither repented they ... of their sorceries.” And nor should we be surprised that the Eastern Orthodox, Oriental Orthodox, and Moslems, all rob Christ of his place as man’s only Saviour from sin, by denying the gospel of justification by faith alone as found only in Protestant Christianity, for we read in Revelation 9:21, “Neither repented they ... of their thefts.” And nor should we be surprised at the “fornication” under Islam with polygamy, or miscegenation such as we also read of being judged at the Second Advent in Daniel 2:43 & 44; nor the “murders” by, for instance, Mohammedan terrorists, for example, suicide bombers; and nor should we surprised that the Mohammedans seek to rob God of the glory due to his Holy Trinitarian name; for we read in Revelation 9:21, “Neither repented they of their murders, ... nor of their fornications, nor of their thefts.”

Now with respect to the sin of idolatry, specifically referred to in Revelation 9:20, with special reference to the Fall of Constantinople, it must be remembered that following the *Great Schism* of 1054 when Eastern Orthodoxy split from the Roman Church, the Eastern Orthodox remained semi-Romanist. And so Article 19 of the Anglican 39 Articles specifically says that the Greek Orthodox Church which is the originating church of all Eastern Orthodox Churches, with its Sees of [quote] “Jerusalem, Alexandria, and Antioch, have erred” [unquote]. And that includes a number of matters, for example, they claim that there is only a single procession of the Holy Ghost from the Father *alone*, and so they deny the double procession of the Holy Ghost from the Father *and the Son* as taught in, e.g., John 14:26, 15:26, 16:7, and Acts 2:32 & 33; and so they are condemned as Trinitarian heretics in the Biblically sound damnatory clauses of the *Athanasian Creed* upheld in Article 8 of the Anglican 39 Articles. But Article 19 of the

Anglican 39 Articles also condemns the semi-Romanism of the Eastern Orthodox; and in Revelation 17 we are taught that the old Roman Church whose daughter churches, for Revelation 17:5 says she is “the mother of harlots.” And these semi-Romanist daughter churches certainly include the Eastern Orthodox Churches, such as the Greek Orthodox Church, which formerly held sway in Constantinople, before its fall in 1453. And as stated in Article 35 of the Anglican 39 Articles, Book 2, Homily 2, entitled, “Against peril of idolatry,” the usage of Eastern Orthodox icons is idolatry. And so we don’t have to look far to find such idolatry in the Eastern Orthodox “idols of gold, ... and brass” in crucifixes that are venerated or kissed; and Revelation 9:20 also refers to “idols of ... stone,” which is of some interest because the Eastern Orthodox don’t generally make their idols from stone. But en route to London, in October 2012, I spent about a week in the capital of Bulgaria, which is Sofia, and this is a predominantly Bulgarian Orthodox country, which is one of the Eastern Orthodox Churches. Until the 19th century they had both Greek speaking Eastern Orthodox and Bulgarian speaking Eastern Orthodox churches there, which is why they have so many Byzantine Greek Lectionaries that I was looking at in three libraries of Sofia; but in 1870 the Greek speaking Eastern Orthodox tradition was ultimately made to give way to the Bulgarian speaking Eastern Orthodox tradition for nationalistic reasons, which is why so few of the Bulgarian Orthodox now have any understanding of these Byzantine Greek Lectionaries I was looking at.

But I also spent some time more generally looking around parts of Sofia, and this included a visitation to the Bulgarian Orthodox Cathedral, known as the Alexander Nevski Cathedral, being named after Czar Alexander the Second. And in this Eastern Orthodox Cathedral’s crypt there’s a museum of Eastern Orthodox artifacts, mainly icons, generally being “idols of ... wood;” but some other things as well, for instance, an idol “of silver” in the form of a Table Gospel that was venerated. Significantly, this museum also includes a 13th to 14th century stone made “head of” a “saint” which protrudes from the stone base in a side on view, and comes from Cherven which is a village in north-east Bulgaria; and so this is an example of what Revelation 9:20 calls “idols of ... stone.” And hence the accurate specificity in Revelation 9:20 of Eastern Orthodox “idols of gold, and silver, and brass, and stone, and of wood;” and the fact that after the Fall of Constantinople in 1453, men have continued to worship various “idols of gold, and silver, and brass, and stone, and of wood;” because they ignore the judgment of 1453 under the sixth trumpet; and ignore the fact that this is a type and warning of the Final Judgment of God under the seventh trumpet at Christ’s Second Advent. You see, in the Old Testament God used a heathen nation of Babylon to judge the Jews with the Babylonian Captivity, and so we know that God can use unbelievers as his instruments of judgment. And on one level, this is what he did when he allowed the unbelieving and infidel Mohammedans to capture Constantinople in 1453.

It’s a dramatic picture we here see from the Book of Revelation. The first four trumpets of Revelation 8 sound [play Music 1], ... DOWN goes the Western Roman Empire, ... and up comes ... the false religion of the Romanist delusionnnn! With the very Antichrist himself, the Pope of Rome at its head, from 607. [pause] Then the fifth and sixth trumpets of Revelation 9 sound [play Music 2], ... DOWN goes the Eastern Roman Empire, ... and up comes ... the false religion of the Mohammedan delusionnnn!

But don't forget, there's also that seventh final trumpet of Revelation 11 which has yet to sound [play Music 3]. And then comes the Second Advent and Final Judgement, for in the words of Revelation 11:19, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightings, and voices, and thunderings, and an earthquake, and great hail"²⁴¹. For like shoes in a shoe box, the Ten Commandments go into the ark of the testament or covenant; and so in apocalyptic language this is telling us of the Final Judgment by the standards of The Ten Commandments. For those who are inside Christ, his perfect righteousness in keeping the law of God as found, *par excellence*, in the Ten Commandments is imputed to them; but for those outside of Christ, their own failure to keep the law of God as found, *par excellence*, in the Ten Commandments, will condemn them. So where will you be on that day? Will you be inside of Christ, or outside of Christ? [pause].

Let us pray. [pause]

Almighty God, we thank thee that thou hast opened our eyes, that we might behold "wondrous things out of thy law." We thank thee that in the Biblical apocalyptic books of Daniel and Revelation, thou hast given us special warning of the rise of the two great false religions of Roman Catholicism and Islam, both of which falsely claim to represent the teachings of Jesus; and we also thank thee for warning us of semi-Romanist daughter whores of Roman Catholicism such as the Eastern Orthodox Churches. We thank thee, O Lord, for the gospel of justification by faith alone in the atoning merits of our Lord and Saviour, Jesus Christ, as now found only in religiously conservative Protestant Christianity. "O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, Mohammedan Turks, infidels, and hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen"²⁴².

²⁴¹ I here said, "and a great hail," but I should have said, "and great hail" (as I did elsewhere).

²⁴² See Psalm 119:18; & Good Friday Collect, Anglican *Book of Common Prayer* (1662); adding "Mohammedan" before Turks" in harmony with e.g., the teaching of Article 35 of the Anglican 39 Articles.

Speaker: Gavin McGrath

Full Title: The Seven Seals & Seven Trumpets Part 3/3.

Subtitle/Series: St. Barnabas's Day 2015

Short title: 7 Seals & 7 Trumpets Part 3/3

Date Preached: 06/11/2015

Bible Texts: Revelation 5:15; Revelation 11:15

Event Category: Teaching

Source: Mangrove Mountain Union Church

Brief Overview:

This Part 3 of 3 sermons is classic Protestant historicism as Gavin discusses the 7 trumpets of Rev. 8-11. He finds the 1st 4 trumpets look to the fall of Rome as the capital city of the Western Roman Empire in 476 AD. The 1st trumpet tells of the Visigoths who under Alaric sacked Rome in 410; the 2nd trumpet of the Huns under Attila attacking the Western Roman Empire in 451-2. The 3rd trumpet tells of the Vandals under Genseric attacking Rome in 455. The 4th trumpet tells of the fall of Rome & Western Roman Empire in 476. The 5th & 6th trumpets then look to the fall of Constantinople as the capital city of the Eastern Roman Empire in 1453, with the 5th trumpet dating from the preaching of the false prophet, Mohammed in 613, & ending after the 5 month prophecy of Rev. 9:5,10 as 150 day-years with the establishment of Baghdad as a Mohammedan capital city in 762, an event which ends the *Mohammedan Saracen Woe*, as the Islamic locusts settle down with the establishment of Baghdad as the “City of Peace.” Then under the 6th trumpet comes the *Mohammedan Turkic Woe*, which under the 391 day-year prophecy and description in Rev. 9:15-19 terminates with the siege and fall of the capital city of the Byzantine or Eastern Roman Empire, Constantinople in 1453 AD. Then under the 7th trumpet is Christ’s Second Advent. The first 4 trumpets are relevant to the rise of the Papal Roman Antichrist & Romanist delusion (II Thess. 2:6; Rev. 11:2,3), & the 5th & 6th trumpets tell of the rise of the Mohammedan delusion. Thus we are especially warned in the Biblical apocalyptic of Daniel & Revelation, of these 2 big false religions of Roman Catholicism & Islam which claim to represent Jesus’ teachings.

Keywords:

Protestant Historicism seven trumpets fall Rome Constantinople Roman Catholicism Islam