

The Discerner

the voice of... **Religion Analysis Service**

A QUARTERLY EXPOSING
UNBIBLICAL TEACHING & MOVEMENTS

Volume 30, Number 2

April • May • June 2010

Eckankar
Confucianism
Hare Krishna
Freemasons
Jehovah's Witnesses
Humanism
Jainism
Judaism
Neopaganism
MOONIES
Univeralism
Wicca
Islam
Hinduism
MORMONS
BAHA'I FAITH
Buddhism
Scientology
Satanism

In This Edition:

Office Notes	2
<i>RAS Team</i>	
Dear Reader	3
<i>Rev. Laurence J. Sutherland</i>	
Papacy Set to Recapture England.....	4
<i>Richard Bennett</i>	
Where Satan Lives.....	15
<i>Roy E. Knuteson Ph.D.</i>	
Cremation: Is It Christian?	20
<i>Book Review I</i>	
The New Babylon, Those Who Reign Supreme	27
<i>Book Review II</i>	
QUIZ: On Unity	33

Exposed!



*"Hereby know we the spirit of truth
and the spirit of error" 1 John 4:6*

The Discerner

Volume 30, Number 2
April • May • June 2010

1313 5th St. SE, Mail Unit 5
Minneapolis, MN 55414-4504
612-331-3342 / 1-800-562-9153
FAX 612-331-3342

Editorial Committee

Rev. Laurence J. Sutherland
Dr. William A. BeVier

Published Quarterly
Price \$10.00 for 4 issues
Foreign subscriptions extra

Religion Analysis Service Board Members

Dr. Ronald E. McRoberts: President
Ronald B. Anderson: Treasurer
Rev. Laurence J. Sutherland
Editor of "The Discerner"
Rev. Steve Lagoon: Vice President/
Secretary
Rick Dack
Steve DeVore

Religion Analysis Service Board Of Reference

Dr. William A. BeVier
Rev. Ron Carlson
Dr. Norman Geisler
Dr. Roy Knuteson



IMPROVEMENTS TO ONLINE DISCERNER ARCHIVES

We now have all the Discerners archived from 1987 to 2007. They are stored as Adobe PDF documents which will make viewing and printing easier. They can be accessed from the RAS website (www.ras.org), or by directly entering www.ras.org/archive. In order to view the articles you must have Adobe Reader installed on your PC. It is likely already on your computer, but if not, it can be found at www.adobe.com/reader/

Here is the start of the archive page. It is ordered by subject. If you wish to order it by the Issue, Title, or Author, click on the header of the column you wish to sort on.

Subject	Issue	Title of Article	Author
Age, Earth	2006 3	The Age of the Earth	Helfinstine, Robert F.
Agnostics, Atheists, Skeptics	2006 4	Book Review: Answering the Objections of Atheists, Agnostics, and Skeptics by Ron Rhodes	Ingebretson, Rev. Ervin D.
Al Gore, Environment	1993 1	Al Gore's Environmental Spirituality	Kjos, Berit

To bring up an article, click on the blue link. To print an article, press the print button in the toolbar just above the Discerner page. Be sure to enter the page or pages of the article; otherwise the entire issue will be printed.

– The RAS Team

DEAR READER

When my wife Shirley and I do any vacationing, we always take some reading material with us for “musing” and “refreshing.” We prefer lighter reading matter generally, but now and then we challenge ourselves with “heavier” books and magazines that demand our total attention and reflection. The articles in this issue are of this latter sort. You might not agree totally with the views expressed, but please give them your serious thought and, as the Lord speaks to you pray about them.

The Pope’s visit to Great Britain in September is certainly an event of momentous proportions. Think of it! – After ca 450 years of separation the Anglican Church and the Roman Catholic Church are apparently making ovatures toward unity. Richard Bennett, a converted Catholic priest to evangelical Protestantism, describes incisively the implications of this visit to both churches and to historic Protestantism itself. In the second article, Dr. Roy Knuteson dares to localize where Satan lives today. His comments and conclusions, after careful exposition, are not entirely new to Bible scholars, but they are sobering and cause for deep concern.

Normally our book reviews are relatively brief, but this time they are quite extensive and intensive. The first review deals with a practice that has become increasingly popular, even in Christian circles. I refer to cremation. The review gives a thorough background and analysis of traditional, biblical burial in contrast to cremation. Many may dispute the perspectives presented, but the enduring value of the book is proof of its strong argumentation. The other book review by my friend, Robert Helfinstine, adds more dimensions to our recent thoughts on the “New World Order.” It relates to the enormous influence of Jewish leaders toward world control and governance. Helfinstine supplies essential data from the book to make us want to read and digest it.

Yes, I believe that this quarterly issue is one for the rigorous diet. May God bless you these summer days.

Laurence J. Sutherland

P.S. Please let us know if you scored 100% on the quiz. Thank you!

PAPACY SET TO RECAPTURE ENGLAND

John Henry Newman's work bears fruit
by Richard Bennett

It has been 477 years since 1533, the year Henry VIII divorced his first wife, Spanish Catholic Catherine of Aragon, in order to marry Anne Boleyn. The respected historian, Merle d'Aubigne, places Henry's divorce in its larger context,

“The conquest of Christian Britain by the papacy occupied all the seventh century... The sixteenth was the counterpart of the seventh. The struggle which England then had to sustain, in order to free herself from the power that had enslaved her during nine hundred years was... the positive work of the Reformation – that which consisted in recovering the truth and life so long lost... as regards the negative work – the struggle with the popedom... the main point in this contest was not the divorce (which was only the occasion) but the contest itself and its important consequences. The divorce of Henry Tudor and Catherine of Aragon is a secondary event; but the divorce of England and the popedom is a primary event, one of the great watersheds of history...”¹

Henry VIII wanted a church that would give him his desired divorce. He also wanted financial freedom from the Church of Rome. However, in 1529 Catholic Cardinal Wolsey with his clergy wielded great power in England so as to challenge even Henry himself. Consequently it became Henry's plan to release the clergy from the Pontiff and attach it to the crown. But this could not be accomplished through a simple act of royal authority because of constitutional governmental principles which had already been established. As a result, the clergy had to free itself from its bondage to Papal Rome.² Providentially, William Tyndale had just finished translating the New Testament into English and by 1526 Hanseatic merchants from Antwerp were importing it surreptitiously into England where it was becoming widely read. Thus was England being prepared to throw off the yoke of Papal Rome to attain both the liberty to worship biblically and the freedom to live without fear from a tyrannical monarch.³

However, while Henry VIII broke with Papal Rome politically, he personally never got beyond Roman Catholic doctrine. Nevertheless

1 J.H. Merle d'Aubigne, *The Reformation in England* 2 Vols. (Banner of Truth Trust, 1962) Vol. I, pp. 337-8

2 For more information, see D'Aubigne, Vol. II, pp. 55-56

3 For more information, see D'Aubigne, Vol. I, pp. 245-8

he came to see that he could use the growing Reformation movement for his own political ends. By allowing the biblical truths of the Reformation to permeate all levels of society to a certain extent, the clergy itself could be loosed from Rome's dogma and therefore its control. But he did not ever plan for the clergy to be free from his own control as England's sovereign.

In the course of events, King Henry appointed Thomas Cranmer as Archbishop of Canterbury.⁴ And Cranmer was responsible basically for what is called the "Thirty-Nine Articles." Solid Christian doctrine was embedded in "The Thirty-Nine Articles of Religion" that were propagated soon after Henry's death⁵ and officially ratified by the Convocation of the Church of England initially in 1553 and then more formally in 1562. The Articles affirmed that Scripture alone is the final authority on salvation, which is clearly defined as a gift of God given by grace alone, received through faith alone, and is in Christ alone. Thus the Thirty-Nine Articles repudiate teachings and practices of the Catholic Church.

Ever since Henry's severance of English servitude to the Pope, the Vatican has been intent to undermine the religious and political influence of the Church of England and its monarch. The proposed September 2010 Papal visit to the UK is no exception to this centuries-long Vatican policy. By choosing to elevate John Henry Newman in a thoroughly Roman Catholic ecclesiastical event at this particular time, Benedict is mounting an offensive to demonstrate visibly to the world that the UK is being brought back under Roman Catholic bondage. The Papacy would then be in a much stronger position to influence social policy in the UK, including further enlistment of the civil government to force by civil law Roman Catholic social policy upon the populace as a whole.

Re-emergence of the Holy Roman Empire

Against the backdrop of the re-emergence of the Holy Roman Empire, the nearly five hundred year battle between Protestant England and the Papacy continues unabated. In 1798, a little over two centuries ago, Napoleon's general removed the then Pope from his throne in Rome, confiscated the church's properties, and left the tottering Holy Roman Empire in ruins. However, the Papacy itself in spite of appearances had not been permanently destroyed as a religious and civil power, and it used the nineteenth and twentieth centuries to regain much of the ground it had lost.

4 The primary divorce of England from the popedom of Rome did come about fully with much bloodshed of English martyrs, including Thomas Cranmer, as they in obedience to the Scriptures served the Lord Jesus Christ.

5 This occurred during the short reign of King Edward VI.

On December 1, 2009, the Treaty of Lisbon went into effect in the European Union (EU). The Treaty is a further step in the centralization of civil power within the EU. One of the major features of the Treaty is that it “introduces a single legal personality for the [European] Union.”⁶ Consequently, this major move against the sovereignty of the member countries has to a large extent subsumed them as states or regions under a new realm or legal entity still bearing the same title of European Union.

Re-emerged Empire has a Pope

Since the Holy See is a sovereign nation in its own right and not a member nation of the EU, it does not come under the legal jurisdiction of that body. Nevertheless the Pope as head of the Roman Catholic Church, has a reliable fifth column within the member nations of the EU. Thus the re-emerged Holy Roman Empire clearly has its Pope.⁷ This fifth column, whose first identity is Catholic, is required by the Papacy to “evangelize” by promoting Roman Catholic social policy. Thus the Papacy wields immense power, both politically and spiritually, within the European Union.

With the Treaty of Lisbon in force, there is a *de facto* re-emergence of the Papacy as a cohesive political-religious power, which now has been given the opportunity to enhance its position on the Western stage. Less than four months after the ratification of the Treaty, on March 16th 2010, Queen Elizabeth II of the United Kingdom announced that “At the invitation of Her Majesty The Queen, His Holiness Pope Benedict XVI will pay a Papal Visit to the United Kingdom from the 16th-19th September 2010...”⁸ The Roman Catholic website, Zenit, gives fuller details,

“Benedict XVI will be visiting September 16-19. Government and Church leaders are welcoming the upcoming event. In a joint press conference, the state leaders together with representatives from the bishops’ conferences of Scotland, England and Wales, underlined the Pope’s visit as ‘an unprecedented opportunity to **strengthen ties between the United Kingdom and the Holy See on global initiatives, as well as the important role of faith in creating strong communities.**’ A press release from the British embassy to the Holy See reported that this is the first ever official Papal visit

6 http://europa.eu/lisbon_treaty/glance/index_en.htm 5/15/2010

7 See our Website, “Papal Rome and the European Union”

8 www.royal.gov.uk 4/8/2010

to that state, as the previous trip of Pope John Paul II in 1982 was a pastoral visit. The Pontiff... will address the British civil society at Westminster Hall [both houses of Parliament].”⁹

Now in our time, 477 years after Henry VIII opened the primary conflict, comes the Pope officially as the head of a sovereign civil state, the Holy See,¹⁰ to address British civil society at both houses of Parliament in Westminster Hall. But equally important, he comes as head of the Roman Catholic Church in order to re-establish Roman Catholicism as the religion of the UK.

Thus Benedict XVI has cleverly chosen to use the beatification of John Henry Newman in the UK to promote both religious and political control of the Church of England. That this is the case cannot be denied from a study of the facts concerning John Henry Newman and the Oxford movement. It is further corroborated by the history of Catholic social doctrine as evidenced in the Vatican’s, “Compendium of Church Social Doctrine,” the documents of Vatican Council II on ecumenism and numerous other false ecumenical agreements since Vatican Council II.¹¹ In addition there was the Pope’s call in June 2009 for a super-governmental body over the United Nations (UN) to enforce globally UN social policy, which is essentially Roman Catholic Church social policy.¹²

Pope to arrive first in Scotland

It is also highly significant that the visit is to be exactly 450 years since Catholicism, as the state religion, and the Pope’s authority were formally removed from Scotland.¹³ However, Scotland’s national newspaper *The Scotsman* stated further, “Church leaders have revealed the Pope will use his visit to remind Britain of its Catholic roots.”¹⁴ Thus the Scottish 450th anniversary of abolishing Papal authority in their realm will be dishonored by a Pope reminding Britain of its “Catholic roots.” More exactly, history documents the fact that Scotland has truly Christian roots going back to Columba. In 563 on the island of Iona, he founded a church and a base for training leaders to evangelize the nation with the Gospel.

9 <http://www.zenit.org/article-28654?l=english> 22/03/2010 Emphasis not in original.

10 The Vatican as a sovereign state is legally called “Holy See.”

11 See Michael de Semlyen’s books, *All Roads Lead to Rome? The Ecumenical Movement* (1993) and *The Foundations Under Attack: The Roots of Apostasy* (2006)

12 See our website article, “The Pope’s Plans on Organizing Political, Economic and Religious Activities Worldwide”

13 “By August 1560, the French forces had been expelled from Scotland through aid sent from England, and the queen-regent had died, allowing a free Scottish Parliament to assemble and formally abolish Popery.” www.reformation-scotland.org.uk/.../john-knox-and-scottish-reformation.php 6/1/2010

14 On March 17th, 2010: <http://news.scotsman.com/glasgow/Holyrood-to-play--.6157450.jp>

The World Stage is set for the Pontiff

The pivotal figure of John Henry Newman is to be used to enthrall the world with all the pomp and pageantry of Papal Rome in full glory mode. The televised ceremonies will culminate with a public Mass in Coventry, at which the Pontiff will beatify John Henry Newman. The Pope will be performing the second stage of the English cardinal's canonization, or path to sainthood, by virtue of which Newman will be pronounced "Blessed." In 1991, Newman was declared "Venerable," the first of the three stages of the process of becoming a Catholic "saint." It is customary for beatifications to be carried out at a local level.

Benedict, however, especially desires personally to highlight Newman's teachings that over the years have been a basis of the Vatican's promotion of false ecumenism. Newman's "reformulation of doctrine" and his teaching on "continuing revelation" have been particularly influential. This is what Pope Benedict calls "the hermeneutic of continuity" explaining its meaning, "In a word: it would be necessary not to follow the texts of the [Second Vatican] Council but its spirit. In this way, obviously, a vast margin was left open for the question on how this spirit should subsequently be defined and room was consequently made for every whim."¹⁵ Thus Newman's concept notion of "continuing revelation" gives the Pope freedom of interpretation even of their Vatican Council documents. Such room for maneuver, biblically and historically, is highly perilous. This injurious conjecture was particularly used by those responsible for formulating the Agreed Statements of "The Anglican Roman Catholic International Commission" (ARCIC).¹⁶ This false ecumenical endeavor has already been quite successful. Many of the priests and members of the Church of England have already submitted to Papal Rome. The Pope, in elevating Newman to the status of "blessed," does much more. He seriously endeavours in the 21st century to recapture finally Protestant England back into the Roman Catholic Church fold. This is the culmination of what Newman himself set out to accomplish in the mid-19th century.

Who was John Henry Newman?

Some ask the question, "Who was John Henry Newman, and why he is important?" Logos Bible Software's Catholic Product Manager answers,

¹⁵ http://www.adoremus.org/1107BXVI_122205.html 6/9/2010

¹⁶ The Anglican-Roman Catholic International Commission was established by Archbishop of Canterbury Michael Ramsey and Pope Paul VI in 1967. Its terms of reference were established by the Malta Report in the following year and it has worked in two phases - 1970-1981, and 1983-2005.

“From his evangelical youth to his leadership of the Anglo-Catholic Oxford Movement to his embrace of Roman Catholicism, the career and legacy of John Henry Newman is marked by brilliance and controversy. His engagement with liberal, evangelical and Catholic movements within the Church of England in his time makes him **a pivotal figure, important for understanding the Anglican Communion today...**”¹⁷

John Henry Newman was born in London in 1801. Within Anglicanism, Newman’s family had maintained strong bonds to biblical faith, which had exercised considerable influence on his early religious life. In the autumn of 1816 he underwent what appeared to be a religious conversion. The tone of his mind at this time became Evangelical and Reformed and, significantly, he held to the conviction that the Pope was the Antichrist. In December of 1816 he was welcomed at Trinity College Oxford, and in June of the following year, went into residence there, graduating in 1821.

Looking to stay at Oxford, he studied to become a professor¹⁸ at Oriel College, which was at the time the acknowledged center of Oxford intellectualism. He was elected a professor in April, 1822. In 1824, he was ordained as an Anglican priest. Then at the suggestion of E.B. Pusey, who was also a professor at Oriel, he served as a curate of St. Clements, Oxford. In sermons that Newman preached at the time, he correctly distinguished between justification and regeneration. However, by 1825, the denial of the biblical concept of justification and an increasing acceptance of the unbiblical notion of conferred inner righteousness with leanings towards sacramentalism became apparent in his understanding. In that year, he wrote in his diary, “I think; I am not certain, I must give up the doctrine of imputed righteousness, and that of regeneration as apart from baptism.”¹⁹

By 1833, Newman was completely won over to accepting what he saw as the Roman Catholic heritage of the Anglican Church, including the papal dogmas of infused justification and baptismal regeneration. It had its consequences, as Anglican historian Walter Walsh recounts from the collected letters of Richard Froude and Newman,

“Cardinal Newman stated that he ever considered the 14th of July ‘as the start of the religious Movement of 1833.’ A few months before that date, Newman, in company with his friend, Richard Hurrell Froude... had visited Monsignor (subsequently Cardinal) Wiseman at Rome. ‘We got introduced to him... to find

17 www.facebook.com/note.php?note_id=338121888230 5/14/2010 Emphasis not in original.

18 At the time in Oxford, the position was called “a fellow.”

19 John Henry Newman, *Autobiographical Writings*, p. 203

out whether they would take us in [i.e. to the Church of Rome] on any terms to which we could twist our consciences, and we found to our dismay that not one step could be gained without swallowing the Council of Trent as a whole.’

“While on this journey Newman fell seriously ill... and decided to return at once to England... He tells us, ‘I sat down on my bed, and began to sob violently. My servant... asked me what ailed me, I could only answer him: – *‘I have a work to do in England.’* What that work was we now know full well. It was that of Romanizing the Church of England.”²⁰

“Romanizing” the Church of England

At Oxford Newman together with other “High Church” academics (including John Keble, Froude, William Palmer, and E.B. Pusey) formed a secret association from which Newman began to publish numerous tracts that were effective in spreading their message. The primary association became known as The Oxford Movement and was also called the Ritualistic Movement. Walsh documents the purpose of the Ritualistic or Oxford Movement from *Union Review*, one of their leading quarterly magazines,

“The great object of the Ritualistic Movement from its very birth, in 1833, was that of *Corporate Reunion* with the Church of Rome... As far back as 1867, a leading quarterly of the advanced Ritualists declared that, instead of seceding to Rome, ‘it would be much better for us to remain working where we are – for what would become of England if we [Ritualists] were to leave her Church? She would be simply lost to Catholicism... Depend on it, it is only through the English Church itself that England can be Catholicised.’”²¹

The same article, referring to this corporate and visible unity with the Church of Rome declared,

“Here you have *the real heart and soul* of the present Movement; *this is the centre from which its pulsations vibrate*, and from which its life-blood flows.”²²

The same purpose “corporate and visible unity” is stressed in Vatican Council II documents and the Vatican’s, “Compendium of Church Social Doctrine.” While the strategy used to achieve this in

20 Walter Walsh, *The Secret History of the Oxford Movement*, Fourth Ed. (London: Swan Sonneshine & Co., Ltd., 1898) p. 263. *Italic in original.*

21 *Ibid* Walsh, pp. 260-261.

22 *Ibid* Walsh p.261 *Italics in original*

America is a bit different than that originally used on the Church of England,²³ the false ecumenical movement formally announced at Vatican Council II in the 1960s has been accomplishing the same end – “corporate and visible unity.”²⁴ This is the objective behind the Vatican’s reference to the purpose of the coming Papal visit to England as “an unprecedented opportunity to strengthen ties between the United Kingdom and the Holy See on... **the important role of faith in creating strong communities** [i.e. churches].”

For a number of years, Newman remained inside the Church of England. His plan was to transform it by stealth, primarily by withholding from the congregation the great truths of Scripture concerning atonement, faith and works, and the free grace of God. In their place, he and others in his movement begin to slip in little by little the dogmas of Rome with its basis in ritual rather than teaching the great biblical doctrines from Scripture alone.²⁵ The stealth and intrigue by which Newman and his associates carried out their objectives warrants them being tagged as wolves in sheep’s clothing.

Newman Perverts the Gospel

In his book, *Lectures on the Doctrine of Justification* originally published in 1838, Newman put forth his exposition of the Gospel. He anticipated the rapprochement between Catholic and biblical positions seen in the ecumenical dialogue of the 20th century until the present time. His teaching crucially distorts and undermines the pivotal truth – the truth that God’s righteousness in the Lord Jesus Christ is imputed or credited to the believer. Newman taught through these lectures what the Jesuit Sheridan defined as a “synthesis of justification and regeneration.”²⁶ This was to be a hallmark of the transformed Newman; he now denied what he had previously upheld. Thus, he wrote in his *Lectures on Justification*, “The Law written on the heart, or spiritual renovation, is that which justifies us.”²⁷ However, in Scripture the Apostle Paul states the opposite, “*Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*”²⁸ The law as such convicts and condemns us and can never justify us. As Martin Luther discovered, and the Reformation confirmed, this doctrine is at the very heart of the Gospel.

23 See articles on false ecumenism on our website

24 Thus Post Vatican Council II Document No. 42, “*Reflections and Suggestions Concerning Ecumenical Dialogue*” Vol. I, Sect VI, II states, “. . .dialogue is not an end in itself. . .it is not just an academic discussion.” Rather, “ecumenical dialogue. . .serves to transform modes of thought and behavior and the daily life of those [non-Catholic] communities. In this way, it aims at preparing the way for their unity of faith in the bosom of a Church one and visible.”

25 Walsh, pp. 3-10.

26 Thomas L. Sheridan, *Newman on Justification*, (Alba House, 1967) p. 108

27 Newman, *Lectures on Justification*, p. 45

28 Romans 3:20

Newman was well aware of the forensic meaning of justification, basing it on the Greek and Hebrew texts of Scripture. The Apostolic message of the New Testament is that Jesus Christ died for our sins, was “*made a curse for us,*”²⁹ “*suffered for the unjust.*”³⁰ In the words of Scripture, “*God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them... For He hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*”³¹ God laid our sins on Jesus Christ by imputation, the just for the unjust. “He was numbered with the transgressors.”³² This is how He was “made... to be sin for us.” There was nothing in Him worthy of death. But, having been made to be sin by imputation, He was condemned by the righteous judgment of God. In this sense, it was right and proper that Christ should suffer the wrath of God. He had to be treated *as if* He were a sinner.

It is on this same basis that God deals with us. He credits Christ’s righteousness to the believing sinner. He declares that same sinner just and righteous in Christ’s perfect righteousness, as wonderfully stated by the Apostle, “*being justified freely by his grace through the redemption that is in Christ Jesus.*”³³

Newman knew the strength of this biblical argument and was not disposed to refute it, as many Roman Catholic scholars over many years vainly tried to do. Despite that, he contended that the word “justify” signifies a making righteous, rather than a receiving of imputed righteousness. On this controversial point, Newman achieved what appeared to be a brilliant synthesis between Scripture and Roman Catholic teaching.

Newman forges tool for the Papacy

Newman believed that he had found a “middle way,” what he called a “*via media,*” between papal dogma and the Scriptures. His “reformulated doctrine” determined that creation and justification are exactly alike. Thus, he taught that just as in the beginning God said, “Let there be light, and there was light” and just as the Word of God and the work of God went together in creation, so it is again “in the regeneration.”³⁴ Such a teaching may seem to have a form of godliness since it uses a biblical example as its model. It is false, however, in that it denies the repeated biblical statements concerning imputed

29 Galatians 3:13

30 I Peter 3:18

31 II Corinthians 5:19, 21

32 Isaiah 53:12

33 Romans 3:24

34 Newman, *Lectures on Justification*, p. 81

righteousness.³⁵ In justification, God does not create righteousness as a substance: rather, God imputes righteousness without works. This is as the Apostle stated, “*the blessedness of the man, unto whom God imputeth righteousness without works.*”³⁶ A declaration by God is a pronouncement and not a process.

Newman’s cunning theological deception makes it possible to depend on the Church of Rome’s sacraments to be filled with goodness – like a filling station through which grace is channeled into the soul. Newman’s attempt to associate creation with justification and thus to teach subjective righteousness as fact is a violation of God’s inerrant written Word and is rank deceit.

Newman the Point Man to Recapture England

By 1840 the suspicion that Newman, still a priest within the Church of England, had become a campaigner for Catholicism neared certainty with the publication of his notorious “Tract 90.” In that tract, he used sophistry and casuistry to argue that the Thirty-Nine Articles (which state the biblical position of the Anglican Church on salvation), if rightly understood, **were compatible with the doctrine and dogma of the Church of Rome.** Although the Thirty-Nine Articles repudiate teachings and practices of the Catholic Church,³⁷ this tract was subtly clever in undermining the Reformed Protestant identity of the historic Articles of the Church of England. For example, Section 5 of the conclusion of Tract 90 states,

“They say that the Church has authority in controversies, they do not say what authority. They say that it may enforce nothing beyond Scripture, but do not say where the remedy lies when it does. They say the works before grace and justification are worthless and worse, and that works after grace and justification are acceptable, but they do not speak at all of works with GOD’S aid, before justification.”³⁸

Such sophistry was a blatant denial of the very principle of the authority of Scripture alone and clearly promotes an argumentative attitude towards it. After Tract 90, it became apparent that Newman was committed to defending papal doctrine. He was officially received into the Roman Catholic Church in 1845 and ordained a Catholic priest the following year.

35 For example, the Apostle Paul teaches the concept of imputation eleven times in Romans Chapter Four alone.

36 Romans 4:6

37 For example, they deny the teachings concerning Transubstantiation (Article 28), sacrifice of the Mass (Article 31), both bread and wine should be served to all in the Lord’s Supper (Article 30) and that ministers may marry (Article 32).

38 <http://anglicanhistory.org/tracts/tract90/conclusion.html> 1/16/2010

Thus in the 19th century, the Papacy used John Henry Newman as their point man to subvert Church of England to Catholicism and thereby set in motion a developing plan to regain England as a Catholic country.³⁹ We may think that all this is the sound of “far-off things and battles long ago.” However, the Vatican ever thinks in terms of centuries. Benedict XVI, a skillful politician, understands that England lost its sovereign status in December 2009 when the Treaty of Lisbon went into effect. Little wonder then that the second stage of the “beatification” of Newman has had to wait until now.

Conclusion

Pope Benedict’s clever strategy as a civil head of state is of no worth before the Lord God Almighty. We can be sincerely thankful that in the Lord God’s supreme wisdom He has determined a limit to the intrigue of Papal Rome. It will be punished for its continued rejection of the Lordship of Christ. In the meantime, the Lord’s people need not be deceived by the enticing spectacle that is to be paraded before the world in September 2010.

We all know that we live in difficult apostate days. In similar circumstances J. C. Ryle encouraged believers in the UK in the 19th century to remain strong and not to compromise. He declared,

“This is the church, which does the work of Christ on earth. Its members are a little flock and few in number, one or two here and two or three there, a few in this district and a few in that. But these are they that shake the universe; who change the fortune of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the lifeblood of the country, the shield, the defense, the stay and the support of any nation to which they belong.”

Thus the Lord’s people “*earnestly contend for the faith which was once delivered unto the saints,*”⁴⁰ knowing that, “*whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*”⁴¹

Permission is given to copy and distribute this article, and to post it in its entirety on Internet WebPages

Our MP3s are easily downloaded and our DVDs seen on Sermon Audio at: <http://www.sermonaudio.com/go/212>

Our website is: <http://www.bereanbeacon.org>

³⁹ For a detailed record of this plan and its outworking in the nineteenth century, see Walsh’s, *The Secret History of the Oxford Movement*

⁴⁰ Jude 3

⁴¹ 1 John 5:4

“WHERE SATAN LIVES”

by Roy E. Knuteson Ph.D.

Contrary to popular opinion, Satan has never been to hell, nor is he there now, nor will he be for more than a thousand years to come. If hell is not his primary abode, where does he dwell? For the answer to that question we turn to Revelation 2:11-12 where Jesus made a startling announcement to the church at Pergamum. He said:

“I know where you live – where Satan has his throne yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city – where Satan lives.”

Could it be that Satan actually lived in a specific city in 90 A.D., as the Scripture says?

Is this literally true, or is this symbolic as is much of the rest of the Book of Revelation?

Reasons for a Literal Interpretation

1. The seven churches of Revelation 2 and 3 were literal assemblies when Jesus dictated these letters to the Apostle John who was a political prisoner on the Isle of Patmos.
2. The martyred “Antipas” was a real person whom the recipients of this letter could readily recognize.
3. History confirms the accuracy of Jesus’ statements regarding this dwelling place of the Devil.
4. Those who attempt to “allegorize” these descriptive words cannot provide a consistent explanation of what these words actually mean if they are not literal. It is then anyone’s guess.

The Identity of Satan

In order to have a proper understanding of the person of Satan, his work, and his dwelling place, the divine inspiration of the Bible must be assumed as the standard of truth. Science and reason provide no information about this one who is called “the god of this age” (2 Corinthians 4:4) and “the prince of this world” (John 12:31).

According to Isaiah 14 and Ezekiel 28, Satan, who once bore the heavenly name: “Lucifer, son of the morning” (Isaiah 14:12 KJV) became a wicked archangel who, in eternity past, led a spiritual revolt against God, along with millions of other angels who are called “demons” in the New Testament. There is only one “Devil” whereas there are many “demons” who are also called “Satan’s angels” in Matthew 25:41.

Much of the confusion regarding the personage of Satan is the failure of the King James Version translators to properly distinguish the Greek words “*Diabolos*” from “*Daimonia*.” *Diabolos* (*The Slanderer*) always refers to Satan, whereas “*Daimonia*” a transliterated word, never refers to Satan, but always to fallen angels. The names are not interchangeable. This major translation error is also reflected in Martin Luther’s famous hymn: “*A Mighty Fortress is Our God*,” where in the third verse he wrote of the earth being “filled with devils.” No, there is only one Devil and he stands alone, the infernal agent who is in command of all the “*Daimonia*,” or demons.

The Attributes of Satan

It seems that Satan is everywhere at once since the Bible says “the whole world is under the control of the evil one” (1 John 5:19) and he “leads the whole world astray” (Revelation 12:9). However, even though he is mighty and powerful he cannot be omnipresent any more than any other angel can be everywhere at once...

For example, when Satan was personally tempting Jesus as described in Luke 4, he could not be tempting anyone else. However, since Satan is called the “prince of demons” (Matthew 9:34), we know that he has millions of wicked associates who are “the spiritual forces of evil in heavenly places” (Ephesians 6:12). As their leader their evil work is attributed to him.

There are many instances in the Bible where demons were exorcized by Jesus and His Apostles, but there is not one recorded report where Satan was cast out of anyone. It should also be noted that Satan and his angels are not omniscient as God is. Since the Devil and his fallen associates are deathless they have accumulated thousands of years of experience in dealing with mankind. Yet they are limited in knowledge and cannot read a Christian’s mind which only God can do (Psalm 139:1-6).

The Domain of Satan

As already revealed by Jesus, Satan's chief residence or headquarters was at one time actually located in Pergamum of Asia Minor. Prior to this, we believe that his dwelling place was located in ancient Babylon, the home of the "Babylonian Mystery Religions."

According to Job 1:7 Satan has access to the third heaven or the abode of God and when he was questioned as to his whereabouts, he claimed that he was "roaming through the earth and going back and forth in it." In addition to a world-wide itinerary. Satan still maintained a spiritual presence in Pergamun in Century One. Jesus said that this was where Satan had "his throne," and with it the worship of the chief god, Zeus.

The city of Pergamum was widely recognized as one of the greatest cities of its time with a population of 160,000. The Acropolis or high fortified area was called "The City of the Gods." The city boasted of having the steepest theatre of the world, seating 15,000 which was located next to the Temple of Bacchus, the god of wine. The famous Altar of Zeus which can be equated with "Satan's Throne" was the largest structure of it's kind, made entirely of marble. In 1879 it was dismantled and moved piece by piece to Berlin, Germany, where it can be seen today.

Intimately associated with this pagan worship system was a health center known as the "Aslepiion" whose symbol was a snake coiled around a staff, the same symbol adopted by the medical profession and pharmaceutical business today. The method of treatment was called "physio-therapy," which included psychological brain washing, dream interpretations, prayer recitals, ritual baths, physical exercise, and drug therapy.

This huge complex included a 5,000 seat theatre where inspirational plays were performed, two Odeons (concert halls) for musical therapy, a sacred pool for ritual bathing, and the temple of Aslepiion for meditative and inspirational reflection. Pergamum was known throughout the world of that day as the spiritual place of healing, both mind and body.

All persons seeking cures were required to register at the primary gate over which was written: "In the name of all gods, it is forbidden for death to enter here." Then, they were required to walk the "Sacred Street," a half mile paved walkway, three quarters of which was covered with an arched roof. The purpose of the covered walkway was both meditative and introspective since the patients were alone and were not allowed to talk. It is obvious that this kind of treatment was

especially helpful for those suffering from psychosomatic illnesses. The initial screening process and this stress test, plus the prescribed psychological programming helped to maintain the success rate of the Asclepion record and reputation for healing.

A differing aspect of the Pergamum experience were the persecutions that the true believers endured in this city for the name of Jesus. God had His remnant where Satan lived who would not renounce their faith under the threat of death. “Antipas,” who Jesus commended as “my faithful witness” (V.13), died because of his faithfulness in witnessing for Christ in this very hostile environment. Many believers refused to endorse or participate in the Asclepion health program as administered by the “doctor-priests” in the name of Zeus and other gods. The Christians at Pergamum, like those at Corinth, were called to a holy separation from the world and all of its practices (2 Corinthians 6:17-18).

In addition to the compromising environment of the health center, and the persecutions, there were internal problems in the local church. The “angel,” that is, the “messenger” or the pastor, along with others at the Pergamum assembly were apparently allowing certain individuals to teach false doctrine, reminiscent of Balaam in the Old Testament (Numbers 31:15-16). These “things taught by demons” (1 Timothy 4:1) included such unbiblical practices as eating meat offered to idols, and sexual immorality (Revelation 2:14). Others in the church were holding to the “teaching of the Nicolaitans” (V. 15) which also included licentious living. These also needed to be confronted, exposed, and purged from the church. In hindsight Satan’s special presence in Pergamum is easily recognized.

Where Satan Lives Today

Pergamum gradually waned, and like other great cities of the past, ceased to exist by the end of the Third Century. In its place another city arose in prominence and with it a world-wide religious system that surpassed Pergamum, and that city was Rome, Italy – the city located on seven hills (Revelation 17:9). The book of Revelation clearly identifies Roman Catholicism as the “the woman sitting on a scarlet beast” and as the great prostitute religion called:

*“MYSTERY BABYLON THE GREAT, THE MOTHER OF PROSTITUTES
AND THE ABOMINATIONS OF THE EARTH”*

(Revelation 17:5)

“Satan’s throne” today is called “St. Peter’s Altar” – a very ornate and impressive worship center located in the heart of the Vatican. It is from this shrine that the Pope leads the nearly one billion adherents world-wide in a Satanically-inspired religion. The Devil is the “father of lies” (John 8:44), and the religious lies of Catholicism include: the deification of Mary, the infallibility of the Pope, the doctrine of transubstantiation, purgatory suffering, salvation by church membership and infant baptism, celibacy for priests, and prayers to dead “saints.”

Of all the cities of the world, it is very obvious to the biblically – literate Christian that Rome is the final abode of Satan – the spiritual headquarters of the world’s largest cult of Christendom.

*All Scripture quotations are from the
New International Version unless otherwise noted.*

Editor’s note: Dr. Knuteson has written some 54 articles for the Discerner over the years. His articles are easily accessible through our website: www.ras.org/archive

Book Review I

CREMATION: IS IT CHRISTIAN?

Cremation: Is It Christian? By James W. Fraser, Scotch-Canadian Radio Minister, Conference Speaker; Loizeaux Brothers, Neptune, NJ; 2 Chapters, 32 Pages; \$3.95, Paper [Now Published by ECS Ministries, © 2005; 563-585-2070, www.ecsministries.org; Used by Permission]

This book is reviewed by Dr. Robert Sumner editor of the "Biblical Evangelist," May/June 2010.

At one time this subject was of primary concern to Christians; today they only ask "which one is cheaper?" and go with cremation over burial. When my first wife died and the undertaker asked me that question, I responded (in my usual kind, gracious manner, of course), I considered the question an insult to my faith – that for most of time's history following creation, Judeo-Christians had treated the bodies of their loved ones with respect, *doing nothing other than burial, usually in 'consecrated ground' set aside for that purpose!*

In the Bible, only pagans **burned** bodies as a form of disposal. All believers from the creation of time **buried** their dead – except in rare and extreme cases calling for drastic action, often as a matter of judgment. The author of this work follows that conviction, delivering this message over the air in Montreal, then seeing it printed in America via the old *Sunday School Times* (which produced over 3,000 letters, not one of which was critical), and finally in booklet form. Scattering the globe, it resulted in tens of thousands including a demand for burial in their wills.

Frazier has excellent arguments, which we will only be able to summarize for you in this review, for the most part.

Some today argue that "dust returning to dust" happens with cremation just as surely as with burial, which is no doubt true (there is a portion of every body which neither fire nor decomposition can destroy; both result in simply a change of form in the body). However, one is the action of God in the process and the other is man taking over God's duties. One is God at work and the other is paganization at work.

Job, if we are correct in assuming his was the first biblical book penned, before any other biblical writer had discussed resurrection

and life after death, wrote: “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me” (Job 19:25-27). Normal destruction of the body is via worms, not fire.

Our Lord Jesus Christ was buried, not cremated. While we do not deny that if Romans and Jews had burned His body (impossible, of course, since the Old Testament prophesied how He would die), God could have raised Him in three days and nights (or even a much shorter time if it had pleased Him to do so); but the fact is that the Father had His Son buried.

If not, what would the ordinances of Baptism and the Lord’s Supper be like? Neither water nor juice will burn up, but I suppose the unleavened wafer could be like an Old Testament burnt offering. Cremation ruins the believer’s picture of salvation as found in such Scriptures as Romans 6:4 and elsewhere.

Although the Bible is silent in many areas and on many themes, Jehovah must have used nonbiblical methods of instructing His people prior to Scripture. Why do we say this? Because some ideas are universal *apart* from Scripture, even in the most pagan nations.

As Dr. Warren Vanhetloo of Central Conservative Baptist Seminary in Minneapolis noted in this book’s Foreword: “God must have revealed to Adam and Eve the acceptable and appropriate method of returning ‘dust to dust.’ The modern archaeologist in almost every land takes careful note of the position of burial, the dress, the artifacts put in the grave with the body, and any indications of anticipated life after death.” The author also believes God revealed the proper disposal method to the first couple, with succeeding generations passing down His instruction.

Most of God’s people in His Word had special places for the burial of their loved ones – Abraham’s plot for Sarah and his other descendants at the cave of Machpelah quickly comes to mind – for which he insisted on *paying top dollar* to the children of Heth. In short, it was *consecrated* ground. The Bible’s usual method of burial was in sepulchers. (By contrast, the Egyptians embalmed their dead while the Chinese buried them in the ground.)

When Jacob died, he too requested a long, hazardous and dangerous trip to be buried with his fathers: “In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which

Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah” (Genesis 49:29-32). Jacob, you will remember, when he was told his daughter-in-law Tamar was with child by prostitution, ordered her to be put to death by cremation. He said, “*Bring her forth, and let her be burnt*” (Genesis 38:24).

In the case of Joseph’s death, according to his instructions based on his assurance “God will surely deliver” them from Egyptian slavery, his body was embalmed and placed in a coffin (Genesis 50:24-26). When the Israelites left Egypt about 300 years later, his coffin was taken to Canaan. About two score years after that his bones were buried in Shechem, in the cemetery Jacob had originally purchased (Joshua 24:32).

A lot of trouble? You better believe it, but they obviously thought it was important.

When Moses died, God Himself – who could have disposed of the body in several ways, including taking it to Heaven – had him buried, performing the burial act personally (Deuteronomy 34:5-7).

Our bodies, remember, are holy, the very temples of the Living God (I Corinthians 6:19, 20). Should they be burned like dung? Should they be destroyed like garbage at the city dump until fire has consumed all that will burn? Remember, too, these bodies are not our own; they belong to God – they are His *both* by *creation* and *Calvary*, where they were purchased at an infinite price. Everyone’s body belongs to God by creation, but a Christian’s body has double ownership.

Frazer began his study of this body disposal issue after experiencing his first (and only) funeral that ended in cremation – about which he was unaware until he arrived at the service. He was deeply troubled in conscience and as soon as the service was over he began an in-depth study of Scripture, eventually arriving at the conclusions set forth in this book.

In describing cremation, Frazer writes: “When the heat becomes intense, the body appears to be very much alive as it jumps about, which is the result of the contraction and expansion of the muscles. To me it is a rather gruesome and unkind thing to do to the body of a loved one. Can you imagine yourself being responsible for the cremation of the body of your mother, your husband, your wife, or your child? To a person of refined Christian culture, it must be most repulsive to think of the body of a friend being treated like a beef

roast in an oven, with all its running fats and sizzling tissues. The body is reduced to ashes in a white heat of 2,000° F.” He also noted, “The remains of a body weighing about 140 pounds would be no more than three to four pounds of ash.”

In the Word of God, to be burned *or* left unburied was a sign of a curse from God. (See Jeremiah 22:19; Joshua 7:15; II Kings 9:30-37; I Kings 21:17-24; and Psalm 83:9, 10). In Amos 2:1 we have the story of God’s curse on heathen Moab, “Thus saith the LORD: For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime.” And Frazer commented: “If there is any verse in the Bible that positively emphasizes God’s disapproval of the burning of human bodies, it is this. God plagued and punished Moab for this immoral and unpardoned sin.”

In the first section of this booklet Frazer offers four reasons in answering the question, negatively, “Is Cremation Christian?” **1.** The practice is of heathen origin; **2.** It is an aid to crime; **3.** It is a barbarous act; and, **4.** It is anti-biblical, therefore, unChristian. Samples of his points follow.

The author tells of asking a Christian in India, a land noted for its funeral pyres, if Christians there cremated their dead. “With a look of surprise he said, ‘Positively not! Cremation is heathen. The Christians of India bury their dead because burial is Christian.’ People in pagan countries know the difference even when Americans do not.”

As being an aid to crime, he notes, “It has been stated by those who are in a position to know, that, in the detection of criminal poisoning, a proper analysis cannot be obtained after cremation; therefore it is a positive aid to crime.” That is why those who murder mates or other relatives are so anxious to hurriedly get the body cremated. Evidence of the crime is gone forever.

The author tells of a case in eastern Ontario where strychnine was found to be the cause of death and the one arrested said to a mortician, “My mistake was that I did not have his body cremated.”

Barbarous? He writes correctly, “When we lay away the body in the grave, according to the sentence of God, it returns to earth in the natural way or by an act of God; whereas cremation is an act of man.” After all, he adds, “... our bodies are the members of Christ (I Corinthians 6:15).”

Anti-biblical? Frazer writes: “One of the most elementary principles of Christian thought and life is expressed in the apostolic words, ‘Ye are

not your own' (II Corinthians 6:19). This sense of divine ownership, rather than self-ownership, is the inspiration of all Christian dignity and strength. The doctrine of the resurrection reminds us that the body is not to be treated as a temporary thing, as belonging to this stage of existence only."

He added, "Cremation has come to us from the uncivilized, uncultured, pagan peoples of the dark ages... those whose minds were distorted by sin, of whom Plato said, 'Man has sunk below the beast of the brutes'... peoples who bored out the eyes of their fellows, tore out their tongues by the roots, burned them alive, and also fed them to the lions; and who practiced many other methods of fiendish cruelty. And yet, in these days of boasted, civilized culture and Christian refinement, some are still following this primitive fell custom of burning the bodies of their friends. This custom is positively unrefined, unholy, and pagan."

In the second section, "Cremation in the Bible," the author again offers four arguments: **1.** Cremation Is Contrary to the Example and Teachings of Jesus and of the Apostolic Church; **2.** Cremation Is a Supreme Dishonor to a Redeemed Body; **3.** Cremation Destroys the Sacred Memory of Our Beloved Dead; and, **4.** Cremation Is the Cheapest Way of Discharging a Sacred Responsibility.

The fact is that when the author first preached this message over the radio, a large response came from folks in all walks of life, praising the information, but *not one single critical letter objecting to it* was received. This is, indeed, the Bible position.

Frazer writes: "If only Christian people were better acquainted with the Bible, they would not do such a dishonor to their deceased friends. From any angle you may look at this subject, the fact remains that an honest soul who is familiar with the Bible will confess that cremation does not belong to a refined Christian culture. Nor is it the request of one who has surrendered soul and body to Jesus Christ."

Again, "... for the Christian, Jesus Christ is our example in life and in death, and that should be sufficient. But can you imagine a sincere person claiming to be a Christian and yet refusing to follow the example of Christ? Such an attitude is paradoxical and a direct contradiction of his profession!

"The burial of Jesus was not a coincident or accident, for previously the bodies of godly men and women were disposed of in that way. Burial was God's only method of disposal of the bodies of His people. Jesus Christ was buried because burial was in harmony with the

purposes of God (Isaiah 53:9). Burial is the only Christian method and scriptural disposal of a believer's remains."

Baptist pastors were the first to speak out against this pagan practice of cremating the dead. The Roman Catholic Church followed by officially banning it in 1886. The Greek Orthodox Church, while not as strong in public opposition, does not look with favor on cremation. In the 1960s, the head of its church in America, Archbishop Iakovos, asked the Patriarch of Constantinople for a clarification. He replied, "There is no formal Orthodox rule against cremation, but there is a heavy weight of custom and sentiment in favor of Christian burial." Note that he called it "Christian" burial.

As for dishonoring the body, the author said, "I have yet to meet or read of a recognized Bible teacher who teaches that cremation is Christian... No man of any academic standing can find one sentence of Scripture to support the burning of the bodies of honorable Christian people. When I preached and published my first sermon against cremation, I expected a letter or two of protest, but was surprised, for not one was received. But I have literally received thousands in commendation... They were unsolicited. I haven't room in this brief message to insert excerpts from letters of some of Canada's and the United States' [most] distinguished citizens. The reason for such a response is that every intelligent Christian knows that Jesus and the apostolate in spirit and example witnessed against such a sacrilegious act."

Speaking of how cremation destroys the sacred memory of loved ones, Frazer told of a friend who visited a cemetery and saw urns stacked one upon another. Frazer wrote: "He asked the attendant if they were his stock of empties. Reluctantly he said, 'They contain the ashes of bodies that have been cremated, but the relatives never thought enough of them to return and claim them.' A cheap way of unloading a sacred responsibility, isn't it? Also a quick way of destroying the memory of the deceased."

As for responsibility in honoring the dead, the author reminds us, "In the time of the catacombs under the city of Rome, when the church went underground because of bitter persecution, deceased believers were carefully laid away in the rock-hewn tombs, sealed and marked to identify them. If ever sanitary conditions would have excused cremation, it was then. But the abhorrent practice was never allowed, and although the unbelieving Romans practiced it at that time, the Christians looked upon it with disfavor because it was an ungodly, heathen custom. It is estimated that about 3,000,000 believers were buried in those subterranean passages."

And the author added, “Usually, where there is warm affection, no man will dispose of a loved one because the method is the cheapest.” Alas, most Christians who cremate today do it *only* because it is the cheapest.

Frazer closes with a poem he wrote of six stanzas, “Barbarianism,” telling of a mother with three little children, how she slaved for them, cared for them in sickness, helped them mature and succeed after they left home to make their mark in the world. The mother grew old, lonely and eventually sickly, finally dying. It is a very moving tale.

One short review like this cannot reveal all the powerful arguments of the book. That is why we urge you to get your own copy and study it carefully and prayerfully. We have given the phone number and web page above for your convenience.

Book Review II

THE NEW BABYLON, THOSE WHO REIGN SUPREME

by Michael Collins Piper, Reviewed by Robert Helfinstine

During the presidential terms of George H.W. Bush the terminology New World Order was often heard or read about in the news. It became more familiar during the Clinton and George W. Bush presidential terms. But it was never defined.

Experienced writer, Michael Collins Piper, provides **A Panoramic Overview of the Historical, Religious And Economic Origins of the New World Order** in his book *The New Babylon, Those Who Reign Supreme*.

What is the New World Order?

First of all, it is not new. Its origins go back to the time of the Jewish captivity in Babylon and are found in the Jewish religious commentaries known as the *Talmud*. Writings began about 200 BC with additions being made up to 500 AD.

The Talmud is the primary foundation for Judaism today. It changed three things for the Jews: the nature of Jehovah, the nature of the Jew, and the Jewish idea of government. It is a virtual guidebook for the Jewish goal of global imperium known as The New World Order.

Jehovah to the modern Jew is not the same as the God of the Christian. Their view of the Messiah is also different. According to one unnamed writer, the Jews are looking for a world ruler who will lead them as a specifically chosen nation to spiritual and material domination. But that idea has been changing. Messiahship is tending to be identified with the Jewish nation rather than with an individual.

Our Messiah is the Lord Jesus Christ, who will gather His followers before the great tribulation. Returning after the tribulation period, He will set up His earthly kingdom and reign for a thousand years. Many Jews will be included in these events since the early church was mainly Jewish, but with a command to spread the gospel into all the world.

Zionism is presented to non-Jews as the Jewish desire to return to Palestine and set up a Jewish state. Militant Zionists have the goal of

reclaiming the physical area of the Promised Land by military force, if necessary. Jewish literature indicates that Zionism is a movement to achieve the messianic ideal of world domination.

The real father of the New World Order was Asher Ginzberg, a Russian born, Orthodox Jew, educated in rabbinical studies [1856-1926]. He considered Jews to be a “super nation” whose ethnic genius must guarantee their right to world domination.

Key elements in the economic and political events in Europe that impacted the trend toward the New World Order were the vast accumulation of wealth and associated political power of the Jews as evidenced in the Rothschild dynasty. Jewish historian Leon Poliakov wrote that the Jewish reverence for money was a source of all life. Adolf Hitler recognized the amount of control the Jews had in commerce and banking.

American Jewish author Gerald Krefetz wrote that ‘For the Jews, money is safety, a tool of survival.’

Modern banking began in the 19th century with the rise of the House of Rothschild in Frankfurt, Germany. The Talmud became the guiding principle for all actions. Rothschild’s sons were trained in the business of banking and became prominent European bankers in Vienna, Naples, Paris and London. They were not the only important Jewish bankers in Europe since other continental banks were founded by Jews.

Nathan Rothschild, the leader of the British branch of the House of Rothschild, was by physical appearance in 1835 a common looking person. But he commanded the respect of those about him and was referred to as “The King of the Jews.”

By 1878 the Rothschild Empire had grown worldwide in scope. In that year the historical and ethnic essay **The Conquest of the World by the Jews** was written by Major Osman Bey. He described the ‘secret power’ of the Jews as “The Principal of Material Interests” that enslave the people of the world by financial oppression. It focused on the concept of Jewish solidarity. All the Jews bow down before this new ruler (head of Rothschild empire) since his rule has been recognized worldwide.

The head of the Rothschild family is a potentate, a ruler encompassed by the full meaning of the word, and his subjects are the millions of people who support his power and splendor by their labor.

Osman Bey stated that Rothschild forces “longed for a monopoly of the liberal arts and sciences which are open only to the higher ranks of society. Knowing well that they could acquire honor, regard and political power only by these means, they engaged in literature, medicine and public education and flooded the professions of law and journalism.” In politics they supported all parties. No matter who was elected, they had established a point of influence.

Bey’s advise on how to be free from “the secret power of accumulative interest” is for nations and individuals to keep out of debt. This would break the back of the International Money Power.

In addition to operating banks, billions of dollars of Rothschild money was invested in various industries. They controlled the mercury market through acquisition of the mercury mines in Spain. They gained control of nickel resources in Canada, New Caledonia, and Norway, the diamond industry in South Africa, and they have significant holdings in gold mines.

According to J. A. Hobson (*Imperialism: A Study*, 1902) Rothschild control of the press also gave them control over public opinion.

The Rothschild’s control over France was a topic portrayed by several writers including Emil Zola, Paul Eugene Bontoux and Edouard Drumont. Drumont wrote in his 1899 book *The Jews Against France* “The God Rothschild is the real master of France. ...He has none of the responsibilities of power and all the advantages. He disposes over all the governmental forces and all the resources of France for his private purposes.”

Anti-Semitism was increasing in Europe because of increasing control of business and finance by the Jews. Wars between European countries were being blamed on Rothschild meddling. Reconstruction after war allowed the Rothschilds the opportunity to loan money to the countries involved.

In regard to Anti-Semitism, Meyer Karl Rothschild had stated to Otto von Bismarck, “As for anti-Semitic feeling, the Jews themselves are to blame and the present agitation must be ascribed to their arrogance and vanity and unspeakable insolence.”

The Rothschild Empire, being scattered around the world, had its own private courier service to expedite communications between various banks. This service was also used by kings and government leaders for their postal service. Modern technology has probably minimized the use of this service.

The Rothschild influence in Russia was limited during the reign of the Czars according to biographer Niall Ferguson. But there was a significant Jewish influence in Russia. In the period between WWI and WWII Jewish influence reigned supreme. The Rothschilds and their agents played a significant part in destroying the House of Romanov in Russia.

Hitler recognized the Jewish goal of world domination and their hatred of both Germany and Russia. These countries had to be brought down. In the ensuing war (WWII) lies and propaganda were used against them. Ferguson's assessment of the war was that neither Germany nor Russia won. The Jews won the war.

The Rothschilds with their cooperative banking federation had become the financial sovereigns over Europe. No country could raise a loan without their assistance. But the Rothschilds were actually international, with no loyalty to any nation but Judah. They were close to government and interested in government debt, especially bonds. They regarded commitments in commodities and real estate as the first step toward bankruptcy.

Based on the assumption that politicians are too weak and are subject to temporary popular pressures to be trusted with control of money, the soundness of money must be protected by basing its value on gold and the supply of money is to be controlled by bankers.

In the 1920 book, *A World Problem*, author Stephanie Laudyn pointed out the goal of the Rothschild Empire, which is "to make them lords over all the nations." Piper notes that since Laudyn's work was published, 88 years have passed and the "power of the Rothschild Empire has expanded beyond comprehension."

American engineer and author E.C. Knuth wrote in 1944 that most Americans were unaware of the growing ideology of international finance, but that most Europeans had a fair concept of it. The United States had gradually abandoned its Pan-American Isolationism expressed in the Monroe Doctrine to the ideology of world rule by international finance, i.e. the Rothschild Empire, which is now in firm control of our country.

The public face of the Rothschild Empire is the "City of London," a special 677-acre section of metropolitan London where the major national and international banking houses are located. It has its own private police force. The stock exchange and other global businesses are located there, all being dominated by the Rothschild Empire.

Rothschilds and America

In the middle of the 19th century, with the immigration of German Jews, European style Jewish banks were being opened. These investment style banks helped to finance the rapid industrial growth of the late 19th century. Working relations between the Jewish banks gave them an advantage in providing capital above the capabilities of individual banks.

Earlier banks established in the United States, the First Bank of the United States (1781) and the Second Bank of the United States (1816) were American institutions being “manipulated behind the scenes” by British (Rothschild) interests.

A Rothschild agent was sent to the United States in 1837 where he took on the name August Belmont so as not to appear to be Jewish. According to American historian Stephen Birmingham, New Yorkers noticed that Belmont had lots of money. With his Rothschild money he became important to American companies and the U.S. government that was always running out of cash. During a financial crisis, Belmont negotiated loans from the Rothschilds on behalf of U.S. banks. He was also influential in American politics.

Rothschild interests were working behind-the-scenes in finance and politics that led to the Civil War. They were supporting the South, but the Russians, working against the Rothschilds, sent the Russian navy for President Lincoln’s use. Because of internal British conflicts, the Rothschilds ended up supporting both the North and the South. But Lincoln bypassed the Rothschilds by financing the war on state credit. Was the murder of Lincoln retaliation by the Rothschilds? Writer Charles Higham in *Murdering Mr. Lincoln* outlined in detail the role of Rothschild interests in the murder.

Belmont became the boss of ‘Tammany Hall’ that ran the political machine of New York City, the seat of Rothschild finance in America. Belmont was aligned with J.P. Morgan who aligned with the Rothschilds. The combination produced ‘the most powerful combination in the history of banking.’

The Federal Reserve System, a privately owned and privately controlled money monopoly in the hands of banking institutions, was established in 1913 with the help of the Rothschild Empire by Paul Warburg of Kuhn, Loeb Company, which was under control of Rothschild associate Jacob Schiff. Warburg was the principal architect of the system, which brought control over the American monetary system into the hands of the Rothschild Empire.

E.C. Knuth noted in 1945 that the British Government owned vast holdings in 80 of the largest American industrial corporations including General Motors and Standard Oil of Indiana. Standard Oil is generally thought to be a Rockefeller dominated company. The Rockefeller Empire has been a Rothschild subsidiary. Knuth also stated that the “smart money of Europe” had engineered the stock market crash of 1929, and thereby gained control over the American economy. American leaders did not stand up in opposition.

James J. Hill warned of increasing national debt. “Search history and see what has been the fate of every nation that has abused its credit.”

Great amounts of gold were moved out of and back into the United States by the Rothschild Empire to influence the 1932 and 1936 presidential elections.

After WWII a new international finance system was imposed, working through the World Bank and the International Monetary Fund, both projects of the Rothschild Empire.

American elected officials became tools of the predatory interests of the Rothschilds, pushing further their goal of a New World Order. And Jewish control of significant portions of the mass media brought more political control of American affairs.

America has become the driving force of the Rothschild Empire in its goal of a New World Order. They perceive that their goal is within reach if they are able to divide and conquer the remaining opposition.

QUIZ: ON UNITY

1. The Greek word “oikoumene”, translated into English, means:
 a. Friendly fellowship
 b. The whole world
 c. Precious legacy
 d. Government control
2. The Ecumenical Movement is acknowledged to have begun with:
 a. The Confessional Movement in Germany
 b. The Great Awakening in the USA
 c. The World Student Christian Federation
 d. The Keswick Conferences
3. The World Council of Churches (WCC) began in:
 a. 1914
 b. 1910
 c. 1960
 d. 1948
4. Which of the following church bodies is not in the WCC?
 a. Lutheran World Federation
 b. The Anglican Church
 c. The Roman Catholic Church
 d. The United Methodist Church
5. An international evangelical movement initiated by the Billy Graham Evangelistic Association is:
 a. The Three Self-Movement in China
 b. The Lausanne Covenant
 c. The Promise Keepers
 d. World Vision

6. An evangelist who has served especially in Latin America:
- ___ a. Luis Palau
 - ___ b. Tony Campolo
 - ___ c. Simon Bolivar
 - ___ d. Che Guevarra
7. Martin Luther and Ulrich Zwingli were divided over the issue of:
- ___ a. Justification by faith
 - ___ b. Communion
 - ___ c. The rapture of the church
 - ___ d. Abortion
8. The theological study of the church is:
- ___ a. Hermeneutics
 - ___ b. Harmatology
 - ___ c. Sociology
 - ___ d. Ecclesiology
9. Which evangelist of revival came first?
- ___ a. Billy Sunday
 - ___ b. Charles Finney
 - ___ c. Dwight Moody
 - ___ d. Jonathan Edwards
10. What kind of unity does Jesus enjoin in John 17?
- ___ a. Spiritual, moral
 - ___ b. Inclusive, syncretistic
 - ___ c. Political, economic
 - ___ d. Hierarchical, emergent

Answers:

1. (b); 2. (c); 3. (d); 4. (c); 5. (b); 6. (a); 7. (b); 8. (d); 9. (b); 10. (a)

Personal Notes on the Articles:

Please feel free to email us at info@ras.org if you have any questions or comments.

SUBSCRIBERS

If your mailing label reads June 2010 and is Vol. 30, No. 2, your subscription expires with this issue. Please renew your subscription soon. Renewals cost \$10.00 per year in the U.S. Foreign subscriptions cost extra to cover the additional postage.

Come visit Religion Analysis Service on the World Wide Web!

Our URL is: <http://www.ras.org>

Our e-mail address is: info@ras.org

RELIGION ANALYSIS SERVICE, INC.
1313 5th St. SE, Mail Unit 5
Minneapolis, MN 55414-4504

Address Service Requested

=====
**Important– If your mailing label
reads June 2010, your subscription
has expired with this issue. Please
renew now!**
=====

Non Profit Org.
U.S. Postage
Paid
Minneapolis, MN
Permit No. 795