

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 1 : Analysis and Synthesis of the Book of Deuteronomy | www.nxgvision.com

Full text of "The analytical interpretation of the system of divine government of Moses, with some of the reeds of prophecy, and the physical bases of redemptory rectification between the laws of revolvers in heaven and that of the earth".

Its industrial progress has long been the envy of many nations. It was probably the first Asian country to be considered to be "a first-world country" with Singapore and Hong Kong other early contenders. Where did the people of Japan come from? Does the Bible give any mention of those who are Japanese or what might affect many of the Japanese in the future? Do Japanese or Chinese history in any way support the early Biblical narratives? Was there ever any Church of God influence in Japan itself? This series of articles will attempt to provide some answers to these questions. Where do the Japanese Come From? The Bible teaches that all peoples descended from Adam and Eve: This would include those now considered to be Japanese, as well as all other groups and races of humans. Interestingly, Japanese mythology teaches that the gods made a male Izanagi and a female Izanami, from whom others on the earth descended. Noah had three sons. And one of them, Japheth, is believed to be the father of the oriental races, which would include the Japanese. The sons of Gomer were Ashkenaz, Riphath, and Togarmah. From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations Genesis In China, along the coast, there was a people called Three Han by the early Chinese writers. Han may be a derivative of Javan or Yahan There is, as Bishop writes, a very close relationship between them and the people who settled Japan. No doubt they were the the very ones who settled Japan later Of further interest is the statement in a Japanese document compiled in A. This may have been Javen who also had four sons Where does the name Japan come from? Very likely from Javan. From one son descended the Japanese emperor Jemmu Tenno. This son was named Po-wori which means "FireBender" and may be compared to Tarshish which means smelter or refiner In Search of The Origin of Nations. Some within Church of God circles have also speculated that the Japanese may have descended from Ashkenaz, a son of Gomer e. Church of God News. Plain Truth, April, p. The Catholic Encyclopedia seems to believe that Magog might be identified with Lydia, but its older scholars were less sure where the Japanese originally came from: Much obscurity surrounds the origin of the Japanese people. The primitive population, besides being very sparse, appears to have belonged wholly to the people called Ainos. Beyond a doubt these came from the Asiatic continent by way of the North. They were conquered by other immigrants more powerful than themselves who came from the South. The best of these Ainos seemed to have accepted the civilization of their masters and became united with them, and from the fusion of these two races are descended the Japanese of today Japan, Irrespective of which son or grandson of Noah the Japanese peoples descended from and precisely what route they took to get to their current location, the Bible specifically teaches that all peoples were together and of the same language until after the tower of Babel: Now the whole earth had one language and one speech And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth. Thus, until God confused human language and scattered people abroad, all humans were together and spoke the same language. If the Bible is true and I believe that it certainly is then we would expect that perhaps somewhere the Japanese may have preserved some knowledge of some of the events recorded in the Bible prior to this scattering. Altogether, there are 80, Shinto shrines in Japan ranging from jingu to simple shrines in rural neighborhoods. Shinto, like Japan itself, originated in the mists of mythology. Washington Times - May 17, The lack of a sacred text suggests that its practices would have somehow been passed on orally. Notice the following report: Homage to the Land of the Rising Sun Goddess Ise is the most venerated shrine in Japan, representing the indigenous religion, Shinto, and the mythical origins of the

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Japanese people. Literally "the way of the gods", the fundamental belief of Shinto is that spirits kami pervade the natural world. The sacred mirror is kept at Ise, wrapped in a bag, stored in a dark casket on a raised platform, and protected by four surrounding barriers. When the bag decays over time, it is simply placed in new bag, to avoid defilement. Clues to the origin of the Japanese people may be inscribed on the back of the mysterious mirror. Dubious individuals, who claim to have seen the mirror, agree that the horizontal writing on the bronze back is distinctly un-Japanese in style and resembles ancient Hebrew or Aramaic, spawning theories that connect the Japanese people to the ancient nomadic Jewish tribes who vanished from history after the Assyrian conquest in BC. Scholars have found similarities in ancient Hebrew and Japanese ceremonies, priest apparel, the structure and layout of shrines, language used in ancient texts, and the three imperial regalia having been used as tokens of authority. It has also been argued that the Ise Shrine symbol, carved into the stone lamps surrounding the complex, is the Star of David. Only a coincidence, hence irrelevant. Someone traveled to or from the Middle East to or from Japan thousands of years ago. Part of a "lost tribe" of Israel ended up in Japan. The Japanese and Hebrew peoples had direct contact because they were with each other until the Tower of Babel. While the first three are options, biblically we know that the fourth reason is somewhat true though that does not eliminate the other three. However, since the priesthood was not established in Israel until the time of Moses, some contact after the Moses who was after the tower of Babel would have needed to take place for real similarities between their priesthoods to occur unless somehow God revealed this outside of, and before them the biblical record of priesthood--as the Melchizedek priesthood predated Moses--see Hebrews 7: How that occurred is not clear, though. Perhaps it should be mentioned that in Japan there has long been a small Caucasian group who has been there for hundreds, if not thousands, of years. It is possible that they had some contact with the Middle East and brought that knowledge with them when they end up in Japan. It is my understanding that both the Chinese and Japanese languages share some of the same characters, and though they pronounce the words differently, thus a few of the characters have the same meaning in Japanese as they do in Chinese. There are over symbols Chinese characters, and although some were changed in the 20th century, most still are essentially the same as they were thousands of years ago. Now since I do not read Chinese, or Japanese, I am relying exclusively on the works of others--quite heavily from Kees Noorlander from [http:](http://) Anyway, since the characters had to start from somewhere and biblically they would have started sometime after the construction of the tower of Babel, some have suggested that perhaps these characters help demonstrate that the Chinese characters and Japanese for that matter demonstrate that they were familiar with some of the events recorded in the first chapters of the Book of Genesis. Wikipedia confirms that the basis of even modern Japanese writing comes from Chinese characters. Notice from its article titled Japanese writing system: Modern Japanese uses three main scripts: Since I am interested in what the Japanese may have known about thousands of years ago, the fact that kanji has basis in ancient Chinese writings shows that Chinese characters do help demonstrate that the Japanese people may have had some early witness to certain events recorded in the Bible. And while it is not clear when the Japanese began using those characters, I suspect that it is much earlier than some think. And even if it was a late as the fourth century as one Wikipedia source indicated, I suspect that the Japanese had through other traditions, knowledge of what the Chinese characters seem to represent. The tree of life was also in the midst of the garden. Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. Garden The Chinese symbol is four irrigation channels within an area of land. Or it possibly may be the four rivers with a type of tree in the middle of it. Was that symbol influenced by the events recorded in the Bible or is this a coincidence? It is difficult to know for certain as there are other Chinese symbols that can be used instead for garden. However, there are several other characters to explore. There were two famous trees in the Garden of Eden: The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. Recall that God gave Adam one command after placing him in the garden: And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. In Genesis

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Eve stated: We may eat the fruit of the trees of the garden Genesis 3: It is also of interest to note that the Chinese symbol for Fruit is the combination of the symbols for tree and garden: His plan was to suggest that God withheld secret information for the humans in the garden. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil. Notice that the Chinese symbol for Devil is composed of the characters for secret, person, and garden: So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate Genesis 3: God decided later to prohibit the second tree lest Eve and others desired it so much that they would go for it as well see Genesis 3:

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 2 : Summa Theologica - Wikipedia

*The Analytical Interpretation Of The System Of Divine Government Of Moses, Part II [James Lindsay] on www.nxgvision.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Hebrew liberator, leader, lawgiver, prophet, and historian, lived in the thirteenth and early part of the twelfth century, B. Josephus and the Fathers assign the Coptic mo water and uses saved as the constituent parts of the name. Nowadays the view of Lepsius, tracing the name back to the Egyptian mesh child, is widely patronized by Egyptologists, but nothing decisive can be established. Rabbinical literature teems with legends touching every event of his marvellous career: The Bible furnishes the chief authentic account of this luminous life. An elder brother Exodus 7: The one she designedly summoned for the charge was Jochabed, who, when her "son had grown up", delivered him to the princess. In his new surroundings, he was schooled "in all the wisdom of the Egyptians" Acts 7: Moses next appears in the bloom of sturdy manhood, resolute with sympathies for his degraded brethren. Dauntlessly he hews down an Egyptian assailing one of them, and on the morrow tries to appease the wrath of two compatriots who were quarrelling. He is misunderstood, however, and, when upbraided with the murder of the previous day, he fears his life is in jeopardy. Pharaoh has heard the news and seeks to kill him. Moses flees to Madian. An act of rustic gallantry there secures for him a home with Raguel, the priest. His second son, Eliezer, is named in commemoration of his successful flight from Pharaoh. To Horeb Jebel Sherbal? A bush there flaming unburned attracts him, but a miraculous voice forbids his approach and declares the ground so holy that to approach he must remove his shoes. The God of Abraham, Isaac, and Jacob designates him to deliver the Hebrews from the Egyptian yoke, and to conduct them into the "land of milk and honey", the region long since promised to the seed of Abraham, the Palestine of later years. Next, God reveals to him His name under a special form Yahweh as a "memorial unto all generations". Diffidence at once gives way to faith and magnanimity. Moses bids adieu to Jethro Raguel, and, with his family, starts for Egypt. He carries in his hand the "rod of God", a symbol of the fearlessness with which he is to act in performing signs and wonders in the presence of a hardened, threatening monarch. His confidence waxes strong, but he is uncircumcised, and God meets him on the way and fain would kill him. Sephora saves her "bloody spouse", and appeases God by circumcising a son. Aaron joins the party at Horeb. The first interview of the brothers with their compatriots is most encouraging, but not so with the despotic sovereign. He has now attained his eightieth year. Either personally or through Aaron, sometimes after warning Pharaoh or again quite suddenly, Moses causes a series of Divine manifestations described as ten in number in which he humiliates the sun and river gods, afflicts man and beast, and displays such unwonted control over the earth and heavens that even the magicians are forced to recognize in his prodigies "the finger of God". Pharaoh softens at times but never sufficiently to meet the demands of Moses without restrictions. He treasures too highly the Hebrew labour for his public works. A crisis arrives with the last plague. The Hebrews, forewarned by Moses, celebrate the first Pasch or Phase with their loins girt, their shoes on their feet, and staves in their hands, ready for rapid escape. Then God carries out his dreadful threat to pass through the land and kill every first-born of man and beast, thereby executing judgment on all the gods of Egypt. Pharaoh can resist no longer. He joins the stricken populace in begging the Hebrews to depart. A dry passage, miraculously opened by him for this purpose at a point today unknown, afterwards proves a fatal trap for a body of Egyptian pursuers, organized by Pharaoh and possibly under his leadership. The event furnishes the theme of the thrilling canticle of Moses. For upwards of two months the long procession, much retarded by the flocks, the herds, and the difficulties inseparable from desert travel, wends its way towards Sinai. To move directly on Chanaan would be too hazardous because of the warlike Philistines, whose territory would have to be crossed; whereas, on the south-east, the less formidable Amalacites are the only inimical tribes and are easily overcome thanks to the intercession of Moses. The miraculous water obtained from the rock Horeb, and the supply of the

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

quails and manna, bespeak the marvellous faith of the great leader. The meeting with Jethro ends in an alliance with Madian, and the appointment of a corps of judges subordinate to Moses, to attend to minor decisions. At Sinai the Ten Commandments are promulgated, Moses is made mediator between God and the people, and, during two periods of forty days each, he remains in concealment on the mount, receiving from God the multifarious enactments, by the observance of which Israel is to be moulded into a theocratic nation cf. On his first descent, he exhibits an all-consuming zeal for the purity of Divine worship, by causing to perish those who had indulged in the idolatrous orgies about the Golden Calf ; on his second, he inspires the deepest awe because his face is emblazoned with luminous horns. After instituting the priesthood and erecting the Tabernacle, Moses orders a census which shows an army of , fighting men. These with the Levites, women, and children, duly celebrate the first anniversary of the Pasch, and, carrying the Ark of the Covenant , shortly enter on the second stage of their migration. Two instances of general discontent follow, of which the first is punished by fire, which ceases as Moses prays, and the second by plague. When the manna is complained of, quails are provided as in the previous year. Seventy elders -- a conjectural origin of the Sanhedrin -- are then appointed to assist Moses. Next Aaron and Mary envy their brother, but God vindicates him and afflicts Mary temporarily with leprosy. From the desert of Pharan Moses sends spies into Chanaan, who, with the exceptions of Joshue and Caleb, bring back startling reports which throw the people into consternation and rebellion. The great leader prays and God intervenes, but only to condemn the present generation to die in the wilderness. The subsequent uprising of Core, Dathan, Abiron, and their adherents suggests that, during the thirty-eight years spent in the Badiet et-Tih. It is during this period that tradition places the composition of a large part of the Pentateuch. Towards its close, Moses is doomed never to enter the Promised Land, presumably because of a momentary lack of trust in God at the Water of Contradiction. After the death of Aaron and the victory over Arad, "fiery serpents" appear in the camp, a chastisement for renewed murmurings. Moses sets up the brazen serpent, "which when they that were bitten looked upon, they were healed". The census, however, shows that the army still numbers ,, excluding 23, Levites. Of these Moses allows the Reubenites, Gadites, and the half-tribe of Manasses to settle in the east-Jordan district, without, however, releasing them from service in the west-Jordan conquest. He then bursts forth into a sublime song of praise to Jahweh and adds prophetic blessings for each of the twelve tribes. From Mount Nebo -- on "the top of Phasga " -- Moses views for the last time the Promised Land, and then dies at the age of years. He is buried "in the valley of Moab over against Phogor", but no man "knows his sepulchre". His memory has ever been one of "isolated grandeur". He is the type of Hebrew holiness, so far outshining other models that twelve centuries after his death, the Christ Whom he foreshadowed seemed eclipsed by him in the minds of the learned. It was, humanly speaking, an indispensable providence that represented him in the Transfiguration, side by side with Elias, and quite inferior to the incomparable Antitype whose coming he had predicted.

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 3 : The Age of Reason - Wikipedia

The analytical interpretation of the system of divine government of Moses, with some of the reeds of prophecy, and the physical bases of redemptory rectification between the laws of revolvers in heaven and that of the earth.

In that, pledges and assurances had been given that all the enemies of religion would be cut off, and that the church would be ultimately triumphant, and particularly that that formidable anti-Christian power represented by the "beast" would be destroyed. This chapter commences the statement in regard to the manner in which these pledges would be accomplished, and the statement is pursued through the subsequent chapters, giving in detail what is here promised in a general manner. The vision in this chapter may be thus described: The writer sees a new sign or wonder in heaven. Seven angels appear, having the seven last plagues that fill up or complete the wrath of God; representing the wrath that is to come upon the beast, or the complete overthrow of this formidable anti-Christian power, Revelation Those who in former times had "gotten the victory over the beast," now appear standing on a sea of glass, rejoicing and rendering thanks for the assurance that this great enemy of the church was now to be destroyed, and that now all nations were to come and worship before God, Revelation The writer sees the interior of the temple opened in heaven, and the seven angels, having the seven plagues, issuing forth to execute their commission. They come clothed in pure and white linen, and girded with golden girdles. One of the four beasts before the throne immediately gives them the seven golden vials full of the wrath of God, to empty them upon the earth - that is, to bring upon the beast the predicted destruction. This chapter, therefore, is merely introductory to what follows, and its interpretation is attended with no particular difficulty. It is a beautiful scenic representation preparatory to the infliction of predicted judgments, and designed to introduce the account of those judgments with suitable circumstances of solemnity. And I saw another sign in heaven - Another wonder or extraordinary symbol. See it explained in the notes on Revelation Here it is used to denote something wonderful or marvelous. This is represented as appearing in heaven, for the judgments that were to fall upon the world were to come thence. The subsequent statements fully justify this, and show that the vision was one of portentous character, and that was suited to hold the mind in astonishment. Seven angels - Compare the notes on Revelation 1: Having the seven last plagues - The article here, "the seven last plagues," would seem to imply that the plagues referred to had been before specified, or that it would be at once understood what is referred to. These plagues, however, have not been mentioned before, and the reason why the article is used here seems to be this: That might be spoken of as a thing now well known, and the mention of it would demand the article; and as that was well known, and would demand the article, so any allusion to it, or description of it, might be spoken of in the same manner, as a thing that was definite and fixed, and hence, the mention of the plagues by which it was to be accomplished would be referred to in the same manner. It does not elsewhere occur in the New Testament, except in the Book of Revelation. In this book it is rendered "wound" in Revelation It does not occur elsewhere. The secondary meaning of the word, and the meaning in the passage before us, is "a stripe" or "blow inflicted by God"; calamity or punishment. The word "last" means those under which the order of things here referred to would terminate; the winding up of the affairs respecting the beast and his image - not necessarily the closing of the affairs of the world. Important events were to occur subsequent to the destruction of this anti-Christian power Revelation , but these were the plagues which would come finally upon the beast and his image, and which would terminate the existence of this formidable enemy. For in them is filled up the wrath of God - That is, in regard to the beast and his image. All the expressions of the divine indignation toward that oppressive and persecuting power will be completed or exhausted by the pouring out of the contents of these vials. Compare notes on Revelation And I saw as it were a sea of glass - In Revelation 4: The sea of glass here means a sea clear, pellucid, like glass: There it was entirely clear; here it is mingled with fire. Mingled with fire - That is, a portion of the sea was red like fire. It was not all clear and pellucid, as in Revelation 4: In the former case Revelation 4: If it is proper, from conjecture, to suggest the meaning of this as an emblem, it

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

would be that the foundation - the main element - of all the divine dealings is justice or holiness - represented by the portion of the sea that seemed to be glass; and that there was, in this case, intermingled with that, the image of wrath or anger - represented by the portion that was fiery or red. The very sight of the pavement, therefore, on which they stood when worshipping God, would keep before their minds impressive views of his character and dealings. And them that had gotten the victory over the beast - Revelation That is, they who had gained a victory in times of persecution and temptation; or they whom the "beast" had not been able, by arts or arms, to subdue. The persons referred to here, I suppose, are those who in the long dominion of the papal power, and amidst all its arts and corruptions - its threats and persecutions - had remained steadfast in the truth, and who might thus be said to have gained a victory - for such victories of piety, virtue, and truth, amidst the corrupting influences of sin and error, and the intimidations of power, are the most important that are gained in this world. And over his image - See the notes on Revelation The meaning is, that they had not been led to apostatize by the dread of the power represented here by the "image of the beast. And over his mark - See the notes on Revelation Over all the attempts of the beast to fix his mark upon them, or to designate them as his own. And over the number of his name - See the notes on Revelation Over all the attempts to fix upon them that mysterious number which expressed his name. The general sense is, that in times of general error and corruption; when the true friends of Christ were exposed to persecution; when every effort was made to induce them to become the followers of the "beast," and to yield to the corrupt system represented by the "beast," they remained unmoved, and adhered firmly to the truth. The number of such in the aggregate was not small; and with great beauty and propriety they are here represented as rejoicing and giving thanks to God on the overthrow of that corrupt and formidable power. Stand on the sea of glass - That is, before God. They are now seen in heaven, redeemed and triumphant. Having the harps of God - Harps that pertained to the worship of God; harps to be employed in his praise. See the notes on Revelation And they sing the song of Moses the servant of God - A song of thanksgiving and praise, such as Moses taught the Hebrew people to sing after their deliverance from Egyptian bondage. The meaning here is, not that they would sing that identical song, but that, as Moses taught the people to celebrate their deliverance with an appropriate hymn of praise, the redeemed would celebrate their delivery and redemption in a similar manner. There is an obvious propriety here in referring to the "song of Moses," because the circumstances are very similar; the occasion of the redemption from that formidable anti-Christian power here referred to, had a strong resemblance to the rescue from Egyptian bondage. And the song of the Lamb - The hymn which is sung in honor of the Lamb, as their great deliverer. Compare the notes on Revelation 5: Saying, Great and marvelous are thy works - See the notes on Revelation The meaning is, that great power was evinced in redeeming them; and that the interposition of the divine goodness in doing it was marvelous, or was such as to excite wonder and admiration. All these names and attributes are suggested when we think of redemption; for all the perfections of a glorious God are suggested in the redemption of the soul from death. It is the Lord the Ruler of all worlds; it is God - the Maker of the race, and the Father of the race, who performs the work of redemption; and it is a work which could be accomplished only by one who is Almighty. Just and true - The attributes of justice and truth are brought prominently into view also in the redemption of man. The fact that God is just, and that in all this work he has been careful to maintain his justice Romans 3: Are thy ways - Thy ways or dealings with us, and with the enemies of the church. That is, all the acts or "ways" of God in the redemption of his people had been characterized by justice and truth. Thou King of saints - King of those who are holy; of all who are redeemed and sanctified. So it is read in the critical editions of Griesbach, Tittmann, and Hahn. The sense is not materially affected by the difference in the reading. Who shall not fear thee, O Lord - Reverence and adore thee; for the word "fear," in the Scriptures, is commonly used in this sense when applied to God. The sense here is, that the judgments about to be inflicted on the beast and his image should and would teach people to reverence and adore God. There is, perhaps, included here also the idea of awe, inasmuch as this would be the effect of punishment. And glorify thy name - Honor thee - the name being put for the person who bare it. The sense is, that, as a consequence of these judgments, men would be brought to

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

honor God, and to acknowledge him as the Ruler of the earth. For thou only art holy - That is, in these judgments he would show himself to be a holy God; a God hating sin, and loving righteousness and truth. When it is said that he "only" is holy, the expression is used, of course, in a comparative sense. He is so pure that it may be said that, in comparison with him, no one else is holy. Compare the notes on Job 4: For all nations shall come and worship before thee - That is, as the result of these punishments inflicted on this dread anti-Christian power, they shalt come and worship thee. Everywhere in the New Testament the destruction of that power is connected with the promise of the speedy conversion of the world. For thy judgments are made manifest - To wit, on the beast. That formidable power is overthrown, and the grand hindrance to the universal spread of the true religion is now taken away. Compare the notes on Isaiah And after that I looked - After I had seen in vision the redeemed thus referred to, celebrating the praises of God, I saw the preparation made for the execution of these purposes of judgment. And behold, the temple of the tabernacle of the testimony - Not the whole temple, but only that part to which this name was given. See the notes on Acts 7: The same word came naturally to be applied to the temple that was reared for the same purpose in Jerusalem. It is called the "tabernacle of testimony," because it was a testimony or witness of the presence of God among the people - that is, it served to keep up the remembrance of him. See the notes as above on Acts 7: See the notes on Hebrews 9: This was regarded as the unique dwelling-place of God; and it was this sacred place, usually closed from all access, that now seemed to be opened, implying that the command to execute these purposes came directly from God himself. In heaven - That is, that part of heaven which corresponds to the most holy place in the temple was opened; to wit, what is the unique residence of God himself. Was opened - Was thrown open to the viewer John, so that he was permitted to look, as it were, upon the very dwelling-place of God. From his holy presence now came forth the angels to execute his purposes of judgment on that anti-Christian power which had so long corrupted religion and oppressed the world. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And the seven angels - See the notes on Revelation Came out of the temple - Were seen to come from the temple; that is, from the immediate presence of God. Having the seven plagues - See the notes on Revelation Each one entrusted with a single "plague" to be executed upon the earth. The meaning here is, that they were designated or appointed to execute those plagues in judgments.

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 4 : Theocracy - Wikipedia

Books by James Lindsay, Essays, The Analytical Interpretation Of The System Of Divine Government Of Moses, Part II, Milton of Campsie (Auld Kirk Museum Publications), A Philosophical System of Theistic Idealism, The psychology of belief , American Politics After September 11, Recent advances in theistic philosophy of religion, Instructor's Edition.

Historical context[edit] Intellectual context: These deists, while maintaining individual positions, still shared several sets of assumptions and arguments that Paine articulated in *The Age of Reason*. The most important position that united the early deists was their call for "free rational inquiry" into all subjects, especially religion. Saying that early Christianity was founded on freedom of conscience , they demanded religious toleration and an end to religious persecution. They also demanded that debate rest on reason and rationality. Deists embraced a Newtonian worldview, and they believed that all things in the universe, even God, must obey the laws of nature. Without a concept of natural law , the deists argued, explanations of the workings of nature would descend into irrationality. This belief in natural law drove their skepticism of miracles. Along these lines, deistic writings insisted that God, as the first cause or prime mover , had created and designed the universe with natural laws as part of his plan. They held that God does not repeatedly alter his plan by suspending natural laws to miraculously intervene in human affairs. Deists also rejected the claim that there was only one revealed religious truth or "one true faith"; religion could only be "simple, apparent, ordinary, and universal" if it was to be the logical product of a benevolent God. Moreover, many found the Christian revelations in particular to be contradictory and irreconcilable. Most deists argued that priests had deliberately corrupted Christianity for their own gain by promoting the acceptance of miracles, unnecessary rituals, and illogical and dangerous doctrines these accusations were typically referred to as " priestcraft ". The worst of these doctrines was original sin. Deists therefore typically viewed themselves as intellectual liberators. Those few British radicals who still supported the French revolution and its ideals were viewed with deep suspicion by their countrymen. By the middle of the decade, the moderate voices had disappeared: These acts prohibited freedom of assembly for groups such as the radical London Corresponding Society LCS and encouraged indictments against radicals for "libelous and seditious" statements. Afraid of prosecution and disenchanted with the French revolution, many reformers drifted away from the cause. It has been my intention, for several years past, to publish my thoughts upon religion. The circumstance that has now taken place in France of the total abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion, and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly necessary, lest in the general wreck of superstition, of false systems of government and false theology, we lose sight of morality, of humanity and of the theology that is true. I contrived, in my way there, to call on Joel Barlow , and I put the Manuscript of the work into his hands According to Paine scholars Edward Davidson and William Scheick, he probably wrote the first draft of Part I in late , [8] but Paine biographer David Hawke argues for a date of early He only escaped the guillotine by accident: Part II was first published in a pirated edition by H. Symonds in London in October Eaton was later forced to flee to America after being convicted of seditious libel for publishing other radical works. Later, Francis Place and Thomas Williams collaborated on an edition which sold about 2, copies. Williams also produced his own edition, but the British government indicted him and confiscated the pamphlets. Fearing unpleasant and even violent reprisals, Thomas Jefferson convinced him not to publish it in ; five years later Paine decided to publish despite the backlash he knew would ensue. Carlile charged one shilling and sixpence for the work, and the first run of 1, copies sold out in a month. He immediately published a second edition of 3, copies. Like Williams, he was prosecuted for seditious libel and blasphemous libel. The prosecutions surrounding the printing of *The Age of Reason* in Britain continued for thirty years after its initial release and encompassed numerous publishers as well as over a hundred booksellers. In Part I, Paine outlines his major arguments and personal creed. I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy. But, lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them. My own mind is my own church. All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit. I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief as I have to mine. But it is necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe. Paine rejects prophecies and miracles, writing: How happened it that he did not discover America, or is it only with kingdoms that his sooty highness has any interest? For example, in his analysis of the Book of Proverbs he argues that its sayings are "inferior in keenness to the proverbs of the Spaniards, and not more wise and economical than those of the American Franklin ". My intention is to show that those books are spurious, and that Moses is not the author of them; and still further, that they were not written in the time of Moses, nor till several hundred years afterward; that they are no other than an attempted history of the life of Moses, and of the times in which he is said to have lived, and also of the times prior thereto, written by some very ignorant and stupid pretenders to authorship, several hundred years after the death of Moses. Paine also argues that the Old Testament must be false because it depicts a tyrannical God. The "history of wickedness" pervading the Old Testament convinced Paine that it was simply another set of human-authored myths. He presents the history of Christianity as one of corruption and oppression. Soon after I had published the pamphlet "Common Sense," in America, I saw the exceeding probability that a revolution in the system of government would be followed by a revolution in the system of religion. The adulterous connection of Church and State, wherever it has taken place Human inventions and priestcraft would be detected; and man would return to the pure, unmixed and unadulterated belief of one God, and no more. It is an age of revolutions , in which everything may be looked for. All of these arguments appear in *The Age of Reason*, albeit less coherently. In a letter to Elihu Palmer , one of his most loyal followers in America, Paine describes part of his rhetorical philosophy: The hinting and intimidating manner of writing that was formerly used on subjects of this kind [religion], produced skepticism, but not conviction. It is necessary to be bold. Some people can be reasoned into sense, and others must be shocked into it. Say a bold thing that will stagger them, and they will begin to think. His use of "we" conveys an "illusion that he and the readers share the activity of constructing an argument". In the eighteenth century "vulgarity" was associated with the middling and lower classes and not with obscenity; thus, when Paine celebrates his "vulgar" style and his critics attack it, the dispute is over class accessibility, not profanity. For example, Paine describes the Fall this way: The Christian Mythologists, after having confined Satan in a pit, were obliged to let him out again to bring on the sequel of the fable. After giving Satan this triumph over the whole creation, one would have supposed that the Church Mythologists would have been kind enough to send him back again to the pit: But instead of this they leave him at large, without even obliging him to give his parole—the secret of which is that they could not do without him; and after being at the trouble of making him, they bribed him to stay. After this, who can doubt the bountifulness of the Christian Mythology? Having thus made an insurrection and a battle in heaven, in which none of the combatants could be either killed or wounded—put Satan into the pit—let him out again—gave him a triumph over the whole creation—damned all mankind by the eating of an apple, these Christian Mythologists bring the two ends of their fable together. They represent this virtuous and amiable man, Jesus Christ, to be at once both God and Man, and also the Son of God, celestially begotten, on purpose to be sacrificed, because they say that Eve in her longing had eaten an apple. It took "deism out of the hands of the aristocracy and intellectuals and [brought] it to the people". Bishop Richard Watson , forced to address this new audience in his influential response to Paine, *An Apology for the Bible*, writes: For example, he says that once one dismisses the false idea of Moses being the author of Genesis, "The story of Eve and the serpent, and of Noah and his ark, drops to a level with the Arabian tales, without the merit of being entertaining. It was the

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

early Deists of the middling ranks, and not the educated elite, who initiated the kind of ridicule Paine would make famous. As John Redwood, a scholar of deism, puts it: I am unwilling to attribute bad designs, deliberate wickedness, to you or to any man; I cannot avoid believing, that you think you have truth on your side, and that you are doing service to mankind in endeavouring to root out what you esteem superstition. What I blame you for is this—that you have attempted to lessen the authority of the Bible by ridicule, more than by reason. As the historian E. Thompson has put it, Paine "ridiculed the authority of the Bible with arguments which the collier or country girl could understand". Claiming that true religious language is universal, Paine uses elements of the Christian rhetorical tradition to undermine the hierarchies perpetuated by religion itself. He contends that Paine draws on the Puritan tradition in which "theology was wedded to politics and politics to the progress of the kingdom of God". There were four major factors for this animosity: Paine denied that the Bible was a sacred, inspired text; he argued that Christianity was a human invention; his ability to command a large readership frightened those in power; and his irreverent and satirical style of writing about Christianity and the Bible offended many believers. Around 50 unfavorable replies appeared between and alone and refutations were still being published in They also issued ad hominem attacks against Paine, describing him "as an enemy of proper thought and of the morality of decent, enlightened people". Between and , Carlile claimed to have "sent into circulation near 20, copies of the Age of Reason". Paine wrote that "the people of France were running headlong into atheism and I had the work translated into their own language, to stop them in that career, and fix them to the first article The church had no priest or minister, and the traditional Biblical sermon was replaced by scientific lectures or homilies on the teachings of philosophers. It celebrated four festivals honoring St. Paine became so reviled that he could still be maligned as a "filthy little atheist" by Theodore Roosevelt over one hundred years later. Ethan Allen published the first American defense of deism, Reason, The Only Oracle of Man , but deism remained primarily a philosophy of the educated elite. Men such as Benjamin Franklin and Thomas Jefferson espoused its tenets, while at the same time arguing that religion served the useful purpose of "social control". The public was receptive, in part, because they approved of the secular ideals of the French Revolution. Palmer published what became "the bible of American deism", The Principles of Nature, [89] established deistic societies from Maine to Georgia, built Temples of Reason throughout the nation, and founded two deistic newspapers for which Paine eventually wrote seventeen essays. Before Paine it had been possible to be both a Christian and a deist; now such a religious outlook became virtually untenable. Their fear helped to drive the backlash which soon followed. Hailed only a few years earlier as a hero of the American Revolution , Paine was now lambasted in the press and called "the scavenger of faction", a "lilly-livered sinical [sic] rogue", a "loathsome reptile", a "demi-human archbeast", "an object of disgust, of abhorrence, of absolute loathing to every decent man except the President of the United States [Thomas Jefferson]". I know not whether any man in the world has had more influence on its inhabitants or affairs for the last thirty years than Tom Paine. There can be no severer satyr [sic] on the age. For such a mongrel between pig and puppy, begotten by a wild boar on a bitch wolf, never before in any age of the world was suffered by the poltroonery of mankind, to run through such a career of mischief.

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 5 : The Jewish Political Tradition as the Basis for Jewish Civic Education

part of God's divine plan that is not subject to repeal (Ecclesiastes) to have one anointed man as leader of His people to administer His Word to them. This divine order for government and direction was not discarded with the.

Primitive government Agricultural society So long as humans were few, there was hardly any government. The division of function between ruler and ruled occurred only, if at all, within the family. The largest social groups, whether tribes or villages, were little more than loose associations of families, in which every elder or family head had an equal voice. Chieftains , if any, had strictly limited powers; some tribes did without chieftains altogether. This prepolitical form of social organization may still be found in some regions of the world, such as the Amazonian jungle in South America or the upper Nile River valley in Africa. The rise of agriculture began to change that state of affairs. In the land of Sumer in what is now Iraq the invention of irrigation necessitated grander arrangements. Control of the flow of water down the Tigris and Euphrates rivers had to be coordinated by a central authority , so that fields could be watered downstream as well as farther up. It became necessary also to devise a calendar , so as to know when the spring floods might be expected. As those skills evolved, society evolved with them. In early Sumer, it is reasonable to assume, the heads of the first cities , which were little more than enlarged villages, only gradually assumed the special attributes of monarchy –the rule of one–and the village council only gradually undertook a division of labour , so that some specialized as priests and others as warriors, farmers, or tax gatherers key figures in every civilized society. As organization grew more complex, so did religion: War , perhaps the most potent of all forces of historical change, announced its arrival, and military leadership became at least as important an element of kingship as divine sanction. It was to remain so throughout the long history of monarchy: The wars of Sumer also laid bare another imperative of monarchy–the drive for empire , arising from the need to defend and define frontiers by extending them and the need to find new means to pay for troops and weapons, whether by the plunder of an enemy or by the conquest of new lands, or both. The spread of civilization The history of Old World monarchy, and indeed of civilization, was to consist largely of variations on the patterns mentioned above for four or five millennia. Trade contacts carried the principles of civilization to Egypt and to India China, like the pre-Columbian societies of the Americas, seems to have evolved independently. And everywhere, once the social order was established, the problem of defending it became paramount. Although the broad zone of civilization spread steadily, so that by the reign of the Roman emperor Trajan 98–117 ce there was a continuous band of civilized societies from Britain to the China Sea , it was always at risk from the barbarian nomads who roamed the great steppelands of central Eurasia. The steppe was horse country, and, armed with bows and arrows , the barbarians of all epochs were marvelously swift and deadly light cavalry. They fought constantly among themselves for pasturage, and the losers were forever being driven west, south, and east, where they often overcame any defenses that the farms and cities of civilization could muster against them. Either the invaders would overrun the settled lands and then adopt civilized customs, or the frontier defenses would prove strong enough to hold them off. There were even long periods of peace, when the barbarian threat was negligible. It was at such times that the spontaneous ingenuity of humankind had greatest play, in politics as in everything else. But it is noteworthy that, in the end, what may be described as the ancient norm always reasserted itself, whether in Europe, the Middle East , India, or China. Military crises–barbarian invasions, civil wars , or war between competing polities–recurred, necessitating the strengthening of government. The effort to secure a measure of peace and prosperity required the assertion of authority over vast distances, the raising of large armies, and the gathering of taxes to pay for them. Those requirements in turn fostered literacy and numeracy and the emergence of what later came to be called bureaucracy –government by officials. Bureaucratic imperialism emerged again and again and spread with civilization. Barbarian challenge occasionally laid it low but never for very long. When one city or people rose to hegemony over its neighbours, it simply incorporated their bureaucracy into its own. Sumer and Babylon

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

were conquered by Assyria ; Assyria was overthrown by the Medes of Persia , in alliance with a resurgent Babylon and nomadic Scythians ; the empire of the Persians was overthrown by Alexander the Great bce of Macedonia; the Macedonian successor states were conquered by Rome , which was in due course supplanted in the Middle East and North Africa by the Islamic Caliphate of Baghdad. Conquerors came and went, but life for their subjects, whether peasants or townspeople, was not much altered by anything they did, as long as the battles happened elsewhere. Nevertheless, from time to time experiments were made, for no monarchy had the resources to rule all its subjects directly. So long as they paid tribute punctually, local rulers and local communities were perforce left to govern themselves. Even if they did not pay, the effort required to mount a military operation at a distance from the imperial centre was so great that only in exceptional circumstances would it be undertaken, and even then it might not succeed, as the kings of Persia found when they launched punitive expeditions from Asia Minor against mainland Greece at the beginning of the 5th century bce. Thus, in normal times the inhabitants of the borderlands had extensive freedom of action. Although civilization, as its advantages became clear, spread west and northwest out of Asia, bureaucratic monarchy could not easily follow it. The sea was becoming a historical factor as important as the steppe and the great irrigable rivers. Tyre and Sidon , maritime cities of Phoenicia modern Lebanon , had long exploited their coastal situation, not only to remain independent of the landward empires but also to push across the sea, even beyond the Straits of Gibraltar, in quest of trade. The city-state The Phoenician example was followed by the Greeks, originally Indo-European nomads who gradually made their way south to the Aegean and there took to the sea. They built on the achievements of earlier peoples and even took over the first bureaucratic monarchy to appear on European soil, the Minoan civilization of the island of Crete, which succumbed to invaders from the Greek mainland about bce. Other invaders from the north overthrew the mainland kingdoms of Mycenae , Tiryns , and Pylos about bce. The Dark Age of Greece that then began lasted until the 8th century bce, by which time the Greeks had not only adapted the Phoenician alphabet and begun to found overseas colonies but also brought nearly to maturity the city-state polis in Greek , from which the term politics derives. This form of government was the great political invention of classical antiquity. See also ancient Greek civilization. The city had first claim on his labour and loyalty, a claim that was usually freely recognized. It was this reality that led Aristotle who himself came from just such a small commonwealth, Stageira to define humans as political animals. In addition, coastal mountain ranges made it difficult for any community in Greece to dominate more than a few square miles of land. Therefore, in the Greek world which by c. The term city-state expresses the double aspect of those small settlements. Each city-state was, on the one hand, an economic, cultural, and religious organization; on the other hand, each was a self-governing community capable, in theory, of maintaining absolute independence by enlisting all its adult male inhabitants as soldiers. It was like a business association and also like an encamped army. In many respects, the city of Sparta actually was an encamped army. Freedom was defined as the right and ability of every city to govern itself. What freedom meant for the internal order of such cities was fiercely and often bloodily debated for more than two centuries. Although it was a fact of the Greek world that geography deterred the rise of an empire to federate and control all the cities, a few nevertheless rose to imperial greatness. Those cities engaged in profitable trade across the sea, as their Phoenician predecessors had done. Athens , for example, exported olive oil , silver, and pottery, and the profits of that trade enabled it to build a great navy and formidable city walls. Athenian ships defeated Persia bce and won a small empire in the Aegean. The combination of ships and walls enabled Athens long to defy and nearly to defeat Sparta, its chief rival among the Greek cities. In short, during the period of its prime Athens was free to make what experiments it liked in the realm of government, and to that period are owed not just the first example of successful democracy in world history but also the first investigations in political thought. Monarchy, oligarchy, democracy No Athenian believed that he had anything to learn from the bureaucratic monarchies of the East, which were incompatible with Greek notions of citizenship. If self-defense necessitated that every citizen be required to fight for his polis when called on, in return each had to be conceded some measure of respect and autonomy personal

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

freedom. To protect that freedom, government was necessary: The central question of politics, then, was the distribution of power among the citizens. Was Greek freedom best preserved and defined by the rule of the few or by that of the many? On the whole, the great names favoured aristocracy – the rule of the best. In return for their leisure, the gentry should agree to sacrifice some of their time to the tedious business of governing, which only they would be sufficiently disinterested and well-informed to do successfully. Neither of these apologies for oligarchy had any success in practice. The champions of democracy carried the day, at least in Athens and its allied cities. In return for playing their parts as soldiers or sailors, ordinary Athenians insisted on controlling the government. Detail of a Roman copy 2nd century bce of a Greek alabaster portrait bust of Aristotle, c. The foundations of Athenian democracy were narrow, shallow, and fragile. But to say all this is only to say that the city could not entirely shake off the traditions of its past. Its achievement was the more remarkable for that. Seldom since has civilized humanity surpassed democratic Athens, and until the last the city was satisfactorily governed by law and by popular decision. It owed its fall less to any flaw than to the overwhelming force that was mounted against it. Far to the north of Hellas proper, a new power arose. Greek civilization had slowly trained and tamed the wild people of Macedonia. Their king, Philip II, forged them into a powerful army, and he and his son Alexander the Great then seized the opportunity open to them. History and geography made it impossible for the Greek cities to hang together, so they were hanged separately. It seemed as if the city-state had been but a transient expedient. Henceforward Athens and Sparta would take their orders from foreign conquerors – first Macedonia, then Rome. To the west, two non-Greek cities, Carthage and Rome, began to struggle for mastery, and, after the defeat of the Carthaginian general Hannibal at Zama bce, Rome emerged as the strongest state in the Mediterranean. The Greeks did not know how to classify Rome. With this focus the patriotism of the city-state reached its greatest intensity. The Romans were deeply attached to their traditions, all of which taught the same lesson. For example, the legendary hero Gaius Mucius Scaevola gave his right hand to the flames to prove that there was nothing a Roman would not endure for his city, which therefore would never be defeated. All the tales of early Rome turn on battle. With dour persistence the peasants who had gathered on the seven hills beside the river Tiber resisted every invader, fought back after every defeat, learned from all their mistakes, and even, however reluctantly and belatedly, modified their political institutions to meet the new needs of the times as they arose. Like Athenian democracy, this system worked well for a long time, and, if the chief Athenian legacy was the proof that politics could be understood and debated logically and that under the right conditions democracy could work, Rome proved that the political process of competition for office and the public discussion of policy were valuable things in themselves. Nevertheless, the Roman Republic had been forged in a grim world. It is not surprising that what impressed the world most about the city was its military strength rather than its political institutions, even though the two were intimately related. Military strength, in short, led to military adventurism. By the 1st century bce, Rome, having become a naval power as well as a military one, had conquered the whole Mediterranean basin and much of its hinterland. The strains of empire building made themselves felt. The Roman armies, no longer composed of citizens temporarily absent from the plow or the workshop but of lifetime professionals, were now loyal to their generals rather than to the state, and those generals brought on civil war as they competed to turn their foreign conquests into power at home. The population of Rome swelled, but economic growth could not keep pace, so many citizens became paupers dependent on a public dole.

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 6 : Books by James Lindsay (Author of Our Inland Sea)

A system of government in which nobles, or lords, are granted use of land that legally belongs to the king. Indo-Europeans Peoples who migrated from the steppe and were originally herders.

He turns them round and round upon the wheel of Maya. Take refuge utterly in Him. By his grace you will find supreme peace, and the state which is beyond all change. Yet it is a known fact that war and violence have often been undertaken historically, as well as at present, in the name of religion as is discussed further below. Yet religions profess to want peace. And how have religions historically helped to promote peace, and how might they help create a more peaceful world in the 21st century? These are a few of the questions that this paper will attempt to explore. Traditionally many people focus on how wars and conflicts are seemingly undertaken for religious reasons, or at least undertaken in the name of religion. Indeed, it is not difficult to find data and statistics in support of this hypothesis. Quincy Wright, in his monumental study, *A Study of War*, documents numerous wars and armed conflicts that involve a direct or indirect religious component, Wright, as does Lewis Richardson in his statistical treatise, *Statistics of Deadly Quarrels*. Richardson, As the Cold War has ended and inter-ethnic conflicts have re-emerged in many parts of the world, it has indeed been a popular thesis of different writers to argue that these inter-ethnic conflicts often have a religious component. A few examples of such recent writing include: *Ethnicity in International Politics*; and R. The paper will have four parts: In considering the external aspects of religion, principles from the field of intercultural communication are used to explore the creation of tolerance, understanding and valuing of diversity concerning different aspects of socially learned behavior or culture, including religion. Fundamentalism or religious extremism or fanaticism--when religions claim their version of religion is the only one--are seen as an extreme form of the socially-learned aspect of religion and one not conducive to creating world peace. Here, three different topical areas are explored: The conceptual shift involved in moving from peace as absence of war through peace as absence of large scale physical and structural violence negative and positive peace respectively to more holistic definitions of peace that apply across all levels and include both an inner and an outer dimension, represents a substantial broadening of the peace concept in Western peace research. Part III then uses the above evolution in the concept of peace as a framework to explore different dimensions of "a culture of peace," as well as different dimensions of "nonviolence. An Agenda for Future Peace Research--Based on the Need to Focus on Both Inner and Outer Aspects of Peace Part IV argues that Western peace research has focused almost entirely on outer peace, but that in future it needs to deal with both inner and outer aspects of peace in a more balanced way. In order to do this, it is suggested that peace research elaborate on the different dimensions and levels of inner peace, just as it has done for outer peace, and that it expand its methodology to include other ways of knowing besides social scientific methods only. Finally, peace research needs to redress the imbalance between negative and positive images of peace by exploring not only what it wants to eliminate, for example war and starvation, but also what it wants to create in a positive sense. Please note that this paper is an ongoing project that will become a book. At present, some sections of the paper are developed more than others, but the basic framework is here. Please contact the writers in the future for later elaborations of this writing. We offer this version of the paper with humility, aware that further revisions and elaborations are necessary. First, there is religion as socially-learned behavior, i. At the other extreme are mystical traditions which are based on direct inner spiritual experiences. Given these considerations, it is possible to look at any religion as having a potential spectrum of different forms within it, each discussed separately in the paper, as follows: *Spectrum of Potential Perspectives Within Any Religion* It is interesting that mystics of all religions can usually communicate with each other and appreciate the spiritual or God force operating within each other--no matter what religious tradition the other mystics come from. Organized religion is often tolerant of different religious traditions, as seen in ecumenical movements around the world, but there can be misunderstanding between religions based on differing beliefs and practices. These misunderstandings can be

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

lessened by educational programs focusing on the appreciation and understanding of cultural and religious diversity. But fundamentalism often stresses how one particular interpretation--of religion, scripture, and religious practices--is right and other interpretations are wrong. This difficulty of fundamentalists, from any religion, in dealing with diversity in a tolerant manner presents a major problem for peaceful relations and understanding between religions and cultures and hinders the creation of a global culture of peace. In this way, religion is shared by a group of people, learned and passed down from one generation to the next, and is clearly reflected in both religious organizations and beliefs. The agents or institutions of socialization include language, a factor individuals are often least conscious of, politics, economics, religion, education, family, and media. While Anthropologists have often studied one culture, including its institutions, in depth, others have undertaken cross-cultural, comparative studies. While cross-cultural studies deal with comparing some aspect of life, such as religious institutions and beliefs, from one culture to another, intercultural communication deals with the dynamic interaction patterns that emerge when peoples from two or more different cultures, including religions, come together to interact, communicate, and dialogue or negotiate with each other. There are general principles of intercultural communication. There are also studies of particular cultures interacting, based on a belief that when persons from any two specific different cultures come together to interact with each other, that they will create their own dynamic interaction process, based on the underlying values of both groups, just as any two individuals will also create their own dynamic interaction process. A significant problem with organized religion and belief, as this relates to peace and conflict, is individuals and groups often confuse the map their socially-learned version of reality or culture or religion with the territory or ultimate reality, as elaborated below. Thus people believe that their personal or subjective version of reality or religion is valid, while other views are invalid. Instead it can be argued that the many maps are different, but possibly equally valid interpretations and attempts to understand the same underlying reality or territory. The term "fundamentalism" had its origins in "a late 19th and early 20th century transdenominational Protestant movement that opposed the accommodation of Christian doctrine to modern scientific theory and philosophy. With some differences among themselves, Christian fundamentalists insist on belief in the inerrancy of the Bible, the virgin birth and divinity of Jesus Christ, the vicarious and atoning character of his death, his bodily resurrection, and his second coming as the irreducible minimum of authentic Christianity. For example, radical Islamic groups, such as Islamic Jihad, are seen as examples of Islamic fundamentalism, although a different term is preferred. In the Islamic tradition the word fundamentalism, when translated into Arabic, has a completely different and positive meaning. In Arab countries the appropriate word for describing literal religious fanaticism is "extremism. Because fundamentalists in any religion turn the beliefs of their religion into dogma, and also tend to interpret the scriptures of their religion in a literal way only, thus missing the many subtle levels of meaning as well as analogies with teachings from other world religions, they can end up stressing primarily how they are different from other world religions, and even from different interpretations within their own religion, rather than stressing any commonalities they might share with other world religions. This more limited interpretation of their scripture can then lead to dogmatic views that their interpretation of religion, and reality, is correct and everyone else is wrong. Of the many possible explanations for this phenomena, two hypotheses will be explored here. The most obvious hypothesis would argue that people are overwhelmed by the increasing pace of change today, and are desperately seeking something that they can believe in as a mooring to help them through all this change in the outer world which is uprooting their lives and creating great insecurities in their lives. In the case of fundamentalism, this can involve returning to some over-idealized vision of their religious roots, which may never have existed in the idealized form that they remember, and trying to literally enforce that interpretation of reality on all the members of their group. In such situations, people may need time to try to go back to a stringently defined earlier way of life and see if they can make it work, and only when they see that the world has changed too much to return to the past will they then be ready to move forward into the future. This hypothesis is consistent with the view that any religious or spiritual tradition needs to be constantly adapted to

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

the world in which it finds itself--if it wishes to remain a living, breathing, spiritual force that people experience in their lives, rather than become an outdated institution based on dogma or rules. A second related hypothesis, to explain the rise of fundamentalism in the world today, relates to the dual trend towards both globalism, as well as localism. The globalization process of the last 50 years has led to a dramatic increase in global governance structures, including an expansion of the multi-faceted United Nations UN system, an increase in scope of regional economic and political organizations, such as the European Community EC and the North American Free Trade Area NAFTA , and the continuing proliferation and development of International Governmental Organizations IGOs. The growth in IGOs and the increase in size and scope of United Nations activities, such as the expanded scope of United Nations Peace Keeping operations, has had a major impact on international relations. A similar expansion of activities can be seen in the work of various international scientific, educational and cultural organizations, as indexed by the continued growth in International Non Governmental Organizations INGOs. Millions of individuals are routinely engaged in the work of INGOs, whose activities span the whole range of human experience, including agriculture, art, communications, economics, education, environment, health, music, politics, religion, sport and transportation. Additionally, the world has witnessed the growth of an increasingly integrated global economy, as manifested in interdependent national economies and the evolution of multinational corporations MNCs and transnational corporations TNCs operating in just about every country worldwide. An apparently contradictory worldwide trend towards local identity and ethnicity has also emerged as a major factor shaping events in the world today. In the wake of the end of the old East-West Cold War confrontation, we are witnessing a worldwide increase in local ethnic conflict, sometimes nonviolent but too often violent and very bloody, and often involving a religious dimension. These "local conflicts" are often proving to be intense and intractable, embedded in centuries of mistrust and hatred, and too often crystallized around and sanctioned, implicitly or explicitly, by particular religious institutions. This localization process is every bit as profound as the overarching trend towards globalization, and in fact it is perhaps best conceived as neither in opposition to, nor separate from, that process. Globalization and localization are so interconnected and interdependent that localization is best conceptualized as an essential complement of the globalization process. This view suggests that the integration of the big system, the creation of a new world order, requires a sense of meaning at the local level, requires human beings to experience coherence and balance within the local socio-cultural context. The rise of fundamentalism, it can be argued, is associated with this interdependence of the globalization and localization processes and the resulting pressures to achieve coherence at the local level in the face of the vast scope of the global supersystems. Multicultural interpretations of the globalization - localization interdependency argue, as a consequence, that religion should not be the same in all societies, that it will and must have personal, local and global dimensions that manifest themselves in a rich variety of cultural forms and expressions. This paper will subsequently further argue that the diversity of organized world religions--if also recognizing a deeper spiritual unity that connects this outer diversity--is a necessary requirement for the creation of a new culture of peace in the 21st century. Individuals each carry around some different version of "reality" or culture in their heads, based on socialization or learning by the different agents or institutions of socialization in their culture, including religion, and based on different individual and collective life experiences. This worldview provides a sense of values and meaning about life. Unfortunately, perceptions based on evidence from one or more of the five senses are often distorted. Individuals also selectively perceive ideas and information, often accepting information which fits with their preconceived worldview and blocking out information which challenges that worldview--a worldview that they have spent a whole life time putting together. It is often the case that in everyday interactions individuals, even from the same culture, can misperceive each other. When they come from totally different cultures, including different religious traditions and belief systems, the danger is even greater. It is thus a basic tenet of intercultural communication that "The message sent is often not the message received" It is understandable that individuals tend to expect others to behave the way they would in a given situation or say what they would say in that same situation. A final step

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

in this model involves a move to evaluation or judgment of that behavior, as good or bad, in turn often based on an incorrect interpretation. This description, interpretation, and evaluation sequence of events, which individuals do quite often without even realizing they are doing it, is often called DIE for short. In terms of conflict resolution, it can be argued that if an individual is not conscious of their own cultural or religious socialization or programming--which influences people to a much greater extent than most individuals realize, then their behavior will in many ways be preconditioned, and on automatic pilot: If an individual begins to become conscious of their own cultural or religious programming, often by exposing themselves to other cultures or religions, then they can for the first time come back to their own original culture or religion and begin to see it for the first time, since they now have some basis with which to compare it. Such an individual can begin to act consciously in the world and start to appreciate the rich diversity of the human experience, including the many different outward forms, rituals, and beliefs that have emerged in different religions as human beings have sought different paths for bringing a spiritual force into their lives. Becoming conscious of being socialized into different religions and cultures, coupled with an awareness that individuals as a consequence carry around different versions or maps of "reality" in their heads, can contribute to becoming more tolerant of the different maps or versions of reality that others also carry around in their heads, while also recognizing that something much more basic and essential underlies all the apparent outer diversity. In looking at diversity, it should also be noted that it is a basic principle of systems theory that the more complex a system is, the more diversity there needs to be within the system for it to maintain itself. The discussion of globalization and localization in the first part of this paper suggests the evolution of a more complex global system with increasing diversity within it. It is a thesis of this paper that such diversity is ultimately a strength, not a weakness, but only if it is consciously dealt with. Otherwise, we will expect people from different cultures to think and behave the way we do, and when they do not, we will tend to misinterpret and then judge their beliefs or behavior negatively the Description, Interpretation, Evaluation problem discussed above, thus creating misunderstanding and conflict between peoples. Nonetheless, cultural diversity in the global system, like ecological diversity within an ecosystem, is ultimately an asset, if it is valued and contributes to openness to learn from other groups and cultures. Another thesis of this paper is that every culture, just as every religion or species, has something important to contribute to the world, and no culture has all the answers. Thus every culture has both strengths as well as weaknesses. There are thus important things that we can each learn from each other--if we are open and humble enough to do so. The Inner, Mystical Path to Spirituality: Many Paths to God "There are many paths to God. Does this path have a heart? Via such an inner experience of enlightenment, God, oneness or spirit, one has an inner "knowing" that cannot be adequately described in words indeed, "the Tao that can be named is not the Tao". This experience totally transcends the world of outer beliefs--which we learn from our social and religious institutions. It is interesting that almost every one of the great religions of the world originated with someone who had such a direct, inner revelatory or enlightenment experience. Jesus who became the Christ, Buddha, Moses, Zoroaster, and various other evolved beings are obvious examples. After achieving enlightenment, such persons who usually did not themselves intend to start a new religion have always returned to society to minister, teach, and share their spiritual experiences and enlightenment as best they could with others.

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 7 : Helena Panczová | Faculty of Theology Trnava University - www.nxgvision.com

Israel's Liberation from Egypt: Exegesis of Ex 3 - 14 in Gregory of Nyssa's Life of Moses (II) The biblical narrative about Moses's call to become Israel's liberator, his coming to Egypt and liberating Israel from Egypt by passing through the Red Sea is a version of a well-known narrative motif about Liberator Hero.

The Mosaic covenant, which Israel entered into with Yahweh at Mount Sinai, is reiterated, expounded on, and expanded by Moses as he leads the new generation in renewing the covenant prior to their entering the Land of Promise to possess it. The continual rebelling of the Exodus generation, culminating in their defiant refusal to obey Yahweh and enter the land of Canaan and take possession of it, led to their breaking of the covenant. Hence the necessity for renewing the covenant by the new generation. Significantly, the curses enumerated far outweigh the blessings. Further, there is a progression in the degree of severity of the curses, with the worst of all possible curses culminating in the violent expulsion of Israel out of the Land of their inheritance and into exile where they will once again serve their enemies under the yoke of oppression. In view of this worst case scenario are the Assyrian and Babylonian captivities. Thus along with the threat of destruction of the nation due to disobedience to the Law of the Covenant, a promise is given for restoration in response to repentance. Even in the worst case with Israel expelled from the land and scattered among the nations in exile, if the remnant of Israel will return to Yahweh and obey Him with all their heart and with all their soul according to all that is written in the Law, then Yahweh will gather His people from the lands that He scattered them and have compassion on them and restore them to the Land of Promise and bless them abundantly. Literary characteristics Literarily, as Kalland. The procedure for the establishment and continuity of these treaties, as well as their literary structure, lends itself strikingly to the covenant which defines the relationship between Yahweh and His chosen people. The main components of the Near Eastern treaties of this era include: This structure, which does not strictly follow the development of the Deuteronomy text, is summarized as: Further, Deuteronomy makes provision for the transition of the covenant mediatorship through the commissioning of Joshua to replace Moses at his death. Unlike the Book of Exodus, which records the proposal, ratification, and foundational stipulations of the covenant, the Book of Deuteronomy is structured in the form of the suzerainty-vassal treaty. Thus, an appropriate outline of Deuteronomy, and one that correctly portrays the development of the message, has the following major divisions a discussion of these divisions can be found in Craigie. This understanding is expressed here in the form of the statement of its message, its synthetic structure, and a synthesis of the text which follows from that message and structure. Development and statement of the message The reiteration of the covenant stipulations recorded in Deuteronomy most likely were necessitated by the need to renew the covenant with the new generation after it had been effectively broken by the Exodus generation. Further, there was a need to expound the fundamental statutes and judgments previously given in order to better inform the new, and soon to be Conquest, generation on more of the specific stipulations brought into focus because Israel was about to transition from a nomadic way of living to a more sedentary lifestyle. The issue of Deuteronomy seems not to be so much the need for covenant renewal as the Israelites were apparently willing to do that. Rather it seems to be the degree to which they were willing to commit themselves in obedience to Yahweh. The foundational principle on which the whole of the covenant stood required Israel obey Yahweh wholeheartedly. Thus throughout this book Moses places a major stress on obedience to Yahweh and His commandments see, 4: The point that Moses is making is that what is required is absolute obedience. Nothing short of total commitment to Yahweh will do as Moses calls for the sons of Israel to love Yahweh with all their heart and soul 4: No longer does the text say "And Yahweh spoke to Moses" as it so often does in the Books of Exodus see, for example, 5: Further, Moses is not just reiterating what Yahweh had revealed to him, but is expounding the word of God given to him. Here it is important to recognize that the word Moses is expounding is the Ten Commandments ch. The foundation of the covenant law is the Ten Commandments. That is what Yahweh gave to Moses on the top of Mount Sinai,

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

what Yahweh told to the sons of Israel when He spoke to them from Mount Sinai, what Yahweh inscribed on tablets of stone and which was deposited in the Ark of the Covenant 4: One other factor that is important for the message of the Book of Deuteronomy, and that differs from the covenant law presented in the Book of Exodus, is the strong emphasis placed on the covenant sanctions of blessings and curses Deut chs. This understanding of Deuteronomy leads to the following synthetic structure and synthesis of its text as a unified and coherent whole. Synthetic structure of the text Broad synthetic structure I Identification of the covenant mediator, and the time and place of covenant renewalâ€”preamble to the renewed covenant 1: Covenant history from Mount Sinai to the Plains of Moab 1: Appointment of the cities of refuge in the Transjordan 4: Historical setting for the recapitulation and explication of the Law 4: Reiteration, explication, and exhortation of the Ten Commandments 5: Specific covenant stipulations required for living in the Land Declaration of covenant renewal Ratification of the renewed covenant Final charges to Israel and the commissioning of Joshua The covenant history from Mount Sinai to Kadesh-Barnea 1: Historical setting for the reiteration and explication of the Law 4: The Song of Moses: The renewed terms of the covenant obliges Israel to ratify the covenant by declaring Yahweh to be their God whom they will obey, and for Yahweh to declare Israel to be His people whom He will set high above all other nations. The renewed terms of the covenant necessitates Israel conduct a ceremony declaring the covenant curses and blessings, and take an oath of allegiance to Yahweh and His commandments. Finalization of the ratification of covenant renewal requires Israel to conduct a ceremony from atop Mounts Gerizim and Ebal on the day they enter the Land, where they are to declare the commandments of Yahweh and denounce as cursed the one who breaks anyone of the Ten Commandments. The renewed terms of the covenant call for an oath of allegiance to Yahweh and His commandments, which if turned away from will eventually result in destruction of the nation and exile from the Land, yet a promise is offered for restoration to the Land and for spiritual renewal in response to wholehearted repentance and a return to Yahweh. The consequences to Israel for going back on the oath of covenant allegiance foresee the destruction of the nation and exile of the people from the Land as the full extent of the curses of the covenant falls upon people and land, for although chosen people are privileged to possess the revelation of God, they also have the responsibility of obedience to that revelation. A promise of physical restoration to the Land and to a state of material blessing and spiritual renewal is offered in response to wholehearted repentance.

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 8 : James Lindsay | Open Library

a government thought to be guided by a divine power and controlled by religious leaders. Egypt was a theocracy. A powerful king (pharaoh) would promote the belief that he had the support of the gods, so no one would try to remove him and risk the displeasure of the gods.

Questions, in turn, are subdivided into 3, Articles. First Part QQ, Art. Second Part QQ, Art. General principles of morality including a theory of law. Morality in particular, including individual virtues and vices. Third Part 90 QQ, Art. The person and work of Christ, who is the way of man to God; the sacraments. Aquinas left this part unfinished. The third part proper is attended by a posthumous supplement which concludes the third part and the Summa, treating of Christian eschatology, or "the last things". Additionally, there are two very small appendices which discuss the subject of purgatory. The Summa has a standard format for each article, which can be explained by taking another article Pt. A short counter-statement, beginning with the phrase *sed contra* "on the contrary", is then given; this statement almost always references authoritative literature, such as the Bible, Aristotle, or the Church Fathers. For example, Aquinas states that "it was fitting for Christ to lead a life of poverty in this world" for four distinct reasons, each of which is expounded in some detail. These replies range from one sentence to several paragraphs in length. The arguments from authority, or *sed contra* arguments, are almost entirely based on citations from these authors. Some were called by special names: He was considered the most astute philosopher – the one who had expressed the most truth up to that time. The main aim of the Scholastic theologians was to use his precise technical terms and logical system to investigate theology. Writer of the dominant theological text for the time: The Jurist or The Legal Expert *iurisperitus*: Ulpian a Roman jurist, the most-quoted contributor to the Pandects. Marcus Tullius Cicero, famed Roman statesman and orator who was also responsible for bringing significant swathes of Greek philosophy to Latin-speaking audiences, though generally through summation and commentary in his own work rather than by translation. Aquinas refers to the works of Dionysius, whom scholars of the time thought to be the person mentioned in Acts. However, they were most likely written in Syria during the 6th century by a writer who attributed his book to Dionysius hence the addition of the prefix "pseudo-" to the name "Dionysius" in most modern references to these works. Aquinas also cites the Islamic theologian al-Ghazali Algazel. Rabbi Moses Maimonides was a Jewish rabbinical scholar, a near-contemporary of Aquinas died, before Aquinas. The scholastics derived many insights from his work, as he also employed the scholastic method. Notable points made by the Summa[edit] Theology is the most certain of all sciences because its source is divine knowledge which cannot be deceived and because of the greater worth of its subject matter, the sublimity of which transcends human reason. That is, its being and the conception of being man has or can imagine of it for example, a mountain of solid gold would have essence – since it can be imagined – but not existence, as it is not in the world are separate in all things – except for God, who is simple. Thomas felt that it can be proved by human reason alone that God created the universe, reason alone could not determine whether the universe actually began at some point in time or was eternal, but only divine revelation from the Book of Genesis proves that. Thomas was a member. Being a monk is greater than being married and even greater in many ways than being a priest, but it is not as good as being a bishop. Both monks and bishops are in a state of perfection. The structure of the Summa Theologiae is meant to reflect the cyclic nature of the cosmos, in the sense of the emission and return of the Many from and to the One in Platonism, cast in terms of Christian theology: The procession of the material universe from divine essence, the culmination of creation in man, and the motion of man back towards God by way of Christ and the Sacraments. It begins with God and his existence in Question 2. The entire first part of the Summa deals with God and his creation, which reaches its zenith in man. The First Part, therefore, ends with the treatise on man. The ethics detailed in this part are a summary of the ethics Aristotelian in nature that man must follow to reach his intended destiny. Since no man on his own can truly live the perfect ethical life and therefore reach God, it was necessary that a perfect man

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

bridge the gap between God and man. Thus God became man. The third part of the Summa, therefore, deals with the life of Christ. Summary of key opinions in the Summa[edit] The following is from the New Schaffâ€”Herzog Encyclopedia of Religious Knowledge [30] a public-domain work: The Summa, Part I: Theology[edit] St. He worked on it from the time of Clement IV after until the end of his life. What was lacking was added afterwards from the fourth book of his commentary on the Sentences of Peter Lombard as a supplementum, which is not found in manuscripts of the thirteenth and fourteenth centuries. It consists of three parts. Part I treats of God, who is the " first cause , himself uncaused" primum movens immobile and as such existent only in act actu â€” that is, pure actuality without potentiality, and therefore without corporeality. His essence is actus purus et perfectus. This follows from the fivefold proof for the existence of God; namely, there must be a first mover, unmoved, a first cause in the chain of causes, an absolutely necessary being, an absolutely perfect being, and a rational designer. In this connection the thoughts of the unity, infinity , unchangeability, and goodness of the highest being are deduced. As God rules in the world, the "plan of the order of things" preexists in him; in other words, his providence and the exercise of it in his government are what condition as cause everything which comes to pass in the world. Reprobation , however, is more than mere foreknowledge; it is the "will of permitting anyone to fall into sin and incur the penalty of condemnation for sin". The effect of predestination is grace. Since God is the first cause of everything, he is the cause of even the free acts of men through predestination. Determinism is deeply grounded in the system of St. Thomas; things with their source of becoming in God are ordered from eternity as means for the realization of his end in himself. On moral grounds, St. Thomas advocates freedom energetically; but, with his premises, he can have in mind only the psychological form of self-motivation. Nothing in the world is accidental or free, although it may appear so in reference to the proximate cause. From this point of view, miracles become necessary in themselves and are to be considered merely as inexplicable to man. From the point of view of the first cause, all is unchangeable, although from the limited point of view of the secondary cause, miracles may be spoken of. In his doctrine of the Trinity , Aquinas starts from the Augustinian system. Since God has only the functions of thinking and willing, only two processiones can be asserted from the Father; but these establish definite relations of the persons of the Trinity, one to another. The relations must be conceived as real and not as merely ideal; for, as with creatures relations arise through certain accidents, since in God there is no accident but all is substance, it follows that "the relation really existing in God is the same as the essence according to the thing". From another side, however, the relations as real must be really distinguished one from another. Therefore, three persons are to be affirmed in God. Man stands opposite to God; he consists of soul and body. The "intellectual soul" consists of intellect and will. Furthermore, the soul is the absolutely indivisible form of man; it is immaterial substance, but not one and the same in all men as the Averroists assumed. As certain principles are immanent in the mind for its speculative activity, so also a "special disposition of works" â€” or the synderesis rudiment of conscience â€” is inborn in the "practical reason", affording the idea of the moral law of nature so important in medieval ethics. The Summa, Part II: The first part comprises quaestiones, and the second part comprises The two parts of the second part are usually presented as containing several "treatises". The contents are as follows: First part of Part II: Treatise on the last end qq. Acts peculiar to humans qq. Treatise on the theological virtues qq. God sways the intellect; he gives the power to know and impresses the species intelligibiles on the mind, and he sways the will in that he holds the good before it as aim, creating the virtus volendi. Here the Areopagitic ideas of the graduated effects of created things play their part in St. The second part of the Summa two parts, Prima Secundae and Secunda Secundae follows this complex of ideas. Thomas develops his system of ethics, which has its root in Aristotle. In a chain of acts of will, man strives for the highest end. They are free acts, insofar as man has in himself the knowledge of their end and therein the principle of action. In that the will wills the end, it wills also the appropriate means, chooses freely and completes the consensus. Whether the act is good or evil depends on the end. The "human reason" pronounces judgment concerning the character of the end; it is, therefore, the law for action. Human acts, however, are meritorious insofar as they promote the purpose of God and his honor.

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

By repeating a good action, man acquires a moral habit or a quality that enables him to do the good gladly and easily. This is true, however, only of the intellectual and moral virtues which St. Thomas treats after the manner of Aristotle ; the theological virtues are imparted by God to man as a "disposition", from which the acts here proceed; while they strengthen, they do not form it. The "disposition" of evil is the opposite alternative. An act becomes evil through deviation from the reason and from divine moral law. Therefore, sin involves two factors: Sin has its origin in the will, which decides against reason for a "changeable good". Since, however, the will also moves the other powers of man, sin has its seat in these too. By choosing such a lower good as its end, the will is misled by self-love, so that this works as cause in every sin.

DOWNLOAD PDF THE ANALYTICAL INTERPRETATION OF THE SYSTEM OF DIVINE GOVERNMENT OF MOSES, PART II

Chapter 9 : Moses - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

WEBS for Vendors New to the vendor registration system? Click the Register Now link to begin the registration process. Already registered?

In , with the Lateran Treaty signed with the Italian Government, the new state of Vatican City population " with no connection with the former Papal States [10] " was formally created and recognized as an independent state. They are usually clerics, appointed as Ordinaries, but in the past have also included men who were not bishops nor clerics. The cardinals are appointed by the popes, who therefore choose the electors of their successors. Voting is limited to cardinals under 80 years of age. The Vatican legal system is rooted in canon law but ultimately is decided by the pope; the Bishop of Rome as the Supreme Pontiff , "has the fullness of legislative, executive and judicial powers. Mount Athos Athonite State [edit] Main article: Mount Athos Mount Athos is a mountain peninsula in Greece which is an Eastern Orthodox autonomous region consisting of 20 monasteries under the direct jurisdiction of the Ecumenical Patriarch of Constantinople. There has been almost 1,years of continuous Christian presence on Mount Athos and it has a long history of monastic traditions, which dates back to at least A. The origins of self-rule are originally from an edict by the Byzantine Emperor Ioannis Tzimisces in , which was later reaffirmed by the Emperor Alexios I Komnenos in The number of daily visitors to Mount Athos is restricted, with all visitors required to obtain an entrance permit. Only men are permitted to visit and Orthodox Christians take precedence in permit issuing. Residents of Mount Athos must be men aged 18 and over who are members of the Eastern Orthodox Church and also either monks or workers. Iran[edit] Iran has been described as a "theocratic republic" by the CIA World Factbook , [15] and its constitution a "hybrid" of "theocratic and democratic elements" by Francis Fukuyama. The Leader appoints the heads of many powerful posts: He also co-appoints the 12 jurists of the Guardian Council. The Guardian Council , has the power to veto bills from majlis parliament , approve or disapprove candidates who wish to run for high office president, majlis, the Assembly of Experts. The council supervises elections, and can greenlight or ban investigations into the election process. The other six members are lawyers appointed by the head of the judiciary who is also a cleric and also appointed by the Leader. Pakistan first adopted the title under the constitution of Mauritania adopted it on 28 November Iran adopted it after the Iranian Revolution that overthrew the Pahlavi dynasty. Afghanistan adopted it in after the fall of the Taliban government. Despite having similar names the countries differ greatly in their governments and laws. The term "Islamic republic" has come to mean several different things, some contradictory to others. To some Muslim religious leaders in the Middle East and Africa who advocate it, an Islamic republic is a state under a particular Islamic form of government. They see it as a compromise between a purely Islamic caliphate and secular nationalism and republicanism. In their conception of the Islamic republic, the penal code of the state is required to be compatible with some or all laws of Sharia , and the state may not be a monarchy, as many Middle Eastern states are presently. According to its charter, the position of head of state of the Central Tibetan Administration belongs ex officio to the current Dalai Lama , a religious hierarch. In this respect, it continues the traditions of the former government of Tibet , which was ruled by the Dalai Lamas and their ministers, with a specific role reserved for a class of monk officials. The Dalai Lama announced that his political authority would be transferred to Sangay. According to Tibetan Review, "Sikyong" translates to "political leader", as distinct from "spiritual leader". States with official state religion[edit] Main article: State religion Having a state religion is not sufficient to be a theocracy in the narrow sense. Many countries have a state religion without the government directly deriving its powers from a divine authority or a religious authority directly exercising governmental powers. Since the narrow sense has few instances in the modern world, the more common usage is the wider sense of an enforced state religion. Historic states with theocratic aspects[edit].