

SEVEN SEALS: On Science and Religion

This brief article arose from a question about the soul of man at death. It is presented for discussion in this form to a wider audience.

Let me begin by saying, separated from “religion” and hitched to politics and economy, science has given us many things. On the downside, this includes better weaponry for death and destruction, better technologies to control the masses and of course the looming environmental catastrophe threatening the earth’s existence. The last is probably too far gone for the world to do anything about it. [Isa. 24:4-6, 19-20; Ps. 75:3] It will have been in vain for science to enable such things as improved mortality and material consumption resulting in population expansion only for all this to end in mass annihilation. What would have been the point? Those who have profited the most from science, now seek technologies to enable them to leave the planet or secure themselves from such a disaster. The rest of us can go hang! Fortunately, there is a merciful God in Heaven. He has a different plan. It is called Seven Seals. It was committed to David Koresh who gave his life to make this known in the earth. This is the plan I delight in.

We take things to another level. There is a Divine science, in the face of which the existing science of men collapses for its brutishness. Can it even create a simple flower from scratch? It is like children playing with toy models. While the traditional religionists have fallen short in their depiction of God, scientists, in their drive to separate from religion, fall short in their dismissing of God. They develop a sophisticated system of rhetoric and dialectic to sustain this false separation. Described as rigour, it gives the illusion of “weight” but is in fact “dead” weight. It is not living. The scriptures describe it as a “talent of lead”. I should say here too there is a difference between science and technology as disciplines and learning. Technologists are artisans who develop techniques to get things done. Science ventures beyond this to include philosophy to help fill the void left by its separation from religion. This is about power and the scientific community entrenching itself. The secular humanists promote Darwinism as its substitute for God and for which it seeks reverence. Like the religionists it distance itself from, it too seeks to have the world conform to its ideals. In the end, this will not solve the human condition. Man does not have it within him to raise himself from the dead. As it stands, the current arrangement does not truly serve Mankind. Science is not an end in itself, just a means. To regard it otherwise would be a deception. [Rev. 13:11-13ff] Without proper direction, it is likely more destructive than constructive.

Permit me also to say, it was a man of faith in God and the Scriptures, Martin Luther (1483-1546), who challenged the decayed ruling theocratic orthodoxy of the religionists in his day. This gave birth to Protestantism while also producing conditions for the emergence of secular humanism leading to Darwinism. The thinking against which this takes place is not itself new; it dates back to the classical philosophy of the Greeks. The empires, which this philosophy once underpinned, collapsed. The idea of man having autonomous thinking separate from God goes back further to the beginning. It actually started with a woman; here too we saw a collapse. [Gen.3:2-6ff] At the birth of the baby there also comes the afterbirth which is discarded. This reminds me of Christ on the cross with the two thieves, the one saved and the other lost. [Luke 23:39-43]

I want to continue our discussion further by looking at a couple of areas arising from this important issue regarding the soul of man and death. To aid this, I introduce the following conceptual tools of mind that you may find familiar,

- 1) Cause and Effect
- 2) The Whole is Greater than the Sum of its Parts
- 3) Form follows Function
- 4) The Principle of Opposites

These should be reasonably straightforward. With the principle of opposites for example, where there is up there must be down, where there is left there must be right, similarly, right and wrong. We shouldn't become fixated on these tools; they are not the object of focus. Like scaffolds, they are constructs to aid our arrival at understanding. There are areas of knowledge we cannot access while we remain in our current human form. These constructs help access knowledge beyond our existing confines. They help the minds' cognition beyond reliance on inferences from sensory information (facts/effects) alone.

The specific areas I wish to briefly explore here are Immortality, Space and Time travel. This connects with a reference to Moses and Elijah appearing on the Mount of Transfiguration to meet with Christ,

{1} And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, {2} And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. {3} And, behold, there appeared unto them Moses and Elias talking with him. {4} Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. {5} While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. {6} And when the disciples heard [it,] they fell on their face, and were sore afraid. {7} And Jesus came and touched them, and said, Arise, and be not afraid. {8} And when they had lifted up their eyes, they saw no man, save Jesus only. {9} And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. [Matt. 17:1-9]

Christ was of a consciousness and being sustaining him that was not of this world. Moses and Elijah having attained this now appeared to Him. They once walked this earth, Elijah was translated to heaven without seeing death while Moses died and was resurrected. Both were once mortal but now immortal. They depict the living and the dead of the earth who will be saved, the end result of His work. In this meeting with Christ, they also travelled from wherever they were in space and time to this earth.

Beginning with Immortality, its opposite is mortality. Mortality reflects life as it is lived under death, whereas immortality is life *without* death. This was our original condition before the fall when death entered. There is no death in heaven. Even the devil and his angels, despite their long rebellion, have continued to enjoy life. What is the science of immortality? Yes, there is a science to it. As mortals, we are not of its consciousness and therefore have difficulty conceiving of it. Actual knowledge of it is tied to the experience of its reality. Through faith and inspiration, we may also enter into it. How do you think Solomon was able to know the things he knew? There are ways to access knowledge of the

nature of things without reliance on the methods of the scientific community. Such methods also have limitations.

Regarding Space and Time travel, Moses and Elijah just appeared. How did they get here? They were in a glorified form yet recognizable to the apostles who had not known them. There was also a lot going on here in terms of space, matter and energy. Instead of being on earth looking up at the sun, imagine you are in and of the sun shining on the earth. The earth and the sun are set in different time sequences to each other yet coexist simultaneously. The earth is in the past of the sun and the sun in the future of the earth. This orders time into past and future, with the present being where we are along this continuum. It makes time something of an effect, caused by motion and objects in space. Emptied of objects and motion space is a timeless, ever-present reality, seemingly where the sense of freedom derives itself. Seeing things from the whole (in their form and function) helps to better grasp the parts.

I want also to include in the mix a depiction of God given by Isaiah,

{15} For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. {16} For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. [Isa. 66:15, 16; compare Ezek. 1; Ps. 18:6-10; Dan. 7:9-10]

You will notice where it states He comes, "...with his chariots like a whirlwind". What are the "chariots" referred to here? This is obviously not the horse drawn two wheeled chariots of ancient times. He comes from somewhere in outer space to this earth with his chariots, some kind of space vehicular transportation. In a related text, it states, "...he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind." [Ps. 18:10]

Add also to this, the experience of John who was taken to heaven to see the future,

{1} After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. {2} And immediately I was in the spirit: and, behold, a throne was set in heaven, and [one] sat on the throne. [Rev. 4:1, 2ff]

Notice the, "...door opened in heaven". John found himself in heaven in an instant. Instead of through God, man through science seek to go to the heavens using rockets. We are reminded of the building of the Tower of Babel after the flood. [Gen. 11:1-9] This involved the science of that day in an act of defying God. It ended in a colossal waste. Back in Ezekiel, we see another door opened where heaven comes to earth,

{1} Now it came to pass in the thirtieth year, in the fourth [month,] in the fifth [day] of the month, as I [was] among the captives by the river of Chebar, [that] the heavens were opened, and I saw visions of God... {4} And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness [was] about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. {5} Also out of the

midst thereof [came] the likeness of four living creatures. And this [was] their appearance; they had the likeness of a man. [Ezek. 1:1, 4, 5ff]

Notice the reference to the “whirlwind”. At the opening of the Sixth Seal when God comes to earth here too we see this whirlwind. [Rev. 6:12-17; compare Ex. 19:10-25] Ezekiel goes on to describe in detail what he saw. He later stated how he sat seven days astonished at what he had seen. [Ezek. 3:15] All this involved some form of science and technology, obviously far superior to that of man. Clearly, science is not separate from God, so why the separation here on earth? This separation likely has a bearing on its progress. The things of creation to which science applies itself came not of Man, but of God. The scientific community certainly did not give rise to them. Nor are its pronouncements definitive.

