

TARGET

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PROPHECIES OF THE AGES

It could be held that many of the prophecies of the most-popular churches and places of worship of today are, in a word, feeble – if not having been totally and inordinately false.

In the defence of Christianity, Islam, Zoroastrianism and Judaism, the prophecies, passed down through the ages, have been considered as being canonical because, inter alia, they tend to demonstrate that which, in the opinion of clergy, are conspicuous in human affairs.

The canonical Gospels of the New Testament – the second part of the Christian Bible – could be considered as being a classic example.

Whenever any seemingly significant, social change(s) is seen to be about to take root, the prospective change(s) is oft-times applauded by large numbers of the hoi polloi; and, proclamations of acceptance may well be heard in a stentorian cacophony, signifying admiration for the social change(s).

The ultimate effects of many an imminent social change(s) might be publicly articulated by those ordained, having faithfully promised to live the life, dedicated to religious duties, to have been foreseen and foretold in aeons past, thus said to have been evidential in support of the required social change(s).

'It is written!' one is told by a priest, a rabbi, or imam, from the pulpit of a church, synagogue, or the minbar of a mosque.

To advocative parties, the imminent social change(s) might well be belauded, as clearly as such imminent social change(s) might well be denied in august academic circles; and, in some cases, even ridiculed.

Those lay members of the masses, members who are in complete denial of that which they determine as the fearful approach of a novel change(s) to the long-established (and, perhaps, well-accepted and appreciated) social order, not out of ignorance, but unambiguously out of prejudice, are catering for that which, in modern religious terms, might well be deemed as being evil, principally to be dreaded.

The most-vigorous remonstrances against the multiplication of inscribed adjudications with regard to popular outpourings by the less-educated and/or those who have irresponsible

and/or draconian political motives in respect of their attempts to thwart the basic tenet of the foundation of the degree of social change(s), might have the ability to appear well founded.

But a glib tongue, fluent though it may be at times, is unlikely to have the shape and sound of sincerity.

History Records

Historically, it is evident that impiety passes from capital cities to the provinces; it is found under the roof of an artisan; it is found in the apartment of labourer; it misleads alike their ignorance and their simplicity of thought; it makes penetrations alike into the beliefs, enshrined in the teachings of religious lore; and, it makes inroads into the healthy respect and admiration that should be foremost in the minds of all right-minded people.

Impiety is unlikely ever to be satisfied until it is deemed the prospective destroyer of the approach of that which is seen as, potentially, sudden and material change(s) to a social order.

Impiety may not be truth declared, or even its essences, having been based upon that which is right and proper for good social order.

Truth is rarely the requisite colour of impiety.

As it is well known, recorded in the writings of the most-important philosophers of bygone centuries, many a country's predetermined course of events has been under threat from those who would advocate anarchy and/or a quasi-type of independence.

Both concepts – anarchy and/or a quasi-type of independence – have the ability to plunge a country and a goodly part of its human population into profane beliefs and or indolent governance, both of which lack good social order where it is expected and accepted that one should be scrupulously and conscientiously faithful to enshrined laws and accepted social customs that permit all men to live in harmony with his fellow.

Anarchy, especially, breaks down, often by surreptitious degrees, all the bonds that attach man to his duties to his fellows.

Anarchists maintain, amongst other things, that many of those who govern are, only too often, corrupted – or, too easily, corruptible – thinking nothing of prostrating themselves before those to whom they would gladly deceive, given the opportunity, but being obsequious to princes and despots, outside their dwellings or abroad, those men and women of power who would gladly oppress anarchists when the spirit moves them so to do – for the sake of their own, personal, good.

But irreverence is a horse of a completely different colour and temperament, compared with anarchists and those, advocating a quasi-type of independence.

Irreverence has the ability to teach nations that the person, who sits on the throne of power, has no real power other than that which he gladly passes on to one who is considered a trusted mermithidae.

Irreverence, also, teaches that the people have the right to restrain or to moderate he/she who is deemed the power of the day; to demand an accounting; or, if needs be such, to extinguish him/her from power.

Such is a fundamental, ingrained concept of The Constitution of The United States of America.

Irreverence is the spirit that has given birth to endless multiplications of sects in many parts of the world.

But, in respect of antiquated monarchies and despots, both of which have the ability to exercise absolute power, only too often in the manner of brutish beasts where reason has fallen far short of soundness of mind, at most, or in an oppressive manner, at the very least, worshipping power for its own sake, the throne is just too comfortable a refuge from the ravages of time or to accept that, in the words of Geoffrey Chaucer (c.1340 – October 25, 1400), an English poet and author who is widely considered the greatest English poet of the Middle Ages:

'Time and tide wait for no man.'

That that is might not have been written, or imputed from the Scriptures, the Qur-an, or the Zend-Avesta – the Zend-Avesta is the sacred writings of Zoroastrianism, a Persian religion, founded in the Sixth Century B.C., by the prophet Zoroaster – but important determinations of great pith and moment in order to find resolutions in respect of questions, by argument and or reasoning, thus setting aside controversial situations, the time might well be opportune to consider seriously in the light of today's world.

Prophecies of days long gone, studied in the flickering candlelight in the eve of the horrors that one is forced to witness, and off-times to endure, might well prove to be feeble, but as the sun rises over the horizon, trumpeting the beginning of the new day with night, eclipsed by the light, that which maintains paramount, and is made manifest, is man's duty to his neighbour.

This one attribute appears to be ever-lasting ... as it was at mans' birth: Peace of Mind.

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