

November 6<sup>th</sup>

Memory Verse

**There is a river,**

the streams whereof shall make glad the city of God,  
the holy place of the tabernacles of the most High.

Psalm 46:4

Tiny children could learn the words in **bold** and understand that the river is God's supply of everything his children need. More about today's memory verse in the lesson for 8<sup>th</sup> November.

We have some stories today that either link back to things we have done this year or forward to things we will be doing. Two of the stories are to do with men who cast doubt on the truth of God's Word. But first, an exploration adventure that shows that not everything in the world has been discovered and that archaeologists in remote and difficult places are still making amazing finds. It makes a good excuse to go and do some exploring yourself. Wrap up warmly and put on your mac/cagoule/waterproof if it is raining and go out to see what you can find in your own area today in the woods, fields, park – who knows what may be out there? You may not find the remains of an ancient civilization (although you *might*, of course) but even small things help to build up a picture of what our country was like in the past. Old boundaries, unusual features in fields or meadows, scraps of pottery even broken old tools that have been thrown away can all give vital clues. And that's not to mention fossils... What can you find?

Something to read about archaeological exploration<sup>1</sup>

On **November 6<sup>th</sup>** 2003 it was announced in London that a team of British and American explorers with the support of the Royal Geographical Society had found a complex of Inca ruins deep in the Peruvian jungle about 2 miles from Machu Picchu.



<sup>1</sup> Image by kind permission of [hugh@thomson.clara.co.uk](mailto:hugh@thomson.clara.co.uk) September 2023. Information from <http://edition.cnn.com/2003/TECH/science/11/08/peru.inca.reut/index.html> and other sources.

On July 24<sup>th</sup> we learned about the discovery by Hiram Bingham of Machu Picchu the so-called “Lost City of the Incas”. He may well have visited this new site also which is called Llactapata (pronounced “Yakta-pahta”) but his records of it are vague and do not give a precise location.

The modern day explorers used infrared technology or thermal imaging to “see” down through the dense canopy of trees and cloud cover as they flew over them. What does infrared mean and how did it help? You can use your own reference books to find out about infrared<sup>2</sup> but it is basically heat. An infrared camera shows heat as colour and you can see why it is useful if you look at these pictures. Because the infrared camera shows the “heat” part of the spectrum, it “sees through” the cold black plastic bag showing up the man's warm arm underneath.



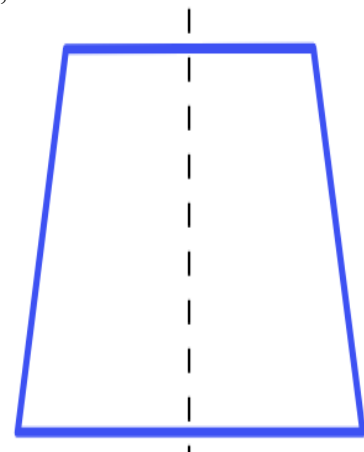
This was how the expedition leaders, Hugh Thomson (Britain) and Gary Zeigler (America), were able to find the ruins of Llactapata as they flew over the site: it was the first time infrared cameras had been used in this way by archaeologists.<sup>3</sup> But then came more hard work. The explorers still had to reach the place they had found and that meant hacking through the jungle with machetes. Once on the spot they were able to identify stone buildings including a temple to the sun and houses that cover several square miles. The doorway in the picture above especially excited the explorers. Through it was a perfectly aligned view of the Machu Picchu peak in the rising sun. They were sure this was significant and that the two places were interrelated. You can see from the picture that it had been in the typical Inca **isosceles trapezoid** shape before the top fell down.<sup>4</sup>

### Something to write

Llactapata is still very remote and difficult to reach. “As not that many people pass by Llactapata, it would be good to have any reports back on [the] current state of [the] ruins,” says Hugh Thomson. Use your imagination today. First re-read the relevant parts of the lesson for 24<sup>th</sup> July. Then imagine you have gone on an expedition to Llactapata yourself. Write a report of what you find that would be suitable to forward to Hugh Thomson. Describe the state of the ruins – have they become more overgrown or has someone been clearing them? Did you make any deductions about the life of the Incas long ago from what you found? How did you feel as you hacked your way through the forest? Perhaps you made some exciting discoveries yourself while at the site; include all the details you can in your report.

### Some maths

Do you know how to define an **isosceles trapezoid**? Can you find out? Maybe you could cut a piece of paper into this shape and write your report on it.



<sup>2</sup> A quick explanation can be found here: <https://www.youtube.com/watch?v=XCD6fAHc97c&t=94s>.

<sup>3</sup> There is a short film of the expedition here: [https://www.youtube.com/watch?v=uYdzvy7\\_\\_eE](https://www.youtube.com/watch?v=uYdzvy7__eE) where they describe how the infrared was used.

<sup>4</sup> For more on this technique and what it is revealing see <https://creation.com/lost-cities-amazon>.

## Another letter – from Charles Darwin<sup>5</sup>

On November 6<sup>th</sup> 1862 Charles Darwin wrote to his friend the leading American zoologist Asa Gray with whom he had been comparing notes about the books they were both reading. He gives his opinion of Max Müller's *Lectures on the Science of Language* which he had just finished and which Asa Gray was also reading and then he wrote:

A book has appeared here which will, I suppose, make a noise, by Bishop Colenso, who judging from the extracts, smashes most of the Old Testament.

Who was Bishop Colenso and what had he written? John William Colenso, Bishop of Natal in South Africa, published the first of his papers: *The Pentateuch and the Book of Joshua Critically Examined* in 1862. In these papers Colenso denied the historical accuracy of the first six books of the Bible, and also denied that Moses could have written them. He later claimed that the contents of the book of Deuteronomy meant that it could not have been written until the time of Jeremiah and certainly not by Moses since it tells of Moses's death at the end of the book. He also claimed that the book of Chronicles "... deliberately falsified the facts in order to put more power into the hands of priests and Levites."<sup>6</sup>

What shall we say to Colenso's arguments?<sup>7</sup> For if indeed he has "smashed" the Old Testament, the New Testament surely falls with it, for Jesus believed and quoted from the books of the Old Testament that Colenso attacked, as did the New Testament letter writers.

Colenso's difficulties with the Old Testament are often said to have begun when he found he could not answer the questions of the Zulus to whom he had come to Africa to preach. "Did the flood really cover the whole earth?" they asked. Colenso did not feel able to answer that it did. In fact, Colenso's difficulties began much earlier than that. Colenso's difficulties had begun when he met the young lady who was to become his wife, for she had taken up the idea that God was present in all people at all times whether they knew or cared anything about the Gospel or not. Colenso decided that he agreed with her – and this was a decision to *disagree* with the Bible. Once one disagreement was allowed more followed.



Colenso's idea were eagerly taken up by people who were longing for some way of disproving the truth of the Bible – not because they really cared about history or how the world began but because they did not want to be responsible to God for their behaviour. If they could only prove that the Bible was not what it claimed to be they would be a big step nearer proving that God does not exist – or at least, if he does, that he does not want us to behave in the way the Bible tells us we should or that he will not punish us if we disobey him.

The cartoon on the left from 1864 shows Bishop Colenso muzzled and the Bishop of Peterborough who opposed him is shown as a donkey. The caption under the cartoon has the donkey saying "Eh, hor! Eh, hor! It's all very well, Mr. Colenso, but you don't preach here!" The notice hanging round Colenso's neck says "Deaf, Dumb and Blind." I presume the donkey-bishop has thrown him out of his job to beg for his living – a joke Victorians presumably found funnier than we do today.

<sup>5</sup> Information from various sources and *The Story of God's Dealings with our Nation* Volume 2 which is available here:

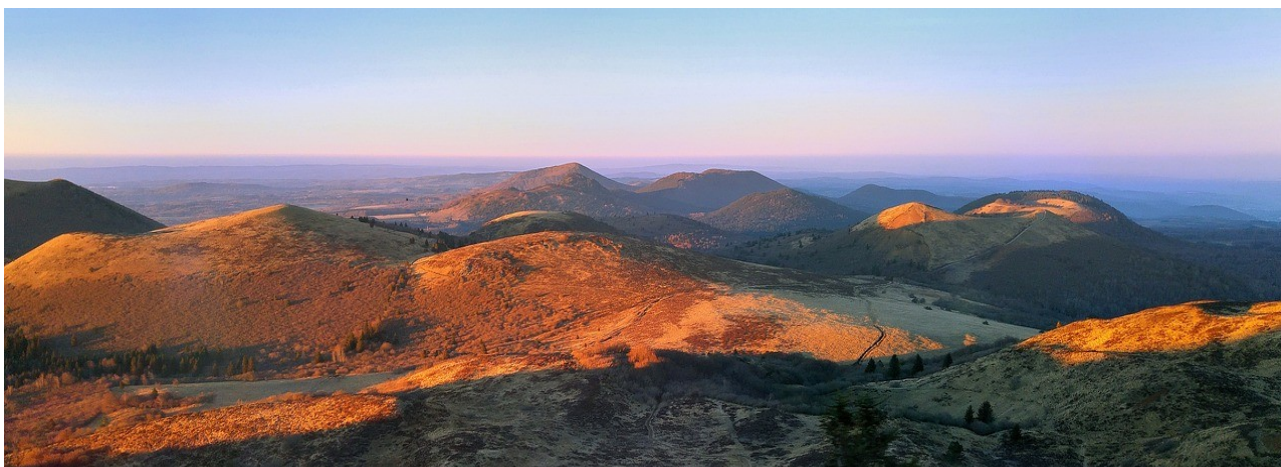
<https://www.creationresearchstore.com/s/search?q=Dealings>. And <https://creation.com/victoria-institute> Cartoon image: University of Florida library <https://victorianweb.org>.

<sup>6</sup> See here <https://creation.com/6000-years> for explanation of the reliability of Bible history.

<sup>7</sup> See here <https://creation.com/did-noahs-flood-cover-the-whole-earth> and here: <https://answersingenesis.org/bible-characters/moses/dead-man-writing/> for simple explanations.

The bishop explained how he came to disbelieve in the universal flood in terms which showed his knowledge of geology was built on the faulty theories of Charles Lyell (more about him in a lesson coming up next month<sup>8</sup>) whose idea was that the geological processes which we see in operation today are the key to the past. Lyell thought that what happens now is what has always happened and at the same rate in the past as in the present. Colenso wrote:

My own knowledge of some branches of science, of Geology in particular, had been much increased since I left England; and I now knew for certain, on geological grounds, a fact, of which I had only had misgivings before, viz., that a Universal Deluge, such as the Bible manifestly speaks of, could not possibly have taken place in the way described in the Book of Genesis, not to mention other difficulties which the story contains. I refer especially to the circumstance, well known to all geologists, (see Lyell's "Elementary Geology," pp. 197, 198) that volcanic hills exist of immense extent in Auvergne and Languedoc, which must have been formed ages before the Noachian Deluge, and which are covered with light and loose substances, pumice-stone &c., that must have been swept away by a Flood, but do not exhibit the slightest sign of having ever been so disturbed.



Lyell thought that the volcanoes of the Auvergne and Languedoc were way older than the Biblical time frame allows because their cones would have taken so long to form – assuming they formed at the rate they were forming at the present time. As a modern writer explains:

Not only were the savants [i.e. Lyell and those who thought as he did] wrong about the magnitude of modern eruptions, but they had not studied a sufficient number of historical examples to learn that ancient eruptions were often much larger... This is perfectly consistent with biblical history; larger eruptions would be expected during the onset and mid-to-late-Flood tectonic reorganization of the crust to accommodate the receding waters.<sup>9</sup>

People took up Colenso's ideas and they fed into the Downgrade Controversy that we looked at in the lesson for 31<sup>st</sup> January. We are better placed today to see the false nature of his arguments with so much evidence being studied and reported by Biblical Creation organisations. If we are Bible-believing Christians however, the fact that we have better scientific evidence today should not distract us from the task in hand. As Spurgeon said in a sermon at the Metropolitan Tabernacle in 1863:

What a deal of writing there has been lately about and against Dr. Colenso! You need not think of reading the replies to his books, for most of them would be the best means of sending people to sleep that have ever been invented! And, after all, they don't answer the man—most of them leave the objections untouched, for there is a speciousness in the objection which is not very easily got over. I think we would be doing much better if, instead of running after this heathenish bishop, we would be running after poor sinners! If, instead of writing books of argument and entering into

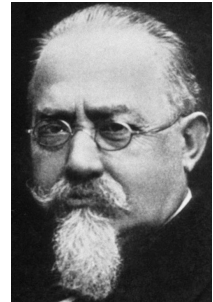
<sup>8</sup> See the lesson for November 14<sup>th</sup>.

<sup>9</sup> <https://creation.com/early-arguments-for-deep-time-2>.

discussions, we keep on, each in our own sphere, endeavouring to convert souls, imploring the Spirit of God to come down upon us and make us spiritual fathers in Israel, then we may say to the devil, “Well, Sir, you have stolen a bishop. You have taken away a clergyman or so. You have robbed us of a leader or two. But, by the help of God we have razed your territories, we have stolen away whole bands—here they are, tens of thousands of men and women who have been reclaimed from the paths of vice, rescued from the destroyer and made servants of the Lord!” These are your best arguments. There are no arguments like them—living personal witnesses of what Divine Grace can do!

### Something to think about: ideas have consequences

Cesare Lombroso (1835-1909) was born on 6<sup>th</sup> November in Italy. Lombroso was very interested in the now discredited “science” of Phrenology.<sup>10</sup> He was also a criminologist who used the evolutionary ideas of Charles Darwin to explain why criminal behaviour existed. He measured the heads of criminals and compared them with skulls of apes and remains that had been classified as prehistoric humans.<sup>11</sup> He came to the conclusion that criminals were victims of atavism. They suffered from something which made them throwbacks, displaying evolutionarily primitive characteristics, especially those characteristics supposed to relate to survival. He argued that in prehistoric times, someone with a strong desire to kill, for instance, would have been a good hunter. However in a modern urban society such a person would be a criminal.



Such an idea led him to consider that there was something wrong with the way we treat criminals since they are not able to act with free will due to their biological predisposition to crime. He argued that some people were so biologically predisposed to serious crime that society should lock them up forever, even if the offence with which they were originally charged was quite small.

What might seem unfair about Lombroso's proposals for criminal justice? Where does crime come from, according to the Bible? What does the Bible have to say about the punishment of criminal behaviour? Is it retribution for the crime; restitution for the victim; reformation of the criminal; protection for society? Which of these reasons for punishing criminals is found in the Bible?

---

<sup>10</sup> See the lesson for 31<sup>st</sup> December (Yet to come.)

<sup>11</sup> See the lesson for 24<sup>th</sup> May.