



Clanking Chains: “Body Snatchers” Metaphor; Monty Roberts Misinterprets Scripture; the Biblical View of Corporal Punishment, Prov 22:6

Body Snatchers achieves its remarkable power from ... Siegel's deft cinematic handling of his material. Take, for example, a scene in which an unformed pod being shows up in a suburban home, ready to duplicate its owner. The householder has discovered the invader and assumes it is a corpse that someone unaccountably has left in his basement. After seeking help, he and his wife decide to keep watch over the body through the night. The sequence opens unsettlingly with a shot of a pod lying motionless on a pool table in the extreme foreground. In the background, the husband and wife are shown slumped on their bar, having surrendered to sleep during their vigil. **[Parents always insist they want the best for their children but emphasize the physical at the expense of the spiritual. Trying to keep a constant vigil is an example of emphasis on the physical. But spiritually, they are asleep. Thus, the sinful nature internally and demon influence externally, take over their child's body and soul.]** Siegel has elected to keep everything in this shot equally in focus, regardless of how near or far it is from the camera. Since film is a two-dimensional medium, this results in a grossly distorted perspective. The alien's head appears to be larger than the couple, who are only 15 or so feet farther from the lens. The head dominates the screen with its ominous presence.

Once this is visually established, Siegel has the actor on the pool table slowly open his eyes. The effect is uncanny. Intellectually, we know that we are watching normally proportioned people, but we cannot help feeling the monstrous menace in the creature's simple act of awakening. Without anything being said, we realize that it is assuming the suburbanite's being while he sleeps. **[The sinful nature awakes at physical birth. Unchecked it assumes the child's being as he slowly but surely grows to physical adulthood. How this invasion of the soul occurs is the subject of the next scene reviewed by McCartney.]**

Then there's the scene in which the hero, Miles Bennell, first discovers pods giving birth to his own facsimile. In fear and rage, he takes a pitchfork and plunges it into his double. Just as the tines touch the creature's chest, however, the film cuts to an extreme close-up of a ringing phone, its soundtrack pumped up piercingly. This cut perfectly reinforces the film's theme. The pod people began as plants growing on vines. They are organically networked, living and thinking as one. What happens to each happens to all. **[This is why there are certain things that enforcers of political correctness publicize and pursue until the transgressor is properly brought into line or severely punished. It is believed that to ignore one transgression gives credence to all, therefore any remark or action that is interpreted as challenging a protected class or ideology must be held up to ridicule. This is the reason and purpose of sensitivity training. It insures that those who don't adjust to the party line will be classified accordingly: prejudiced, totalitarian, racist, religious fanatic, homophobic, intolerant, mean spirited, or hateful. When a child shows disrespect for the party line then the parents' phone line will ring with a call from the thought police in order to bring him into line.]**

What better way to reinforce this than the implied analogy with the telephone system, in which, each receiver is wired to all the others? The phone network stands for the pods sounding the alarm: one of their members is under deadly assault; all are on alert.

[In my comparison I emphasize Dr. Bennell who stabs his developing facsimile in an effort to retain his individuality. Such independent thinking must be stopped. Much of today's media are illustrated by the telephone network. The news and entertainment media function as an instant alert system to inform everyone about the discovery of heresy.]



Siegel uses many such devices but the one that I have come to admire most is much quieter. Miles and his girlfriend, Becky, are hiding from the pods in his office. Night has fallen, but they do not turn on the lights for fear of attracting attention. As they talk of the events that have brought them to this pass, they stand before a window, its shade almost fully drawn. Siegel arranged for this shade to be lit from outside, as if by a street light. It becomes a luminous square in the middle of the frame. By placing his actors in front of it, he gives this still moment in his otherwise hurtling narrative an unusual intensity. Musing on what this alien invasion is doing to his community, Miles talks somewhat illogically about how people give in to the pressure to compromise and conform in a society that does not welcome individualists: "In my practice, I see how people have allowed their humanity to drain away. Only it happens slowly instead of all at once. They didn't seem to mind." When Becky insists that this only happens to a few, Miles demurs. "No, all of us, a little bit. We harden our hearts ... grow callous. Only when we have to fight to stay human do we realize how precious it is to us." **[Children who are not trained by their parents to think from a basis of divine viewpoint will see their personalities assume a disposition that reveals a hardened heart and a callous mind with regard to establishment and divine viewpoint. The system demands this and children are the primary targets of it practitioners.]** As Miles says these words to Becky, we see their shadowed faces in sharp profile against the white shade, their own defiant individuality etched on its glowing surface.

- 44) *Invasion of the Body Snatchers* thus becomes an illustration of the double-column assault that every person encounters at physical birth. There is the external assault from *cosmos diabolicus* and the internal assault from the sinful nature.
- 45) Parents are God's emissaries who have been granted plenipotentiary authority to override the thinking of the *cosmos* and to restrain the influence of the sinful nature.
- 46) Success is only possible by utilizing the primary function of parental authority which is benevolence with the option of severity when necessary.
- 47) The need for severity becomes abundantly clear as parents begin to observe the increasing manifestations of emotions that reveal the emergence of the first husband's tyranny.
- 48) Horses do not have a sinful nature or the constantly increasing capacity for abstract thought. Horses can be "sent to the wall" where their instinct will always cause an immediate desire to restore their place in the herd.
- 49) Children, on the other hand, driven by the sinful nature, begin early experiments with various emotions designed to discover if they can gain power and then assume control of their environment.
- 50) When rebellion is detected, then maximum severity must be imposed. However, Monty Roberts, greatly affected by his father's extreme severity, disagrees and does so by challenging Scripture:

Roberts, Monty. "The Good Parent: Spare the Rod." Chap. 6 in *Horse Sense for People*. (New York: Penguin Books, 2000), 154-56:

I have interviewed literally hundreds of parents, and it is interesting to note how perceptions of parenthood, discipline, punishment and the proper rearing of a child vary greatly throughout our society. Too often when I ask an adult, "Are you a good parent?" I will get the response, "You bet I am. I make them toe the line."



The person who is certain that he or she is a good parent is, in my opinion, very likely not. "You bet I am" has a ring of certainty to it, and a good parent realizes that the only measure of success is what sort of adult the rearing process produces. The good parent will most often respond by saying, "I try to be. I think I am," or "I don't know." Parents certain that they are making all the right decisions will often live to discover that they were either too demanding or too lenient.

The second part of the response, "I make them toe the line," is even more graphically demonstrative. These parents significantly lack the skills with which to optimize the chances of success. Such parents need to realize that it is virtually impossible to force the young human being to do anything, particularly over the long term. Most parents can make the youngster do what they want a few times through fear, just as the traditional trainer can frighten an otherwise physically superior creature into compliance. The whip is effective in the short term, but in the long term the infliction of pain only serves to create an enemy, to build resentment and destroy trust. The infliction of pain is the embodiment of "fast is slow" and is the antithesis of all that my methodology is based upon.

The dominating and violent parent who doles out punishment liberally will very often raise a child who is either aggressive or submissive and underachieving.

An example of one of those mixed messages was brought home to me recently while I was on a radio show. The host had read my first book, and although the radio station had invited me to be his guest, I'm not sure he was particularly happy with that decision. "I enjoyed your book," he said, "but I must tell you that I strongly disagree with you in one area." "And what is that?" I asked.

"I am a religious man and I believe in the Bible and the Bible implies, 'If you spare the rod, you will spoil the child.' I don't believe you can raise a kid right unless you give them a good whipping every now and then. They have to know who is boss and they have got to respect you."

I sat there for a moment, totally taken off guard. He was misquoting the Bible (and actually quoting a seventeenth-century poet who *enjoins* us to "spare the rod and spoil the child"), but he had the Old Testament point from Proverbs clear enough. I enquired as to his children's ages. He replied, "Ten, eight and five." I thought how foolish his statement was regarding his demand for *respect* and remarked to myself that he might see it as respect, but to his children it spelled F-E-A-R.

My position is that not everything in the Bible is to be taken literally, and I offer people a strictly tongue-in-cheek interpretation that the Biblical reference is to a fishing rod and not a whipping rod: that if you wait for a child to do something right and take him fishing, he'll learn a great deal more than if you wait for him to do something wrong and whip him for it.

You can chide me for my interpretation of the "Good Book," but I am a strong believer in positive reinforcement. I sincerely believe that the parent, guardian or foster parent who uses the positive side of the contract system to give reward and congratulations for something done well will maximize his or her chances of raising a well-adjusted adult.

- 1) Monty is to be commended for his work with horses and the many successful applications he has developed toward child training. There is no question that he has discovered and documented many correlations. We will note one very interesting example later in our study.
- 2) However, parents must never question the leadership of Scripture. And Scripture must never be evaluated by English translations or "tongue-in-cheek" interpretations but rather by biblical analysis in the original languages.



- 3) In order to verify the biblical requirement for corporal punishment I will take you through a brief review of key passages that establish this doctrine. First of all we consult:

Proverbs 22:6 - Train up a child in the way he should go, even when he is old he will not depart from it.

The words “train up” is the Hebrew verb:

חָנַק **chanak** - “begin; initiate; inaugurate; start”

- 4) This verb indicates the starting point of a process that results in a completed project. Thus, in context the child’s soul, which starts out *tabula rasa*, must be inculcated with a system of thought that agrees with and executes establishment standards.
- 5) As Monty Roberts “starts” horses so also parents “start” children. Both the starting of horses and the starting of children is contained the definition of *chanak* according to:

Brown, Francis, S. R. Driver, and Charles A. Briggs. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*. (Peabody: Hendrickson Publishers, 1979), 335:

חָנַק **chanak** (verb). To make submissive as one does with a horse by a rope in his mouth. To train up a youth as in Proverbs 22:6.

- 6) Equating child training with the horse’s bridle brings in our concept of severity moderated by benevolence. Unless motivated, a horse will continue in a given direction unless instinct incites him to choose another.
- 7) If the rider wants the horse to go in a direction other than the one the horse prefers he must motivate him to do so by pulling on the bridle. The initiation of pain in the mouth of the horse causes him to move into the pressure and thus turn in the direction desired by the rider.
- 8) The verb *chanak* takes this concept farther as indicated by:

Walvoord, John F. and Roy B. Zuck (eds.). *The Bible Knowledge Commentary: Old Testament*. (Wheaton: Victor Books, 1995), 953:

Chanak seems to include the idea of setting aside, narrowing, or hedging in. The word is sometimes used in the sense of “start.” Child-training involves “narrowing” a child’s conduct away from evil and toward godliness and starting him in the right direction.

- 9) Thus this verb recognizes that the child is born into a status quo of “spiritual death,” and his physical life is dominated by the tyranny of the sinful nature.
- 10) The duty of parents is to “narrow” his conduct by training him to reject the desires of the sinful nature and follow a thought process as God would have it.
- 11) To do this submissiveness is required and is attained by the application of severity when necessary as in the case of the bridle’s bit in the horse’s mouth.
- 12) For example, when a horse deviates to the left from the path desired, a nudge on the right rein will press the bridle’s bit against the right rear of the horse’s mouth.
- 13) The horse will move into the pressure and thus return to the direction desired by the rider. Likewise, parental training involves such guidance: benevolence first but the application of severity when necessary.



- 14) The motivation behind parental training is to direct the child “in the way he should go.” And the “way he should go” is our old friend:

דֶּרֶךְ derek - “A path worn by constant walking; a road”

Derek is a synonym for another Hebrew noun:

מַעַגַל magal - “the rutted path made by a cart or a wagon; wheel-tracks”

The distinction between the two is that *magal* refers to the ruts made by constant repetition of revolving wheels. *Derek* takes the idea to the development of a road that is ultimately built along the path of original wheel-tracks. Thus, *magal* gives us the translation, “wheel-tracks” while *derek* advances on that idea to give us “facilitated wheel-tracks.” From this we get the following corrected translation:

Proverbs 22:6 - Start a child in the wheel-tracks he should go with severity when necessary, even when he is old he will not depart from it because they are facilitated.