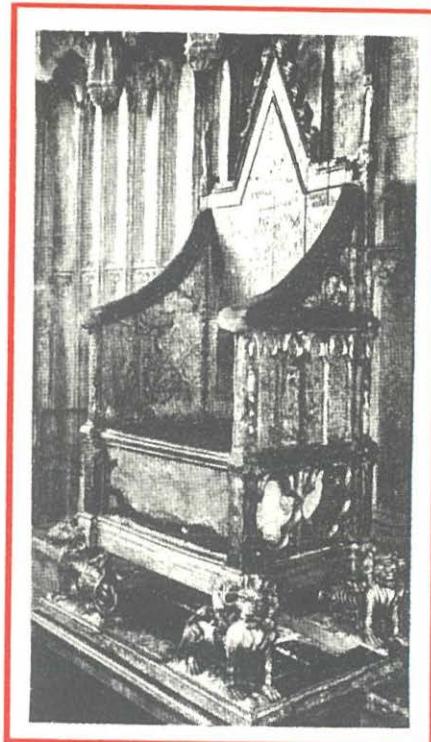




The
Coronation
Chair
and the
Stone of Destiny



The Enduring Throne - see page 20

Volume 1

Number 4

SEEK YE FIRST THE KINGDOM OF GOD

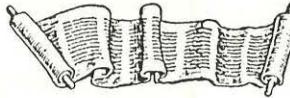
LOOK UP

Volume 1

Number 4

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"Look Up" is \$10.00 for 6 issues per year, posted within Australia.

Special rates for overseas subscribers.

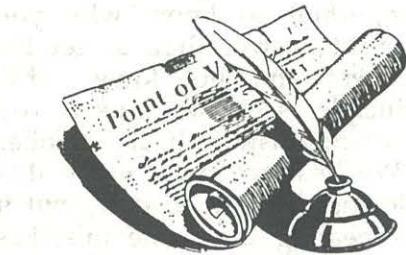
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Printed August, 1993

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Point of View



The original languages of the Bible and how the English language has evolved provide a number of similarities. One of the similar aspects is seen in the fact that these languages are very fluid. That is, many words have a diversity of meanings. Added to this is the expansion of the language. New technology has added to the language.

It is for this reason that almost any word in the Scriptures must be thoroughly investigated before some semblance of meaning can be established. This is no better seen than in the word, "ignorance" as used in Acts 3:17 concerning the matter of Israel's involvement in the death of Christ. The whole matter of Christ's death is legally complex.

In what way was Israel ignorant? Were all the facts known, so as the crowd could make a correct judgment? To what extent did the rulers influence the crowd with false details? Were the people willing to know all the facts concerning

Editor

Barabbas? Many other questions need to be asked. One article I read recently suggested that Barabbas was a title name. In fact he was the son of a rabbi who had been found guilty of a criminal offence. There were many zealots at the time who were involved in a number of political movements. Many of these people were determined to rid the land of Roman influence.

We read in Matthew 27:20 that the multitude was "persuaded" to destroy Jesus. The word persuaded means to be convinced by either true or false argument. By analogy the word means to pacify or conciliate. Another way of expressing the hidden intent of the chief priests and elders was to sooth by sweet-talk. How true today! The multitudes, by the means of Democracy (majority opinion) have been sweet-talked on most issues. People generally do not like to be told in a blunt manner, something that they should know. But if you use nice expressions the crowd will soon be taken in and persuaded to give a false judgment. Smith and Goodspeed say that the priests and elders, "prevailed on the crowd". Ferrar Fenton says, "incited the mob". Both Vine's Expository and Strong's Concordance show that the underlying meaning of the word

is lack of knowledge and perception. In other words the multitude made a decision based on false and insufficient facts.

It must be realised that not all ignorance infers lack of correct facts or awareness of what is required by law. An example of this are the basic laws of the road. As for these basic rules, ignorance is no excuse. In many other cases ignorance of the law, partial or complete lack of knowledge has to be taken into consideration in a court case. For example as seen with the many tax and company laws. The legal jargon is so complex and able to be interpreted in two or more ways that it is very difficult to arrive at a satisfactory understanding.

In the past I have expressed the view that the vast bulk of the population, at any one time, are swayed by minority opinion. These opinions may be right or wrong, just or unjust. The leaders of these small groups may even be God-fearing or godless. Most opinions are based upon selfish desires and invariably only express the dark side of human nature. This is a fact that is not usually taken into consideration at the time of elections.

It might be said that at times the vast majority of opinion might be right. But the point I would like to make here is that the people will almost invariably have no understanding as to why they believe what they believe. It often comes

down to "a gut feeling". May I say it another way. I can remember my maths teacher saying that it was more important to know why you got the right answer than to get the right answer and not know why. This principle is equally true if you get the wrong answer. It also applies to life. We hear so much today that prevention is better than cure, but if we go repeating the same mistakes one must begin to query the nation's desire to correct its errors.

The Scriptures are full of examples for us to learn from, so as future generations will not have to suffer the curses that were promised if we disobeyed. But will we ever learn? In I Corinthians 10:11 we read: "*Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come.*" Romans 15:4 says, "*For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope*".

To crystallize my thoughts on these matters I would like to specifically refer to the Republican issue. The other day the Prime Minister was seen to sweet talk the leader of the opposition on this issue of Republicanism. He was asking the Liberal Party to think for some time and to be very sure that they understand the meaning of Australia's becoming a Republic. In essence he was giving them the

opportunity to forge a united front on this issue. Mr Keating knows that it will not be long before the Liberal Party comes onto the side of the Labour Party. Like so many other issues the Liberal Party is sitting on the fence. By means of human reason and the philosophy of inevitable gradualness all the parties will be moulded into a united one party-system of Socialist Republicanism. When one realises the number of times both parties have signed hidden international agreements we already have a one party system. What in effect we are being presented with at election time are the two sides of the one coin.

***The only difference
between the Labour &
Liberal Parties is 5
years***

I have said on a number of occasions that the Labour Party appears to express more honesty concerning its intentions than does the Liberal Party. If one listens closely to the Liberal Party comments about Labour Party policy the disagreement does not lie in the policy as such, but rather the Labour Party is moving too quickly on the policy. It has become my opinion

that the only difference between the two major parties is "5 years".

The honesty of the Labour Party is seen in their publication, "Constitution and Rules, 1984", this being the 100th anniversary of the Fabian Society. It is no coincidence that this year was chosen and it is therefore not surprising that the Labour Party has carried out these plans. The Labour Party openly supports the Socialist International (Page xi). In view of this, point 8 on page 17 says, "To bring about the complete legal separation of Australia from the United Kingdom Crown and Parliament." Under the heading "National Symbols" the Labour Party calls for a new flag in preparation for Bicentennial celebrations. The many other Constitutional and Legal changes set down in this chapter spell out more clearly that a Socialist Republic is being planned for this country. The total support for the United Nations by both parties would indicate to me that the sovereignty of this land has already been handed over to this atheistic-socialist organisation. Any reference to the sovereignty of Australia is glib talk.

The Republican issue is not a flash in the pan. It is part of a bigger plan. Whilst there might exist a few individuals in both parties who might favour a Constitutional Monarchy, the clearly stated policy of the Labour Party and the indecisive mood of the Liberal Party is a sure

sign that Australia is being moulded by very definite ideals. The consensus that is being sought from the people is based on total ignorance of the consequences. Just like the crowd who sought the release of Barabbas. The historical paradox is that all of man's plans will not affect the overall plan of God for His people Israel and for mankind.

In the long run "ignorance is not bliss". We are already experiencing the error of our ways. Today we are observing the cry for a Democratic voice. Like endless croaking frogs, the people can not hear themselves speak. In the mean time the real producers and directors set the stage, who are also in total ignorance of the overall plan of the Creator. Just as the release of Barabbas helped to bring about the

expansion of His Kingdom over the next 2,000 years so the plan for a Republican style of government will bring about the realisation that the wisdom of man will fail. The people very soon will awaken to the errors of their ways. The God of our Fathers is allowing those who govern us to try every conceivable method of government policy. But those who wish to control us will fall into their own snares, that they have set for the Children of the Kingdom. We can only stand back and ponder the wonder of His ways. Our role for service will arrive when this world is cleansed of man's selfish desires for power and control over other humans. In the mean time all we can do is to warn of the consequences that arise from Godless policies. May our day of service come soon.

* * *

Time For Children

*Take time to teach them how to live,
And listen to their prayer
Take time to love and cuddle them
And stroke their locks of hair.
Go borrow time from something else
To sit with them awhile;
The years are swift too soon they're gone
And youth grows out of style.*

Dale Lyons

* * *

Synopsis

The Lord made certain irrevocable and UNBREAKABLE covenants with the fathers of Israel.

In Gen. 12:2-3, God said to Abram, "I WILL MAKE OF THEE A GREAT NATION, ... and make thy name GREAT, ... and in thee shall all families of the earth be blessed." and in Gen. 15:18 the Lord made a covenant with Abram, saying "unto thy seed have I given this land, from the river of EGYPT unto the great river, the river EUPHRATES."

In Gen. 17:19 God promised Abraham he would have a son and said of Isaac that, "I will establish my covenant with him for an everlasting covenant, and with his seed after him."

In Gen. 22:16-18 God said to Abraham, "By myself have I sworn, ... that in blessing, I will bless thee, ... and in thy seed shall all the nations of the earth be blessed."

In Gen. 26:4 the covenant was renewed in Isaac. "... and in thy seed shall all the nations of the earth be blessed." In Gen. 35:10-11, God said to Jacob, Isaac's son, "Thy name shall not be called any more Jacob, but Israel shall be thy name ... A NATION AND A COMPANY OF NATIONS shall be of thee ..."

When blessing his twelve sons in Gen. 48:19 Jacob said of Ephraim: "His seed shall become a multitude of

L. Adrien

nations." Of Manasseh he said: "... he also shall become a people, and he also shall be GREAT."

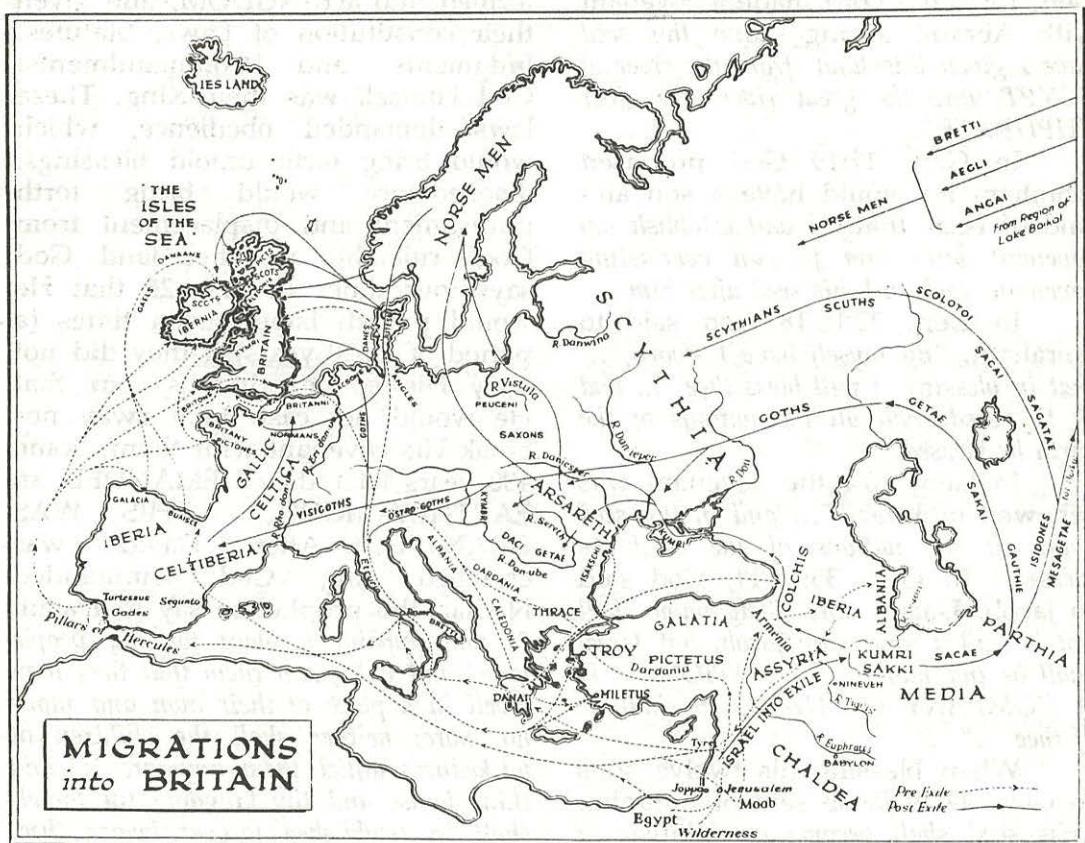
All the sons of Jacob and their families went down into Egypt for 400 years, and came out a great multitude to Mount Sinai.

In Exodus 19 and 20 Israel was formed into a KINGDOM, and given their constitution of Laws, Statutes, Judgments and Commandments. God Himself was their King. These laws demanded obedience, which would bring forth untold blessings; disobedience would bring forth punishment and displacement from God's rulership and their land. God says four times in Lev. 26 that He would punish Israel seven times (a period of 2,520 years) if they did not obey His commandments, but that He would not cast them away nor break His covenant with them. Some 400 years later they DEMANDED an EARTHLY KING. THIS WAS GRANTED. After David was crowned king, God commanded Nathan the prophet to say to David: "I will appoint a place for my people Israel and will plant them that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them anymore ... and thine house and thy kingdom (of Israel) shall be established forever before thee;

thy throne shall be established forever."
II Sam. 7:10,16. Concerning the thrones of other kingdoms at the approaching end of this age, Daniel the prophet said in chapter 7 verse 9: "*I beheld till the thrones were cast down.*" IS THIS NOT A TRUTH TODAY?

In 930 B.C. there was seen great disobedience and a division of the 12 tribes into two Kingdoms; one of Israel with 10 tribes, and one of Judah with 2 tribes. Of Israel of the

10 tribes, Isaiah the prophet in Chapter 41 verse 9 said: "Thou art my servant; I have chosen thee and NOT cast thee away," even though disobedience had brought them under the provision of the 2520 years of punishment and displacement from rulership with their God. NOT SO THE KINGDOM OF JUDAH. Of them, JEREMIAH, the prophet, said: "The SIN of JUDAH is WRITTEN WITH A PEN OF IRON and with the POINT OF A DIAMOND. IT IS



GRAVEN UPON the tablet of THEIR HEART; ... and THOU SHALT DISCONTINUE FROM THINE HERITAGE THAT I GAVE TO THEE ... FOR YE HAVE KINDLED A FIRE IN MINE ANGER THAT SHALL BURN FOREVER." Jer. 17:1, 4.

In 741 B.C. as recorded in I Chron. 5:25-26 The king of Assyria carried away Reuben and Gad and the half tribe of Manasseh (all those east of the Jordan) and brought them to Halah, Habor and Hara, in the land of Assyria.

In 721 B.C. according to II Kings 18:11: "And the king of Assyria did carry away Israel (of the remaining seven and a half tribes west of the Jordan) unto Assyria and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." In v.13, Sennacherib, King of Assyria, came up against all the fenced cities of Judah and took them in 701 B.C. (In 604 B.C. the remnant of Judah went captive to Babylon). From Assyria, Israel migrated under different names, through the different countries to their appointed place of II Sam. 7:10. From there we see 2,520 years later, Manasseh in 1776 A.D. making the declaration of the GREAT PEOPLE OF THE UNITED STATES OF AMERICA.

In the year 1800 A.D. came the declaration of the UNION OF THE BRITISH ISLES - THE GREAT NATION AND COMPANY OF

NATIONS IN THE BRITISH COMMONWEALTH OF NATIONS, whose NAME is GREAT. There she now awaits the coming of her REDEEMER and SAVIOUR to deliver us from the hands of our enemies and out of the hand of all that HATE US. In confirmation in Hebrews 6:13-20 we have: "For when God made promise to Abraham, BECAUSE HE COULD SWEAR BY NO GREATER HE SWEAR BY HIMSELF, saying, 'Surely blessing I will bless thee and multiplying, I will multiply thee.' And so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife: wherein God, willing more abundantly, to show unto the heirs of the promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Whither the fore-runner is for us entered, even Jesus, made an High Priest forever after the Order of Melchizedek."

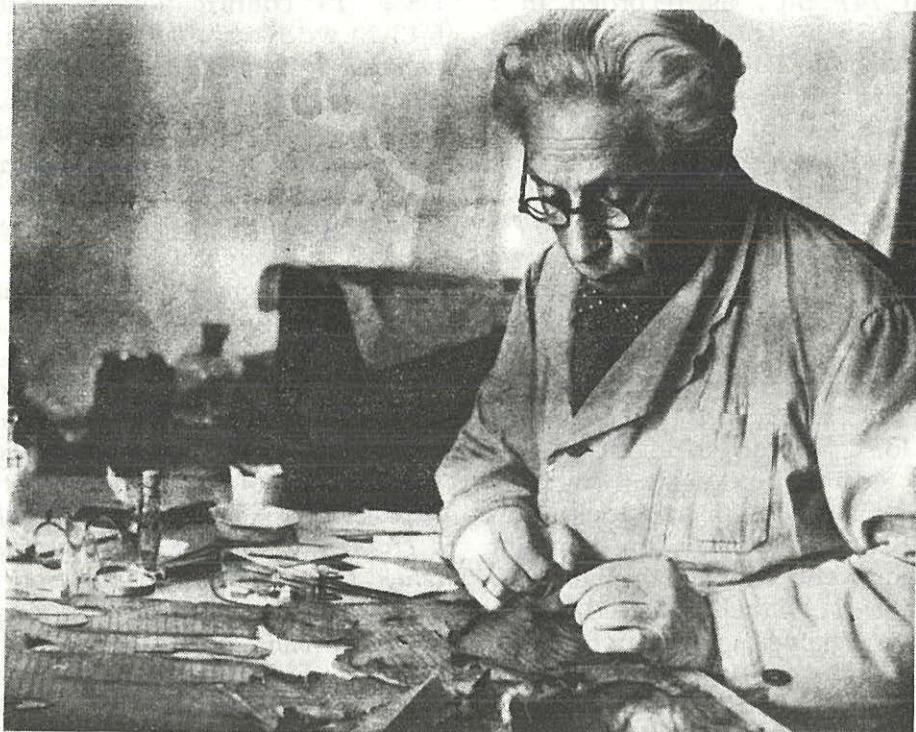
We read in Luke 1:32-33 "And the Lord God shall give unto Him (Jesus) the Throne of His father David and He shall reign over the House of Jacob forever and of His Kingdom there shall be no end."

* * *

A School of Prophetic Writers?

Some Thoughts on the Dead Sea Scrolls

D. MacMillan



A study in patience: Professor James Bieberkraut, an assistant of Professor Sukenik, piecing together fragments of the Book of Isaiah found in jars.

SINCE the earliest times recorded in the Bible there has existed a growing body of sacred oral tradition and literature.

In the early stages this was

impressed in essentials on small portable clay tablets, and, in his "New Discoveries in Babylonia about Genesis," Air Commodore P. J. Wiseman has produced remarkable

evidence of their systematic incorporation in the early narratives of Genesis.

Professor A. S. Yahuda has also shown in "The Accuracy of the Bible" that linguistic watermarks of Egypt appear in Genesis, and we have evidence that early Egyptian religion was monotheistic and Messianic.

The latter aspect has been stated convincingly by David Davidson in "The Hidden Truth in Myth and Ritual." The marriage of Joseph to a daughter of a prince-priest of On (Heliopolis) indicates an affinity with Shemitic religion, and the divine choice of the maternal line of Ephraim and Manasseh would seem to confirm this.

Editor of Genesis

The Exodus of Israel from Egypt under the leadership of Moses, learned in its real Shemitic 'wisdom', would thus involve the removal of a sacred literary and traditional deposit to be edited, and codified, by Moses under divine inspiration in the book Genesis, that epitome of the whole scheme of redemption and seed plot of the fully and verbally inspired Word of God.

The ancient Egyptian writings of Ptah Hoteph and Amen-o-phe have precise verbal identities in the Psalms of David and the Book of Proverbs respectively. It is clear that the borrowing is by Egyptian scribes

from an earlier body of Shemitic writings known later to David, to the schools of the prophets, and to the remnant of their communities during the exile, even up to the Incarnation of our Lord Himself.

Josephus states that in his time there was a Dead Sea community called the Essenes, who were given to the study of the ancient writings and prophecies, and frequently were themselves prophetic in their utterances - of which he gives some examples of fulfilment.

Most of them were unmarried, but others did marry. They were not in agreement with Sadducee or Pharisee, and from Maccabean times were in opposition to the Jewish High Priesthood which they believed to be a usurpation of the order of Melchizedec, the latter having dared to call themselves after him 'Priests of the Most High God'. They considered themselves to be sons of Zadok (Zedek), a famous priest descended from Aaron through Phinehas, who, with his seed, had been promised by Jehovah an everlasting priesthood (apparently after the order of Melchizedec) for a deed of righteousness in Israel, recorded in Numbers 25.

This astonishing group must have constituted an hereditary Israelitish sect committed to the study and transmission of the Hebrew Sacred Writings, and Josephus has stated that they had representatives in every Palestinian

city.

Archaeological discoveries are now throwing light on this prophetic school whose writings clearly foretold the coming of the Messiah and anticipated the making of the New Covenant prophesied by Jeremiah for Israel (Jer. 31: 31-37).

Fortunate Accident

As in the case of the famous Tel el Amarna Tablets, the Dead Sea Scrolls were discovered quite accidentally. In the year 1947 a Bedouin shepherd boy named 'Mohammed the Wolf' idly threw a stone into the entrance of a cave he had never seen before, and, to his astonishment and fright, heard the sound of breakage within.

Instead of investigating he fled.

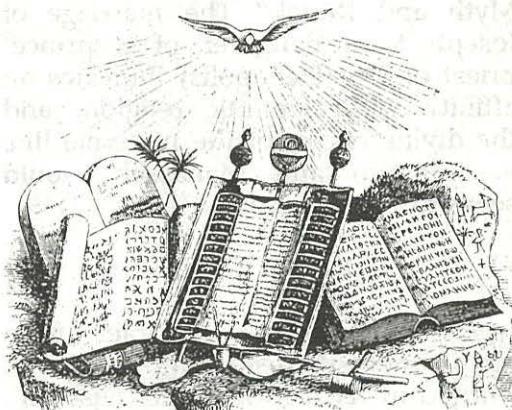
Returning with a chum, together they entered the cave and found several tall clay jars amongst other fragments. On removing the lids, an evil odour came forth from dark coloured packages within.

Unrolling the linen coverings, they found long manuscripts beautifully inscribed in ancient writing of remarkable clarity, despite their obvious age, and certainly not in their familiar Arabic.

Since these discoveries scholars have worked feverishly at a great mass of documents from similar caves, and at last archaeology has unearthed a monastery complete

with scriptorium corresponding very remarkably with the Essene community recorded in considerable detail by Josephus, Philo and the Roman writer Pliny.

There seems to have been quite a lot of controversy about the results obtained by the Roman Catholic Ecole Biblique, the Hebrew University of Jerusalem, and academic bodies and theological seminaries in the United States and Britain.



The discovery of the Dead Sea scrolls adds yet another chapter to the history of the Bible text.

The major result for orthodox Biblical scholars must be the discovery of a most ancient Hebrew roll of Isaiah, dated by historical, archaeological, and radio-carbon techniques as written between 200 and 100 B.C. This is some 1,000 years older than the earliest

manuscripts of the old Testament available to the translators of the Authorized Version, but the variations in the text are negligible.

Over three hundred manuscripts have now been collected, including large fragments of Genesis, giving hitherto unknown additions, including a description of Abraham's wife Sarah – apparently a very beautiful woman.

It is obvious that this scriptorium was used by a community dedicated, as Josephus tells us, to the study of the ancient manuscripts of the Hebrew people, especially the prophets. Not surprisingly they seem to have been a sort of school of the prophets, or at least of prophetic interpretation, and many manuscripts of the apocalyptic inter-testamentary period were copied out and are amongst the discoveries.

The Testimony of the Twelve Patriarchs and The Book of Enoch are of special interest, and there is no need now to believe they were as late as some scholars have imagined; they certainly did not originate in the early Christian centuries, as they were probably deposited in about 100 B.C. The Book of Enoch is very interesting, and, as is well known, is quoted in the Epistle of Jude, who quotes other apocalyptic works also such as The Assumption of Moses.

There is a certain amount of tension amongst the various religious bodies examining the scrolls,

particularly as Professor A. Dupont-Sommer, of the Sorbonne, has deduced from the manuals and writings of the sect that they had very explicit anticipations of Christianity in 100 B.C., and he follows Renan who, as is well known, held to the almost entirely human origin of Jesus of Nazareth.

There is no doubt that the sect was Messianic, and, like the writer of the Epistles of Peter, believed that the Messiah, or Logos, inspired the prophets, and the anointing of all prophetic persons was an anticipation of the Messiah (I Pet. 1:10-12, cf. II Pet. 1:19-21).

It appears that there persisted in pre-Christian Judaism a godly remnant who always stood for a true spiritual interpretation of the revelation of God, and who continued, in some degree, to live near to Him and manifested prophetic consciousness of a more or less charismatic kind.

Is there anything remarkable in the probability that our blessed Lord, Who discoursed in the Temple with doctors following doctrines terribly corrupted by glosses added to revelation, may also, between the ages of twelve and thirty, have visited and rejoiced in the company of those Groups of the Essene community who studied the sacred prophecies in every city, and who may very well have confirmed to Him His divine mission?

Looking further into New

Testament times we see that the community was dispersed in the great war of destruction against Jerusalem foretold by our Lord Himself, and no doubt many saw the fulfilment of the Sacred Writings in our Lord.

Light may thus be thrown on the strange problem of the Didache, a Christian document of antiquity dealing with the Eucharist and early church order which discloses a very much simpler Christianity than that developed in the fantastically unscriptural glosses and teachings of the Roman Catholic and Orthodox Canons of the Mass. Certain groups of the Essene and similar communities may well have followed our Lord Jesus Christ, and according to this document have understood His intention very much better than the monarchical bishops of later centuries, inflamed in their passion for administration by the usurping

Roman episcopate.

There are marks of identity which seem to prove conclusively that the Didache has affinities with the group of manuscripts we are considering, and may well have come from Hebrew-Christian communities after the early Palestinian tradition reduced to simplest essentials.

The Zadokite fragments, which turned up in the eighth century A.D. at Baghdad amongst a sect known as the Karaites, are obviously related to the scrolls, and may well have been perpetuated by those who did not associate their Messianic expectation with our Lord.

The Holy Spirit must truly have inspired all these prophetic forerunners of the Messiah and also people like Simeon, Anna and John the Baptist who announced His sacred mission on the earth.

Courtesy : National Message

* * *

Dr Moses Margoulouth, a Jewish scholar of the 19th century, in his 'History of the Jews said,' "... It may not be out of place to state that the 'Isles afar off' mentioned in the 31st chapter of Jeremiah were supposed by the ancients to be BRITTANIA, SCOTIA and HIBERNIA" (Ireland).

HIBERNIA translates LAND OF THE HEBREWS. Likewise, IBERIA (Spain) translates LAND OF THE HEBREWS.

* * *

Foreign Control of Australia: The Evidence

Macaba



"The stranger who is within thee shall get up above thee very high; and thou shalt come down very low.

"He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail." Deuteronomy 28:43-44 (KJV)

Could it be possible that Australians are being tricked into surrendering their rights and freedoms to foreign powers? It seems preposterous to suggest that the politicians we've trusted to look after our interests would transfer our sovereignty (our ability to make laws without foreign interference) to some overseas parliament.

Yet there is considerable evidence to suggest that, for many years, efforts have been underway around the world to reduce the powers of national and state parliaments so they may eventually operate as no more than "local councils", subservient to some central, global government. Many

opinion-makers and politicians from both sides of our Parliament believe that the move toward a "New World Order" or "New International Economic Order" is a good thing. Others deny such a move is being considered.

Our ability to govern ourselves is being eroded. If this process of erosion continues, it is inevitable that we will suffer a serious loss of liberty at both the national and personal levels.

Laurie Oakes wrote in the BULLETIN on 20/9/88 that talk of "world government" was merely "conspiracy theory". Here are some of the facts such people ignore:

From the ALP platform (1982),

paragraph 14: "(Labour will) assign high priority to its relationship with other democratic socialist parties in the Socialist International ... Labour will seek through the Socialist International ... common democratic socialist objective on major international issues". And, in paragraph 17: "Labour recognizes ... all (nation) states would benefit from full economic interdependence. Labour accordingly will co-operate with other ... countries to develop ... arrangements aimed towards realisation of a New International Economic Order".

What might be some of those "common objectives"? At their 1962 Oslo Conference and later, in their journal, SOCIALIST INTERNATIONAL INFORMATION (Nov 1970), the leaders of the Socialist International stated their intentions: "The ultimate object ... is nothing less than world government. As a first step towards it, they seek to strengthen the United Nations ... membership of the United Nations must be made universal ... "

The British Labour Party's Manifesto for the 1964 General Election stated: "... for us, world government is the final objective".

The white-anting of our independence is gaining pace – Government policies on education, health, immigration, discrimination, the media, farming, mining, tax law, I.D. systems and even defence are either subject to international

scrutiny because of numerous treaties with United Nation bodies – or are under threat of such scrutiny. Does this help to explain, if not excuse, the unpopularity of so many government and bureaucracy initiatives?

The AUSTRALIAN editorial of 9/6/88, headed "OUR RIGHTS BURIED IN FOREIGN TREATIES", said in part: "The High Court found that, because the Federal Government had become a party to a United Nation Convention on the Environment, it could, therefore, by virtue of its constitutional power over external affairs, make laws that comply with the United Nations Convention ... This means that there will be no need for a referendum to be carried for the constitution to be amended. All that is needed is a foreign treaty."

From time to time, our Press print articles from the US journal, FOREIGN AFFAIRS, urging people to accept increasing international controls in matters such as warfare, finance, Law and the environment. The arguments are quite plausible. What we are not told, however, is that FOREIGN AFFAIRS is the organ of the influential lobby group, the Council on Foreign Relations (CFR), whose principal aim is world government. A charter member of the CFR, Walter Lippman (a Jew), wrote in the NEW YORK TIMES in 1971: "In awaiting the establishment of world government, universal

socialism will serve as its keystone". In an article entitled "The Hard Road to World Order" (FOREIGN AFFAIRS, 1974), Prof Richard Gardner of Columbia University (a former Deputy Assistant Secretary of State) concluded that the plan for forming a world government was proving "unexpectedly difficult". He recommended modifying the original plan that called for a "direct leap" to global government, and instead implementing a process that would erode national independence in stages by merging groups of nations into regional bodies that could later be consolidated into a single regime with world-wide power. He advocated "an end-run around national sovereignty, eroding it piece by piece".

The organizations named by Gardner as stepping stones to world government included: the International Monetary Fund (IMF), the World Bank, the World Food Conference, disarmament programs and a United Nation military arm.

Control money, food & arms, & you have total control!

Control money, food and arms, and you have total control!

Recently, the founder of the

(US) Centre for War-Peace Studies, Richard Hudson, presented the UN Secretary-General with an idea whereby the General Assembly would be able to make laws through the passage of two amendments to the United Nations Charter. Then the General Assembly would become a World Congress and could pass laws superseding all laws by national parliaments. Hudson explained: "The new General Assembly ... would be able to use peacekeeping forces and/or economic sanctions to carry out decisions".

An interesting quote from the official 1936 program of the Communist International: "Dictatorship can be established only by a victory of socialism in different countries ... after which the proletariat republics would unite on federal lines ... at length forming the World Union of Socialist Soviet Republics". Sounds familiar? Watch the European Economic Community nations squirm and squeal as they're forced to surrender their sovereignty, and be ruled by just one parliament by 1995!

The Soviets are quite open about their ambition to govern the world, the American Establishment less so. However, in 1953 Ford Foundation president, CFR member H.R. Gaither informed Congressional Committee Research Director Norman Dodd that he and others who'd worked for the UN, State Department and other US

Government agencies had for years "operated under White House directives ... to make every effort to so alter life in the United States as to make possible a comfortable merger with the Soviet Union". Gaither declined to repeat the statement before the full House Committee investigating the activities of the tax-exempt foundations.

While testifying before the United States Senate Foreign Relations Committee on 17/2/50, CFR member, James Warburg boasted: "We shall have world government whether or not you like it - by conquest or consent".

What might a world government be like? Supposing the Soviets lose the race to control it, and we have a "best case" scenario: a one-person-one-vote democracy like ours used to be ... how would you like to be outvoted by some five thousand million people who don't give a damn about us? There would be no guarantees that we could preserve our standards, our freedoms and the Rule of Law as we know it - the things Australians gave their lives to protect in two world wars.

If the Social Democrats achieve their ambition, Global Government will be a corporate state.

Bob Hawke told consumer advocate Ralph Nader that he aimed to establish a "Corporatist State"; i.e.: a Welfare State run by bureaucrats, Big Business, big unions and a Central Government. Like

Fascism in Italy under Mussolini?

While there is an obvious need for international co-operation in various areas such as arms control, the environment and the Law of the Sea, it should be realised that, as a government grows bigger and more distant from its subjects, such a body becomes harder for the people to control. In any case, how could we ensure that the World Bureaucrats (many drawn from totalitarian states) would care for the planet any better than the multinationals care for it now?

Perhaps we can now appreciate what Trade Minister John Dawkins had in mind when he said on Australia Day (BULLETIN, 18/2/88): "We must be aware of the false patriots of the right who seek to divide us:- those flag-waving, anthem-singing, Queen-toasting phonies". The article reported Dawkins warned against "offensive" patriotism that clothed itself in such traditional symbols as the Flag, a borrowed anthem and myths about enterprise and endeavour.

In the foreword to her best-seller, CAPTAINS AND THE KINGS (Fontana 1975), Taylor Caldwell wrote "... There is indeed a plot against the people, and probably always will be, for Government has always been hostile towards the governed ... this has nothing to do with an 'ideology' or form of government ... nor with races or religions, for the conspirators are

beyond what they call 'such trivialities' ... This is probably the last hour for mankind as a rational species, before it becomes the slave of a planned society ..."

In a recent speech to the United States Senate, Senator Jesse Helms warned that a campaign of "systematic psychological warfare" was being waged against America by a vast array of interests comprising not only the Eastern Establishment

but also the radical Left. He said: "The Establishment viewpoint today is called GLOBALISM ... Nation-states and national boundaries count for nothing ... it is an influence that could ultimately subvert our constitutional order". Will Australians succumb to such influences? Perhaps not, if we wake up in time.

July, 1993

* * *

The Latest News

Do you read the Daily Papers,
And listen to the News,
Or watch the "Telly" hour by hour
For other people's views?
The words of men are pouring forth,
Reports of dreadful things -
Until our minds are all confused,
Our hopes have taken wings.
There seems no end to what
The Devil has prepared
To bring destruction to this earth,
This plan he has declared.
He only can accomplish this
By means of wicked men
So yielded to his evil ways
They work through voice and pen
To indoctrinate the nations
With poisonous, weakening words
That blind their eyes and break their
wills -
They follow them in herds

Going down the slope into the sea
To be destroyed in Hell,
And only one can rescue them,
He came from heaven to tell
The Only Way of Peace and Joy -
Tis in the Bible shown -
His Kingdom coming on the earth
With Him upon the Throne.
The Bible is right up-to-date
And it should be our guide,
So take it down from off the shelf
See what it has to say,
You'll be surprised at all the news
That's in there for today!
If all our leaders knew the Truth
And sought to keep God's Laws
The nations all would be at peace -
There'd be no dreadful wars.

Margaret H. Pulford.

* * *

Archaeological Report

ANCIENT ATMOSPHERIC LEVELS OF CARBON DIOXIDE MEASURABLE WITH NEW TECHNIQUE

WASHINGTON PR NEWSWIRE

A unique way to interpret data from sediments from the ocean bottom may let scientists look back as far as 200 million years at carbon dioxide in Earth's atmosphere. Previously the longest available record of carbon dioxide, a major "greenhouse gas," was found in Antarctic ice cores that show the last 170,000 years.

National Science Foundation-funded researchers at Indiana University — John M. Hayes, distinguished professor of biogeochemistry, and John P. Jasper, postdoctoral research associate — reported the new method in the international journal "Nature."

In sediment core layers from a deep sea drilling site in the Gulf of Mexico, Jasper and Hayes analyzed organic compounds from remains of algae that had fallen to the sea floor during the past 100,000 years.

Like all green plants, the algae had used carbon dioxide — dissolved in water — as the carbon source for building tissues by photosynthesis. When the algae sank to the sea bottom and became part of the sediment, their records of dissolved carbon dioxide were preserved.

Since there is a relationship

between carbon dioxide dissolved in sea water and carbon dioxide in the atmosphere, Jasper and Hayes were able to estimate concentrations of carbon dioxide in ancient atmospheres.

"Until now, though it has been possible to estimate properties of ancient climates from geological evidence, little has been known about the history of atmospheric carbon dioxide," Hayes said. "As a result, it has been difficult to refine understanding of greenhouse effects." Carbon dioxide is an important factor in the greenhouse effect, in which Earth's temperature rises because of trapped heat from sunlight.

The new method of analyzing sea sediments relies on measuring the proportion of carbon-13 to carbon-12 in organic materials. Carbon-13 is a heavier but stable isotope of carbon with a nucleus containing seven neutrons and six protons. The more common carbon-12 has six of each.

Based on observations by plant biologists, Hayes and Brian Popp (now on the faculty of the University of Hawaii) had earlier reasoned that the proportion of carbon-13 to carbon-12 in the algae would be

related to carbon dioxide levels in the atmosphere. Hayes and Jasper then searched in the sea sediment cores for this "isotopic signal."

"We were able to show that an isotopic signal related to atmospheric carbon dioxide levels can be seen," Hayes said. "It was a good quantitative relationship allowing calibration of this 'paleobarometer.'"

The researchers focused on the past 100,000 years because they could compare results with the findings of scientists who had directly measured the amount of carbon dioxide trapped in different layers of Antarctic ice when the

layers were formed during the same 100,000 years. Results matched, indicating that the new technique will work at least for the last few hundred thousand years (the age of Antarctic ice).

Hayes noted that the relationship between carbon dioxide might depend on algal biochemistry. The algae examined by Jasper and Hayes dated less than a million years ago, so it is possible that the calibration based on the Gulf of Mexico core will be usable only for that time interval. Further work will be needed to determine that.

* * *

OUR CASE

The English-speaking and kindred peoples embody the bulk of the present-day descendants of God's Servant Nation, Israel. They have been commissioned by Him to form the nucleus of His expanding Kingdom on earth; to be a protector of Christ's Church and a vehicle of His Gospel

OUR TASK

To alert our Family of Nations to the fact that the ferocious pressure upon them, in fields political, military and economic, is Satanically inspired and that they have one course open to them if they are to avoid disaster
—TO RETURN TO THEIR GOD

Divine Determination

G. H. T.
Lisarow N.S.W.

"It is better to trust in the Lord than to put confidence in princes"

Psalm 118:9.

The state of our nation and in particular events concerning the Royal Family are causing many to question the efficacy and even the relevance of the Monarchy.

The many public statements from leaders and prominent persons make it all too plain that there is little or no real understanding of this unique institution.

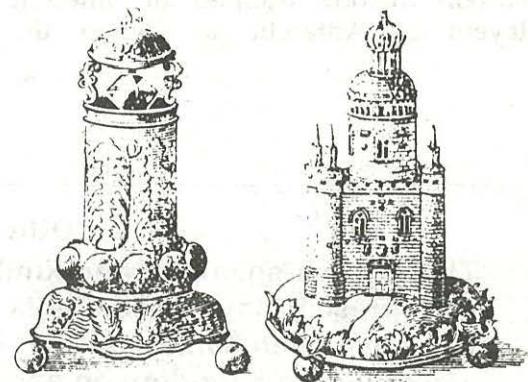
Without a comprehension and acceptance of the historical truths of God's word, it is impossible to discern the origin, record and destiny of this supreme feature of our national life.

If human logic alone is the basis for judgment we can be assured the conclusion will be defective. All human argument becomes meaningless when confronted by the "more sure word of Prophecy".

An honest search of God's word reveals the profound fact that this institution was brought into being and has been sustained, not by the logic or genius of man, but by the purpose and power of Almighty God.

Among the Royal appurte-

nances are the Royal Salt Cellars, mute reminders of that covenant into which God entered with David, the first King of the ordained royal line of Phares Judah.



Two of the Royal Salt-Cellars

II Chron. 13:5 tells us "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?".

We go back to Numbers 18:19 for verification of the meaning of this covenant of salt. "... it is a covenant of salt forever before the Lord unto thee and

to thy seed with thee". That the origin of this institution was foreseen and preordained by God can be appreciated by the fact that Jacob, when speaking to Judah, his 4th son and ancestor of David, used these inspired prophetic words:

"The sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh come" Gen. 49:10. This scene was enacted some 600 years prior to David becoming king. Here we have Predestination as a national message and of the highest order, for scripture is fully vindicated. An inspired statement hundreds of years before the historical event and the lines from Judah and David preserved to our day.

Our historians point to William the Conqueror or Alfred the Great as the origin of our Royal line. It's survival through 1000 years of intrigue and national upheaval is surely marvellous beyond the sagacity of man. When faced with the fact that the preservation of the house of David spans 3 millenia we surely must rest assured that this miracle can only have been performed by the infinite power of Israel's almighty God. The very existence of this national institution in our generation demonstrates the faithfulness of our Covenant keeping God. He does not depend on unworthy witnesses to give us this assurance. At a time in history, when to faithful Israelites all

appeared lost, God gave to Jeremiah this added assurance:

"Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant that he should not have a son to reign upon his throne ..." Jeremiah 33:20-21. The destiny of the Monarchy is not determined by the decisions of Governments or the intrigues of politicians.

This covenant is in no way negated by the transgression of the sovereign or members of the Royal House. The wisdom and foreknowledge of God are for ever substantiated by the records of the Old Testament as they are also in the history of our Monarchy down to our time.

"... If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men ... And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" II Samuel 7:14,16.

This contingency is again covered in Psalm 89:27-37. This is adequately demonstrated by the foreknowledge of God's inspiration of Jacob approximately 600 years prior to the events which culminated in the establishment of the Davidic throne. The prophetic words are directed to his 4th son Judah, as found in Gen. 49:10.

Personal and national sin brings its own punishment. The Crown has transgressed by silence and acquiescence; silence in the face of political treachery and acquiescence to international treaties which seriously jeopardise the sovereignty of the realm.

As examples, I cite the deliberate destruction of stable and loyal Government in Rhodesia, becoming a signatory to the Treaty of Rome and subservience to the alien laws enacted within the E.E.C.

Yes! well may we be concerned as we view the state of affairs throughout the Israel nations. The fact that this miracle institution exists today surely must swell our faith and trust in our covenant keeping God for it reminds us of the supreme event of the ages. The world may scorn but as sure as day follows night He who has the pre-eminent right will surely come to take the Throne of His father, David

and will rule and reign in righteousness. Even so, come, Lord Jesus.

Suggested Bible Readings on the Throne of Israel.

GEN. 49: 8-12

DEUT. 17: 14-20

I SAM. 8: 4-22

II SAM. 7: 8-16, 18-29

I CHRON. 17: 9-14

I CHRON. 29: 23

II CHRON. 7: 14-22

PS.89: 20-37

JER.33: 15-22

LUKE 1: 30-33

* * *

ALFRED THE GREAT, king of the West Saxons, in the 9th Century, created the basis of what is our common law, which is the foundation of jurisprudence in White civilisation. The 33rd Law of Alfred reads "Vex thou not comers from afar and strangers, for remember, ye were once strangers in Egypt". (see Exodus 22:21)

* * *

The Wondrous Temple

W. Taylor

After the death of King David of Israel in 1,014 B.C., King Solomon, his son, sent word to Hiram king of Tyre, asking him to supply cedar and fir timber with which to build the Temple that David had desired but was not allowed to build.

Solomon sent a labour force of 30,000 men to Lebanon, in monthly relays of 10,000 men, with a supervisory force of 3,300 in relays. They also hewed stones, 'great stones' and 'costly stones' for the Lord's House (See I Kings Chapter 5). The whole Temple complex covered 36 acres.

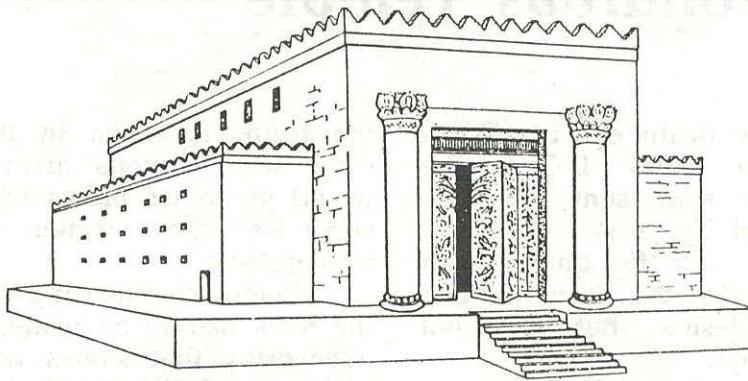
David was not allowed to build the Temple, but there are many practical reasons why he should not have built it. The work of making plans for such a project would take a long time, plus the location of materials, organising the work crews and other matters, and when one considers that the stones and timber were prefabricated elsewhere so that no sound of hammer or other tool was heard at the site, then we can realise the depth of planning, even to dimensions and fit of each stone or timber.

We are apt to look upon ancient people as 'primitive' in their capabilities, an idea that is far from

the truth, for even in those days there were famous architects who would go to far places to plan and supervise the erection of their masterpieces.

Before commencing the project the tools had to be made, and it is noteworthy that stones were '*sawed with saws*' (I Kings 7:9). How could they have made them smooth otherwise? The accuracy of plans is shown throughout, even the decorative work being to scale or '*to the proportion of every one*' (I Kings 7:36), and cherubim, lions, oxen, pomegranates and palms are mentioned. Some walls were overlaid with gold leaf and a vast amount of gold was used in vessels and on special furnishings, so much that it has been estimated to have cost about two billion dollars (equivalent) for that alone.

I Kings, chapter 7, tells of the metal work that was cast in copper, the molten sea, the oxen supporting it, chariot wheels with spokes, and so on - enough to tell us that metallurgy was a science even then and highly developed in Israel. As moulds had to be made for each pattern and the science of smelting developed to handle the great quantity required, we can understand the great preparation needed. May



Reconstruction of Solomon's temple, showing the twin pillars (Jachin & Boaz) - C.F. Stevens

we draw attention to the two copper (brass in Scripture) pillars described in I Kings 7:15.

The two pillars were called Jachin and Boaz. They stood 27 feet high and 18 feet in circumference - 5'9" in diameter, whether straight or tapering we do not know. I Kings 7:46 tells, *"In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan."* From that we can gather a deal of information regarding them.

Copper melts at 1,981 degrees F. Its maximum specific gravity can be 8.94, i.e., it can be 8.94 times as heavy as water. Its weight per cubic foot can vary (we have seen it listed at 633 lbs) but our present information gives it at about 560 lbs, and we will use that figure, though it is probably low in the case of the Pillars.

How much metal was used in the pillars? It depends on the thickness of the castings, which in our layman's view of such matters, would not likely be less than 2 inches thick nor more than 3 inches, for they were eventually broken up and taken away. (II Kings 25:13; Jeremiah 52). The latter wrote that the pillars were 'four fingers' thick, or about an even 3 inches, and from that we can calculate the volume of metal used in each one as roughly 59.6 cu. feet, weighing well over 16½ tons.

Hiram chose a spot to cast them between Succoth and Zarthan, the former being about 35 air-miles from Jerusalem and the latter a few miles further north, making it a probable distance of 50 miles that the finished pillars were transported!

How would he do the cast? He

chose clay in which to do it, an excellent material for the purpose, most likely building a huge mound of it in which to shape the mould, drying the clay while doing so, which he could not do if he used a clay pit below ground level. The 'core' would be shaped, probably using sun dried clay brick. Molten copper cools quite rapidly and may make a porous casting if without additives such as a little phosphorus – a material that was in good supply near the Dead Sea; so we assume that Hiram, as a good metallurgist, took advantage of it. It is certain that the casting was done vertically and all at once, for it could not be done otherwise and make a good job.

***The huge Jachin &
Boaz pillars' journey to
the Temple site was
not only a 50 mile haul
but a climb of over
3,500 feet***

When the pillars were cooled, they could be laid down by clearing the mound away on one side, and prepared for the long journey to the Temple site, not only a 50 mile haul but a climb of more than 3,500 feet

as well. It is assumed also that Hiram, as an engineer who was proud of his accomplishments, would not erect the pillars before finishing them by polishing them – an arduous task that would take his crew some time to do.

A tubular pillar of that weight would not remain vertical if not well supported. Therefore bases were cast for them, and 'chapiters', or caps, were cast for the tops of the pillars, complete with a mass of decorative work – all showing the great skill of the metal workers and artists. (I Kings 7:41, etc.). The record is very impressive; it was an engineering feat of no mean proportions.

The magnificent Temple and the buildings surrounding it were destroyed by the Babylonians about the year 586 B.C. All the gold and copper was taken to Babylon; the men of the Royal Family were killed. No wonder Jeremiah lamented, "How doth the city sit solitary, that was full of people! How is she become a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!" (Lam. 1:1)

Jerusalem, the capital city of all Israel, was destined never to be as great again – a place besieged many times, "a burdensome stone" for any who coveted it.

The second Temple was a wonderful place but a shadow of the House of the Lord of former times. After it was rebuilt by the Herods, it remained only 6 years and was then

destroyed by the Romans.

The original House of the Lord was built to honour Him Who was Protector of the nation. Succeeding generations were born with the Temple before them; they had not laboured to build it; it meant little to them. Familiarity had bred contempt, but God would not have it so and He caused it to be taken from them.

We have no such treasure as

the Temple but we do have THE WORD OF THE LORD in our hands. Is it not reasonable that we make proper use of it and treasure it, lest we lose that too? The BOOK cost a fabulous amount in treasure and blood, and took countless years to produce. In eternal values, it is our most priceless possession.

Courtesy: Covenant Message

* * *

Science Report

SCIENTISTS RECREATE "MIRACULOUS" LIQUEFICATION OF SAINTS' BLOOD

WASHINGTON — Researchers at the University of Pavia, Italy have found a scientific explanation for one of the Catholic Church's previously unexplained miracles.

Some blood sample remains of early saints have been held as relics for centuries, 'miraculously' changing from a hard, clotted state to a liquid when handled during ceremonies. Such a ceremony has drawn thousands every few months to Naples, Italy, where a vial containing the blood relic of Saint Januarius or San Gennaro has been held and revered since 1389.

Now, chemist Luigi Garlaschelli and colleagues have used materials that would have been available in the Middle Ages to create a brown gel that liquefies with gentle shaking.

In findings reported in a letter to the journal "Nature," Garlaschelli put chalk in a solution of hydrated iron chloride, passed the solution

through a membrane, allowed it to partially evaporate, and added a small amount of salt.

This mixture gelled into a dark brown substance that liquefied when shaken and gelled again when allowed to set.

Hydrated iron chloride is a common, naturally occurring compound, found as the mineral molysite on active volcanoes such as Vesuvius.

The researchers said they cannot determine the actual content of the blood samples held by the Church in Naples because the Church denies such testing.

Other mixtures of substances that would have been available hundreds of years ago also may exhibit the same solid-to-liquid property. Garlaschelli said his team is experimenting with beeswax in alcohol, various pigments in linseed or castor oil and clay in water.

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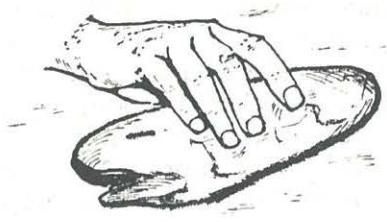
Evil Working Subtly

J. Hammond

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (Matt 13:33).

CHRISTIANITY is not merely a scheme for the salvation of our souls but is also the guiding power of history, the clue to the problem of this and every age. For Christianity, according to the teaching of Scripture, which is the Word of God, reveals that God is building up, age by age, in Christ, according to His Glorious Plan, a Kingdom of Righteousness, which Kingdom will ultimately become manifest and dominant here on earth, as it is in Heaven, over which Christ will reign supreme.

Matthew 13 gives a series of our Lord's parables concerning this Kingdom in its course and evolution through the Christian Age. Look at the first four. First, wide-spread scattering of the seed: it is good seed. The seed is the Word of God. Then we have the wheat and the tares. A new element is introduced there: the element of evil intermixed with good, and antagonizing good. In the fourth we have the leaven at work in the three measures of meal. Now, everywhere in the New



Testament leaven is the symbol of that which is evil: 'Beware of the leaven of the Pharisees and of the Sadducees', says our Lord; and St. Paul, writing to the Corinthians, bids them beware of the leaven of incipient evil practices. To the Galatians he speaks of the leaven of evil doctrine. To be consistent then, the leaven in the parable cannot signify the Gospel gradually permeating the whole world; it must represent evil – evil practice and evil doctrine doing its invisible and insidious work. And it is noteworthy that the early chapters of the last book of the Bible also apparently give a programme of the course that Christendom would run.

To seven Churches or Christian communities messages are sent by Christ from Heaven. These communities, no doubt, were selected as eminently suitable to reflect the course that Christendom would take throughout the Age, at least they have accurately depicted that course. The first is Ephesus, in which there is a marked loss of love,

the 'first love'. Others reveal the existence, persistence and growth of evil propensities until the seventh, the Laodicean (Laos, the people; Dikaio, rule or judge) which is noted as neither cold nor hot, and is rejected by the Lord. Now, taking into comparison these two prophetic programmes of the course that Christendom would run, the Parable of the Leaven corresponds roughly to the message to Thyatira, signifying the era of Papacy developed out of the Pergamos stage, when Christianity became the established religion of the Roman Empire and the dangers to the Church's true life arose from within the Church, becoming worldly and seeking political power.

Thyatira is recognized as having some good qualities, but gives too much prominence to 'Works' and is severely condemned for following the practices of Jezebel, who polluted true worship by idolatry and relentless persecution of God's true servants. Jezebel symbolizes idolatry and persecution typical of Rome. Thyatira's name is a combination of Thuos (Sacrifice) and Ateireis (Ceaseless), the Church of Ceaseless Sacrifice. The abiding blasphemy of Rome is that Jesus did not die 'once for all,' but that it behoves Him to be offered perpetually and that the principal mission of the Church is to offer propitiatory sacrifice for sin from day to day in the Sacrifice of the Mass.

She claims to be God's very mouthpiece - which calleth herself a prophetess. Thyatira represents full-fledged Popery. She is described as hopelessly impenitent though long space is given to her to repent of her idolatry: Rome, 'semper eadem,' always the same. Now the general view of the leaven in the parable is that it represents the spirit of Christianity working secretly in the world until the whole is leavened. In other words, that it means that a complete conversion of the world will be accomplished in this present Age through the preaching of the Gospel before Christ's Return in Power and Great Glory.

According however, to Scripture, the world will surely be far from converted before Christ comes. Our Lord Himself says - '*Because iniquity shall abound, the love of many shall wax cold.*' '*When the Son of man cometh, shall he find faith on the earth?*' He says that wheat and tares grow together till the Harvest at the end of the Age, and the end of the Age (not the world) will come when the Gospel has been preached among all nations as a witness. He does not say that the world will be converted by that witness during the Christian Dispensation. In the early years of this century it was widely thought that the world was getting better and better and was going to Christ, so to speak, rather than that Christ would come to the world. And then World War I shattered that delusion

completely. 'When they shall say, Peace and safety; then sudden destruction cometh upon them ...'

Beware of the leaven of the Pharisees & Sadducees

Our Lord said, '*Beware of the leaven of the Pharisees and of the Sadducees*', which the disciples realized referred to their doctrine (teaching) (Matt. 16:12). The Pharisees, our Lord said, made the Word of God of none effect through their tradition (Mark 7:13). They were legalists, strict adherents of the law, observing the letter rather than the spirit of the law. They put tradition before Scripture. '*Full well ye reject the commandment of God, that ye may keep your own tradition*' (Mark 7:9). The Romanists put tradition before Scripture. The Sadducees were sceptics, denied the doctrine of the Resurrection (Luke 20:27) and the existence of angels. The modernist, with his destructive Biblical criticism and doubts concerning the Virgin Birth and Resurrection of our Lord, reveals the spirit of the Sadducees. Matthew 5:19 is a warning against the disparagement of the Old Testament, so common amongst modernists.

What are the three measures of

meal? Are they the three Churches which arise out of Thyatira and carry over to themselves a large section of the faithful - Sardis, Philadelphia and Laodicea?

Sardis means 'the rest' in the sense of those left over as from some hostile engagement or catastrophe, and evidently refers to the era of Reformation. Notice in the preceding Church there is a party called by this very name, 'the rest' - the party which kept itself aloof from the errors and abominations of Jezebel. Blight, however, fell on the Protestant Churches (Rev. 3:1) who are warned to '*be watchful and strengthen the things which remain, that are ready to die*'. A dead orthodoxy was the predominating feature, but next the revival of evangelism came with the missionary Church of Philadelphia which means 'brotherly love'. This Church is commended, '*Thou hast kept my word, and hast not denied my name*'; i.e. given clear teaching to the words and Name of God. There is a very significant mark of commendation in the words, '*Because thou hast kept the word of my patience: lit. the Word (Doctrine) of the patience of Me*'. The word translated 'patience' has a meaning of 'remaining behind, to abide or await another' (Liddell and Scott's Lexicon).

To wait for or expect implies patience. The very same expression occurs in II Thessalonians 3:5, '*The Lord direct your hearts ... into the*

patient waiting for Christ.' Obviously this refers to the Second Advent. In other words, a leading mark of a true Church of the Philadelphian period would be her holding up and holding fast the doctrine of Christ's Second Advent. The promise in consequence of this witness is most sustaining - *'I also will keep [guard] thee from [in] the hour of trial which is to come upon the whole inhabited earth, to try them that dwell upon the earth.'* The name Laodicea (Laos, people, Dikaio, rule) indicates democratic times. The Laodiceans are rejected because they are lukewarm - a point reached when indifference is very prevalent and conviction lacking. Laodiceanism sums up in one word the lukewarmness, indifference and formalism of much organized religion today.

The leaven shown in the Bible as a source of corruption was, in the parable, hidden in three measures of meal until the whole was leavened. The last century was marked by great evangelical fervour and by now the Gospel has been preached as a witness among practically all the

nations of the world. The promise to the Philadelphian Church, *'Behold, I have set before thee an open door'*, i.e. opportunity for missionary work, has been fulfilled. Early, however, in the present century, two subtle influences became apparent. They developed, and have grown, one spreading liberal and semirationalistic views associated with destructive criticism of the Bible; the other spreading Roman Catholicism, which has gradually permeated the Protestant Church and much increased of late, as witness the Romish practices in Anglo-Catholic churches.

Leaven in the Bible is regarded as a source of corruption. Do the above-mentioned subtle influences constitute the leaven in the parable which was to work until the whole was leavened? If that is so and the above diagnosis is correct, it is surely an important sign to be added to those given by our Lord in Luke 21:31, that *'the kingdom of God is nigh at hand'*.

Courtesy : National Message

* * *

ALEXANDER CRUDEN, author of the well - known Cruden's Complete Concordance, addressed his preface to King George III saying: "... May the great God be the guide of your life, and direct and prosper you, that it may be said by present and future ages, that King George III hath been an Hezekiah to our BRITISH ISRAEL ..."

* * *

Britain in Ancient History

D. Fletcher

Many of the legends handed down to us are based on fact, although the facts are hard to elucidate. This article relates fact and myth and seeks to show how Britain was represented in the early folklore of ancient people.

CONTRARY to what is taught and popularly supposed today, Britain from the earliest times, certainly as far back as 2,000 B.C., has been surrounded by a halo of sanctity in the eyes of other ancient peoples.

'The island of the mighty ones', the 'sacred island of the west', 'The isles of the west', 'The land of the happy dead', are but a few of the designations which have been given to it.

There are indications in the myths and legends of ancient peoples that it was a high honour to be brought to Britain for burial. No doubt this is the origin of the 'ship cult' of pre-Christian times.

The worship of Osiris in Egypt, among whose people the conception of an after-life was firmly implanted, contained descriptions of the exact location where the spirits of the dead lived, ruled over by Osiris. This place, called by the Egyptians 'the sea of reeds', and by the Greeks, 'the Elysian Fields', was, according to the legends, located in certain

islands below the Western horizon, reached by a magic boat, where perpetual spring reigned and the soil produced fabulous crops. (I. E. S. Edwards. *The Pyramids of Egypt* Introduction, pp. 28 and 29).

In the Babylonian myths the story of Gilgamesh, king of Erech, also appears to mention Britain. Gilgamesh was stricken by a disease which might have been leprosy, and he resolved to visit his ancestor PIR-NAPISHTIM (Noah) to find the 'Water of Life' to cure him.

Noah was believed to be living with his wife on an island corresponding to the Greek 'island of the blest', and to be in the 'council of the gods'.

After a long and fearsome journey, Gilgamesh enters a tunnel of darkness.

Now in the mythical histories of Alexander the Great, Alexander also goes in search of the Water of Life and also arrives at a place of darkness, which darkness is described as 'like unto the mists and clouds which descend at the break of

day'. (Donald Mackenzie. *Myths of Babylonia and Assyria* p. 185)

It does not require too much imagination to assume that both travellers encountered the fogs of the Western Isles. Fog to one used only to the clear skies over the eastern Mediterranean could have a terrifying effect.

Gilgamesh, arriving near the 'Sea of Death' which might well be the Straits of Dover and English Channel, hires a ferry-man to take him across.

Asking Noah why he is still alive, he is told the story of the Flood and of the Ark. Also, bathing in the Water of Life, he is cured of his disease.

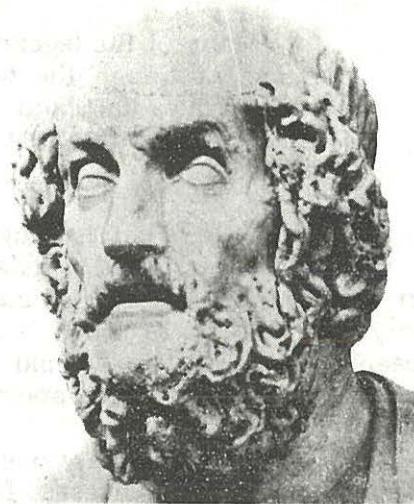
Mackenzie identifies the 'island paradise' with Avalon in Somerset. (Mackenzie. *Celtic Myth and Legend*, p.132).

This story is reminiscent of that of the British King Bladud, father of Lear. Becoming a leper also, he fled the Court and retired to the West, where he fed swine. The animals contracted his disease, but he noticed that when they plunged into a nearby stream, they were cured of it.

He also did the same, and his leprosy left him. When he again became king he built the city of Caer Badon (Bath) over the healing springs, and made baths for the use of the inhabitants. (Lewis Spence. *Legendary London*, p. 181.).

Strangely enough, a district near Glastonbury is called Paradise,

and this word is used in Eastern folklore to denote the west part of Britain.



Homer

Homer records that Odysseus also came to the Land of the Dead, after having undergone a long and perilous journey. 'Thus she brought us to the deep flowing river of Ocean and the frontiers of the world, where the fog-bound Cimmerians live in the city of Perpetual Mist.'

Here Odysseus interviews the spirits of Agamemnon and other Greek heroes and heroines. (Homer. *Odyssey XI*, p. 171. (See trans. E.V. Rieu.)

Professor Rolleston quotes Plutarch and Procopius as quoting an unknown writer saying that the Land of the Dead of the ancients was the

western extremity of Britain. This legend says that on the northern shore of Gaul there was a race of mariners whose duty it was to ferry the dead over to Britain for burial. This always took place at night.

The mariners were awakened and found ships, not their own, containing mysterious passengers. On their arrival off the coast of Britain, a voice proclaimed the names of the new dead arrivals. (Rolleston. Myths and Legends of the Celtic Race, p. 131.)

It should be pointed out in conclusion that many erstwhile legends are today often being reconsidered as history. Geoffrey of Monmouth, once laughed at as a romancer, is also being considered afresh as having had access to

sources now lost to us.

It is evident that the sanctity of Avalon goes back to the remote past, perhaps as far back as 2,000 B.C., and that the waters of Bath were known for their curative properties over a large part of the ancient world long before the Romans came to Britain.

To those who believe that the people of these islands were cut off from the rest of the world long before Christ came, it would be profitable to read Keating's History of Ancient Ireland; they might then realize how very mobile were our ancestors. According to this historian there was constant coming and going between Ireland, Scythia, Greece and Egypt.

* * *

One small episode of the raid is worth recording because it so faithfully exhibits the Spirit of the Welsh cities under bombing, and the roots of that spirit. When a rescue party set to work to see who might be buried in the debris of a demolished house, they were warned of life to be saved and guided to their mark by the notes of "God Save the King" sung at the top of his voice by a little boy of six. It turned out that he was trapped under the staircase where he had to stay for six hours until rescued. He was singing most of the time. His rescuers asked him why. He told them "... My father was a collier, and he always said that when the men were caught and buried underground they would keep singing and singing and they were always got out in time".

From Front Line 1941 ... Air Raids in England

* * *

CHILDREN'S CORNER

Dear boys and girls,

Well, how did you like your first very own section in the last issue of our magazine? Were you able to work out the puzzles, riddles, quizzes and everything? If you know of any puzzles or jokes you would like to share with others or maybe you would like to write a short story for others to read or any ideas to improve our section please send them to me, remember this is our section and if we can't make a success of it, we may lose it. Uncle Jack.

1. WHAT IS IT???

- (a). Which English word is most often pronounced wrongly?
- (b). What has cities, but no buildings - forests, but no trees and rivers, but no fish?
- (c). What is small, white, round and giggly?

2. RIDDLES

- (a). What did the pencil say to the rubber?
- (b). What is often bigger than an elephant, but weighs nothing?
- (c). Can you spell "mousetrap" with only three letters?

3. BIBLE QUIZ

- (a). Zarah, the twin brother of Pharez, had five sons. What were their names? (Clue: 1 Chronicles 2:6).
- (b). The site on which Jesus was crucified is known by two names, one Latin and the other Hebrew. What are these names? (Clue: Luke 23:33 and John 19:17).
- (c). To whom did Jesus come? (Clue: Matthew 15:24).

4. CRAZY DEFINITIONS

Accord: A thick piece of string.

Beauty: What a woman has if she still looks the same after washing her face.

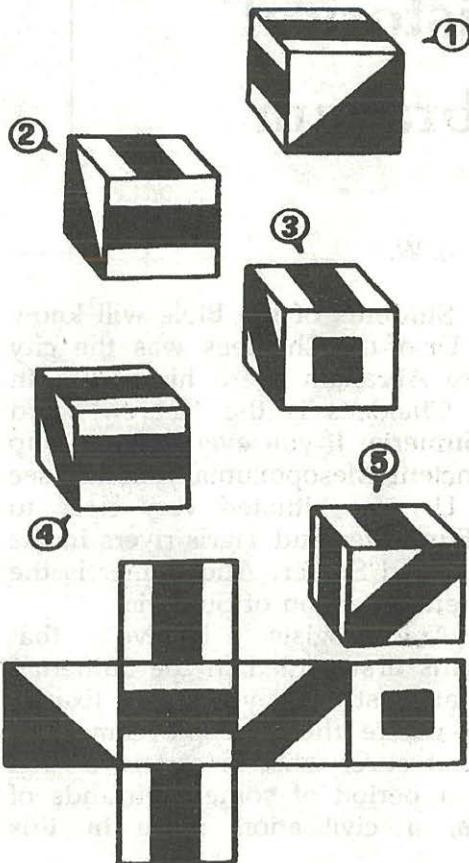
Carnation: A country where everyone owns a car.

5. PUZZLES

BIRDS OF A FEATHER



MATCH BOX



A. Which of the 3 numbered ducks can be fitted logically into the group of 6 ducks above?
B. Which of the 5 boxes corresponds to the opened-out form at the bottom of the column?

* * *

Solutions on Page 54

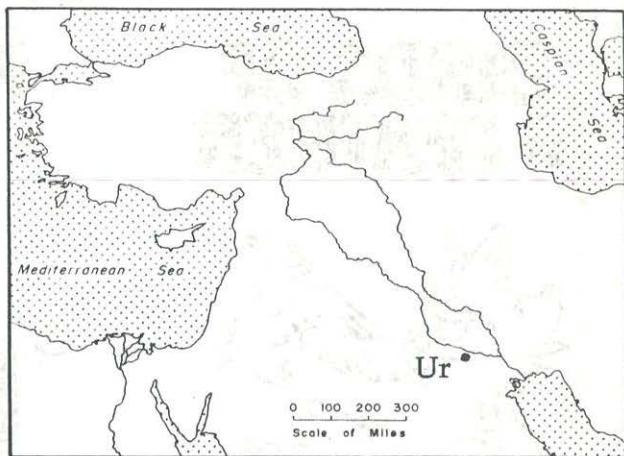
In Search of the Historical Abraham

J. W.

Students of the Bible will know that Ur-of-the-Chaldees was the city where Abraham spent his youth. In fact, Chaldees is the Hebrew word for Sumeria. If you ever study a map of ancient Mesopotamia you will see that Ur was situated very close to the Euphrates and Tigris rivers in the area called Sumer. And Sumer is the shortened version of Sumeria.

Archeologists believe that humans first settled in the Sumerian area at least 8,000 years ago. Exactly from where these people came, we are not sure; what is certain is that over a period of some thousands of years, a civilisation arose in this area.

In 1922 Sir C. Leonard Woolley headed a joint expedition sponsored by the British Museum and the University of Pennsylvania to excavate sites at Ur. For seven years excavations were made at 'Ur-of-the-



Chaldees' and the findings were nothing short of spectacular. From prehistoric times onward, Ur had been a great cultural and religious centre of the Sumerian people, and it continued to be so, long after its political importance had diminished. Here, among the Sumerians, the earliest experiments were made in writing and mathematics, and the communal administration of city-states.

Abraham at Ur

Sir C. Leonard Woolley's third book was published in 1935 and was titled "ABRAHAM". It was an in-depth study of his findings during the 1922-29 Ur excavations, and made reference to the likelihood that the Biblical Abraham had lived there.

If, in fact, Abraham had lived at Ur, then a complete re-evaluation

of how he lived has to be made. The commonly held view that the Patriarch Abraham lived like a nomad or gypsy is gravely mistaken. The truth is he probably lived much like we do today, without all the paraphernalia of the modern world, of course.

Before the time Abraham arrived in Sumeria, Ur was already a great centre for world commerce. Abraham is believed to have finally left the area around 2,090 B.C. when he was about seventy years of age.

The Discoveries

Excavations reveal that Ur had a complete system of government and administration based on the use of cuneiform tablets. These contained documents such as letters and business accounts, as well as educational material including history and mathematics. In fact, documents were uncovered discussing the various methods of extracting square and cube roots. As one writer put it: "It comes as a shock to us, that besides being able to read and write, Abraham and even Sarah in the days of their youth, might have suffered the same perplexities regarding cube roots as our present day youth."

Homes were two or three stories high with basements and up to 22 or more rooms. The houses contained bathrooms with indoor plumbing, and great kitchens and ovens for baking bread. Each home

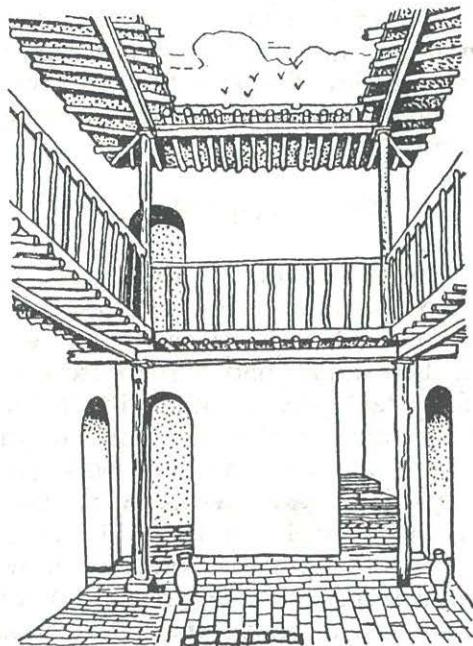
had a chapel and a family burial place in the basement under the chapel. Archeologists also tell us that many homes had a library which contained an outline of the family tree, marking the fact that this was an important facet of the average person's life.

The Average Home

From the finding of archeologists we can outline what the home of an average person was like. The house had a road frontage of forty feet (with another fifteen feet for the side yard) and a total depth of fifty-two feet, and it was two storeys high; the walls were built with burnt brick set in mud mortar up to the height of a few feet above ground level - this served as a damp course - and above that with mud brick; the latter, if not all the wall face, was mud-plastered and whitewashed.

The street door took you into a paved lobby with a drain in the corner over which would be set a jar of water for the washing of feet; and here the porter would sit on his bench to receive visitors and, after due warning to those inside, conduct them to the guest room. Through the lobby you went into the central court. All houses were built round a central court, on to which all the rooms opened; it was brick-paved and unroofed, and in the middle of it was the mouth of the seepage

drain that carried water down into the subsoil.



Reconstruction of a typical house in Ur at the time of Abraham. The brick stair leads up to the living-quarters, the ground floor being used for servants and storage.

At each angle of the court was a wooden upright supporting a gallery that ran round the wall on the level of the first floor rooms, a wooden gallery with open-work balustrade sheltered by the projecting eaves. The roof, of mud laid over matting and poplar poles, was nearly flat, sloping slightly inwards and coming forward some three feet from

the walls so as to leave in the centre a relatively small opening through which came light and air; from its edge stuck out gutters of wood or clay, from which, in wet weather, the rain water would pour down into the drain intake in the court below.

As you came into the court you had on your right, next to the lobby, the servants' room, with its low brick bedsteads on which the mattresses would be spread; facing you in the further wall were the doors of the kitchen and of the servants' workroom, the former equipped with a beehive-shaped bread oven, cooking-range and open fireplace, the latter giving access by a back door to the yard which included the stables for asses and other storage sheds.

On the left there were two doorways. One, flat-lintelled, contained the stairs leading to the upper rooms; the lower treads were solid, built of brick, the first, flush with the courtyard wall, uncomfortably high, so that in front of it was a portable wooden step to ease the climb; the brick steps led to a landing, and then the flight turned at right angles and wooden steps ran on over the narrow room entered by the second door on this side of the courtyard; the narrow room was the lavatory, with the intake in its brick pavement and the soil-pit below.

In the fourth wall of the court a central door, wider than the rest and topped by a brick arch – as were indeed most of the room doors – led

to the guest-chamber or reception room. It was a long room with the doorway in one of its longer sides, so that against the further wall there might be spread one of the longer runner rugs still so familiar, with cushions on it; and the guests might sit in a row facing the door to the court; at night beds could be laid across it side by side and half a dozen people might sleep there at once.

At one end of the guest-room was a tiny room with a drain in its paved floor, the lavatory and wash-place reserved for visitors; at the other end a room equally small wherein the spare mattresses and quilts were probably stored, and in its far wall was a second doorway leading to the private chapel at the back of the house.

The whole of the ground-floor then was given over to guests and to the domestic staff; the family lived in complete privacy upstairs, where there were five rooms reserved for their use; and in addition they had the flat roof which, sheltered from view by battlements and protected by awnings, was for a large part of the year the best place for both work and sleep.

Narrow as were the streets (though we must remember that where glaring sun and driving dust are the main evils narrow and winding streets shut in by high walls have their advantages), the houses were comparatively spacious and

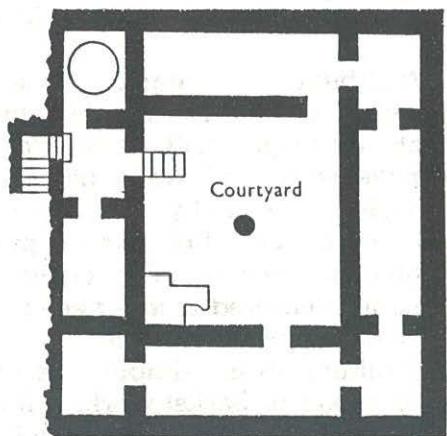
afforded scope for a decent life, comfortable and luxurious. The families who lived in them might be large, for not only did concubinage give the chance of many children, but the sons were reluctant even when married to leave the paternal roof; with anything from ten to twenty rooms at his disposal the average townsman was well provided for.

Well-built, roomy, self-contained, with a simple but adequate drainage, with their clean brick pavements and walls of plain whitewash constantly renewed, houses such as this were pre-eminently the homes of a civilised people and answered to the needs of a highly developed urban life.

Furniture was simple. Store-chests of wood or basket-work, a few low wooden bedsteads with decorated head-boards, cross-legged tables, a few stools, straw mats, rugs and cushions on the floor; clay vessels for food and drink were the most common, with plates and cups of copper, or even of silver, for the use of the richer householder and his guests; copper cooking-pots and copper knives and ladles; such were the main requisites, and with them the furnishing of the house was complete.

The clean-shaven Sumerian visitors came in across the shaded court, saw with satisfaction through the kitchen door the cauldrons steaming on the range and shuffling

out of their red leather slippers entered the guest-chamber to take a modest seat at the far end. While they sat cross-legged on the laid out cushions, the house-servant in his short white tunic brought in the plates and cups and set them on the stool at the side of each.



Plan of a typical villa with the main rooms grouped round a central courtyard from which stairs lead to the upper floor.

There were no elaborate paraphernalia of luxury, but there was all that was required for the decencies and comforts of civilised life.

City-Life

Ur was a great city. The population that inhabited its closely-packed houses within the town wall

and in the far spread suburbs counted at least a quarter of a million souls.

Important as agriculture was, the wealth of Ur depended on commerce and manufacture, and its urban classes lived not merely by supplying their neighbours' needs but by trade whose ramifications extended far beyond the boundaries of Mesopotamia.

In this alluvial land where nature provided nothing but the fruits of the earth everything that industry required had to be imported; by land and by sea there flowed in raw material to supply the skilled craftsmen of Ur.

Water transport was the cheapest, and the river and the larger canals were waterways whereby came goods not only from the north but upstream from overseas; inside the walls of the city were two harbours, one at the north end, one on the western side, where ships back from long sea voyages discharged their cargo. In fact, the discovery of the bill of loading of one such ship that in circa 2,040 B.C. had come up from the Persian Gulf after a two years' cruise, was found; it brought copper ore and gold and ivory, hard woods for the cabinet-maker, diorite and alabaster for the sculptor's workshop. When we remember that lapis lazuli, the favourite stone for jewellery and inlay, was brought via Persia from the Pamir mountains and that

amazonite beads found in the ruins came from the Nilgiri hills of southern India, we can realise how far-flung were the activities of the Sumerian trader.

Within the limits of the empire there was a regular postal service for the use of the central government; along the high roads which were the canal banks the royal couriers passed and passed between posting stations at fixed intervals, and in the same way the correspondence of private citizens was carried from town to town. It was an enormously elaborate organisation that enabled the merchant and citizen alike to communicate over so vast an area.

Decline of Sumeria

A great and prosperous city you would have said, seeing its splendid public buildings, its comfortable homes, its crowded streets, its factories hard at work and its quays thronged with shipping; yet had you, one day towards the close of the twentieth century B.C., asked the opinion of one of those sleek-looking Sumerian merchants, you would probably have been told a very different tale; the good old times were gone, conditions were

desperately bad, none dared think what the future might bring forth. In approximately 2,170 B.C. disaster had struck Ur and a flurry of civil war and strife over the next few centuries finally ended a long and peaceful era of progress.

Sumeria had enjoyed a long period of prosperity, but suffered a decline much like that of Egypt. Cosmopolitanism and profiteering, not to mention the introduction of usury, led Sumeria and its inhabitants down a path not unlike that of our modern age.

Abraham received the Divine Call to leave his decaying homeland just as its civilisation was heading for destruction. In the twelfth chapter of Genesis we find how Yahweh called Abraham out of the land of Chaldea (Sumeria), verses 1-3:

"Now Yahweh had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

* * *

In failure God will help

MIC 7:8 *Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord {shall be} a light unto me.*

* * *

The Judeo-Christian Heresy

S. Stafford

Modern theologians often use the term "Judeo-Christian", which is an absurdity since Judaism and Christianity have NOTHING in common. They are diametrically opposed to one another, one is of Satan, the other of God. The same absurdity applies to such organizations as the National Conference of Christians and Jews.

There can be no compromise between Judaism and Christianity. Anyone who uses the term "Judeo-Christian" does so in ignorance. We are not hyphenated Christians if we worship Jesus Christ as our Saviour in the truth of Holy Scripture.

The term "Judaism" was coined by Flavius Josephus in the first century A.D. and since the Jews detested Josephus and did not read his works, the term "Judaism" remained unknown to them. It was only in comparatively recent times, after they became familiar with modern Christian literature that they began calling their religion Judaism. Nowhere does the word appear in the Holy Bible, nor does it appear in the Talmud, of which the Jew, Herman Wouk, said, "The Talmud is to this day the circulating heart's blood of the Jewish religion." The religion practised today under the name "Judaism" was known in Judea

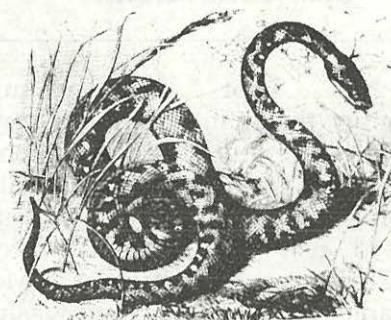
in the time of Jesus under the name "Pharisaism" according to the greatest Jewish authorities.

Since Jesus Christ CONDEMNED Pharisaism, to use the term "Judeo-Christian" is blasphemy as it equates Christ with that which He despised. The practitioners of Judaism hate our Saviour and all manner of vile things are said of Him and the Virgin Mary in the Talmud. The Universal Jewish Encyclopedia (1943) confirms the fact that "The Jewish religion as it is today traces its descent without a break, through all the centuries, from the Pharisees". Judaism and Pharisaism are one and the same. What are we really saying when we say Judeo-Christian?

What is this Judeo heritage that modern theology has hyphenated with our Christian heritage? To find out, we must go back to Cain who, according to I John 3:12, "was of that wicked one" which can refer to none other than the devil. In St. John 8:44 Jesus told the Jews, "ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him". We know that Cain was the first murderer so what Jesus was saying clearly indicates that these anti-Christ

Jews were the descendants of Cain who was of the devil. In Matt. 3:7 and Matt. 23:33 we find that both Jesus Christ and John the Baptist called these anti-Christ Jews vipers. A viper is a serpent or snake which is still used as a symbol by those who call themselves Jews. In Protocol No. 3 we read "Today I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake by which we symbolize our people. When this ring closes, States of Europe will be locked in its coil as in a powerful vise". To connect this statement with what is happening in Europe today, Benjamin Disraeli wrote in 1844 "The world is governed by very different personages from what is imagined by those who are not behind the scenes". And he went on to show that these personages were all Jews. Few people today realize that Soviet Russia is ruled by the same serpent people that inhabit the counterfeit state of Israel. The much publicized "enmity" between the two is only a smoke-screen to fool the Christians, most of whom know very little about what happened in World Wars I & II. If they did they might better understand one of the most misunderstood verses in Holy Scripture, Genesis 3:15 where God, speaking to the serpent said, "And I will put enmity between thee and the

woman, and between THY SEED AND HER SEED ...". I John 3:10 tells us that both the children of God and the children of the devil are MANIFEST. The Greek word from which "manifest" was translated meant "apparent" and Webster gives us synonyms: clear, plain, obvious and evident. None of these definitions leaves any room for spiritualizing the children of the devil, so it must be "for fear of the Jews" that so many modern preachers do it. Anything that is manifest or apparent is visible. Spirits are not visible.



The religion of these children of the devil was Pharisaism which was sometimes referred to by Jesus as the tradition of the elders. It was not the religion of the Old Testament. We find Jesus Christ in the Old Testament although He was not yet manifest in the flesh. The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed. Neither

Testament (Covenant) belongs to the people known as Jews. The children of the devil – those that Jesus Christ said in Rev. 2:9 and 3:9 were of the synagogue of Satan – have been called Jews since they accompanied those of the true house of Judah back to Palestine after the Babylonian captivity. They were told in Isaiah 65:15 that their name would be left to them for a curse and they would be slain (Luke 19:27) but God would call His servants by another name.

Theologians created spiritual Israel

God has kept His promise concerning the name, for the anti-Christ Jews are still called Jews while God's Israel people are now called Christians. It is an insult to Jesus Christ to use the expression "our Judeo-Christian Heritage". Most Christians have been brainwashed into automatically thinking of Judah when they hear "Judeo" or "Judaism". It was planned that way. Judaism refers to the religion of the Pharisees and not to the religion of Judah. This is verified by the Jews themselves in their own writings. Christians have also been mind conditioned to think "Jew" every time they see or hear the name "Israel".

This equating of Israel with Jew

left the theologians with a big problem. What were they going to do with Israel in the New Testament? They could not just ignore it for the name Israel was applied to the people of the New Testament 74 times. Telling the truth at this point would destroy their theological position concerning the Jews as the chosen People, or Israel, so some other explanation for Israel in the New Testament had to be found. Out of their fertile minds "spiritual" Israel was born! It solved the problem for the theologians but it played havoc with Holy Scripture. Whenever Jesus Christ or His disciples referred to the Scriptures, it had to be Old Testament Scripture because there was none other. In the Old Testament the name Israel is mentioned 2,426 times and neither Jesus Christ nor His disciples ever indicate in any way that the 74 times Israel was mentioned in the New Testament was not the same people. The Israel of which Jesus Christ and His disciples spoke was a genetic seed line. Yahweh God told Abraham in Genesis 17:19, "*Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him*". This is verified in Genesis 21:12. In the New Testament we find further verification for this genetic seedline. Romans 9:7 tells us again "*In Isaac shall thy seed be called*". It is plainly speaking of the Israel seed

line as the previous verse explains. Then we get to Galatians 3:29 which reads, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". Romans 4:13 explains that the promises were not made to Abraham and his seed through the law but through FAITH. In other words we must have faith in Christ before we can accept the promises made to Abraham's seed, which we are.

After several generations of mind conditioning by the theologians, educated in Jew controlled seminaries, it is understandable that the true seed of Isaac (Isaac's sons – Saxons) find it hard to accept the fact that they are the genetic seed of Abraham, Isaac and Jacob (Israel). It has been said that if you tell a big enough lie often enough the people will believe it and that has been proven true. Many of them originate through those referred to by Jesus in St. John 8:44. They were known as Jews. Abraham was not a Jew nor was his religion known as Judaism. This may come as a surprise to many but Abraham was a Christian! Jesus told these anti-Christ Jews who claimed Abraham as their father in St. John 8:56, "Abraham rejoiced to see my day; and he saw it, and was glad". Just as we are Christians after the fact of his coming to earth in a flesh body, Abraham was a Christian before the fact. Abraham looked forward to His first coming and we look forward to

His second coming.

Unlike Abraham, the followers of Judaism are avowed haters of Jesus Christ. They do not accept Him as the Son of God and Jesus told them they were not His sheep in St. John 10:26. Are those who preach the Judeo-Christian fallacy blind or just cowardly and greedy? It is more lucrative and less dangerous to pacify the synagogue of Satan than to preach the truth of Jesus Christ. They crucified Christ for the truth that He taught. The Word of God tells us that we cannot serve two masters which means we cannot serve both Judaism and Christianity. We are told in II Corinthians 6:14, "*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*". Does not putting a hyphen between Judeo and Christian yoke us together with unbelievers? What excuse are those that do this going to give when they stand in judgment before the great white throne of Almighty God?

Most modern theology is built almost entirely around St. John 3:16, "*For God so loved the world, that He gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life*". What does it mean to believe in something? Could you believe in a political party without knowing what was in the platform of that particular party? Hardly. Neither can you

believe in Jesus Christ without knowing what His platform is. To believe in Christ you must believe that He came ONLY to the lost sheep of the house of Israel as He stated in Matthew 15:24 and instructed His disciples in Matthew 10:6. To believe in Christ you must believe that He did not do away with the law on the cross (Matt 5:17-20). To believe in Christ you must do the will of His "*Father which is in heaven*" (Matt. 7:21); you must not give that

which is holy unto the dogs or cast your pearls before swine (Matt. 7:6). To understand that Jesus is not speaking of four-legged animals see Matt. 15:26.

If we really BELIEVE in Christ we will not use the expression "Judeo-Christian". Eternal life may not be as EASY to obtain as those who depend entirely on St. John 3:16 believe.

Courtesy : The Watchman

* * *

"The inherent tendency of a mass civilisation with quantitative values is to crush the individual person into a common average type, to create a general level of mediocrity; to transform education into an instrument for training docile, passive servants of the bureaucracy, willing to accept the mass-produced handout in every field from philosophy to tinned food. The tyranny of mass civilisation is infinitely more crushing, all pervasive and demoralising than any of the merely political or religious despots of peasant or city-states, because besides being formless and impersonal, it poisons the very root of aspiration - the intelligence itself."

- Sir David Kelly in *The Hungry Sheep*

* * *

Australia and the Galilean Mission

R. Daniel



The Miraculous draught of 153 fishes – by P. Rubens

An erratum to the article in the last magazine of "Look Up" under the title of "Australia – a Hope in Israel", paragraph 1 sentence 8 should read "Captain Cook sailed back to England up the east coast traversing twice the one hundred and fifty third degree east longitude from the throne of David in England."

I would like to continue this theme under the title of "Australia

and the Galilean Mission".

In the Gospel of John chapter 21 is recorded a very important event in the ministry of Jesus. There was a miracle catch of 153 fishes, then a meal, then Jesus asks Peter a series of questions. What is the significance of this event?

Numbers play a very important part in the structure of the Bible. They reveal a message which is a study in itself. To give you an idea

take the number 5, this is associated with God's grace. In I Sam. 17:40 David took 5 stones when he went to do battle with Goliath. David relied on the grace of God to protect him. The number 6 is used in connection with mankind. They were created on the sixth day. In Rev. 13:18, 666 is the number of the man made beast system which is a trinity of sixes. Spiritual perfection of Jesus is revealed in the number 7, when the 7 spirits of God rest upon Him, see Isa. 11:2. The number 153 also follows the same principle. When this number is broken down into its various mathematical factors like $17 \times 3 \times 3 = 153$; $17 \times 9 = 153$; etc., you find that 17 plays an important part in its make up. Seventeen can denote spiritual order, if it is split into $10 + 7 = 17$, 10 denoting order and 7 spiritual perfection. However this aspect of God's Word is not the purpose of this short article.

The Hebrew & Greek languages use numerical values for each of the letters in their alphabets. So if you substitute the number allocated for each letter used in a word or phrase then add these together you will get a total value for the word or phrase. The Hebrew expression "The sons of God" בְּנֵי הָאֱלֹהִים (Beni Ha-Elohim), occurs seven times.

Now the gematria of this expression is exactly 153.

Thus we have:

ב	=	2
ג	=	50
ד	=	10
ה	=	5
ו	=	1
ז	=	30
ח	=	5
ט	=	10
כ	=	40

153

This again is not the purpose of our study.

I would like to present what I feel could be the motive behind this unusual episode. The draught of 153 fishes, the meal and the conversation Jesus has with Peter are not three isolated events but are part of the one narrative. I believe the purpose of this incident was to illustrate to the Galileans that they had a great mission set before them. This assignment was to take the good news of the Kingdom to the lost House of Israel.

The miracle of the 153 fishes is the last of only eight miracles recorded in the Gospel of John and is found in the 21st chapter, and reads as follows:

1 "After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he {himself}.

2 "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the {sons} of Zebedee, and two

other of his disciples.

3 "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 "But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 "Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 "And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt {his} fisher's coat {unto him}, (for he was naked,) and did cast himself into the sea.

8 "And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 "Jesus saith unto them, Bring of the fish which ye have now caught.

11 "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet

was not the net broken.

12 "Jesus saith unto them, Come {and} dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 "Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 "This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead". (John 21:1-14).

This event occurs after the resurrection of our Lord and was the third time Jesus appeared to his disciples. This is stated in verse 14. However this was the first time Jesus presented himself to the disciples in public. On the previous two occasions they were in a closed room and Jesus appeared in their midst. This time many others were gathered around feasting on the great catch of fish and wondering who the stranger was. In verse 12 it appears the disciples did not have the courage to proclaim the risen Lord at this gathering.

**153 fishes were an
added blessing from
Jesus**

Notice in verse 9, before the disciples came ashore with the load of 153 fishes a fire had been

prepared and on the coals laid some fish already. To these fish were added the 153 caught that night. There would have been a large gathering of Galileans by the Sea of Tiberias come to see what the commotion was, the news of the great catch of fish would have soon spread. The miracle catch was a great blessing to the people, especially the fishermen who toiled all night. But this catch was in fact an added blessing because the 153 fish were added to the fish already cooking on shore. Is it not significant that there were exactly 153 individuals who received a direct blessing from Jesus in the New Testament.

The miracle catch, the meal and the conversation Jesus has with Peter I believe was to demonstrate to the disciples that the time was near to feed or spread the Good News to the Israel nations afar. To tell them of His resurrection, the breaking of the curse of the law and the foundation principles on which the Kingdom of God will be set up.

After the marvellous feast of fish and bread Jesus speaks with Peter. In verses 15-17 we read:

15 "So when they had dined, Jesus saith to Simon Peter, Simon, {son} of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 "He saith to him again the second time, Simon, {son} of Jonas,

lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 "He saith unto him the third time, Simon, {son} of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep". (John 21:15-17).

This is a very strange conversation, why did Jesus continue to ask Peter twice more the same question when Peter had answered the first time. The reason I feel has been lost in the translation from the Greek into English. In the passage there are two Greek words used for the English word love.

The first Greek word for love is AGAPAO and means: "to regard with favour, to make much of a thing or person on PRINCIPLE" (Bullinger's Bible). This word may or may not express affection or love towards someone, but it also means to treat others according to a principle. What is this principle or foundation that love is based on? The Bible defines AGAPAO in I John 3:16-18 where we read:

16 "Hereby perceive we the love {of God}, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 "But whoso hath this world's good, and seeth his brother have need,

and shutteth up his bowels {of compassion} from him, how dwelleth the love of God in him?

18 "My little children, let us not love in word, neither in tongue; but in **DEED** and in **TRUTH**".

The Greek word AGAPAO is the word love in the above quote. In the final verse we are commanded to love in two ways – in DEED and in TRUTH. Words are not enough. Productive love comes from our actions when guided by the truth. But what is the truth that should guide us? If we look at John 17:17 Jesus says:

"Sanctify them through thy truth: thy word is truth".

The words of God are truth, we are to heed them and follow them. To be more specific in John 14:15 Jesus says:

"If ye love me, keep my commandments."

So we see the love or AGAPAO that Jesus is looking for in us is that we act upon the commandments, not just hearers of the word but doers. This is the biblical definition of AGAPAO.

So when we read in Matt 5:44 that we are to love our enemies, this word love is the same Greek word AGAPAO. We are not commanded to like our enemies or to have affection for them but are to treat them according to the Law of God. If Jesus meant that we were to throw our arms around someone who has committed a crime against us and to

like or love them then Jesus would have used the Greek word PHILEO which means to kiss, to be fond of, having regards to FEELINGS as distinct from principle (Bullinger's Bible). The English word love is similar in meaning to the Greek word PHILEO while AGAPAO is similar to respect or honouring God's Word.

If ye love me keep my commandments

In the conversation that Jesus had with Peter both AGAPAO & PHILEO are used.

Jesus asks Peter in verse 15 do you respect or honour (AGAPAO) me according to the Law of God more than the other disciples. Peter answers "you know that I have a great liking and affection for you" (PHILEO). Jesus was illustrating to Peter that to like or love is not the right foundation upon which to teach the things of God. Peter had for a long time great affection for Jesus but his affection was based on emotions and not on the principles of God's Laws. Emotions fluctuate, at times we feel a great affection for someone especially when they are pleasant to us. Other times we do not feel the same because of some disagreement. Emotions wax and wane, it is not a firm foundation for judgment. The

Word of God on the other hand is a firm foundation that does not change. We can rely on His Word to guide us through the troubles of life. Trust in Him and not in emotions and we begin to please our heavenly Father. Jesus says in Matt. 7:24:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Not only are we to hear the words of God but we are to act upon them.

Continuing the conversation with Peter, Jesus says in John 21:15 "Feed my lambs". Peter would have immediately recognised to whom Jesus was referring. In Matt. 10:6 the disciples were sent forth by Jesus, to go to the lost sheep of the house of Israel. Israelites are often referred to by Jesus as sheep. In this conversation the message was to feed my people Israel from the very beginning with God's Law. Teach fear or respect of the Lord, treat all people according to the Law of God. This is the foundation principle upon which the Kingdom of God will be founded.

Jesus asks Peter the second time do you AGAPAO me, Peter answers the same as before "Thou knowest that I PHILEO thee." Emotions were still an important part of Peter's thinking, rather than the fear or respect for the Lord. Jesus then says "Feed my sheep." In the Greek this is "Be shepherding the

little sheep." Jesus is saying first of all to feed or teach the young Israelites then to shepherd or guide them through life by the Law of God.

In verse 17 Jesus says, do you love (PHILEO) me. He uses the same word that Peter was using in answer to the previous two questions.

There appears to be a progression of teaching in this conversation. Jesus I feel is outlining the principle of teaching the Word of God with the Law as its foundation. Feed, supply and teach the principles of God's Law to the young lambs (new believers), do not allow the emotions of either yourself or others to guide you when understanding the ways of God. If you teach the fear and respect of the Lord then as Jesus says in verse 16 you will be "shepherding my sheep". On this foundation we will be able to stand when all the fiery darts of the wicked one are hurled against us. The third question to Peter demonstrates the final stage. In verse 17 Jesus uses the Greek word PHILEO which means to have affection for, to be fond of. Love and respect are the natural results if God's Law is applied correctly. This is the foundation which will bond the nation of Israel in the Kingdom. When the Law is put within us and iniquity is removed, as it says in Jer. 31:33-34:

33 "But this {shall be} the covenant that I will make with the

house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more".

The great mission and responsibility of the "Light bearing" tribe of Benjamin was to take the Good News of the Kingdom to all the tribes of Israel scattered abroad.

The disciples were to take the Good News of the Kingdom to the lost House of Israel

Today we are being attacked both physically and spiritually. The Word of God is virtually nonexistent through all the lands of Israel. The power of the occult has replaced the teaching of God. Most churches today preach a social gospel which is not based on the principle of law. Feelings and emotions have replaced the Word of God. I believe the Kingdom will not come to this earth

on the wave of emotions but with power and authority from on high as Isaiah says in 11:1-4:

1 "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 "And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked".

How will Britain return to her creator God if she continues to align herself with other nations rather than her own Israel Commonwealth? The signing of the E.E.C. agreement is like a slap in the face to all the seed of Jacob. She would rather do business with other people than with her own brethren. However, this situation has been manipulated by the one worlders to weaken the power of the monarchy and the Westminster System. Most of the people have been lured by the hope that life will be better if they put their hope in foreign powers. This is just another step in the scattering of the power of the Holy People. To

weaken the bond with our God in the same way that Satan deceived Adam and Eve into putting their trust in the tree of the knowledge of Good and Evil. God could not communicate with them when they hid themselves among the trees of the garden. Is Britain doing the same thing today? Is she hiding among the trees or nations of Europe? If this is the case then it is possible that before Jesus can set up the Kingdom the way to the throne must be prepared. The mission of John the Baptist started in the wilderness far away from the main body of Israelites. It could be that the preparation of the Kingdom will start far away from Britain.

Ezekiel saw a vision of the south country and the raising up of God's spirit or fire as it spreads from the south to the north. In this parable the power of God will not be quenched. Could this mean that the hope for Britain will come from the Great South Land? In Ezekiel 20:45-

49 we read:

45 "Moreover the word of the Lord came unto me, saying,

46 "Son of man, set thy face toward the south, and drop {thy word} toward the south, and prophesy against the forest of the south field;

47 "And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 "And all flesh shall see that I the Lord have kindled it: it shall not be quenched.

49 "Then said I, Ah Lord God! they say of me, Doth he not speak parables?"

I believe that Australia may have a great responsibility in the preparation of the Kingdom. That we in this far away land could be appointed with a special mission like the Galileans of Jesus' day.

* * *

CHILDREN'S CORNER

answers from pages 34 & 35.

1. (a). wrongly; (b). A Map; (c). A tickled onion.
2. (a). Take me to your ruler; (b). An elephant's shadow;
(c). C A T
5. (a). No. 3 (all six ducks above are looking in front of them).
(b). No. 2.

* * *

Astronomy Report

ULTRA-BRIGHT QUASARS HIDING IN NEARBY GALAXIES, ASTRONOMERS SAY

SEATTLE - Five relatively close galaxies appear to harbour buried quasars deep within their cores, according to infrared data gathered by the 200-inch Hale Telescope at the California Institute of Technology's Palomar Observatory, scientists say.

The quasars - the brightest, most energetic objects in the universe, and also the most distant objects known - are hidden from view due to the orientation of the galaxies relative to the Earth and because the quasars are enshrouded by thick, doughnut-shaped clouds of dust, Caltech astronomers say.

The results, based on observations in the near-infrared region of the spectrum seen by the Palomar Observatory in San Diego, provide considerable support for "grand unified" quasar theories, S. George Djorgovski, associate professor of astronomy, told the national meeting of the American Astronomical Society. While quasars are "only" about the size of our solar system, they outshine entire galaxies containing hundreds of billions of stars.

One problem in the study of quasars is that observers see a bewildering variety of quasars, active galaxies and related objects in the

celestial sky, astronomers say.

Many astronomers believe these may be different aspects of the same basic physical phenomenon. Grand-unified theories of active galactic nuclei state that much of this diversity is due to different viewing angles.

Virtually all theoretical models of active galactic nuclei postulate a massive black hole in the galactic centre, surrounded by an "accretion disc" of material that gradually falls into the black hole. As large amounts of matter fall into a black hole, enormous amounts of energy are released.

In some cases, the centre of the black hole, or "central engine," might be obscured by a thick, opaque torus (doughnut-shaped object) of dust.

"If an active galaxy is oriented so that we are looking through the hole of the doughnut, we'll see a quasar - the 'naked' central engine. If, on the other hand, the galaxy is oriented so that we're looking at the obscuring doughnut edge on, we'll see a galaxy that shines brightly at radio wavelengths - a radio galaxy."

Caltech astronomers have now examined eight radio galaxies at infrared wavelengths and find strong quasars buried deep within the cores

of five of them.

Djorgovski said the observations support the particular model of unification of quasars and powerful radio galaxies proposed in 1989 by Dutch astronomer Peter Barthel, who was then a research fellow in astronomy at Caltech.

The five galaxies found by the Caltech group to harbour hidden quasars are: M87 which is 50 million light years away; Perseus A, also called 3C84, distance 230 million light years; 3C264, 270 million light years; Cygnus A, some 750 million light years; and 3C236, at a distance 1,300 light years.

In addition to demonstrating that these galaxies shine brightly in the infrared, indicating the presence of quasars, Djorgovski and his co-workers have obtained evidence that at least one of them - Cygnus A - may be a "starburst" galaxy, undergoing a very rapid eruption of star formation.

A fraction of the light seen in the near-infrared may also originate from such a starburst.

Astronomers believe quasars may arise from a collision of two galaxies, leading to a starburst and the formation of a massive black hole

in the centre of the combined galaxy.

"If the evolutionary sequence for quasars proposed by my colleagues is correct," said Djorgovski, "then what we are seeing in Cygnus A is a quasar at the very beginning of its life.

"The technique of looking for buried quasars in the infrared is an important one, since it will allow us to observe quasars at all points in the evolutionary sequence, even when they are not at convenient orientations.

"Our next step will be to look at these objects and others like them using better detectors with larger infrared arrays, and to use bigger telescopes, like the Keck Telescope now nearing completion at 13,600 feet on Mauna Kea, Hawaii," he said, explaining that water vapour in the atmosphere absorbs infrared radiation. "So the higher you go, the more you see."

Other Caltech astronomers contributing to the work are Joseph M. Mazzarella, research fellow in physics; graduate students David J. Thompson and Nicholas Weir; James R. Graham, senior research fellow in physics; and Keith Matthews, member of the professional staff.

* * *

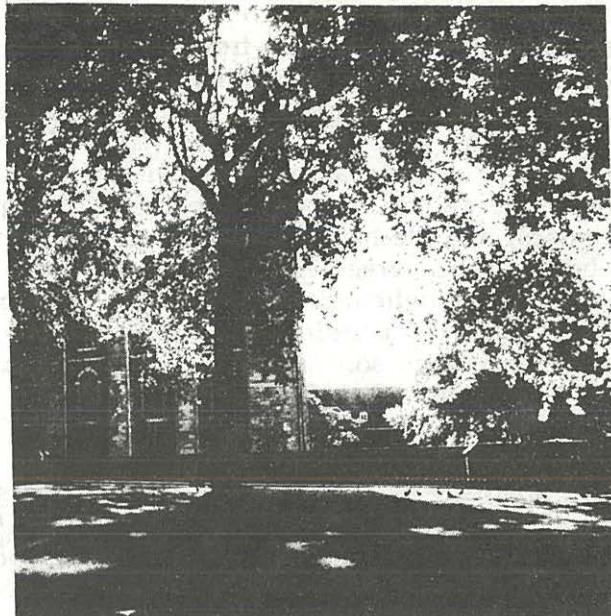
"The primary object of production is consumption."

DOUGLAS.

* * *

Redemption to Restoration

H. Rand



Few men and women today are aware of the all-important part the Kingdom organized at Mount Sinai plays in the Divine scheme of redemption and restoration. When the men and women of the House of Jacob stood before the Lord at the time He came down upon the Mount to promulgate the law of the Kingdom, the entire congregation of Israel assented to all that the Lord commanded of them. The result was that the Kingdom of God was established upon the earth, for the God of Heaven set up His Kingdom at that time, a fact to which Daniel later refers (Dan. 2:44). The seed of Abraham became the nucleus of His Kingdom, for it was the House of

Jacob who assumed the initial responsibilities of citizenship in the Kingdom of God.

When, much later, the Angel Gabriel appeared to Mary and announced that she was to bear a Son, and His name was to be called Jesus, she was also told that the Kingdom over which He was to reign forever was the House of Jacob — the very People who had been organized into the Kingdom of God at Mount Sinai.

The Plan

The fact that the Kingdom organized at Mount Sinai was the establishment of the Kingdom of

God, or Kingdom of Heaven, upon the earth accounts, apart from any other factor, for God's special care exercised over the people of this Kingdom. At that time He entered into certain definite agreements with His people and made certain specific promises, and He has bound Himself to honour His agreements and fulfil His promises whenever His people comply with the conditions that will enable Him to do so.

Even when they fell away from Him into disobedience, the record clearly shows that He never forsook them. Instead, as the result of their fall, He began a work ultimately designed to bring them back to Him again. This is set forth in the plan of redemption and restoration. Moreover, through the consummation of this plan for His people, the way of salvation and righteousness was to be made known to the world.

The Fall of Israel

When God divorced the House of Israel, they were exiled from Palestine and ceased for the time being to be His people. Although cast out of their own land, God lured them into the wilderness where He began to deal with them as in the days when they came out of Egypt.

Under the curse of the law of divorce, stripped of the prosperity and blessings which once were theirs to enjoy, the House of Israel had ceased to function as His

Kingdom. Only God could redeem them from being cast off from His Promises and the blessings of the covenant He made with them at Mount Sinai. We must never lose sight of the fundamental fact that He has pledged Himself to accomplish that very thing, regardless of what His people have done. Looking forward to the day of redemption, the Prophet Isaiah addressed a message of hope to outcast Israel, who were saying that the rights they once enjoyed were now lost:

*"Why should you say, O Jacob,
And speak, O Israel: 'My way is hidden
from the Lord, And my rights are passed
over by my God'?" (Isa. 40:27, Smith
& Goodspeed Trans.)*

It is clear that the reason this was being said by the House of Israel was the apparent hopelessness of their condition under the bill of divorce. Seemingly, they had been cut off from their inheritance as the people of God and there was no foreseeable way by which they could be reinstated as His people and function again as the Kingdom of God. But the Lord speaks to them through the Prophet Isaiah:

*"But now thus saith the Lord that
created thee, O Jacob, and he that formed
thee, O Israel, Fear not for I have
redeemed thee, I have called thee by thy
name; thou art mine" (Isa. 43:1).*

These words of reassurance of the redemption that God had already determined to accomplish for His people are followed by a direct

reference to the bill of divorcement that was standing in the way of Israel's becoming His people once more:

"Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away" (Isa. 50:1).

After presenting the facts and setting forth the reason for having given the House of Israel a bill of divorcement, the Lord answers the lament of His people who see no hope because of their present state:

"Is my hand shortened at all, that it cannot redeem, Or have I no power to deliver?" (Isa. 50:2).

Speaking specifically of the method of redemption, the Lord declares:

"Ye have sold yourselves for nought; and ye shall be redeemed without money" (Isa. 52:3).

The Redeemer

Isaiah now speaks of the Coming of Him who will bring about the work of redemption, and who will be despised and rejected of men:

"A man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and

afflicted" (Isa. 53:3-4).

The Redeemed

The prophet declares, *"For the transgression of my people was he stricken"* (Isa. 53:8). "My people" definitely refers to Israel, and because it was the House of Israel who had been divorced, they alone had to be redeemed. That the suffering Saviour came to accomplish this purpose is borne out by the statements:

"Wounded for our transgressions." "Bruised for our iniquities." "The chastisement of our peace was upon him."

The word "our" refers to the people of whom Isaiah was speaking – divorced Israel – whom the Lord also identifies through this prophet as "His servant". Ferrar Fenton, in his rendering of Isaiah 53:12 clearly demonstrates that it is the House of Israel redeemed, through whom, as a result of that redemption, the knowledge of righteousness will be taken to others:

"By His (Jesus Christ's) instructions My Servant (redeemed Israel) will make many righteous, For He (Jesus Christ) Himself carried their sins."

That the suffering of the Lord Jesus Christ was primarily for the purpose of redeeming Israel from the curse of the law of divorcement is made certain in the statement following the foretold work of

redemption, for that message is addressed to a people redeemed and now able to sing again, just as Hosea declared Israel sang "*in the days of her youth, and as in the day when she came up out of the land of Egypt*" (Hos. 2:15):

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord" (Isa. 54:1).

Restoration of Righteousness

It must not be overlooked that the sacrificial death of the Lord Jesus Christ was only the beginning of His work of redeeming His people from all their troubles. Complete victory will only come when the Kingdom of God is restored in the perfection of its administration and the children of God have been made manifest, having overcome the world.

Throughout the Christian Era, hundreds of thousands of men and women have continued to suffer because of maladministration in government and economic oppression in daily living, with the added burden of judicial injustice by the refusal of the nation to administer the righteousness of the Divine Law. Thus, when men and women declare today that nothing matters but personal salvation, they are making a gross misstatement of fact. It is the restoration of

righteousness that is the essential factor in bringing about the perfection of Kingdom administration in the world. Personal salvation will not save a person from hardship and suffering, nor will it prevent destitution and want, for such evils will only be eradicated from the earth when the Kingdom of God functions without hindrance and its laws of righteousness are administered in the land.

A Process

When God, through His Son Jesus Christ, redeemed Israel and wrought salvation for all who would believe on Him, it was the beginning – not the end – of a definite work of restoration to be progressively revealed. It will not be until this work is fully completed in the day His Kingdom is restored under the righteous administration of the children of God, who are to rule with Him in His Kingdom, that Israel can hope for the blessings of wellbeing and everlasting peace. It is entirely erroneous to maintain that either the work of redemption or salvation, in their inception upon the cross alone, comprise the whole aim of human striving. To do so is to limit the Divine purpose and fail utterly to comprehend the Divine scheme of redemption and restoration.

Just as individuals who have accepted the Lord as their personal

Saviour groan within themselves, waiting for the redemption of their bodies (i.e. in the resurrection), so also the redeemed Kingdom, the House of Israel, suffers because of maladministration and is awaiting the great day of deliverance in the restoration when the violent people who have seized the Kingdom by force will be deposed and their power destroyed.

Kingdom Blessings

Just as surely as the Lord Jesus Christ came to redeem His people Israel, and by that act of redemption opened the way through the shedding of His blood for the remission of sins, so also He shall return triumphantly as King to reign over the House of Jacob forever. When He comes as King to take the throne of His father David, He will Himself establish the perfection of Divine justice in administration.

Purpose of Restoration

The ultimate outcome of the work of redemption will be the return of the Lord Jesus Christ to the earth as King of kings and Lord of lords. Then peace will come to the nations of His Kingdom:

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:18).

If men and women had nothing more to look forward to in this world than the continuation of mal-administration and oppression, with times of armistice from strife only superseded by the periodic triumphs of the forces of evil, the outlook for this and coming generations would be dark indeed. The solution to national and world problems cannot be found in personal salvation alone, for it does not provide for a peaceful habitation wherein those who have put their trust in Him may be assured of freedom from trouble. This is because the work of redemption is not complete without the restoration of righteousness and the day of restoration will not come until the prayer our Lord taught His disciples to pray is answered and God's Will is being done on earth as it is being done in heaven:

"Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead (leave) us not into (in) temptation, but deliver us from (the) evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:10-13)

Thy Kingdom Come

While this prayer is often repeated in unison in Christian assemblies, little regard is paid to the fact that its petition, "Thy kingdom come on earth", will one day actually

be granted. Our Lord did not command His followers to voice this petition as a vain hope never to be realised; He exhorted His followers to pray for its coming as much as they would pray for anything else because the ultimate intention of God is the establishment of His Kingdom and its righteousness upon the earth. Every hope of mankind is bound up with this realisation.

When Daniel knew the time was near for God to intervene to deliver His people from captivity and oppression, his first act was to pray, confessing the sins of his people and calling upon the Lord to remember them in mercy, forgive their sins and restore them to their former place in His favour in remembrance of His covenant. Now we have come to the end of days and the time of restoration is drawing near. We can do no better than to emulate Daniel and our Lord has given us the words we may speak before Him, with full knowledge of the time when we shall receive the answer to our prayer.

The prayer our Lord gave us to pray will have a literal fulfilment when the time of restoration has fully arrived and the House of Israel is made manifest before all nations as His Kingdom. Our petition is, "Thy Kingdom come: Thy will be done". The latter is a reiteration of the former, for the one cannot come without the other. We are enjoined to specify that this shall be "on earth

as it is in Heaven". The sway of His Kingdom and His Will is universal in Heaven; therefore, the final outcome of His purposes is that His Kingdom and His Will shall be universal on earth.

The New Covenant

But first His people must accept the terms that will assure the restoration of His Kingdom and those terms are set forth in the New Covenant that God has declared He will make with the House of Israel:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

These ideal conditions are summed up in the fact that everyone

residing in the Kingdom in that day will know the Lord. It will then be said of its citizens:

"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:21).

Extent of the Kingdom

But knowledge of the Lord is not to be always confined within the limits of the nations of His Kingdom. Through Isaiah the statement is made:

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea" (Isa. 11:9).

This will be accomplished through the same Redeemer who wrought salvation for all, for Isaiah says:

"It shall come to pass on that day that the root of Jesse, who will be standing as a signal to the peoples – To him will the nations resort, and his resting-place will be glorious" (Isa. 11:10. Smith & Goodspeed Trans.).

Through the Lord Jesus Christ, the Root of Jesse, at His first coming, the way of redemption and salvation was revealed to His people. The restoration of righteousness and peace within the Israel nations under this same Redeemer, then their King, will next reveal the way to lasting peace. In this way "He will raise a

signal to the nations" and they will resort to Him, having discovered Him to be the object they seek in order to find an end to strife.

Righteousness Triumphant

The enemy is now coming in like a flood and the standard, or ensign, of His Kingdom is now being raised up as a witness against unrighteousness. Let the world and its leadership recognise this and cease opposing the revealing of the identity of the Kingdom people in the world today. Let them understand that the restoration will only become a reality when the House of Israel – the Anglo-Saxon-Celtic people – awaken to their responsibilities and acknowledge the need to keep His commandments, statutes and judgments. Let them recognise, moreover, that upon the restoration of the Kingdom to Israel depends the realisation of the desire of all nations for Peace.

Following the manifestation of His Kingdom to all the world, with the abundant prosperity that will result as the blessings of peace are experienced under the rule of our Lord and King, the nations around will say:

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from

Jerusalem" (Micah 4:2).

In that day Isaiah's prophecy concerning Israel in which he declares that "*the nations will come to thy light and kings to the brightness of thy rising*" will be fulfilled. Such a revelation of the Glory of the Lord resting upon the people of God,

evidenced in the benefits of righteousness in administration, will indeed be "as life from the dead", for through their example the nations of the world will discover for themselves their way of escape from impending destruction.

Courtesy : Covenant Message

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Hymn of the Month

BLOW th' trumpet in Sion, set th' standard on high
Proclaim to the world that Jehovah is nigh;
That th' slaves who of evil and Satan complain,
May rally around it, their freedom to gain.

The standard of Sion's the law of the Lord,
That He hath for ages reveal'd in His Word,
Which He unto Moses on Horeb did give,
And th' watchword is, keep My commandments and live.

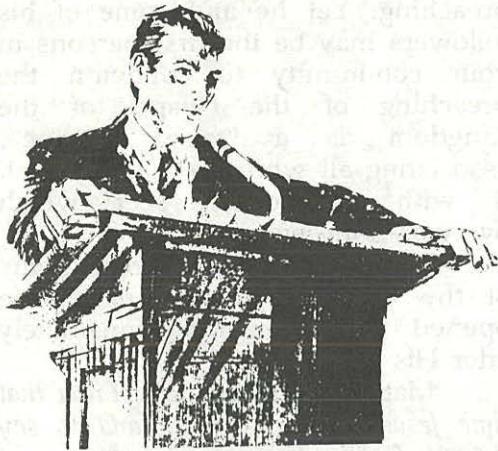
In th' Gospel of John it may plainly be read
How Jesus, the Son of Jehovah, hath said,
Keep My sayings, and prove to My Father above,
That ye, through obedience, abide in My love.

With Jesus in Sion the twelve tribes will stand,
When they've fought and regained their fore-fathers' land;
When, through Him, they've overcome death and the grave,
Then th' banner of love o'er the ransom'd shall wave.

* * *

Preaching the Gospel

J. Matthews



The Gospel of the Kingdom is so little known and understood that some denominationalists do not hesitate to label it "false doctrine", "pernicious doctrine", "soul-damning doctrine", and sometimes to associate a teacher or preacher of this gospel with one of the modern sects. The average denominationalist is a stranger to the Gospel of the Kingdom of God on this earth.

Do you have a good Bible concordance? If so, ascertain how many times "salvation" fell from the Master's lips. A subject so strongly emphasized by the militant section of the Christian church, must have been discussed by Him very often. Was it? The gospels record His use of "salvation" twice. The first

instance of His use of "salvation" is recorded in Luke 19:9. Here "salvation" is translated from a Greek word which means deliverance, safety, preservation, healing and soundness. Because Zaccaeus repented of his life and promised to comply with the law contained in the Mosaic code, the Lord declared salvation had come to his household.

The Master's second use of "salvation", as recorded in the gospels, is in John 4:22 "... because the salvation comes from among the Judeans" (Ferrar Fenton trans.). The literal meaning of the passage is, "because He who is Salvation, the Messiah ... comes from among the Judeans". (Also see Luke 2:30) Thus, the word "salvation" fell from the Master's lips twice, but in neither instance does the word connote the word "salvation" known and used by the modern Christian church.

Let us now ascertain how often the Lord discussed "church". A theme discussed so widely and emphasized so strongly and frequently as this one surely must have dominated His thinking and must have been always on His lips. Was it? The four gospels recorded that it fell from His lips three times (Matt. 16:18, once; 18:17, twice). In

no instance of His use of this word did it carry the meaning of its modern counterpart as used by the Christian church. Despite only His cursory mention of "church" we have a world-wide organization insisting that it was founded by the Lord Jesus Christ when there is not a shred of evidence to support such an unsubstantiated contention.

The next two words we will consider are "king" and "kingdom" or "kingdom of God". Inasmuch as denominational churches rarely use these themes for Sunday School lessons and inasmuch as preachers rarely use them as sermon topics, relegating them to a place of less esteem in the church's thought, life and activities, one might conclude that the Lord likewise relegated them to the limbo of least desirable topics for teaching and preaching. Did He? Again consulting your Bible concordance you ascertain that the four gospels record these words as having fallen from His lips more than 100 times.

If you ask your minister what portion of the Bible he teaches and preaches, he will likely answer, "All of it". He will so answer if he is a militant, fundamental, Bible-believing preacher. How many sermons on the King and a literal Kingdom of God on earth have you heard him preach in the last five years? How long has it been since you heard him preach a sermon on prophecy? How many sermons have you heard him preach

on the Lord's second, personal, visible appearing? It is likely you will discover he omits more than 70 percent of the Bible from his preaching. Yet he and some of his followers may be the first persons in your community to condemn the preaching of the Gospel of the Kingdom as a "false doctrine", associating all who teach and preach it with a modern sect which overworks the word "kingdom".

Let us consider the great theme of the Lord's earthly ministry. He opened that ministry immediately after His temptation. How?

Matthew 4:17 tell us: *"From that time Jesus began to preach and to say Repent: for the kingdom of heaven is at hand."*

When He sent out His disciples to the lost sheep of the House of Israel, He instructed them, Matthew 10:7, *"And as ye go, preach, saying, The Kingdom of Heaven is at hand."*

Theologians have divided the Lord's earthly ministry thus: (1) Year of Inauguration, (2) Year of Popularity, (3) Year of Opposition. While this analysis is chronologically correct, it might be more illuminating to the student, and far more helpful, to consider the Lord's ministry according to subject matter.

The first theme with which He dealt was, The Proclamation of the Kingdom which included the following Bible verses. Matthew 4:12-7:29 (125 verses), Mark 1:14-20 (7 verses), Luke 4:14-5:11 (42 verses),

John 1:35-4:54 (132 verses). The second theme was, The Proclamation of the King which includes the following Scripture portions – Matthew 8:1-16:20 (347 verses); Mark 1:21-8:30 (295 verses); Luke 5:12-9:21 (204 verses); John 5:1-6:71 (118 verses). The third theme was, The Rejection of the King which is dealt with in Matthew 16:21-20:34 (134 verses); Mark 8:31-10:52 (110 verses); Luke 9:22-18:43 (409 verses); John 7:1-11:53 (248 verses). The fourth theme is, The Rejection of the Kingdom, as set forth in Matthew 21:1-26:35 (263 verses); Mark 11:1-14:25 (139 verses); Luke 19:1-22:38 (171 verses); John 11:54-17:26 (209 verses). To summarize: Proclamation of the Kingdom, 306 verses; Proclamation of the King, 964 verses; Rejection of the King, 901 verses; Rejection of the Kingdom, 782 verses. Total verses on the Kingdom and Kingdom themes, 2,953. (Compilation from The Companion Bible)

The four Gospels (King James' Version) contain 3,779 verses. Therefore, 2,953 out of 3,779, or more than 78 percent of the four Gospels is devoted to the "king" and "kingdom" themes. Despite the dominant, commanding position of these themes in the gospels, they are so neglected in denominational churches that when pastors and/or their adherents hear the Gospel of the Kingdom preached, it is so strange to them that they

immediately label it "false doctrine".

At the Mount of the Ascension, just before the risen Lord disappeared from their sight, the disciples asked Him,

"Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

Their minds and hearts were saturated with the "king" and "kingdom" themes which the Master had taught them and which they, in turn had gone out to preach during His sojourn in the flesh.

When here in the flesh, the Master made a statement which should be of special interest to all Christians living in the 20th Century because the leaders of various schools of prophetic interpretation claim we are living in "the last days".

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14).

If, as is claimed, we are in "the last days", then why is not the church of the Lord Jesus Christ proclaiming the Gospel of the Kingdom?

The Gospel of the Kingdom is the only gospel He Himself ever preached, according to the New Testament record. It is the only gospel He ever authorised His disciples to preach. It is the only gospel He authorised to be preached after His Resurrection (Matt. 28:18-20). If you are a true follower of His,

you should be either teaching and preaching or wholeheartedly supporting the dissemination of it, thus giving concrete evidence of your belief that we are in "the last days". If you are a minister, are you afraid repercussions of your Sunday Gospel of the Kingdom sermon might be so violent that there would be insufficient funds in the collection plate to buy your Monday morning ham and eggs? If you are a Sunday School teacher, are you afraid the Sunday School superintendent might ask you to resign? Afraid you might lose standing in your church and denomination? Do you believe YOU do not possess the courage to admit you do not understand the Bible as well as you, your family and friends think you do? Afraid to admit you have not been teaching and preaching what the Master taught and preached? If such be the case, then you have something over which to be concerned.

Matthew 7:21-23 reads "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied (preached - F.F. trans.) in thy name? ... and in thy name have done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that*

work iniquity."

Think of it - people who have called Him "Lord", possibly for many years, who have preached in His name, cast out demons in His name, healed the sick in body in His name, relieved troubled minds in His name, and have wrought other wonders, thereby winning for themselves recognition of their fellowmen and churches as ambassadors of the Lord, will be rejected by the King when He comes because they failed to obey His instructions, some of them preaching gospels entirely foreign to His message.

Pray God that neither you nor we shall be in that rejected class. May we have the courage to completely turn our backs on the past, if necessary, turn our faces toward Him in a firm and steadfast resolution to teach, preach and witness to the Gospel of the Kingdom, the only gospel, which has had a chance to save humanity from the terrible fate immediately confronting it. May we be seized upon by a holy boldness to work consecratedly for the Consummation of the prayer on the lips of Christendom for more than nineteen centuries, "*Thy Kingdom come, Thy will be done on earth, as it is in heaven*".

Courtesy: Covenant Message

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The Call of Abram

Genesis 12:1-3

1 Now the Lord had said unto Abram,
Get thee out of thy country, and from thy
kindred, and from thy father's house, unto a
land that I will shew thee:

2 And I will make of thee a great
nation, and I will bless thee, and make thy
name great; and thou shalt be a blessing:

3 And I will bless them that bless
thee, and curse him that curseth thee: and
in thee shall all families of the earth be
blessed.

Prayer of the Month

O heavenly Father, we put our trust in Thee Who alone is able to protect us and deliver us from all manner of trouble. Leave not Thy people in our present condition but deliver us speedily from our own foolishness and the hatred of those that hate Thee.

Keep our homes and loved ones in Thy Faith that the light of Thy Truth may shine in our lives as a witness to Thine abiding Presence with us. Look mercifully upon our youth, O Father, and give to them a sense of responsibility and a spirit of dedication to Thy Service. May we and they be ever conscious that Thou art the Silent Spectator of all our acts and thoughts and so live our lives in this solemn knowledge to Thine honour and glory.

These and all mercies we ask in the Name of Jesus Christ our Lord and soon Coming King.

Amen

