

Israel goes into captivity



Follow how Israel came to Britain
— see page 34

Volume 2

Number 3

SEEK YE FIRST THE KINGDOM OF GOD

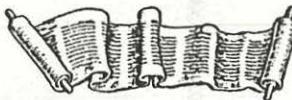
LOOK UP

Volume 2

Number 3

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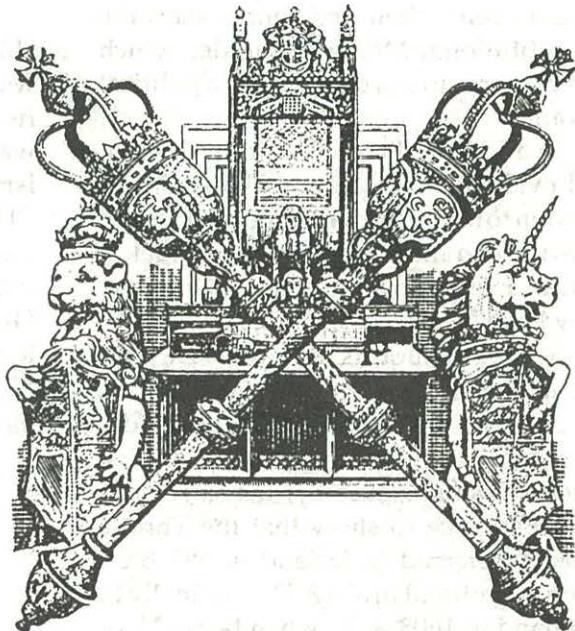
Why a Monarchy?

The move to independence, so called, and a Republican form of government is gaining momentum. This is mostly due to the belief that we have apparently "come of age", and therefore we do not have to be tied legally to what has been described as a colonial system of justice. The distance from England has also encouraged this trend.

The national independence that so many desire is merely an idea. No way can this become a reality. The fact that Australia is already mostly owned by overseas monopolies shows how impossible it is to become truly independent. The United Nations influence has already eroded our independence. We are becoming more international as the governments of the world unite for spurious economic and financial reasons.

Which country today, whether it be Republic or Monarchy, is truly independent and therefore outside the clutches of international politics? If there is no difference, why do we support a monarchy? We believe that the Monarchical System of governing has more in common with the people because of its structure.

In comparison to other means of governing the Westminster System of Government is more stable than any other.



Many political storms have been weathered through its ancient history. Because of experience and legal precedence it can offer for the future a safer existence for its people. Also the monarch does not go through the political turmoil of being elected. The Monarchical System is also more acceptable because it does not normally become involved in party political issues, unless a crisis arises which cannot be solved through the agreed process of parliament. In these cases, according to Dr. Evatt, a past High Court Judge, the Governor General may grant a dissolution of parliament. The intervening of the Monarch in such extreme cases shows that the King or Queen is not just a "rubber stamp", but can also be used to frustrate the plans of any politician who de-

sires to abuse their position. In short the Constitutional Monarchy, under which we live provides a deterrent to a political tyrant.

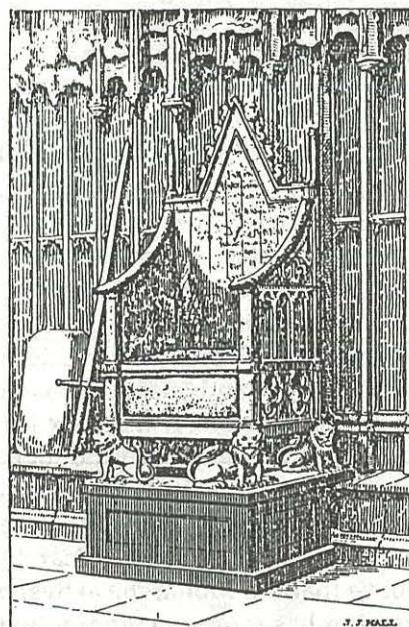
In addition there is sufficient historical evidence to warrant serious consideration to the belief that the present Queen is a descendant of King David of Israel. A number of people associated with Royalty have believed this to be so.

Scripture informs us that the Davidic Covenant promises that there will always be someone available, from David's descendants, to sit upon the Throne. Whilst ancient history is sketchy, there is reasonable evidence to show that the Throne was transferred to Ireland in 583 B.C., then to Scotland in 506 A.D. and finally to England in 1603 A.D., when James VI of Scotland became James I of England.

From time immemorial the Stone of Destiny has been associated with the Throne. For almost 1000 years it played an integral part in the crowning ceremony of Irish Kings. The stone became a vital presence at the crowning of the Scottish Kings from Kenneth McAlpin to John Baliol. Edward I transferred the Stone to Westminster in 1296 A.D., and had the chair specially made to receive the venerable relic upon which nearly all Kings and Queens of Britain have been crowned. Mary I, daughter of Henry VIII, whose reign is remembered for its ferocity against the protestant reformers, was one exception.

Whilst we support the present Monarchical System which is Christian based, we must emphasise the following point. In Old Testament times the Kingdom was a Theocracy with God as King over Israel. David and Solomon reigned on the "Throne of the Lord", as visible representatives of that King. We believe that that King will shortly return to reclaim His Throne and establish a Righteous Kingdom, and He will "*reign over the House of Jacob for ever and of His Kingdom there shall be no end*" (Luke 1:33).

Jacob's "Stone of Destiny"



in the
Coronation Chair at Westminster

Changing Emphases in the Christian Message

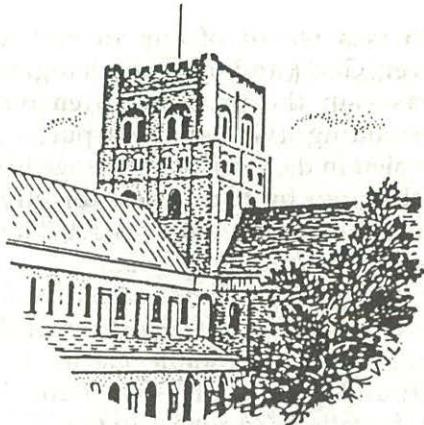
C. Dickey

There are people in every generation who instinctively oppose any change in the established order to which they are accustomed. They are static in thought and in their desires. They set themselves against every change which leads to material progress, spiritual growth and the more abundant life.

A story that I heard sometime ago was about a church group meeting for a business session to discuss improvements in the church property. Most of the members wanted to install stained glass windows. But the prospective change was too much for one person who rose and declared with stern emotion: "*I believe in leaving these windows natural — just as the Lord made them.*"

People like that must be very unhappy in such a world as ours where modes of thought, habits and methods are constantly shifting. However, not all changes are for the best; they classify "for better or for worse."

The history of mankind is a record of their discoveries and continually changing activities. Through thousands of years we can trace their efforts to gain



The tower of St. Albans Cathedral is a landmark in the country of Hertfordshire England, and an ever present reminder of Alban, the Roman soldier of Verulamium who died upholding the Christian Faith. He is regarded as the first so to die in Britain.

dominion over the earth. Much of man's early history we do not know. But we do have many waymarks and records of explorations from Asia and Egypt to our own Western Hemisphere. Progress was slow and often painful. It was much like the covered wagon trek of American pioneers from the Atlantic to the Pacific coast. In the process of expansion, forests were turned into homes and factories, while waste lands became fertile fields.

One by one the forces of nature have been discovered and harnessed, bringing into daily use many wonderful things. A world of magic has opened for us through the telescope, the microscope, the radio and other inventions too numerous to mention.

The history of man's faith and spiritual

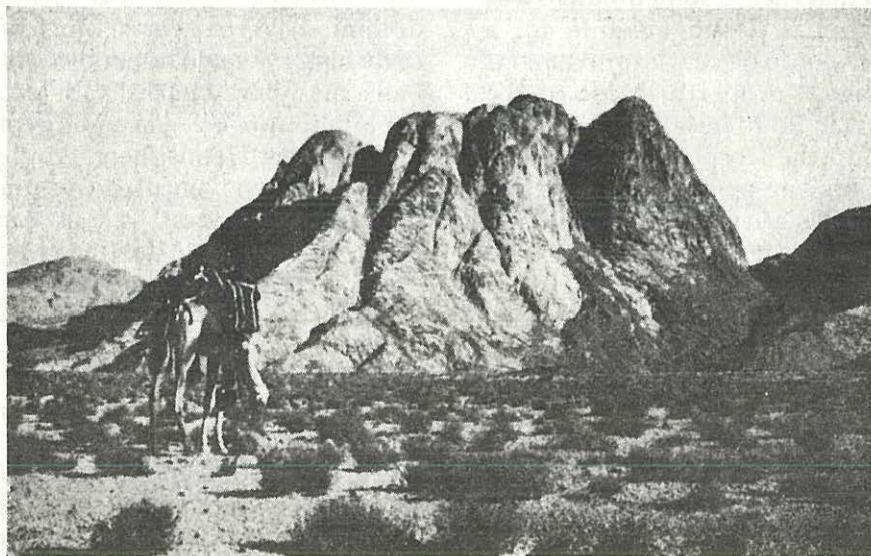
growth is a record of our attempt to discover God, and of our changing emphases in the process. Often our understanding of God's will and purpose as revealed in the Christian message has been obscured by narrowness, bigotry, selfishness, ignorance and open rebellion against divine truth and laws.

Stephen, the first Christian martyr, in his defense before the Jewish council, outlines with remarkable clarity the background of our Christian faith. It began, he tells us, on the day that "*The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran.*" (Acts 7:2) Abraham was not disobedient to that heavenly vision. Turning from the moon worship of his contemporaries, he left his home and native land to begin a pilgrimage

which is destined to lead all the household of faith into a kingdom "whose builder and maker is God."

Step by step we can trace that pilgrimage through the pages of the Bible. It led to the great covenants which God made with Abraham, Isaac, Jacob and the House of Joseph; it led to the election and calling of Israel as a nation to do God's bidding; it led to Sinai and the laws to guide the nation in its mission; it led to the tabernacle in the wilderness and its sacrificial altar for the atonement of sin, until the advent of the "new and better way" in Christ Jesus. The early Hebrew religion, pure and undefiled, consisted of two primary elements:

a) Faith in God, as exemplified in Abraham. "*Abraham believed God, and it was imputed unto him for righteousness: and*



Ras Safsaf, one of the Sinai peaks at the foot of which the Israelites are said to have encamped while Moses was receiving the Law

he was called the friend of God." (James 2:23.) It is worthy of note that Abraham not only believed in God, but he "believed God"; that is, he believed the promises which God made to him would be fulfilled in his own life and ultimately in the history of the world.

b) Administration of the full legal and moral code as set forth by Moses. Adherence to these foundation principles guaranteed peace, health, prosperity and national unity to Israel.

In time the emphasis changed. Israel's national and ecclesiastical leaders gradually drifted from the moorings of their foundation which God had laid in Abraham and Moses. Then the emphasis was no longer on Abraham's pure faith and worship, but rather on polytheism and pagan rites as practised by the nations around them. Eventually even the Mosaic Law was set aside, sometimes becoming completely lost and forgotten. Then it would be found again, as in the days of Josiah, bringing in its wake a revival of faith, hope and rejoicing in the sacred Word.

Israel's periods of national decline were always due to a falling away from their early faith and principles of righteous government. The kingdom which flourished under David's regime was broken at the end of Solomon's reign. Their downward course continued and led finally to the captivities. After the resettlement of Judea by a remnant of Judah under Ezra and Nehemiah, their intermarriage with non-Israel pagan races produced a thoroughly corrupt people who went so far as to kill the prophets

whom God sent to call them to repentance. And for the statutes of Moses they substituted their own commands. This was the condition of the nation of the Jews to which John the Baptist and Jesus came preaching, "Repent, for the kingdom of heaven is at hand."

The following is quoted from Farrar:

"The rabbinical schools had spun large accumulations of worthless subtlety all over the Mosaic law. Among other things they had wasted their idleness in fantastic attempts to count, and classify, and weigh, and measure all the separate commandments of the ceremonial and moral law. They had come to the conclusion that there were 248 affirmative precepts, being as many as the members in the human body, and 365 negative precepts, being as many as the arteries and veins, or the days of the year; the total being 613, which was also the number of letters in the decalogue."

Jesus paid His respects to their works in no uncertain terms in such statements as we find in Matthew 23 and Mark 7:

"The scribes and the Pharisees sit in Moses' seat: ... they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers ... Ye are the children of them which killed the prophets ... Ye serpents, ye generation of vipers, how can ye escape the fury of hell?"

"Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other

such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Contrast their grievous distortion of the law with our Lord's terse precepts:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."
(Matt. 7:12.)

"Thou shalt love the Lord thy God will all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."
(Matt. 22:37-40.)

How He angered them with His simplicity and authority!

Building on the foundation laid in Abraham, Moses and the prophets, Jesus Christ and His apostles established for all time the tenets of the Christian faith. There are three main elements in the Christian message: a) salvation by repentance confessing the deity of Christ, and by trusting Him for the remission of sin; b) redemption for the lost sheep of the House of Israel, whose divorce from the covenant was annulled by Christ's death; c) restoration of the kingdom of God on the earth, including the resurrection of believers, the return and kingship of

Christ.

Consider how all the New Testament writers agree in their presentation of the Gospel in its entirety. Now it is proclaimed only in part, if it is proclaimed at all. But whatever the age, background and temperament of the apostles, there was unity in the full Gospel of Christ which they presented to the churches. They taught the Christian message in its completeness as they learned it from the Lord Himself. They omitted nothing from it and they added nothing to it.

However, during the very lifetime of the apostles, the enemy began to sow tares with

the wheat. In the Book of Acts and in all the Epistles we find frequent accounts of Judaizers and other deceivers spreading errors to corrupt the Christian Gospel. And rarely, since that first century of the Christian era, has it been taught without error. Through the centuries which followed, it was laden with erroneous additions by some and stripped of essential elements by others.

Both Romanism and Protestantism are guilty of perverting the pure faith and practices of the Gospel of Christ. Both are now being judged. They may not see the handwriting on the wall, but it is there. They are being weighed in the balance

and found wanting. The church at Rome was the first to become completely dominated by Judaizers. Under their influence the freedom of the Gospel was removed, its teachings misappropriated, and its people kept in ignorance of truth. Corrupt priestly orders were attached to the church, binding both priests and people with regulations which never belonged to the Aaronic order.

The great Protestant Reformation brought to the people once again the truths and liberty of the Gospel as presented by Christ and His apostles. Unfortunately its unity was soon broken by violent disputes which resulted in schisms and in the organization of various denominational branches all professing to preach the same Gospel, while manifesting furious disagreement among themselves on matters of faith and practice.

Stemming from the influence of the Roman Church, there were centuries of bitter debate over the Sacrament of the Lord's Supper to determine whether the bread and wine used is the actual flesh and blood of our Lord, or whether they are only symbols of His sacrifice. Like so many similar arguments, they killed the spirit with the letter. Did not Jesus say, "*This do in remembrance of me*"? The essential factor involved in the Sacrament is not to be found in analyzing the nature of the elements used, but rather in keeping the memory of His sacrifice fresh in our hearts "till He come."

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." (I Cor. 11:26.)

Another half century was wasted when the emphasis shifted to a theory known as "damnation of infants." It was contended by some theologians, and refuted by others, that those who died in infancy were lost eternally, because, not having reached the age of accountability, they had not accepted Christ and been baptized. It seems as if that question ought to have been settled without hesitation or argument by Jesus' own words:

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.)

Then there was a day which many of us can remember when the emphasis in preaching was mainly on methods of baptism. The controversies were many and furious. Some ministers, with more zeal than knowledge and compassion, not only caused dissension in community life, but sometimes they inflicted undue anguish on bereaved families by boldly consigning a departed soul to eternal separation from God on the basis of the mode of baptism. Again the letter kills where the spirit gives life. For if the manner of baptism had been the supreme issue Jesus would have given specific instructions as to how it should be administered. He would have omitted no detail that could affect the destiny of a human soul.

Other years have been wasted in disputes and hatred because of emphasis on denominationalism. One regrets to say that the evil is still with us, though it may have lost some of the crudity of an earlier day. Two church groups were compelled by circumstances to use the

same building for a time. One sect used musical instruments in worship and the other used none. Sunday came and the anti-organists held their service first. When the second group arrived they found the organ draped in black and labelled, "The golden calf." And — strange to say — some had not noticed that the same Bible which tells the story of the golden calf says also that the Lord commanded David to invent new instruments of music with which to praise Him.

There was also the nineteenth century emphasis on God's wrath and judgment. In the sermons of that era, God was forever watching His victims writhe over the flames of torment. To counteract the distorted picture, God raised up a few evangelists to tell about His love for the world. Dwight L. Moody was one of them. John 3:16 was the central theme of his preaching and it was truly needed in that day. Now the pendulum swings to the opposite extreme. In much of the preaching today the God of justice is presented as an indulgent grandfather who no longer has the courage or the wisdom to discipline His children.

Twentieth century Christianity has been characterized by the rise of two distinct and opposing movements within the Protestant fold; namely, Modernism and Fundamentalism. Both groups are now adding to their confusion and going still farther into error under the influence of the National Conference of Christians and Jews. Jesus took His kingdom from the Jews; but now, disregarding His edict, both Modernists and Fundamentalists are

trying to give it back to them on the Jews' own terms, without repentance and confession of Christ as Lord and Saviour. Every Christian minister and layperson needs to study anew the closing words of Stephen's challenge to Jewry in his defense before their council:

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it." (Acts 7:51-53.)

Shortly after speaking these words, Stephen was stoned to death by the angry mob. It is a significant fact that Jewry's attitude toward Jesus the Christ has not changed from Stephen's day to the present hour. And, until it does, professed followers of Christ have no scriptural grounds upon which to extend Christian fellowship to unrepentant Jews. As a matter of fact, Christian brotherhood and fellowship simply do not exist apart from the bond of faith in Christ as the only begotten Son of God.

Oddly enough, Modernists and Fundamentalists share another common error: they look for the coming kingdom of Christ in their hearts. No wonder they are befuddled in their understanding of the Christian message and its application to world events. In their bewilderment Modernists ignore Bible covenants and prophecies, hoping withal to find Utopia by collaborating with "liberal" left-wing movements. Fundamentalists recognize

the prophetic messages of the Bible, but their attempts to fit them into the pattern of history have ended in failure because they apply to the Jews all the covenants which God made with the Houses of David and Joseph.

"Can the blind lead the blind? shall they not both fall in the ditch?" (Luke 6: 39).

Another changing emphasis is yet to come in the Christian message. Christians must turn to the eternal covenants of the Bible. They are the means of understanding the Christian faith and the world in which we live. They are national in scope. They are neither mystical nor vague. God made them with a nation and a company of nations founded in Abraham. They are not Jewish covenants, for neither Abraham, Isaac, Jacob, Joseph nor Moses were Jews. Israel of the covenants has been forgotten as a national entity. The glorious promises made to Israel — which could be fulfilled only in a nation — have been spiritualized and transferred to the church by people who ought to know the functions of state were never delegated to the church. When we

Anglo-Saxons begin to see ourselves as Israel, called in Isaac, then we shall the better fulfil our destiny to bless all the nations of the earth.

But first we must heed the call of Psalm 80:

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved."

This Psalm seems to be peculiarly our own, written especially to the latter day House of Joseph, the Anglo-Saxon and kindred people, for our admonition in these tempestuous days.

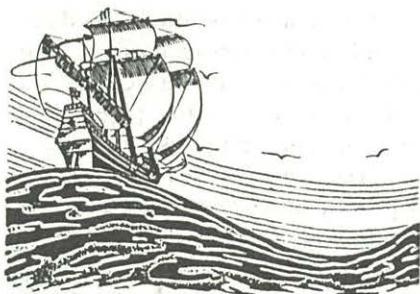
Courtesy : Destiny

808

In 1502, Columbus wrote of his voyages to King Ferdinand of Spain:

"Fully accomplished were the words of Isaiah." (49:1-12)

808



Letters to the Editor

Dear Sir/Madam,

As a subscriber to your magazine "Look Up", I am in receipt of the Volume 2, number 1 edition, which came to hand yesterday, 15th February.

I would like to take this opportunity to congratulate the editor and all other staff on such a splendid magazine as "Look Up". I find the articles to be most informative and interesting, and all other facets of the publication to be of a very superior nature.

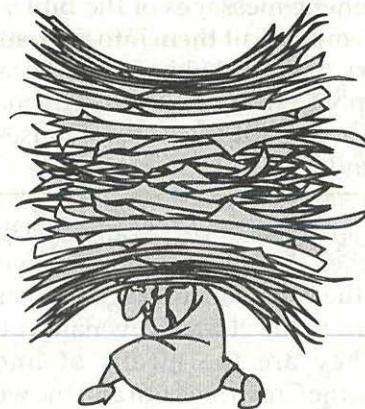
Yours faithfully, G.C. 2068.

Dear Friends,

Many thanks for "Look Up" received during this week. How great it was to see the Lord God's Royal Standard, His Ensign, emblazoned on front cover.

On reading the News Sheet I note your remarks concerning your booklets and News Monitor possibly offending some people. I do request that you please continue to send the literature to me. Certainly it is all very disturbing and indeed really frightening to read. But we who understand certainly need to know these things, what's going on in the world around us in these Last and Perilous days. Men's hearts are failing them for fear of what is coming on earth.

Never in our nation's history have we ever needed so much our good Lord's



security. But what wonderful hope it gives us to know that the day is fast approaching when our Lord Jesus Christ is to destroy all the evil and give us the victory. May that day hasten.

If God be for us who then can be against us.

We must humble ourselves, cleanse our hearts and be Overcomers and prepare ourselves to meet our Dear Lord at His coming.

May the Lord continue to bless you all and the "work of warning" you are doing.

Sincerely, N.T. 2580.

Dear Sir,

I have enclosed an essay titled, The Book Of Jasher. Could you please examine it, with the hope that it may be of service to God Almighty, by inclusion in the pages of a future "Look Up". (see page 44 Ed.)

Recently I received the previous 5 copies of "Look Up" and have spent many pleasant hours reading them. I would like to express my thanks to all of those involved in putting this informative, inspirational and much needed little publication together. I was also

surprised, pleasantly I might add, to receive all the other information pamphlets etc with the magazine. I do feel that there may be some believers who would say that this information should be passed on by some other organisation, or that it has no place in teaching The Scriptures. So I should like to make the following points;

We live in the most interesting and challenging time in the history of the descendants of Adam. As the Scriptures tell us in Mat 24:21 "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Almost all of the mediums by which Information can be passed to those who are in search of the truth, are tainted by Satan's subtle hand at least, or totally subverted at worst.

All that is happening today that affects the lives of everyone, **confirms the infinite truth and accuracy of God's word in the Holy Bible** and people want to be informed of this fact.

Therefore it is left to those of us who do understand the truth, and are able to rely on the blessing of God Almighty, Yahveh, **to tell the truth to all of those who believe**. In a careful way, not casting our pearls before swine.

So I say again, keep telling the truth, it is precious. Keep telling the good news also, for it is equally as precious. God bless all of you involved in this most worthy publication, I do look forward to the next edition.

Yours Faithfully, S.B. 2650.

Dear Sir,

I am enclosing a further article for your consideration (see "Survival: - A Plan" page

62 Ed.). As I feel time is fast running out, the importance of organizing groups in independent communities cannot be over emphasized. It seems we are witnessing a quiet but steady exit from politics of the major power brokers, "to spend more time with their families" (?) or could it be that they are fully aware of major changes coming in the structure of government in this country? and are getting out with pensions etc.

With governments clamping down on superannuation pay-outs, the threatened re-introduction of death duties and no doubt a score of other impositions to deprive us of every last vestige of independence and self reliance, the quicker we act the better.

There is every chance of a civil uprising as people have had enough of being treated like mushrooms, this is our land and it will be run as we want it.

If the majority of people knew the extent to which our "elected representatives" have betrayed us, they would be out for blood.

A feature detailing the sell outs, such as the northwest shelf and its vast oil and natural gas deposits to Indonesia and Japan right through to the sale of huge areas of land, government concessions to foreign industries (and denied to our own) would I'm sure open many eyes. All this stupid cover-up over leadership squabbles, is nothing but a diversion so people won't see the writing on the wall.

We must shield our families from the inevitable confrontation that lies ahead.

Good luck in your endeavours.

Yours Sincerely

Shirley Campisi, Whitton. NSW. 2705.

8068

The Birthright was Joseph's

W. Helm

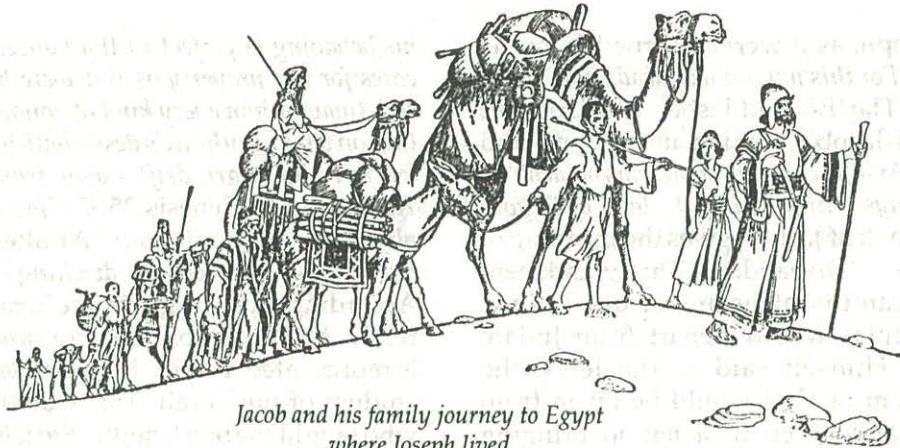
*"For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" (I Chron. 5:2).
"Judah dominated his brothers, and became our Leader although the Birthright belonged to Joseph" (Ferrar Fenton).*

It is somewhat remarkable that when the book of Genesis gives us 'The generations of Jacob', it comes to a sudden stop. *'These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren ... and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours'* (Gen. 37:2, 3).

The 'generations of Jacob', it would appear, are in and through Joseph. The phrase 'the son of his old age' speaks of a future tense, for Benjamin was younger than Joseph. What it really means is that Joseph was the son pre-eminent in his old age. In Jacob's old age he and his family went to live in Egypt, where Joseph was ruler and governor of all the land. Genesis 38 tells of the immoral acts of Judah, and his sheer hypocrisy in ordering Tamar, his daughter-in-law, to be burnt to death. She was spared when Judah was forced to admit that he was the guilty man. The very next chapter of Genesis (39) — in contrast — shows how Joseph refused to consent to the evil intent and immoral thoughts of Potiphar's wife. Judah had already sold Joseph to the Ishmaelites for

twenty pieces of silver. Now he sins against his own daughter-in-law. After this, with Joseph out of the way, Judah dominated the sons of Jacob, and with great cunning won the confidence of his father, Israel. In 'The Testament of the Twelve Patriarchs', all the sons of Jacob speak of Joseph as 'the good and holy man' except Judah, who sold his brother for twenty pieces of silver. It was a bitter moment when later Judah, so proud and haughty, had to kneel before the ruler of Egypt, and beg for his brother, Benjamin, having made himself surety for Benjamin to his father, Jacob. Judah was bitterly humbled. *'Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together'* (Psalm 37:37-38).

Reuben, the eldest son of Jacob, lost the birthright by his unlawful intercourse with his father's concubine. Simeon and Levi were cursed by Jacob for their brutal murder of the men of Shechem. With Joseph supposed to be dead, Judah, the crafty one, by guile won Jacob's heart, and took an interest in Benjamin, Jacob and Rachel's younger son. Twenty-two years later, in the time of the famine,



*Jacob and his family journey to Egypt
where Joseph lived*

Joseph's dreams came true. They had hated Joseph when he told them of his dreams. Now God's purpose and plan for Joseph were revealed. Not Leah's son, but Rachel's son, was the saviour in the time of famine. Joseph returned good for evil, and placed them in the most fruitful part of Egypt, the land of Goshen. Jacob lived seventeen years in the land of Egypt, the happiest years of his life. Joseph was, indeed, 'the son of his old age'. 'Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord' (Ecclesiasticus 49:15).

When the Israel people later left Egypt, in the time of Moses, they took with them the bones of Joseph, carrying them in the wilderness for forty years, and Joshua, a 'son of Joseph and Ephraim', took them across the Jordan into 'the land flowing with milk and honey'. Jacob, before his death, took the two sons of Joseph, Ephraim and Manasseh, and counted them as the two eldest sons Reuben and Simeon.

Although Moses was given the task of giving the law to the Hebrews in the wilderness, neither he nor Aaron entered 'the Promised Land', but Joseph's 'son' or descendant Joshua — was granted that great honour. After giving the birthright to Joseph's son Ephraim, Jacob, on his deathbed, giving his blessing to each of his sons, said, '*The Sceptre shall not depart from Judah... until Shiloh come*' (Gen. 49:10). Of Joseph he declared, '*Joseph is a fruitful bough... whose branches run over the wall... the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*' (v. 22,26) Joseph is, without a doubt, the most perfect type of Christ.

Sing, Faithful, sing, and let thy name survive: For, though they kill'd thee, thou art yet alive.

— BUNYAN, Pilgrim's Progress.

Joseph, as it were, returned from the dead. 'For this my son was dead, and is alive again'. The 'Book of Jasher' (the Upright) tells of Jacob's coming into Egypt, and says: 'And Joseph, one of the sons of Jacob, in those days ministered in the land of Egypt.' The 'Book of Jasher' gives the meaning of 'Shiloh' as 'Disbanding'. This would seem to indicate that at the time of 'disbanding' the sceptre would depart from Judah. Christ Himself said to the Jews, the Kingdom of God would be taken from them, and given to a nation bringing forth the fruits thereof (Matt. 21:43). Strange that Joseph's birthright son was named Ephraim, which means 'fruitful'.

Joseph was first of all a slave, a servant, and then a minister in the land and Prime Minister of Egypt. He had been personally taught and trained for seventeen years by Jacob his father, a great teacher, the one who 'ruled with God' — ISRAEL. The Psalmist speaks of Joseph in Egypt: "He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom" (Psalm 105:17-22).

Wallis Budge, in his book 'The Teaching of Amen-em-apt', in the chapter entitled 'The Teaching of Ptah-hetep', says (page 56:12) 'If thou wouldest be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and

his behaving is perfect in thy house, and he cares for thy property as if it were his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire hath begotten; let not thy heart drift away from him.' According to Genesis 25:27, 'Jacob was a plain man, dwelling in tents.' An alternative reading is, 'a perfect man, dwelling in tents'. According to the Targums, the 'tents' were really 'Academies of Learning', and Jacob is represented as a life-long scholar and a student of the Torah. This was the man who taught the boy Joseph. 'But whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all' (Mark 10:43-44).

Although Joseph was the chief son, yet 'learned he obedience by the things which he suffered' (Heb. 5:8).

*Deep humility we find the mark of every master-mind;
The highest gifted lowliest bends, and merit
meekest condescends.
And shuns the fame that fools adore —
The puff that makes the feathers soar.*

— Colton

The writer of Genesis is very emphatic about the fact that 'God was with Joseph'. Scholars and, in particular, intellectuals — head people — have never really understood men like Jacob and Joseph — but these two were God's men. The name of the one was changed to Israel — 'Ruling with God' — while with the other, everything he did 'God prospered it'. Head people, 'with the vail of their heart', cannot understand two heart-men like Jacob and Joseph. Nevertheless, it was

Jacob who became Israel, and Joseph who was ruler and governor of Egypt, and Joshua who led the Israelites over the Jordan into Caanan. The name Joshua translated into the Greek becomes Jesus. A significant fact, and one which has not yet been fully realized.

In The 'Testament of the Twelve Patriarchs', Levi says: '*Whosoever teacheth noble things and doeth them, shall be enthroned with kings, as was Joseph my brother*' (Test. of Levi). The 'Book of Jasher' has these remarkable words in it: '*Joseph was a stranger in the land of Egypt, and he bought Egypt at a price*'. Paul uses a similar phrase when he exhorts the Corinthians to '*flee fornication*'. Paul goes on, '*... ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's*' (I Cor 6:19-20). Ferrar Fenton translates this '*Fly from fornication. Every other sin that a man can do is outside the body: but the fornicator sins against his own constitution. Or, do you not know that your body is a sanctuary for the Holy Spirit, which you had from God to live in? And you are not your own: for you were dearly bought; therefore honour God with your body*' (I Cor. 6:18-20).

This is exactly what Joseph did. In 'Testament of Joseph' he says: '*How often did the Egyptian woman threaten me with*

death! How often did she give me over to punishment, and then call me back and threaten me; when I was unwilling to company with her, she said to me. "Thou shalt be lord of me, and all that is in my house, if thou wilt give thyself to me, and thou shalt be as our master". But I remembered the words of my father.'

Joseph, the pupil, did not let Jacob, the great teacher, down. '*How then can I do this great wickedness, and sin against God?*' (Gen. 39:9). Neither Judah, Moses, David, Solomon, or any of the sons of Leah, ever reached the great moral heights of Joseph. Pharaoh and Potiphar could see the holiness and beauty and integrity of this great man of God: '*And Pharaoh said.... Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.*' (Gen. 41:38-40).

Thinkers should ponder over these facts, remembering that the great man in God's sight in the Old Testament was not Moses or David or Solomon, but Joseph: '*In all things like unto Jacob.*'

Courtesy : National Message



In worry God will care

PHI 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

* * *



CHILDREN'S CORNER

Dear Boys and Girls,

By now you all should be well on the way to developing a good memory, especially for things when you go shopping for your mother. As I said in our last get-together we will now learn how to remember items by using a completely different type of memory pegs and remember,

memory pegs can be just about anything you choose. For this lesson I want you to think of a special room in your house. Now I want you to pretend that you are standing at the door of your special room and in your mind's eye, visualise, in a clockwise direction around the room in their order, all the things that are in the room (the things you visualise should be permanent to the room such as furniture, shelves etc.). All these things that you visualised are now going to be your memory pegs.

For this lesson, let us assume that your special room was your bedroom and these were the things you visualised:- a chair, a table, a book case, a bed, a wardrobe, a study desk, a television, a dressing table, a toy-box and a mat — 10 things in all.

What you now have to do is quite simple. All you have to do now is to associate the "items" you have to remember with the things you have visualised in your special room. So let's try it. Pretend that you have to memorise the following items — sugar, bread, potatoes, flour, cheese, milk, soap, detergent, and ice cream — 10 items in all. All you now have to do is to associate each item with each thing ... and Bob's your uncle!!

Remember! Association of ideas is the secret to a good memory. And remember!! the more vivid the association of ideas, the longer you will retain the memory.

Now back to our memory pegs and items.

The first memory peg is a chair and the first item to remember is sugar. Visualise a large bag of sugar on the chair and a lot of ants are crawling over the bag.

The second memory peg is a table and the second item to remember is bread. Visualise a large loaf of stale bread on the table with mice crawling over it.

The third memory peg is a book case and the third item to remember is potatoes. Visualise the book case full of very large potatoes that are so old they are beginning to sprout.

The fourth memory peg is a bed and the fourth item to remember is flour. Visualise the bed covered in flour. The flour is in the bed and on the bed. What a mess!

The fifth memory peg is a wardrobe and the fifth item to remember is cheese. Visualise the wardrobe is totally covered with cheese and large rats having a picnic eating the cheese. ... When you need him, the cat is never around.

The sixth memory peg is a study desk and the sixth item to remember is milk. Visualise your study desk and all your papers and books covered with spilt milk and the cat licking it up. ... There's the cat!!

The seventh memory peg is a television and the seventh item to remember is --- I am running out of steam, you can finish the rest — all you need to remember is ... the more silly the association the more sure you are to recall it.

1. Which is odd man out?

ONE TWO THREE FORE FIVE SIX _____ ()

2. If CROWD = ROD, then CHEWN = ? _____ ()

3. What is the missing letter?

A E I B F J C * K D H L _____ ()

4. What is this scrambled Army bugle call?

MOCE OT EHT KOSECHUOO RODO YOSB _____ ()

5. No man is good, but some men are not bad. Therefore,

(1) All men are not bad.

(2) No man is not bad.

(3) All men aren't good.

Which is applicable _____ ()

6. One bunch of bananas has one-third again as many bananas

as a second bunch. If the second bunch has 3 less bananas

than the first bunch, how many has the first bunch. _____ ()

7. What number is as much more than 10 as it is less than one-half

of what 30 is 10 less than _____ ()

8. BIRD is to FISH as AIRPLANE is to

(1) boat (2) whale (3) dory (4) ship (5) submarine _____ ()

Answers: Page 68 (Peeping is definitely not allowed)

8003



WHAT IS HEALTH?

G. Harris
Nutritionist
Medical Herbalist
Natural Therapist

The Digestive System (Part 2) The Small Intestine

Contrary to popular belief, most chemical digestion takes place in the duodenum rather than in the stomach. The chyme (soupy food mixture) leaves the stomach and enters the small intestine about three or four hours after ingestion. At this point proteins and carbohydrates are partially digested but are still too large to pass through the intestinal wall. Lipid molecules have not yet been chemically changed. Cellulose, the polysaccharide that makes up the cell walls surrounding all plant cells, also remains chemically unchanged, since humans do not have enzymes capable of digesting it.

The small intestine is classified into three sections — the *duodenum* (site of most digestion and absorption), the *jejunum* and the *ileum*. The inner lining of the small intestine is marked by circular folds of the mucous membrane called *plicae circulares* and millions of tiny finger-like projections called *villi*. The function of the circular folds and villi is to increase the surface area of the small intestine, thus allowing maximum digestion and absorption of nutrients.

The villi are further expanded by thousands of microvilli (folds of the cell membrane on the exposed borders of the epithelial cells lining the villi) giving a combined increase in surface area of about 600 times. In fact if the lining of the intestine were completely unfolded and spread out, its surface would approximate the size of a tennis court! The small intestine also contains intestinal glands which secrete mucus (that protects the mucosa) and intestinal fluid which aids digestion and absorption of nutrients.

CHEMICAL DIGESTION

To keep things simple I will give a brief summary of the complex processes involved in chemical digestion. As already stated most digestion takes place within the duodenum. Digestion occurs as follows:

- a). Bile from the liver and pancreatic juice from the pancreas are released into the duodenum and mix with the chyme.
- b). Cells of the small intestine produce enzymes needed for the final digestion of proteins, fats and carbohydrates.

c). The duodenum produces secretin and CCK, hormones that help regulate digestion.

d). Secretion of digestive juices is stimulated by the presence of chyme and by hormones.

Digestion not only occurs slowly but also in a highly specific way. Let us now look at how the major food groups are digested.

a). Carbohydrates (these are fruits, vegetables and grains mainly).

Carbohydrate digestion begins in the mouth, where salivary amylase hydrolyses (splits) starches to dextrins and maltose. In the duodenum pancreatic amylase continues the digestion of the carbohydrates to maltose. Then specific disaccharidases in the brush border of the duodenum hydrolyse disaccharides to monosaccharides such as glucose.

b). Lipid or fats (butter, vegetable oils, and the fats contained within many foods).

Lipid digestion begins in the duodenum with emulsification by bile (from the liver and gall bladder). Then pancreatic lipase hydrolyses lipids to free fatty acids and glycerol.

c). Proteins (these are meat, fish, eggs, dairy products, etc.).

Chemical digestion of proteins begins in the stomach with the action of pepsin. In the duodenum proteolytic enzymes from the pancreas continue to reduce proteins to polypeptides and then dipeptides. Finally, peptidases in the

brush borders and in the cytoplasm of the absorptive cells hydrolyse the dipeptides to free amino acids.

Absorption

Absorption takes place through the villi of the small intestine.

a). Glucose and amino acids are absorbed by active transport after combining with a carrier molecule. These nutrients enter the blood through capillaries in the villi and are transported to the liver.

b). Fatty acids and monoglycerides are absorbed from micelles into the epithelial cells of the intestinal lining.

(i). They are reassembled into triglycerides and packaged as chylomicrons.

(ii). Finally, they pass into the lacteal within the villus.

Indigestible material such as cellulose and unabsorbed nutrients pass into the large intestine.

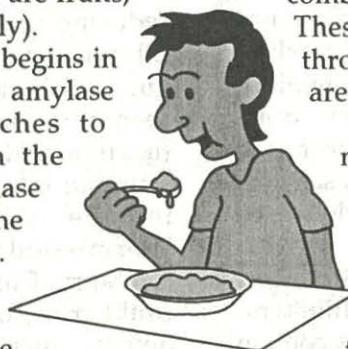
DISORDERS OF SMALL INTESTINE

1). Duodenal Ulcers

Treatment same as for stomach ulcers, see "Look Up" Vol. 2 No. 2, page 32.

2). Food Allergy, Malabsorption, Malassimilation.

These conditions are essentially small intestinal problems. For example, most allergy results from problems in the small intestinal mucosa, which allows larger



protein fractions to cross into the blood. Usually, there are other related factors such as poor enzyme secretion, incorrect bacterial floras, and problems in accessory glands such as the liver, gall bladder, and pancreas. Malabsorption and malassimilation are essentially due to the same factors. Treatment therefore involves the following:

i). Dietary changes — elimination of all junk foods, processed foods, coffee, alcohol, soft drinks, sweets, etc. Common causes of many allergy symptoms include wheat, milk, food additives, chemicals and pesticides, and numerous other substances. The simplest approach is to avoid wheat and milk first and see how you go. For more in-depth problems you need professional help.

ii). Re-colonise the bowel with correct bacterial floras — that is acidophilus and bifidus cultures (some yoghurts contain small amounts of these cultures but they are also available commercially from Health Food Stores and Practitioners).

iii). Demulcent Herbs — these are herbs that soothe and protect the mucal linings of the gastro-intestinal tract. They also reduce irritation and inflammation and aid healing of the affected site. The cheapest and simplest approach here is to use the herb Slippery Elm. Place one teaspoon of powdered herb in some water and take before meals three times daily. Other demulcent herbs that are useful include Marshmallow Root and Comfrey.

iv). Astringent Herbs — these are herbs that tighten and tone the gastro-intestinal mucosa. Due to this tightening effect they reduce absorption of

undigested food particles. The best examples of astringent herbs are Agrimony, Oak Bark, Cranesbill and Golden Seal.

v). Bitter Herbs — these are herbs that have a bitter taste with a variety of effects on the digestive system. For example they increase the flow of digestive juices; reduce bacteria levels; reduce fermentation of gut contents; reduce the antigenicity of proteins in food, thus reducing allergies; increase bile flow and dilution; and stimulate the repair of the gut wall lining. In short bitters can be seen to enhance the whole digestive function, and to improve assimilation of nutrients into the system. Notable bitters include the following: Gentian, Wormwood, Celandine, Barberry, Centaury, Chicory, and Agrimony. You could grow some of these for yourself or buy products such as Swedish Bitters already made up. I noticed recently that bitter herbs such as Cress and Rocket mixes are now available at Greengrocers.

vi). Digestive Enzymes — in many instances people cannot produce digestive enzymes correctly in their body. For example, many elderly patients need help with their digestive processes. You can buy digestive enzyme supplements or use some enzyme rich foods. The core of a pineapple for example contains the enzyme bromelain which helps protein digestion. So next time you peel your pineapple don't throw away the best part. Papaya and Paw Paw also contain significant quantities of digestive enzymes. The seeds of Paw Paw can be soaked in boiling water, cooled, strained

and the liquid consumed, as well as eating the tasty flesh. If you are lucky enough to have some Paw Paw growing in your backyard, take the leaf and chop into small pieces, place in a saucepan, cover with water and boil till volume is reduced by one third. This is an excellent drink for many digestive disturbances and is very helpful in conditions such as arthritis and even cancer.

vii). Nutrients — many nutrients are useful in allergy, malabsorption, and malassimilation. The most important are Vitamin C, Vitamin B Complex and the

mineral Zinc. These are vital to the body as they are the raw materials for all enzyme pathways involved in digestion, absorption and assimilation.

To be continued.....

Subscribers having a medical problem, and who may wish to contact Mr. Harris for advice may do so by addressing letters to Mr. G. Harris. C/- Covenant Fellowship. All letters, so addressed, will be passed on to him, unopened.



Rain Before The Flood?

It has sometimes been assumed that there was no rain upon the earth until the days of the flood. Sermons have told about Noah working for 120 years building the ark — all of which made him appear as a complete religious fanatic in the eyes of others, especially since it had never rained! But is this what the Bible says? The Biblical passage which is quoted in support of this view is Genesis 2:4-6:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground."

This passage describes the condition of things before there was a man to till the ground. It was at this time that it had not rained upon the earth. Would this necessarily prove it did not rain after the Lord God made man? Can this passage prove it did not rain until the days of the flood which was 1,656 years later?

What this passage says is simply this: there was a time when the Lord had not caused it to rain on the earth. It also says there was no man and that plants were not growing yet. But soon the plants did grow. Soon there was a man on earth — as mentioned in the next verse. Though the Bible does not tell us, in so many words, when it first began to rain, we believe it is stretching the point to teach that it did not start raining until 1,656 years later — not until the time of the flood.



Point of View

Subscriber

"OCCUPY TILL I COME"

(Luke 19:13).

The phrase, "*Occupy till I come*", refers to the parable of the ten servants and the duties that they were to carry out up to the last days. I am of the opinion that with the present near demise of the witnesses (Israel-Judah) the above phrase is subject to a slightly different interpretation. Just as one changes occupation in the work force so the application of "occupying till I come" changes.

The descendants of Jacob will never be consumed as a nation. However the question "*Shall He find (the) faith on the earth?*" (Luke 18:8), in the last days suggests quite definitely that few people will remain who believe in not only the Faith of the Fathers but also the Identity teaching.

From the outset, to put your own mind at ease, I do not believe we are meant to change a thing in the present economic and political environment. The best thing to do is to "occupy till I come", as commanded. The word "occupy" means to get on with our business. As I have already suggested the matter of business has changed over time.

A recent publication from the U.S.A. helped me to believe that my thoughts on this matter are probably quite correct. The writer of this article referred to Jeremiah 29:1-10. Jeremiah is writing a

letter to the captives in Babylon. In verses 5-7 he says, "*Build ye houses, and dwell in them and plant gardens and eat the fruit of them, take ye wives and beget sons and daughters ... and seek the peace of the city*". The above instructions were, I believe, given to the "good figs" who were taken captive. It appears to me that the above instructions were, in summary, to carry on with your day to day business in as normal a way as possible. They were in the eye of the storm. As you know the centre of a tornado is very quiet compared to the fury all around. We who believe in the Heavenly designed Kingdom of God on Earth, (yet to be established Garden of Eden), are also in the eye of the storm. Just as the eye of the storm moved from place to place so we might have to make different arrangements to adjust to the surrounding chaos.

Jeremiah was suggesting to the captives in Babylon that they carry on life as best they could under the circumstances. The long term prophecy as regards Babylon and the captives was already outside their control. The "good figs" just had to make sure that they did not integrate or adopt the Babylonian system. In short, they were not to come under the influence of the "evil figs", who I am sure were amongst them. As we

know from later history many of the evil figs influenced history in a way that brought about the destruction of Jerusalem in 70 A.D. Their evil influence has been felt down through history. It is quite natural to assume that many good figs adopted the Babylonian ways and also integrated with the evil figs.

Of course, what has happened in the past is out of our control. We can only live with the consequences of past decisions in all areas of life. Maybe the situation of Simeon, a just and devout man (Luke 2:25) is similar to our own as he was also waiting for the "consolation of Israel".

Once he saw Jesus he realised the Salvation of Israel was in his arms. He was there at the appointed time. In quiet solitude amidst the turmoil of Edomite and Roman influence he declared his faith. He was no political zealot. The time was right for waiting and watching the final events of his age. Just as the birth of Christ ushered in another age so will the King of Kings usher in another age of justice and peace. Not only will Satan be bound but the everlasting destiny of Edom will be sealed for he will be as stubble ready for the fire. In the meantime we can only OCCUPY TILL HE COME.



The lord is not slack

"The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." (II Pet. 3:9)

DEAR LORD, the scene seems very black,
And many say that you are slack.
In doing what you said you would.
– Sorting the evil from the good.

THE NEWS is grim from morn till night,
Even Christians are taking fright
At the horrors they see and hear,
The world outside seems very near.

THOSE places, Lord, once far away,
Are ours tomorrow (by jet today),
And Lord, so many seem oppress'd
At all the chaos and unrest.

THE sound of war, the sight of death
They fill us with uneasiness,
Yet daily Lord we see their face
Accepting them as common place.

DEAR LORD, STIR UP our hearts anew
And keep us sound with hope in you,
Remind us, Lord, that you're not slack
In the hour of your coming back.

BUT rather, long-suff'ring and kind,
Quelling our fears with peace of mind,
Pouring out grace and added grace,
Restoring hope to Adam's race.

SO help us Lord to be like You,
Full of love, long-suffering too;
Awaiting faithfully the dawn
Of the blessed eternal morn.

AND we wait, we'll lift our eyes
To look at You, our God so wise;
We bless you, Lord, You know our plight
And have the power to put it right.



The Goal of the Ages

C. Booth

As we listen to the radio and hear war and terror bulletins from Europe, Africa and Asia, read newspaper headlines of crimes, strikes and destitution in our lands and consider the general economic and financial problems evident in many countries, we may conclude that the world has never before experienced such days as those we are passing through. But since our first parents chose the path of disobedience to God-given laws, sin has always brought its consequent penalties.

Nearly three thousand years ago — when the Israelites were at war with the Assyrians and were being transported from their own land to the regions of the Caspian Sea as a result of neglecting the ways of righteousness — the Prophet Isaiah, on God's behalf, had this to say to them:

"O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

The same prophet sounded a note of hope, however, as he looked into the future and prophesied:

"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of

David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." (Isa. 9:6-7).

Centuries later, shepherds near Bethlehem heard Angels broadcasting the Saviour's birth and the heavenly salutation was "Peace on earth to men of good will". And when the infant born that night grew to maturity, he said, "*Suppose ye that I am come to give peace? I tell you nay! but rather division*" (Luke 12:51) — and this division continues, for just as there were those who rejected Him in that day, there are still many who say, "We will not have this man to reign over us". (Luke 19:14)

Before the birth of the Lord Jesus Christ, the Angelic message came to Mary saying:

"And behold thou shalt conceive in thy womb and bring forth a Son and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him 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." (Luke 1:31-33)

The foregoing passages from both Old and New Testaments are here that you may have them in mind as we think of the Lord Jesus Christ in His manifestations which have already taken place and also

those important ones yet to come.

He came in fulfilment of the sacrificial ordinances given at Sinai. He was the paschal lamb, slain from the foundation of the world.

As the writer to the Hebrews says:

*"In the end of the age
He hath come to put away
sin by the sacrifice of
Himself."* (Heb. 9:26)

He came as redeemer of the Nation Israel — and He came in meekness. In the days yet ahead He is coming with power and glory, as King, to reign over Israel's restored Kingdom, the Kingdom of God on earth — and to take His place as Prince of Peace!

John the Baptist came preaching in the wilderness of Judea and saying,

"Repent ye: for the kingdom of heaven is at hand ... And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. ... And his fame went throughout all Syria. ... And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto

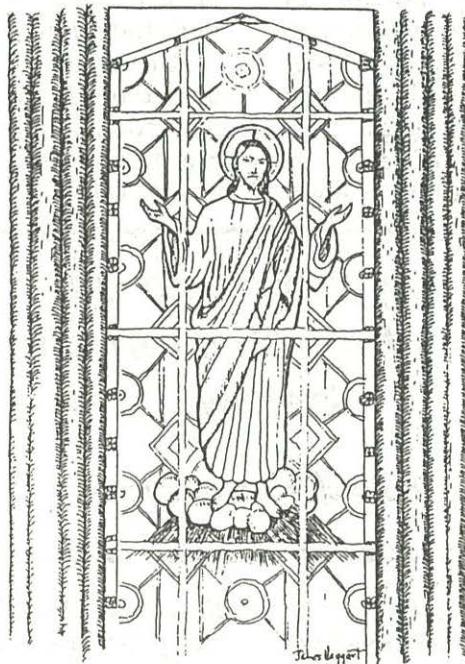
him: *And he opened his mouth, and taught them*" (Matt. 3:2; 4:23-25; 5:1-2).

To that masterpiece of all preaching, the Sermon on the Mount, let us give attention. One commentator says of it, *"This is the first time that any person having authority had reviewed the constitution of Israel from the time it was given by Moses on Sinai and in the Wilderness. And the voice which in the sermon on the mount most solemnly uttered His 'verily, verily, I say unto you' is presented to us as the same voice which uttered the 'I am Jehovah' in connection with the giving of the LAW"*

The Lord explained and strengthened some statutes, giving them added significance and depth of meaning, and then categorically adopted the whole of the law, declaring that not one jot or tittle should fail until all be fulfilled, making the commandments,

statutes and judgments an integral part of His New Testament gospel and His New Covenant. Thus, all constitutional and national laws are in full effect for all time, but the sacrificial laws, or ordinances, were fulfilled by the Lord Jesus Christ in His flesh.

Prophet, Priest and King



*Our Lord shown here as the Prince of
Peace, exalted in glory*

— From the drawing by James Haggart

Now analyse carefully an expression included in what we commonly call the Lord's Prayer (which was a part of this sermon), "THY KINGDOM COME, THY WILL BE DONE ON EARTH". These words are so well known in the Christian world that they are almost commonplace and have become to many a matter of mere form. What are we justified in believing was in the mind of the Master as He uttered them on the hillside that day? Here is a more challenging question! What do WE mean when WE say, "Thy Kingdom come"? Are these merely high-sounding and pious words, or do they express a great desire for a new order, some definite event to take place?

In Hamlet, Shakespeare has the king say, "My words go up, my thoughts remain below. Words without thoughts never to heaven go". What are our thoughts as we say, "Thy Kingdom come" — are they nebulous or an expression of a sincere desire for the reign of God on earth to actually become an accomplished fact?

The Lord gave his disciples intensive and detailed training covering the Kingdom to come in order that they might be competent to broadcast its message to the world. His teaching concerning the Kingdom was illustrated by parables. Matthew says:

"All these things spake Jesus unto the

multitude in parables; and without a parable spake He not unto them" (Matt. 13:34).

On one occasion He said to His disciples, "Have ye understood all these things?" and they answered, "Yea Lord". Again He said to them:

"It is given to you to know the mysteries of the kingdom of heaven, but to them (the multitude) it is not given" (Matt 13:11).

There can be no doubt that the disciples understood what He meant by the Kingdom, for after His resurrection they put this question to Him:

"Wilt thou at this time restore again the Kingdom to Israel?" (Acts 1:6).

In His reply He did not question the fact that the Kingdom would be restored, but only the time of its restoration. His answer was:

"It is not for you to know the times or the seasons which the Father hath put in His own power" (Acts 1:7).

Briefly, here are some of the facts concerning the Kingdom which must have been in the mind of the Lord as He gave the disciples this Prayer. He knew that the children of Israel were formed into a nation at Sinai and that God had said to them:

"Ye shall be to me a kingdom of priests, and an holy nation ... For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon

the face of the earth" (Ex. 19:6; Deut. 7:6).

Holy, as used in referring to Israel, meant separated or set apart for God's purposes, and does not indicate they were chosen through favouritism or for their existing righteousness or goodness.

This Kingdom for five hundred years was a Theocracy, with God as its only King, and then under God's direction the House of David was formed as a unit separated from the tribe of Judah, to be the ruling House, and David sat on the "Throne of the Lord" over the Kingdom. David was told by God through Nathan the Prophet that his throne and kingdom would endure forever and that his lineal descendants would rule on the throne. Here recall the Angel's words to Mary:

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him 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" (Luke 1:32-33).

The Kingdom, after the death of Solomon, was divided into the Kingdom of Israel (ten tribes) and the Kingdom of Judah (two tribes) but the prophets of God continue to speak with assurance and confidence of the perpetuity of all Israel throughout all time.

Isaiah visualised a day to come when a Son would be born to a virgin of the House of David, his name to be Immanuel (God with us). He was to be despised, rejected by the men of His day, suffer cruel and violent death, but would become the Redeemer of Israel. Finally He is to become King, with the responsibilities of national government

upon His shoulders, His government to increase and spread throughout the whole world, establishing universal peace. If you would grasp Isaiah's vision of the Kingdom when it comes, read the sixtieth chapter of the book of Isaiah, the first verse beginning, *"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee ..."*

Jeremiah, Ezekiel, Daniel and practically all the prophets of the Bible join in seeing the restoration of the Kingdom on earth as the goal of the ages!

All these realities must have been vividly before Him as he looked backward in retrospect and forward in prospect to consummation. Let us again ask, "What are our thoughts as we have so many times repeated these words — *'Thy kingdom come, Thy will be done on earth'*?"

Due to translations into different languages and also through idiomatic changes, the meaning of some Scriptural statements are not always obvious. The reply of the Lord to a question asked by the Pharisees as to when the Kingdom of God should come is one that becomes confusing if only the King James original translation is used. It reads (Luke 17:21)

"For, behold, the Kingdom of God is within you."

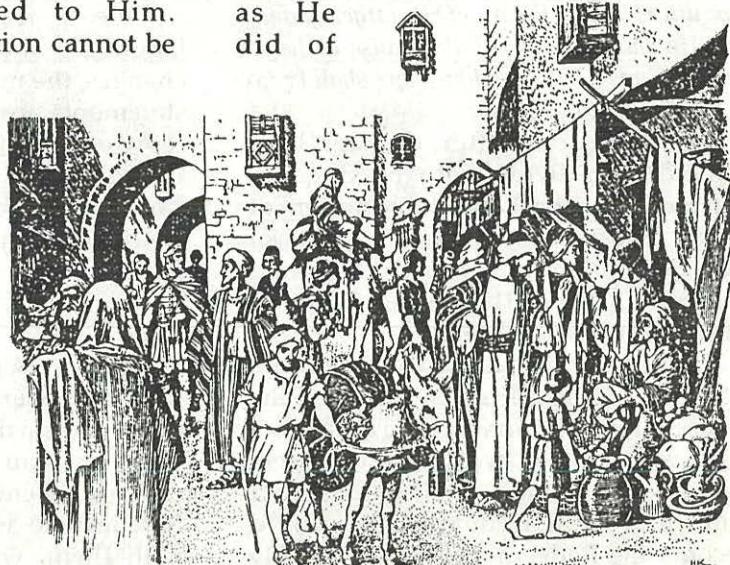
Editors soon found that the meaning was not properly portrayed and so placed in the margin this explanatory statement, "among you", which immediately conveys an entirely different thought — for He who was among them, talking with them, was not only King of the Kingdom but the Son of God incarnate in the flesh.

It must also be apparent from the Scriptures and the teachings of the Lord Jesus Christ that a Kingdom is an organization with a constitution and laws, a geographical location, citizens, and a King or ruler administering its laws. The incongruity of the Lord saying that the Kingdom was in the hearts of those Pharisees is that He also told them they were not God's children — they were of their father the devil. We have already heard the Lord declare that the deep truths or mysteries of the kingdom were only understandable by his disciples or followers; therefore, if a common belief concerning this statement (that the Kingdom is in people's hearts only) were a fact, He would be revealing a most important and fundamental truth about His Kingdom to those who were not His followers, but opposed to Him. Furthermore, this conception cannot be true since it contradicts the very essence of His teachings, for to His disciples alone He said: "Seek the Kingdom", "pray that it may come". If it was already in their hearts, it would be in the nature of an anti-climax to pray for its coming.

Another misunderstood saying of the Master is His statement to Pilate, "*My Kingdom is not of this world*". There is no room for misunder-

standing here if all related teachings of the Lord are considered. The direct explanation is very simple and plain. In the Greek from which our translation comes there are three different words translated as "world". The meaning of one is Age or dispensation, another is land or earth, while the third is the word Kosmos, meaning arrangement, order or system. The Lord was in a Roman court before a Roman judge and, if I may paraphrase His statement as I understand it, it would read, "*My Kingdom is not of the same order as your Roman kingdom, with laws inherited from Babylon. My Kingdom is of a higher order — its throne, constitution and laws come direct from God, although its citizens are of earth*".

The Lord spoke of Himself in the same language as He did of



A merchantman seeking pearls in the Market Place

the Kingdom, in saying to some unbelieving Scribes and Pharisees "Ye are of this world: I am not of this world". It is evident that physically He was in the same place as His hearers, but was telling them that His origin and spirituality was different from theirs, was from above, theirs from beneath.

Many think of the Kingdom of God as being synonymous with the Church of Jesus Christ, but thoughtful analysis shows this to be fallacious. Only three times in all the recorded sayings of the Master is the word translated as Church mentioned. It is Ecclesia (assembly or "called out ones"). His teachings do not warrant any of the man-made Church organizations extant today in claiming Divine authority for their particular group over others through so-called Apostolic succession or otherwise.

The Kingdom is an organization that will function in all affairs of mankind, material, economic, spiritual and social. When the Kingdom comes, the New Covenant will be in operation; God's Laws will be the motivating influence guiding all citizens. This is on earth, not in heaven. The Kingdom and its coming was the constant message of the Lord Jesus. He called it the gospel or good news.

It is an interesting research to study the parables, having in mind that they were nearly all given as illustrating the Kingdom to come in its varied aspects; instead of, as often is the case, trying to explain them all in the realm of Christian virtues and spiritual experiences.

Let us consider one — the parable of the Pearl of Great Price.

"The Kingdom of heaven is like a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45-46).

Who is this merchantman? Can he be the Lord Jesus Christ, trading in goodly pearls? No, this man buys and sells — the Lord gives. Many think that the Lord intended to identify Himself as the "one pearl of great price", which must be purchased; but this cannot be so, for "*God so loved the world that He gave His only begotten Son*". We cannot buy what God has already given. The only logical conclusion is that the Kingdom of God (or as Moffatt in his translation terms it — the reign of God on earth) IS THE GREAT PEARL, which, when its importance is realised, we as merchantmen, individually and nationally, will give everything we possess to secure it or to hasten its coming.

It was to people who were His disciples that He said, Pray that God's Kingdom will come and His Will be done on earth. His message rings down through the centuries to those who have accepted Him and are His professed followers, and in substance He says, "You are distressed with world conditions. You persist in being selfish. You want all the false pleasures Babylon had in her day, with many added. You maintain an economic system of interest and debt contrary to my law, which brings distress and famine; you have poverty and disease when you might have health, peace and plenty. These are a few of the pearls you must be willing to give up in payment for

the one Great Pearl, The Kingdom of God".

The underlying principle of the Kingdom of God is diametrically opposed to the spirit evident in world affairs today. It may be illustrated in this way: In the Kingdom, righteousness (obedience to God's Laws) is the generating force or power from which material security and all other things will flow as a natural sequence; whereas in world affairs, the primary objective has been and is to obtain material security through means of tangible possessions and physical power or might, the result being that this quest by individuals and nations has been the cause of most wars, whether ancient or modern.

Perplexing problems in national and international affairs baffle all existing governments. Our course has been God directed and charted by the Lord Jesus Christ. If we hold to it, the right harbour will be safely reached, otherwise disaster will overtake us as surely as darkness follows dawn. The tragedy is we have tried every subterfuge in economics and sociology to avoid the only God-given way to meet the many issues confronting us, and the confusion increases. The answer has not yet been suggested by any governmental agency, political party, or president, but I venture to state it without fear of being successfully challenged. It is nothing short of the eternal purpose of the Creator, which was reaffirmed by the Master, that His Will must be done, and His laws observed on earth.

There was no sentimentality in His sermon that day on the Galilean hillside.

His logic would stand up in any court of law, and the eternal verities expounded by Him will spell either our defeat or triumph, individually and nationally, in the great Court of Assize, which is always in session.

Millions from all nations earnestly desire domestic tranquillity, industrial peace and amity between nations, but it is obvious that wealth, force or power can never compel peace. Mere absence of war does not imply peace. It comes only as a positive result of righteous living — through impulsion, not compulsion. Seek first the Kingdom of God, said the Lord, and all your needs will be supplied. When the Law becomes known and obeyed as scrupulously as the physical laws are in modern scientific development, the world will likely see wonders beyond our present power to conceive.

The futility of our leaders even contemplating peace between nations or individuals with a foundation other than "*love toward God and neighbours*" should be apparent to all. Until they recognise this vital truth, we will likely see wars spreading, and with ever-increasing horror.

"There is no such thing as peace for the wicked", so said the inspired prophet, nor can there be for those who live side by side with them. Wickedness is a disease that may be likened to leprosy. The infection must be eliminated or the infected person segregated. (Every evil has within itself the seed of its own destruction.) Thus, the wicked or godless nations must be changed or destroyed. The Lord knew His gospel would bring

division and even be resisted by the sword, and said, "They that take the sword (the aggressors) shall perish with the sword" (Matt. 26:52). The only remedy for our turmoil and strife, industrially as well as nationally, is for all Israel to repent and do the works of righteousness, for in this way only will peace ever come.

What are your thoughts as you pray, "Thy Kingdom come, Thy will be done on earth"? You are actually asking God to

hasten the day when His social and economic laws will be observed and kept, and when the Lord Jesus Christ will return to rule over His Kingdom.

When His Kingdom comes, all nations will be invited to associate with it by acknowledging the Lord Jesus Christ as King. The goal of the ages will be attained and the earth will be filled with HIS PEACE.

Courtesy : Covenant Message

8003

Hymn of the Month

O ISR'EL'S refuge, tried and proved,
Amid a stormy world:
Why should they fear, though earth be mov'd
And hills in sea be hurl'd.

The waves may roar, the mountains shake;
Their comfort cannot cease:
For God will Israel not forsake,
But give them lasting peace.

A constant stream of hope and love
To them will ever flow;
It issues from His throne above
And waters earth below.

When hellish powers against them came,
God spake and quell'd their might;
The Lord of hosts is still the same,
And doth for Isr'el fight.

8003

Archaeology Report

AMERICAN PROFESSORS USE COMPUTER TECHNOLOGY TO "RECONSTRUCT" DEAD SEA SCROLLS

NEW YORK — Two American professors have released a secret text of the Dead Sea scrolls, ending a four-decade monopoly by a small band of scholars who had jealously guarded the ancient parchments in a Jerusalem museum.

A majority of the 2,000-year-old scrolls had been languishing in unpublished form since their discovery in 1947 by a bedouin in the caves of Qumran in what was then Jordan-occupied Palestine.

In publishing the first of five proposed volumes, two professors from Hebrew Union College in Cincinnati, broke the lock of the tightly-knit scholars who maintain the scrolls at the Rockefeller Museum in East Jerusalem, said Hershel Shanks, the editor of "Biblical Archaeology Review."

According to Shanks, 500 scrolls unearthed in Cave 4 of Qumran were turned over by Jordanian officials to the museum, then called the Palestine Archaeological Museum, with a stipulation that they not be turned over to "anyone who is circumcised."

Shanks said a group of four scholars gained monopolistic access to the scrolls after they agreed to that stipulation and the scrolls were later bequeathed to a second generation of scholars who for the most part agreed to the terms.

A separate set of scrolls found in Cave 1

were surreptitiously acquired by Israel and are now displayed in the Shrine of the Book in West Jerusalem.

Until the publication of the bootleg volume, only about 20 percent of the Dead Sea scrolls had been published with the rest remaining inaccessible to Biblical scholars at large.

But the American scholars, Dr. Ben Zion Wacholder and Martin Abegg, found an ingenious way to reconstruct the text without obtaining access to the original documents.

By acquiring a copy of the scrolls' concordances - a list of words and phrases on file cards that describe where certain words appear in the original — the two scholars used a desktop computer to string a text together.

Some 50,000 of the file cards will eventually produce the five proposed volumes.

"No ancient text had ever been reconstructed by computer before," Wacholder said.

"We can assure the public that it is close to the original. But we do not claim that it is a final edition," he said.

"We are not saying this material is infallible. It is as reliable as it is faulty."

Abegg, who developed the idea of using word-processing software to recreate the

text, said comparisons between this volume and texts similar to the Dead Sea scrolls showed many of the reconstructions to be exact.

Shanks, who for decades had lobbied for greater public access to the ancient scrolls, got additional ammunition when an Israeli newspaper published a virulently "anti-Semitic" interview with John Strugnell, a dean of the Harvard Divinity School and the scrolls' chief editor.

In the interview, Strugnell described Judaism as "a horrible religion." When asked what it was about the religion that bothered him, he replied, "The fact that it survived when it should have disappeared."

Shanks, at a news conference at a Manhattan hotel, blasted the "anti-Semitism" of the scholars who control the scrolls and described their work as "marred by the scholarly attitude of secrecy."

"This secrecy is to my mind a breach of trust," Shanks said. "These texts do not

belong to these men. The time has come for a little cultural Glasnost."

The first volume, which contains 23 ancient manuscripts, contains almanacs, fragments of ancient calendars and names of local rulers, said Wacholder, who is virtually blind and studies the Torah from memory.

Wacholder, 67, said what distinguished the ancient Jews from the modern is a sense of "millenialism," that a Messiah would arrive to save humanity. Thus, he said, the volume offers a glimpse into a social environment that bred early Christianity.

The text also offers glimpses into social legislation, describes rules on how to urinate and has a section on leprosy, he said.

"It shows how these people understood God, the Torah, the nation around them and who they were," Wacholder said.

The volume, which is in Hebrew but with an introduction in English, is available from the Hebrew Union College.

803

High Society:

Among the numerous stories about legendary Australian operatic star Nellie Melba, one that adequately reflects her style and quality concerns the occasion when she was engaged to sing at a reception by a prominent society woman. Asked her fee, Melba said that it would be 500 guineas. This was accepted but the woman felt it necessary to point out to Melba that she was engaged to sing and not to mingle with the important people who would be at the party -- 'I shall not expect you to mix with my guests,' Melba was told. Unruffled, Melba instantly replied: 'In that case my fee will only be two hundred and fifty.'

803

How Israel Came to Britain

(Part 1 of 4)

W. Filmer

Where the history books go wrong

In so far as history books are concerned, the Ten Tribes of the House of Israel, taken captive by the Assyrians at the end of the 8th century B.C., are lost. Nonetheless, the same history books record most of the details of the Israelites' migration from the land of their captivity to the British Isles, but their identity is hidden under different names. The essential problem is to discover under what names the Israelites went; but if we are to convince others of the truth of our account, it is equally important to show how and why historians have come to hold other views. We shall need to show not only that the two groups of peoples known as Cimmerians and Scythians were Israelites, but also how and why historians have been led to ascribe to these people some other origin. Finally we shall show that the ancient British and Anglo-Saxons were the descendants of the Cimmerians and Scythians.

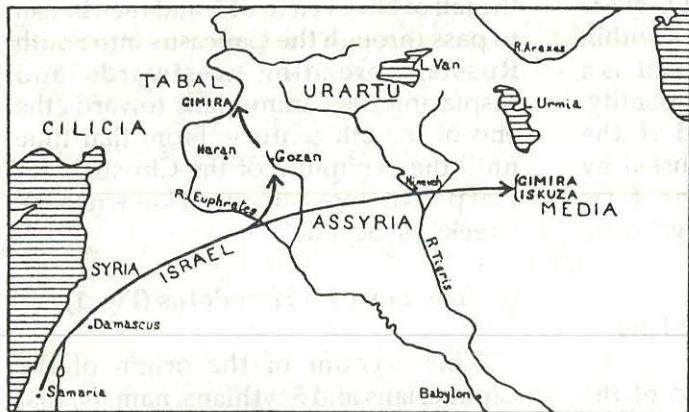
Where Israel was Lost

The Bible tells us that *'In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria'*.

(II Kings 15:29) Among the exiles at that time (732 B.C.) were the Tribes living to the East of Jordan, for, *'he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day'*. (I Chronicles 5:26)

Gozan is believed to be the Assyrian town of Gauzana on the River Khabur. The modern name of the mound covering its ruins is Tel Halaf, suggesting that in the neighbourhood another place of that name once existed as the original of Halah. Habor may be either the River Khabur, or a nearby town of the same name; Hara is probably Haran.

A second deportation of Israelites took place in 723-721 B.C., when *'the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes'*. (II Kings 17:5-6) Thus in addition to the places in Assyria to which the first captives were taken, others were also taken to Media. This is not quite the last that is heard of the Ten Tribes, for from the Apocrypha we learn that some of them *'took this counsel among themselves,*



that they would leave the multitude of the heathen, and go forth into a further country ... and they entered into Euphrates by the narrow passages of the river'. (II Esdras 13:41-43) It is evident from verse 40 that these were the group in Assyria, and not those in Media.

Under what Name Israel was Lost

Now the kings of Assyria left records of their campaigns. 'The Annals of Tiglath-pileser,' telling of the conquest of Damascus and the taking of the first Israelites captive, say, 'The towns of Gilead and Abel-beth-maacah on the frontier of Beth-Khumri, and the wide-spread district of Hazael to its whole extent, I turned into the territory of Assyria'. (A. H. Sayce, 'Assyria,' p. 177, amplified from D. J. Wiseman in 'Trans. Victoria Institute,' 1956, p. 122) Syria is here named after Hazael, a former king of that land, and Israel is likewise called Beth-Khumri, or 'the people of Omri', after the king who founded Samaria. With only one exception, the Assyrians always

called Israel Beth-Khumri.

The Kh at the beginning of Omri's name represents the letter 'ayin' or 'gayin', with which his name began in Hebrew. This letter used to be pronounced as a guttural H or Gh; for example, Gomorrah in Hebrew begins with exactly the same three consonants as Omri. Thus Omri was actually pronounced Ghomri, and this became

Ghumri or Khumri in Assyrian.

The Appearance of the Cimmerians

After the Israelite captivity the Assyrian records make no further mention of Khumri, but at the same time and in the same places on the upper Euphrates and in Media, where the Israelites were last heard of, a people called Gimira made their appearance. This name Gimira is evidently derived from Ghumri by the reversal of the final syllable -ri to -ir, a change which is often met with, as in Cambria and Cumberland. Historians tell us that Gimira is the Assyrian equivalent of the Greek 'Kimmerioi', who are called 'Cimmerians' in English.

The Gimira first made their appearance in Media in 707 B.C., only fourteen years after the fall of Samaria. They made their first appearance in the upper Euphrates valley in 679 B.C., as will be shown in a later article. The fact that the Gimira appear precisely in these two places,

hundreds of miles apart, exactly where the Israelites are lost track of, and within a few years of the Israelites' arrival, is a sound reason for accepting their identity; it would never be disputed if the historians had not been first misled by the Greek classics, before the facts revealed by modern Assyriology were made known.

The Appearance of the Scythians

The earliest historical record of the people known to the Greeks as Scythians occurs in the records of Esarhaddon (681-669 B.C.) in its Assyrian form of 'Iskuza'. These people were reported to be in northern Media in exactly the same areas as the Gimira, or Israelites. There is reason to believe that the house of Israel called themselves at this time the house of Isaac, (Amos 7:16) or Isaaca, which became Iskuza in Assyrian, and evidence will be given in our next article to prove that the Iskuza and the Gimira of Media were one and the same people. In fact, it was not long before the Israelites in Media became known as Iskuza or Scythians, while the name Gimira was reserved for the other group in Asia Minor.

In subsequent articles evidence will be brought to show that the Cimmerian group of Israelites settled on the south coast of the Black Sea during the 7th century B.C., and then moved round to the Ukraine between the Carpathians and the Crimea, which they occupied during the early part of the 6th century. It will also be shown that the Scythian group in Media remained in that region until after

the fall of Nineveh in 612, and then began to pass through the Caucasus into South Russia, spreading westwards and displacing the Cimmerians towards the end of the 6th century. From that time until the beginning of the Christian era that part of Russia was well known to the Greeks as 'Scythia'.

The Story by Herodotus (Fig. 1)

This account of the origin of the Cimmerians and Scythians, namely, that they were two groups of Israelites who had migrated from northern Assyria and Media respectively, will not be found in any history book. The historians all tell us that the Cimmerians originated in South Russia and then moved into Asia Minor, having been driven out by the Scythians, who are vaguely said to have come from somewhere in Asia.

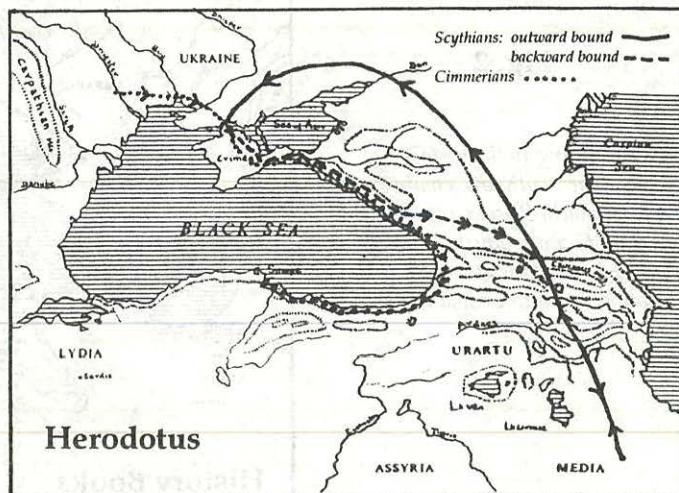
The sole authority for this idea is Herodotus, the Greek historian who wrote about 430 B.C., some three centuries after the exile of Israel. His evidence on this matter is clearly not first hand, but hearsay, and it is freely admitted to contain much error and contradiction.

He said. "*The nomadic tribes of Scythians who lived in Asia, being hard pressed by the Massagetae, were forced across the Araxes into Cimmeria (what is now Scythia is said to have been once inhabited by Cimmerians)*". (Herodotus IV, 11)

In his day South Russia was called 'Scythia', while that part of the world south of the Black Sea and Caspian Sea which we call Asia Minor, was called 'Asia'. Thus far he is correct, for the

Fig. 1

According to Herodotus the Cimmerians meet the Scythians in the Crimea: they fled into Asia Minor pursued by the Scythians, who got lost and went into Media



Scythians were those Israelites in Media who, in the 6th century B.C., moved north across the Araxes and through the Caucasus into Russia, where they displaced the Cimmerians who had by then arrived from the western end of the Black Sea. Diodorus, another Greek historian, confirms this by saying that the Scythians dwelt at first on the Araxes, then 'acquired territory in the mountains as far as the Caucasus and in the steppes along the ocean and Lake Maeotis (the Sea of Azov) and the rest of that country as far as the Tanais (Don)'. (Diodorus II, 43.)

However, although Herodotus states correctly that the Scythians came into Russia after crossing the Araxes, he then adds a most improbable story: he says that the Cimmerians, after fighting among themselves as to what to do about the Scythian invasion, buried their dead near the River Tyras (Dniester), (Herodotus IV, 11.) and fled into Asia Minor by way

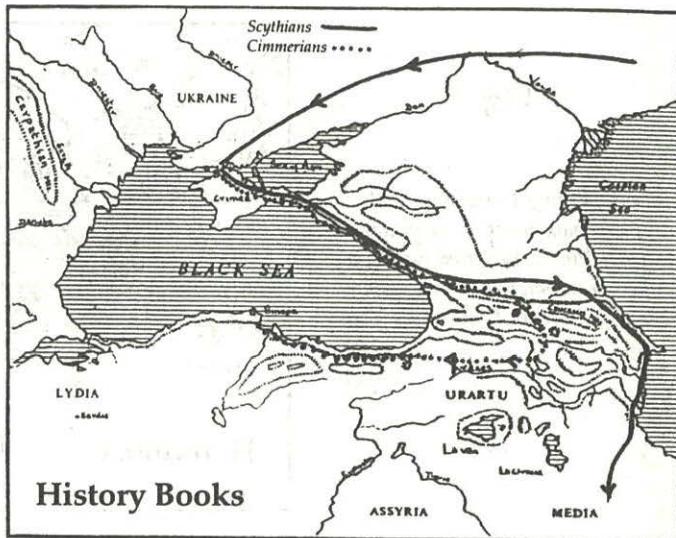
of the eastern end of the Black Sea, hotly pursued by the Scythians, who got lost and went into Media.

'The reason why the Scythians in the course of their pursuit entered Median territory was that they took the wrong route by mistake: for whereas the Cimmerians kept along the coast, the Scythians took the inland road, keeping the Caucasus on their right, until they found themselves in Media.' (Herodotus IV, 12.)

Apart from the curious fact that the Scythians seem to have finished up in Media, in the very place where they started from, historians all agree that there are two major objections to this story: first, if the Scythians came into Russia through the Caucasus, why should the Cimmerians flee in the direction from which their enemies were coming? Secondly, the road along the coast of the Black Sea past the Caucasus is impassable for any great body of people, because the mountains come right down to the sea.

Fig. 2

According to the history books the Scythians, coming from South Russia, pursue the Cimmerians to the Dariel Pass, miss them there and proceed to Caspian Sea



(Rawlinson's Herodotus, Vol. III, p. 9, note 4)

The Modern History Book Story

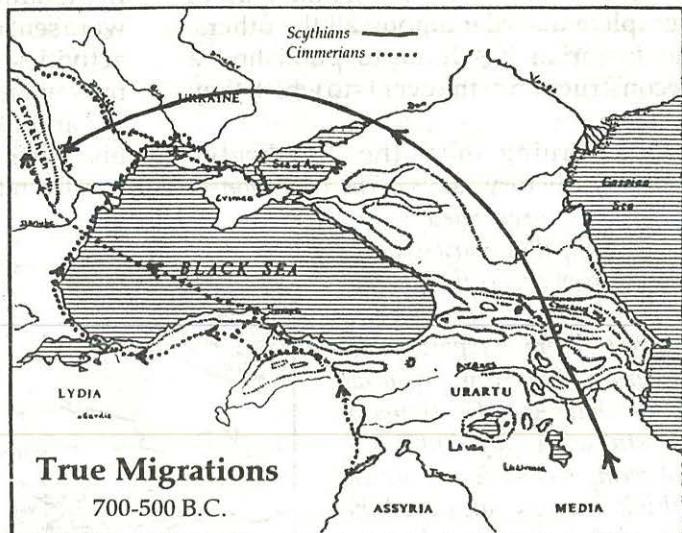
In order to get round the first of these difficulties, historians reject the idea that the Scythians ever crossed the Araxes at all, or even came from what was known as Asia south of the Black Sea and Caspian Sea; they suggest that they came across the Volga north of the Caspian from what we now call Asia. For example, the 'Cambridge Ancient History' says, 'The nomad Scyths are newcomers forced across the Araxes (apparently the Volga, perhaps the Jaxartes) by the Issedones or Massagetae, and displacing the Cimmerians from their seats in South Russia'. (Rawlinson's Herodotus, Vol. III, p. 193) In order to warrant this alteration, we are asked to believe that Herodotus was so stupid that he called

any river that flowed into the Caspian 'the Araxes'! (Rawlinson's Herodotus, Vol. III, p. 8, note 7)

To cope with the second of their two difficulties, historians say that it was not the Scythians who took the inland route through the Dariel pass, but the Cimmerians, and that the Scythians must have taken the only other practicable route via Derbend on the Caspian coast. The 'Cambridge Ancient History' says, 'The Scythians pressed upon the Cimmerians and made them leave their land along the north coast of the Euxine (Black Sea), and force their way through the Caucasus — no doubt the central pass of Dariel is intended. They themselves followed in their track but took the eastern pass of Derbend. Accordingly the Cimmerians came up against the kingdom of Urartu round about Lake Van, and the Scythians into the land of Man farther east about Lake Urmia'. (Rawlinson's

Fig. 3

The correct story — both Scythians and Cimmerians move westwards by different routes, not meeting until they pass the Black Sea



Herodotus, Vol. III, p. 188) (Fig. 2)

It is evident that the present-day history-book account of the origin of the Cimmerians is nothing but a patched-up version of the story of Herodotus, which is acknowledged to be impossible. But the modern version of the story is little better than the original, for the direction of the Scythian incursion has been only slightly altered. Anyone who cares to read the original account in Herodotus, (Rawlinson's Herodotus, Vol. III, pp 56 & 246 Penguin edition) will notice that those parts of his story that are erroneous are always prefaced by some such phrase as 'it is evident that', or 'clearly', showing that these are theories or deductions, and not original facts. They seem to have been introduced to explain the existence of the Cimmerian remains in South Russia, which, it was supposed, antedated the Cimmerian settlement in Asia Minor.

The Assyrian Evidence (Fig. 3)

The Assyrian records lend no support to any theory that the Cimmerians came south through the Caucasus. The earliest mention of Gimira occurs in a series of cuneiform tablets in which Assyrian spies report to the crown prince, Sennacharib, on the movement of Urartian troops on their north-east frontier, and Sennacharib passes on these reports to his father, King Sargon. From the Assyrian Eponym Canon we know that Sargon was absent in Babylon during the two years 708 and 707 B.C. — thus the date of these events is known. The tablets, about twenty in number, were found a century ago among a collection of 23,000 in the archives of Nineveh. They were published in English among 1,471 miscellaneous letters in 'The Royal Correspondence of the Assyrian Empire' (1930) by L. Waterman, but owing

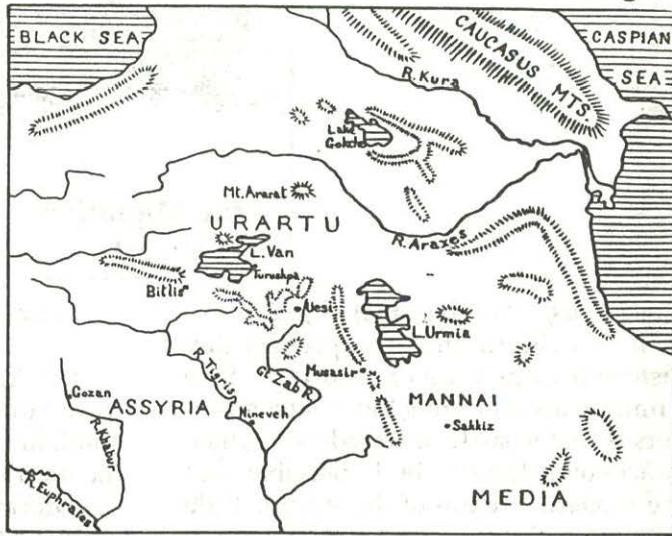
to the relevant letters being mixed up in complete disorder among all the others, no historian has hitherto published a reconstruction of the events to which they refer.

Concerning them the 'Cambridge Ancient History' says, 'The collection of letters preserved in Ashurbanipal's library serves to inform us of events in the years 707-706 which are of great interest. From a report of the Assyrian officer Ashur-risua we learn that Argistis (king of Urartu) was engaged in 708 in collecting a considerable army, which it was supposed he intended to use against Assyria. The next spring, however, saw him otherwise engaged. The people called Gimirrai by the Assyrians, Kimmerioi by the Greeks ... were beginning to move into Asia Minor, and to meet their attack Argistis marched northward. All that we know is that Argistis suffered a great defeat in battle, apparently delivered in territory acknowledged to belong to the Cimmerians ... The barbarian horde continued to march westward' (Rawlinson's Herodotus, Vol. III, p. 53) In actual fact there is nothing at all in any of these letters to suggest that the Gimira were moving through the Caucasus into Asia Minor, or that Argistis marched north to meet their attack.

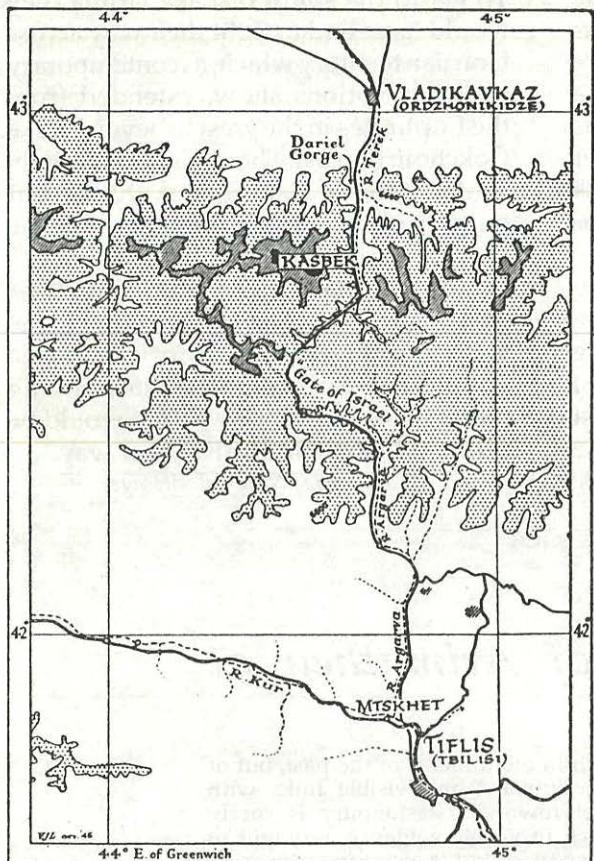
What took place may be discovered from the numbered letters published in Volumes I and II of 'The Royal Correspondence of the Assyrian Empire.'

In the summer of 708 B.C. Assyrian spies were sent out to keep a watch on Urartian activities, but they reported no troop movements until the autumn (letters H. 123 and 148), when Sennacharib wrote to his father to say that the fortress of Uesi had been taken (H. 198). (Fig. 4)

Fig. 4



Uesi, originally a Urartian fortress, had been captured by Sargon in 714 on his way home from an expedition that had taken him as far as Lake Van. On that occasion, after taking Uesi, he made a diversion to bring into submission Urtana, the chieftain of Musasir, who had failed to bring him tribute. The ruins of Musasir were identified by the German archaeologist Lehmann-Haupt, and its position, which is important, is correctly marked on the maps in Vol. III of the 'Cambridge Ancient History.' Lehmann-Haupt also showed that Uesi is to be



An enlarged section of the map showing the Dariel Pass through the Caucasus Mountains, also known as the 'Gate of Israel'. See Figs. 1 and 3

identified with modern Basch-Kalah on the upper Zab river, (Armenien, Einst und Jetzt, Vol. II, pp. 317-323) but his evidence was apparently published too late to be available to the authors of the 'Cambridge Ancient History,' who identify it with Bitlis.

The Assyrian spies go on to report that

in the spring of the following year, Kakkadanu, the Urartian commander-in-chief, moved into Uesi (H.492), followed shortly by five other commanders and the mustering of a large army (H.444). The Assyrian officer Ashur-risua next reported that 3,000 troops had crossed the 'Black River' (Upper Zab?) and set out for Musasir with their pack animals, while King Argistis himself had moved up from his capital city Turushpa to Uesi (H.380).

When this news reached the Assyrian palace, an inquiry was sent to Musasir, and in his reply (H.409) Urzana, the local chief, said that Urartian troops, after offering sacrifices in the temple, had passed through, and that King Argistis was on his way. Sennacharib immediately forwarded this news to his father, adding the later news that the governor of Uesi had been slain, and that the troops of Urartu were in full flight. His letter ends, '*When we have investigated, we shall send you our further report*' (H.1079).

In his next letter (H.197) Sennacharib gives verbatim three reports from his spies, two of whom said that when the king of Urartu went into the land of the Gamir (Cimmerians), his army was utterly defeated, while the third said that Kakkadanu, his commander-in-chief, was taken prisoner. A further letter (H.646) adds that nine of his generals were killed and that the king had fled to the mountains.

From the general direction of the Urartian attack via Uesi and Musasir, it is evident that the 'Cimmerians' were encountered in the region south of Lake Urmia, the home of the Mannai, and this conclusion is confirmed by a further letter (H.112) which says that in a counter-attack '*the Gimira went forth out of the midst of the Mannai into the land of Urartu*'.

Everything in these tablets goes to show, therefore, that when the Gimira were first heard of, they were living peacefully among the Mannai south of Lake Urmia. There is nothing to suggest that they were invading Urartu from the north, or had come through the Caucasus.

To get to the south of Lake Urmia they would have had to fight their way across Urartian territory which, as contemporary rock inscriptions show, extended from the Euphrates in the west to beyond Lake Gokche in the east. The evidence is entirely contrary to the history-book theory, but quite consistent with the view that the Gimira were exiled Israelites.

The fact that these people made their first recorded appearance both on the upper Euphrates and south of Lake Urmia within a few years of the Israelites arriving there, is a coincidence which it would be difficult to explain in any other way.

Courtesy : National Message

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St. Joseph of Arimathea at Glastonbury

Britain is proverbially rich in monuments of the past, but of all the ancient places with outward and visible links with antiquity the little Somerset town of Glastonbury is surely unique. For it is not only rich in visible evidence, wrought in stone, of generations long departed, but steeped in fascinating legend and tradition.

One of the most widespread of these ancient stories is that circling around the figure of St. Joseph of Arimathea. It is said that he came to Britain as a metal merchant seeking tin, and that on this journey he was accompanied by none other than the boy Jesus.

According to another and later tradition, Glastonbury is the very cradle of English Christianity, where an infant church was planted by those who personally knew Our Lord.

— Lionel Smithett Lewis



Astronomy Report

ASTRONOMERS DEFEND "BIG BANG" THEORY DESPITE MAJOR QUESTIONS

WASHINGTON—Astronomers say the 'big bang' theory of the origin of the universe is alive and well, despite major questions about the subsequent evolution of the cosmos and the formation of galaxies.

The big bang theory holds that time and space—the universe—exploded into existence some 15 billion years ago. Since then, the space has been expanding in all directions with galaxies rushing away from each other like dots painted on an inflating balloon.

A key question mark about the theory involves the density of the universe. Astronomers have been unable to explain how the expanding universe grew from a supposedly uniform explosion into the "lumpy," galaxy-ridden cosmos they see today.

"The big bang is in very good shape," Alan Guth of the Massachusetts Institute of Technology in Cambridge, Mass., told the American Association for the Advancement of Science's annual meeting.

A recent study published in the British scientific journal *Nature* said some measurements of the density of matter in the universe were in conflict with the big bang theory, raising questions about its validity.

But Guth said other recent work has provided strong support for the big bang theory, particularly his "inflationary" model of the universe's earliest days. In that model, gravity acts in an unusual way that causes matter to expand far faster than in the standard big bang model.

New data on cosmic radiation gathered from the Cosmic Background Explorer, or

COBE, a research satellite launched by NASA in November 1989 "are a strong confirmation of the big bang picture," Guth said.

Cosmic background radiation represents the faint heat left over from the big bang explosion thought to have created the universe. While COBE data has not helped scientists explain the existence of galaxies and other lumpy features, it supports major elements of the theory.

In addition, Guth said observations of the abundances of light chemical elements such as hydrogen and helium are in close agreement with predictions of the theory.

However, he said the big bang theory could stand to be "tweaked," admitting little is known about how the current lumpy structure of the universe came into being.

Martin Harwit, director of the National Air and Space Museum in Washington, emphasized that the time lag between the discovery of a cosmic object or pattern and understanding the discovery is often great.

Harwit estimated astronomers have only discovered about one-third of the "major features" of our universe, noting most of those breakthroughs came in the past 50 years.

The museum director said he did not know how long it would take to discover the other two-thirds of the universe's secrets. But he noted it will likely take costly, high-technology equipment to make those finds.

"The rate of progress may be limited by the rate of funding which we can put into the discipline," Harwit said.

The Book of Jasher

A Short Commentary

S. Beattie.

In writing this short essay on the book of Jasher, I will firstly tell what I'm led to tell you, show it to you by example, then tell you what I have told you:

There may be some Christians who would throw their hands up in horror at any suggestion that one word should be added, or taken away from The Holy Bible. For indeed they are quite correct in their position:

Deut. 4:2 "*Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.*"

Even so, they would in truth, have to go through all of the Bible and remove all those words added by the translators. Added in most cases, to have God's word more readable in our language, English. Then what would they do about those passages that were never in the original manuscripts? e.g.,

Gen 3:20 "*And Adam called his wife's name Eve; [because she was the mother of all living".*]

This verse is made up of two statements, the last of which was not in the original manuscripts. For "Eve" simply means "life giver". Undoubtedly these added words in this passage are responsible for a great many people actually becoming agnostics. So indeed

as we are instructed by the inspired words written by Paul in I Cor 2:10 "*But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things. Yea, the deep things of God.*"

So back to our original subject, Jasher.

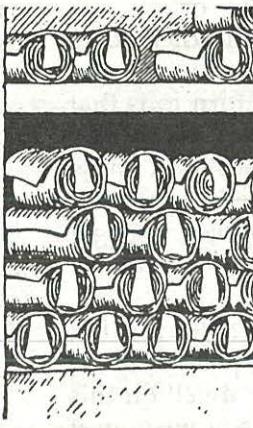
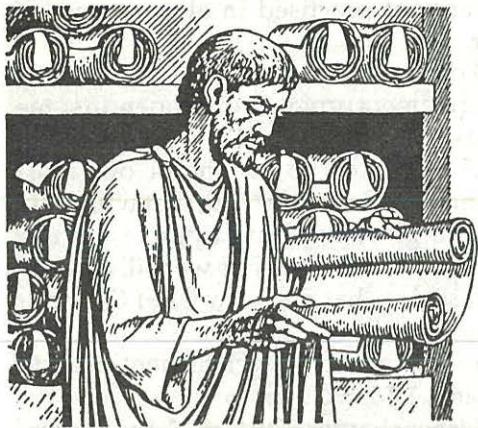
1. Jasher is not a book included in The Holy Bible.

2. Two writers of the Inspired Word use Jasher as a Witness.

3. All of the writings in Jasher complement the whole Bible story.

(1) There are many books that were not included in what most Christians have come to know as The Holy Bible. Some were simply lost, e.g., The Book of The Law of God (Josh. 24:26) and The book of the Wars Of the Lord, (Num. 21:14). As late as the 1st Century A.D. there were still councils discussing the retention of several of the present books: Ezekiel, Proverbs, Song of Solomon, Ecclesiastes to name but a few. It can be said quite positively, that a considerable number of books of the history, life and times of the descendants of the Adamites, and the preamble, or introduction to their history have been denied the study of almost all believers.

(2) Jasher in the Hebrew quite simply means "to be straight, even or right,



The Jasher manuscripts are older than the Hebrew manuscripts

upright." One question that immediately springs to mind: "If the title of the Book is Straight, Truthful or Upright how has it been excluded from the instruction book of life, our Holy Bible?"

Jasher is used by two of the writers of God's Inspired Words, to add weight to, or witness their writings.

The first witness is recorded in Josh 10:13 "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

Here is a record of one of the most dramatic events in the history of the young nation of Israel. An event incidentally, that studies have concluded did take place at that time in history, proven by time calculation by astronomers as fact. Note: see "Joshua's Long Day" by C.A.L. Totten, M.A.

The second witness is recorded in II Sam 1:18 ("Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher. ")

Many Christians find this part of the Bible story just too blood thirsty to believe it really has much relevance today. I've even heard some say these recorded events are un-Christian. Sadly

the Christian of today is misled (often by those described in Jer. 23:1), to believe that they can prosper and survive, by ignoring parts of the Bible that don't suit their ideas. Still others have been misled into believing the New Covenant has made the Old Covenant irrelevant, God forbid! We are instructed that all of the Old Testament is there for our example and our learning. Further we are very clearly instructed in Luke 4:4, "And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God."

(3) Having established that Jasher is mentioned as a witness thus adding weight to the records of these two writers, we can now turn to what is recorded in the book of Jasher with regards to these events and see for ourselves whether the words:

(a) Are in harmony with the Bible.

- (b) Do witness the Bible or
- (c) Detract from or contradict God's Word.

The first reference we turn to is that which is found in II Samuel 1:18, and turning to Jasher, 56:9 we find these words; *"Only teach thy sons the bow and all weapons of war, in order that they may fight the battles of their brother who will rule over his enemies."*

In this short reference we see a fleeting glimpse of the descriptive qualities of the writer exposed. For if we dwell on this short passage what words of wisdom it indeed contains. For here we see Jacob advising his son Judah, to Never give your enemies, (the enemies of God) the advantage of only being practised in **some** of the weapons available, but rather "**all weapons of war**". Does the writer stop there, no! For that would be advice without reason, or unfinished advice. For then we read the purpose of that instruction, that is there **for our learning and our example**. Jasher continues: *"— in order that they fight the battles of their brother, who will rule over his enemies."*

Here is the practical and loving nature of God for his nation of people, shining through. Does it make one wit of sense for Christian nations today, to be so stupid and ignorant as to ignore this example? To firstly downgrade our defence capabilities by failing to instruct our able bodied men in some weapons of war and destroying our superior (nuclear) weapons? Our Governments now are engaged headlong into total and complete disarmament, so as our evil enemies (the enemies of God) will rule over us, because

we are not practised in **all weapons of war**.

For we Christians to have allowed this disarmament program to happen, in some cases even encouraged it to happen, will I believe prove to be one of our most shameful acts before God, that will sadly lead to great suffering by many of our brothers and sisters. For we will directly be insuring that the enemies of God, our enemies, will rule over us.

In the second reference mentioned in II Sam., 1:18, we turn to:

Jasher chapter 77:64-65, *"And the Lord hearkened to the voice of Joshua, and the sun stood still in the midst of the heavens, and it stood still six and thirty moments, and the moon also stood still and hastened not to go down a whole day. And there was no day like that before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel."*

So here is a faithful second witness recording a happening of quite extraordinary magnitude, faithfully and correctly.

There is another event recorded in our Holy Bible that I feel is worthy of inclusion to demonstrate what the translator of the book of Jasher goes on to explain in this way: *"The important transactions which are narrated with so remarkable a brevity in the Bible, are, in Jasher, more circumstantially detailed; as in the instance of the murder of Abel by his brother Cain —"* So for my final example let us look at that passage;

Jasher 2:25 *"And Cain hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the*

blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock."

In the last part of this account, we do see a foretelling of the crucifixion of Jesus Christ. For that is exactly what happened at Calvary, where indeed it was these descendants of Cain, (see Gen 3:15) that had taken over the priesthood in the Temples or synagogues, who conspired in the hours of darkness, rose up and with an instrument, (the Romans) killed Him and then His blood spilled upon the earth before all of the flock.

Conclusion:

In this short essay we have seen that God's promise of always having witnesses to all of the important instructions in The Bible is indeed there in these instances. For there are only two references to Jasher in the Holy Bible, true, but as indicated in

the early part of this essay so are other "lost books" not mentioned. Some may be lost, others deliberately excluded, possibly because the writings show up preconceived ideas or ideas that are errors in translation. Although the early Cannon left these writings out of the Bible, it should be pointed out, the Councils were made up of men whose decision making was not under inspiration from God. That is another story though. Indeed Jasher is not in the Bible, but does it contradict or confuse any of God's word? I believe not. So all that I ask of you is, do not take my word as final, but search out the truth for yourself. I commend this search to you as most fascinating and rewarding.

* All Bible quotes are from The King James translation and James Strong's Exhaustive Concordance. The Book of Jasher was published by M. M. Noah and A.S. Gould, New York: 1840.

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Tent Door – Time of Rest

Gen. 18:1 "And he sat in the tent door in the heat of the day."

1. The "door of the tent" is a fold of the lower part of the tent, which is fastened by a loop to the post near by. It may thus be opened or closed at pleasure. For the sake of light and air, it is generally thrown back during the day.

2. Noon is the hour of rest among the Orientals. When the sun is at its height the wind often becomes softer and the heat more oppressive. Then the dwellers in tents may be seen sitting "in the door," or reclining in the shade of the tent. It is also the hour for dinner. See Gen. 43:16,25. Some travellers say that the Arabs eat by the door of the tent in order to notice the stranger passing by, and to invite him to eat with them. In the case mentioned in the text Abraham had probably dined, and was resting after dinner.

– Manners and Customs of the Bible
J. Freeman

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The Hidden Secrets Of The Jewish Cabala

THE CONSPIRACY TRACKER



Submitted
(Subscriber)

AN INTRODUCTION

The Cabala (frequently written Kabbala and sometimes Kabbalah) is the mystical philosophy or theosophy of the Jews. The word is derived from the Hebrew, Kabal, signifying to receive, because it is the doctrine received from the elders. The Cabala may be defined to be a system of philosophy which embraces certain mystical interpretations of scripture, and metaphysical and spiritual beings. In these interpretations and speculations, according to the Jewish scholars, were enveloped the most profound truths of religion, which, to be comprehended by finite beings, are obliged to be revealed through the medium of symbols and allegories. Buctorf ('Lexicon of the Talmud') defines the Cabala to be a secret science, which treats in a mystical and enigmatical manner things divine, angelical, theological, celestial, and metaphysical. In what estimation the Cabala is held by Jewish scholars, we may learn from the traditions which they teach, and from Doctor Ginsburg which he has given in his exhaustive work (Kabbalah, page

84) in the following words:

"The Cabalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall, the angles most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science, the law-giver was enabled to solve

the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and the frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. This constitutes the former the man, and the latter the woman. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were first initiated into the Cabalah. No one, however, dared to write it down till Simon ben Jochai, who lived at the time of the destruction of the second Temple. Having been condemned to death by Titus, Rabbi Simon managed to escape with his son, and concealed himself in a cavern, where he remained for twelve years. Here in this subterranean abode, he occupied himself entirely with the contemplation of the sublime Cabalah, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets, which were still concealed from the theosophical Rabbi. Here, too, his disciples resorted to be initiated by their master into these divine mysteries; and here Simon ben Jochai expired with this heavenly doctrine in his mouth, whilst discoursing on it to his disciples. Scarcely had his spirit departed, when a dazzling light filled the cavern, so that no one could look at the Rabbi; whilst a burning fire appeared outside, forming as it were a sentinel at the entrance of the cave and denying admittance to the neighbours. It was not till the light inside and the fire

outside, had disappeared, that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard from heaven, saying, "Come ye to the marriage of Simon ben Jochai; he is entering into peace, and shall rest in his chamber!" A flame preceded the coffin, which seemed enveloped by and burning like fire. And when the remains were deposited in the tomb, another voice was heard from heaven saying, "This is he who caused the earth to quake and the kingdoms to shake!" His son Rabbi Eliezer, and his secretary, Rabbi Abba, as well as his disciples, then collected Rabbi Ben Jochai's treatises, and out of these composed the celebrated work called Sohar, that is Splendour, which is the grand storehouse of Cabalism."

The Cabala is divided into two kinds, the Practical and the Theoretical. The Practical Cabala is occupied in instructions for the construction of talismans and amulets (talisman and amulet: anything worn about one's person to protect from witchcraft, accident or ill luck - a charm). The Theoretical Cabala is again divided into the Dogmatic and the Literal. The Dogmatic Cabala is the summary of the rabbinical theosophy (mystical speculation applied to deduce a philosophy of the universe) and philosophy. The Literal Cabala is the science which teaches a mystical mode of explaining sacred things by a peculiar use of the letters of words and a reference to their value which today is akin to "Numerology", but should never be confused with the science of Bible

Numerics. The Literal Cabala is divided into three species: Gematria, Notaricon and Temura.

a). **Gematria.** This word, which is evidently a rabbinical corruption of the Greek word geometria is defined to be "*a species of the Cabala which collects the same sense of different words from their equal numerical value.*" The Hebrews, like other ancient nations, having no figures in their language, made use of letters of their alphabet instead of numbers, each having a numerical value. Gematria, is therefore, a mode of contemplating words according to the numerical value of their letters. Likewise, any two words, the letters of which have the same numerical value, are mutually convertible, and each is supposed to contain the potential meaning of the other. Thus the words in Genesis 49:10: "Shiloh shall come," are supposed to contain the prophecy of the "Messiah", both having the numerical value of 358. This is by far the most common mode of applying the literal Cabala.

b). **Notaricon.** This word is derived from the Latin notatious, a shorthand writer or writer in cipher. The Roman Notarii were accustomed to use single letters to signify whole words with other methods of abbreviation, by marks called notae. Hence, among the Cabalists, notaricon is the mode of constructing one word out of the initials (e.g. let us stand true = lust) or finals of many, or a sentence out of the letters of a word, each letter being used as the initial of another word.

c). **Temura.** Temura is a rabbinical word which signifies exchange. Hence temura is a Cabalistic result produced by a change or permutation of the letters of a word. Sometimes the letters are transposed to form another word, as in the modern anagram (1. a word formed from the rearranged letters of another — e.g. cart-horse is an anagram of orchestra. 2. Letters changed for others, according to certain fixed rules of alphabetical permutation — e.g. hskeapshear is also an anagram of Shakespeare).

To be continued. ...

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War is an ugly thing.
But not the ugliest of things.
The decayed and degraded state of moral and
Patriotic feeling which thinks that nothing
is worth war is much worse.
A man who has nothing for which he is willing
to fight, nothing he cares about more than
his own personal safety is a miserable creature
who has no chance of being free, unless made
and kept so through the exertions of
better men than himself.

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Joshua and Zerubbabel

J. Haggart

The requirement of a double witness in all legal proceedings is an interesting feature of Israelite law, and should be of interest to those who give their close attention to the Bible. The law of the Lord requires that in the mouth of two witnesses, or in the mouth of three witnesses, every word shall be established (Deut. 17:6). This law has been carried down into our jurisprudence today and is common procedure in our courts.

Having given this law to man, God always used the same law to verify His word, or His will, to His prophets, or to His people. As an example: in the dreams which He gave to the Pharaoh of Egypt and to Joseph, one dream gave witness to the other as to the truth which God wished to reveal. As another instance, God sent two angels to stand by the tomb of Jesus, as witnesses to the truth of the resurrection. There are many other examples of the use of the double witness in the Bible, whereby the reader, as in a court of law, may be convinced beyond doubt of the truth of that which God wished revealed.

It should be of much interest therefore that at the time of the return of the Tribes of Judah and Benjamin to Jerusalem in October and November of 520 B.C., two men were the appointed leaders of the superb effort to rebuild the devastated city. In the book of Haggai we read of the

work of these two men, Joshua and Zerubbabel commissioned to carry out the Word of the Lord.

Joshua was the religious leader of the remnant returning to Jerusalem, and Zerubbabel, a Prince of the House of Judah, was the civil head of the 42,000 who returned. They had gained permission from Cyrus, King of Persia, to return and rebuild the temple, and the city '*In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits'* (Ezra 6:3). This edict had probably been issued in 536 B.C., fifty-two years after the fall of Jerusalem, and sixty-three years after the exile of King Jehoiachin.

After the return to Jerusalem, the first care of Zerubbabel and Joshua, or Jeshua, the high priest, was to raise the altar for the sacrifices, and to gather together the offerings of the chiefs of the fathers for the reconstruction of the temple, as described in Ezra 3:28,10. In spite of difficulties and the intrigue of the Samaritans, who sought to hinder them, the temple was built and dedicated in the sixth year of the reign of Darius (515 B.C.).

What is the significance of the fact that two leaders were chosen? Israel had

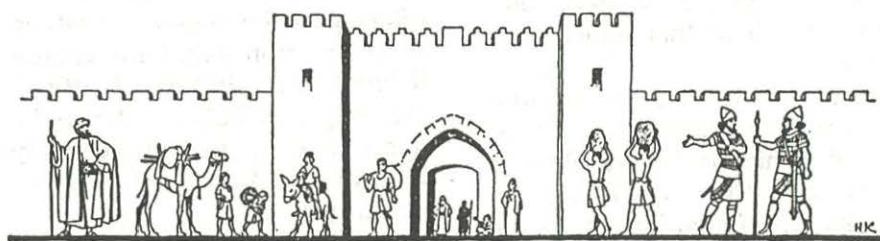
always had only one leader. Let us remember that Jerusalem was being restored by Cyrus in order to fulfil prophecy. Two hundred years before, Isaiah prophesied that Cyrus would say, 'Jerusalem, Thou shalt be built' (Isa. 44:28; 45:1-6). Daniel, an adviser to Cyrus, undoubtedly read these words to the king from the records of Isaiah, the Prophet. Later, Cyrus was to declare that the Lord God had given him a kingdom and that He had charged him with the responsibility of building a house for Him at Jerusalem. It is no wonder that he exclaimed, 'He is God', upon issuing the proclamation. The words of Isaiah were to be fulfilled and the prophecy of Jesus (Matt. 23:37-38) concerning the second destruction of Jerusalem were to be fulfilled by Titus and his Roman legions in the year A.D. 70. Why should God allow Jerusalem to be rebuilt, only to let it be destroyed once again, so ruthlessly and so completely? Of course, the final fate of the city was decided upon on the hill 'called Golgotha' when the Son of God was hung upon a tree to die as a common criminal. Jerusalem, then, was rebuilt to fulfil prophecy, and was finally

destroyed because the people would not accept Jesus for what He was — the Messiah, the spiritual leader of the Jews. When they were gathered outside Jerusalem, ready for the so-called 'triumphal entry' into the city, Jesus told them He was not at that time their political leader, but their religious or spiritual leader only. He told them, in a parable that looked far into the future, of His departure from this life, and His return as a King and Judge.

'A certain nobleman ...'

He 'spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return ...' (Luke 19:11-27), and He related what we have termed the Parable of the Talents. Herein was Jesus clearly telling of His coming again to earth, having received the Kingdom from His Father, and establishing His Kingdom on the earth, not only as King of kings, but as Judge.

Joshua and Zerubbabel, therefore, are



The city walls of Jerusalem

more than double witnesses to the establishment of God's Kingdom upon earth; their two lives are an allegory on the manner in which it shall be done. Already fulfilled is the Joshua aspect of the establishment of the Kingdom, with the coming of Jesus of Nazareth.

We get a clue from a study of the very name, Joshua. Joshua has been a time honoured Hebrew name, and it was the name that Mary gave to her son, whom we know as 'Jesus'. Jesus is the Greek form of the Hebrew name, Joshua, or Jeshua. In Joshua we have the counterpart of the man, Jesus, one witness to the plan God has for mankind and the manner in which He shall build His Kingdom. Joshua antedated Jesus by more than five hundred years, yet he was His prototype as the religious leader, the Messiah, the High Priest, and the Prophet. Jesus knew that in His first coming He would not be the political leader, the King. It was this man Who could stand before Pilate and say, 'My kingdom is not of this world', and speak the truth. But this was not for all time: only for the first time, in which He lived as Jesus, the Christ, or Messiah.

Jesus knew that He was completing His role in the first act of a two-act play. In the first act of the play He was not to assume the kingship, no more than Joshua, in his day, was to be governor of Jerusalem. The play wasn't written that way. The role of governor was left to Zerubbabel, a Prince of Judah, and the two roles were not to be confused, one

with the other.

Therefore, if we understand the symbolism involved in the lives of Joshua and Zerubbabel, their different parts in the rebuilding of Jerusalem, we gain insight into the Jerusalem of the Old Testament and the Jerusalem of Revelation, and the two roles which Jesus plays in this magnificent cosmic drama.

For those who say that the 'second coming' of Jesus has already taken place and that the Kingdom is now within us, let them peruse not only the parables and sayings of Jesus, but delve beneath the surface of Biblical events and glean the meanings that are contained therein. The Joshua aspect of the Kingdom drama has admittedly taken place with the coming of Jesus of Nazareth, but the Zerubbabel aspect of the Kingdom is still future to us, and it will reward us to study the meaning of the allegory wrapped up in the lives of these two men. God has a message for us here, and it ties in, thread for thread, with the intricate tapestry which makes up our Bible story. The many statements and predictions concerning Jerusalem in the Bible cause us to know that we are dealing with something real and tangible, for Jerusalem has been a factual city as old as the memory of man, and still exists as a city today. In fact, present-day events whirl around the city and no thoughtful person can deny the importance of it. The future of this fateful city is therefore worthy of our consideration.

Courtesy : National Message

An Examination of the Doctrine of the Holy Trinity

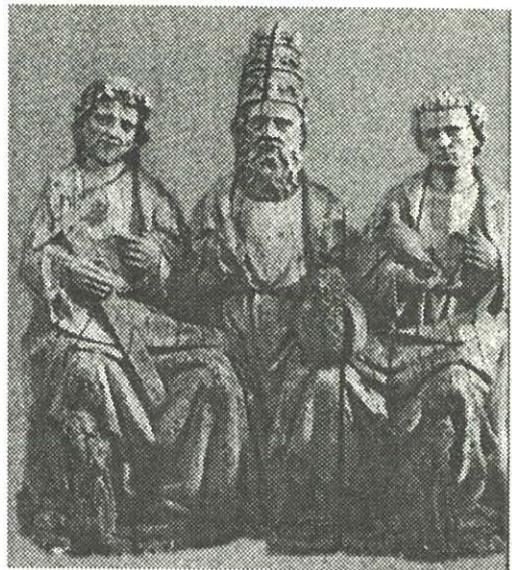
(Scriptural texts from the Lamsa Bible)

E. Shailer,
Sydney (Subscriber)

In many ancient civilisations the number three was considered sacred and various Trinities emerged, Hinduism had Brahma, Vishnu and Shiva; the Egyptians had a family trio in Osiris, Isis and Horus; and the Babylonians had triads.

According to the Christian doctrine of the Trinity, God is, at the same time, one being and also three distinct persons: God the Father, God the Son (or Logos, who appeared on earth as Jesus Christ), and God the Holy Spirit (or Holy Ghost). All three persons are divine, all three have existed from the beginning of eternity, and all three are equally to be worshipped; and yet there are not three gods, but one only. To speak of God as "three persons" has always been problematic.

The concept of the Trinity does not appear in any specific form in the Bible. However, many theologians believe that several Biblical passages refer to it indirectly. The most important reference is Matthew 28:19, in which Jesus commands his disciples to baptize people in the name



*Fourteenth century A.D. Trinity
sculpture of Jesus Christ, the Father,
and the holy spirit.*

of the Father, the Son, and the Holy Spirit. The term was one of those introduced by Tertullian, who was apparently the first to use "trinitas" as an expression for the distinctions within the divine nature.

Tertullian (Quintus Septimius Florens Tertullianus), the earliest of the Latin fathers, was born at Carthage between 150 and 160 A.D. and died between 220 and 240 A.D. He was the son of a pagan Roman centurion. After his conversion to Christianity, sometime before 197 A.D., Tertullian became the first of the Christian theologians to write in Latin instead of Greek. His writings defended Christianity against the accusations of pagan

Roman society and fought against heresies among the Christians. He rejected reason as a way of supporting faith. His written work "Ad Praxeum" is significant for the history of the development of Trinitarian doctrine. Around 207 A.D. Tertullian broke from the main body of the Church and joined the Montanists, a Christian sect that opposed forgiveness of major sins and believed that the end of the world was near. He later left this sect to establish one of his own, the Tertullianists.

The development of the Trinity dogma was gradual. In the immediate post-New Testament period of the apostolic fathers, no attempt was made to work out the God-Christ (Father-Son) relationship. The doctrine of the Trinity was developed after the 2nd century A.D. in response to challenges by various heresies that either denied that Jesus was divine or claimed that both the Son and the Holy Spirit were inferior to the Father. Emperor Constantine called the Council of Nicaea in 325 A.D. to settle the issue and the Council formulated the Nicene Creed. This creed accepted Christ and the Holy Spirit as equal to and of the same substance as God the Father, and required the adoration of all three persons. About 336 A.D., a doctrine called Arianism began being taught by Arius, a priest of Alexandria, Egypt. He taught that Jesus Christ was created by God and thus was inferior to God. This doctrine struck at the doctrine of the Trinity and divided the Church. Arius thus became a heretic

and was banished for a time. The Council of Constantinople in 381 A.D. reaffirmed the decision of Nicaea. Although the heresy was driven out of the Roman Empire, many Germanic tribes were converted to Arian Christianity. When Germanic invaders overran the empire they brought Arianism back with them. However, gradually they were converted to Catholic Christianity, and the sect died out.

In the 6th century the Roman Catholic Church added to its creed the statement that the Holy Spirit proceeds from the Father "and from the Son." The Eastern Orthodox Church defined the procession as from the Father through the Son. The Roman interpretation, known as the "filioque", became a point of dissension that helped cause the permanent separation of the two churches.

The "New Catholic Encyclopedia" recognises that the Trinitarian dogma did not become thoroughly assimilated into Christian life and thought until the end of the 4th century after about three centuries of doctrinal development. Although the dogma has existed for more than fifteen centuries, a growing number of Catholic historians *"believe that one should not speak of Trinitarianism in the New Testament without serious qualifications."* They have become less preoccupied with the dogma and have been placing more stress on the primitive sources, chiefly the Bible.

When the subject is studied biblically, it can be seen that the proponents of the Trinity doctrine did not take all the scriptural texts into consideration.

That the Holy Spirit was in existence

at the beginning of creation is attested to in Genesis 1:2: *"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the water."* Also, when the ancient prophets of Israel spoke, *"the prophecy did not come by the will of man, but holy men of God spoke when they were inspired by the Holy Spirit"* (II Pet 1:21).

The prophet Isaiah made it quite plain on two occasions that there was only one God: *"Thus says the Lord the King of Israel, and his Saviour, the Lord of hosts, I am the first and I am the last; and besides me there is no God"* (Isa 44:6); and, *"Tell and draw near and consult together; who has declared this from ancient time? Was it not I, the Lord from the beginning? And there is no other God besides me; a just God and Saviour, there is none besides me."* (Isa. 45:21).

It is recorded in Matthew 28:18 that all power in heaven and on earth had been given to Jesus. However, in John 5:30 Jesus makes it very clear that he was carrying out the Father's orders when he said, *"I can do nothing of myself; but as I hear I judge, and my judgment is just; for I do not seek my own will, but the will of him who sent me."* The relationship between Jesus and the Father is explained in greater detail in John 5:19-23: *"Truly, truly, I say to you that the Son can do nothing of his own accord, except what he sees the Father doing; for the things which the Father does, the same the Son does also. For the Father loves his Son, and he shows him everything that he does; and he will show him greater works than these, so*

that you may marvel. For just as the Father raises the dead and gives them life, even so the Son gives life to those whom he will. For the Father does not judge any man, but he has entrusted all judgment to the Son; so that every man should honour the Son, just as he honours the Father. He who does not honour the Son does not honour the Father who sent him."

A clearer understanding of the workings of the Holy Spirit can be learnt from I Cor. 12:4-11: *"Now there are diversities of gifts, but there is only one Spirit. And there are diversities of ministries, but there is only one Lord. And there are diversities of powers, but it is the one God who works all things in all men. But the manifestation of the Spirit is given to every man as help to him. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the means to distinguish the true Spirit; to another different languages; to another the interpretation of languages. But all of these gifts are wrought by that one and the Same Spirit, dividing to every one severally as he will."*

When Jesus was baptized, he received the Holy Spirit which gave him the power to carry out his Father's wishes. Before his crucifixion Jesus promised his disciples that, *"the Holy Spirit, whom my Father will send in my name will teach you everything, and remind you of everything which I tell you"* (John 14:26).



Controversial

WAR AND IDENTITY

Subscriber

War is another word which the enemies of our GOD and our Race have turned into a Pavlovian trigger-word. But what we must always remember is there are right or just wars and wrong or unjust wars. War against those who hate our GOD and oppose His Kingdom is right and therefore, just. Is war godlike? In Exodus 15:3 we are told — *"The Lord (YHVH) is a man of war..."*, in Psalm 24:8, — *"Who is this King of glory? The Lord (YHVH) strong and mighty, the Lord (YHVH) mighty in battle."* And remember that we are begotten in our god's image and His likeness — and He teaches us war. We are told in Psalm 18:34 — *"He teacheth my hands to war, so that a bow of steel is broken by mine arms"*. Those who still hold fast to the teachings of their Judo-Christian Code organisation will parrot that this refers to a spiritual war and if we are to be true followers of our Heavenly Father, we are to love everyone, including those who hate our GOD and seek to destroy our Race. So, is this a spiritual war? No, this is an actual,

physical war. In Psalm 18:37-42 David goes on to state: — *"I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. They cried, but there was none to save them: even unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets."* Obviously the heathen aren't going to like this, and they will oppose the rule of the Kingdom. This fact is made very clear in Psalm 2:1-3 where we read: — *"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us"*. To which our GOD declares in verse 9: — *"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel"*. This is confirmed by our King of Kings in Revelation 2:26-27 when he says: — *"And he that overcometh, and keepeth my works unto the end, to him will I*

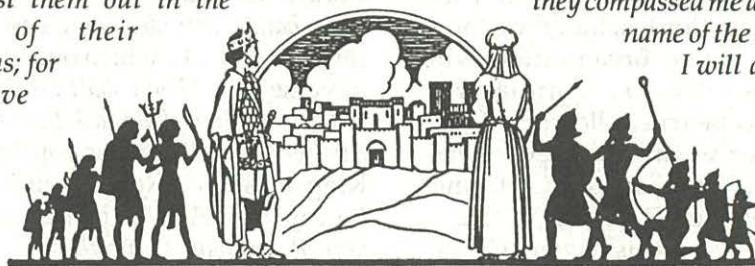
give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father". And again we read in Revelation 19:14-15:— "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Concerning these people Asaph prayed thusly to YAHWEH — (Psalm 83:2-5,17-18):— "For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is JE-HO-VAH (YHVH), art the most high over all the earth." This should also be our constant prayer.

Now consider some of the prayers of David — (Psalm 5:10):— "Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee." — (Psalm 59:13).—

"Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob (Israel) unto the ends of the earth. Se-lah." — (Psalm 59:5) — "Thou, therefore, O Lord God of host, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Se-lah." — (Psalm 58: 6-8) — "Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters which run continually when he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun."

Such should also be the prayers of our race - day and night. — (Psalm 58:10) — "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked." You see, our day is surely coming - isn't it? David makes it clear that these things are done by Israel with God's help — (Psalm 44:4-5) — "Thou art my King, O God: command deliverances for Jacob (Israel). Through thee will we push down our enemies: through thy name will we tread them under that rise up against us." — (Psalm 118:10-11) — "All nations compassed me about; but in the name of the Lord will I destroy them. They compassed me about; yea, they compassed me about but in the name of the Lord (YHVH) I will destroy them."

Our people will see mercy, but the children of the



devil (Jews - John 8:44) will be cut off. (Psalm 37: 26-28) — “*He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked (Jews - Matthew 13:38) shall be cut off.*” These are the sayings of David - a man after God’s own heart!

THE DEEDS OF RIGHTEOUS MEN

The first recorded act of Moses, after he became an adult, was his killing of an Egyptian — “*... when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. ... he slew the Egyptian, and hid him in the sand.*” (Exodus 2:11-12). In Exodus 32: 26-28 it is recorded that Moses had the priests kill about 3,000 men for worshipping the golden calf. In Leviticus 24:10-23 He had a half-breed stoned to death for blaspheming YHVH’s name. We read in Numbers 21:1-3., when the Canaanites took some Israelites as prisoners, Moses had the Canaanites utterly destroyed. In Numbers 25:1-5 Moses had some of our people beheaded for mongrelising with Moabites.

In Numbers 32: 1-23 Moses told the Israelites that it would be imputed to them as a sin, if they did not drive all their enemies out of the land. And in Numbers

33:55 He also told them, “*But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.*” History will prove how true this statement was. If you think Moses was far too harsh and that he should have been more meek—that we as Identity believers should all be meek, because Jesus wants us to be meek. Well, it might shock you to know that in Numbers 12:3 we are told — “*(Now the man Moses was very meek, above all the men which were upon the face of the earth).*” In fact, Moses was not only meek, he spoke face-to-face with our Heavenly Father, he could be called a friend of GOD. Moses was truly righteous. In almost every instance before a battle, Moses commanded the Israelite warriors to kill all men, women and children of the enemy, and we today should do the same to those who oppose the reign of Christ. However, before we can do this we first need to start loving the Lord our GOD with all our heart, with all our soul and with all our mind and with all our strength and to change our false concept of the word “meek”. Unless we are prepared to do this, unless we are prepared to become His Battle axe and weapons of war, his Israelite warriors, there will, in that day, be found no place for us in the army of our King.

(to be continued)



Were the "Days" of Genesis 1 Literal or Figurative?



W. Finlay

It is an invariable rule that if a student finds an error on the first page of any textbook, his or her confidence in what follows is understandably shaken. It is therefore fitting that this question concerning the nature of the 'days' in the first chapter of the Bible be considered first.

In answering this question, one is led to broaden the enquiry for the simple explanation of the word 'day' stimulates further questions concerning precisely what happened on those 'days'.

In the first instance, it will be noted that the Hebrew word "yom" is used in Genesis 1 as it is throughout the Old Testament when indicating a period of twenty-four hours duration. In the second instance, it will be found that each of the six 'days' is divided by an 'evening and morning' (verses 5,8,13,19,23 and 31) which makes any interpretation other than the normal twenty-four hour day somewhat ludicrous.

However, as was stated at the outset, such an explanation merely serves to broaden the question for there was an 'evening and a morning' on the first day when, in fact, the sun, around which the

earth revolves thus providing the measurement of duration, or time as it is understood, only came into existence on the fourth day (Gen. 1:14-19). The solution to this is relatively simple if one is prepared to investigate the subject with an open mind.

An answer to the problems posed in a study of the first chapter of the Bible is found when one considers the first day and a peculiar statement which is made in the 5th verse. It will be noted that God gave names to light and darkness—why? An architect or craftsman has no need to give names to any thing created or made unless identification of the particular object is imperative to others. There was no need that God remind Himself of day and night because He was not affected by this nor were any of the heavenly host. God was communicating names as identifying factors to those to whom 'day' and 'night' had meaning. Thus in giving the names of day and night, He was telling man the difference between light and darkness. Herein lies a key to understanding the narrative in the first chapter of the Bible.

The six days was the period which God took to reveal or to impart the information concerning His Creation of the world in the dateless past. In order to qualify this statement, attention is drawn to the seventh day, the Sabbath or 'rest' day. "Hast thou not known? hast thou not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary ..." (Isa. 40:28) "Behold, he that keepeth Israel shall neither slumber nor sleep" (Psa. 121:4). As the Lord, the Creator is neither weary nor requires sleep, one is led to ask the reason for the Sabbath of rest. The answer comes right back from the pages of scripture: "... the Sabbath was made for man" (Mark 2:27).

No doubt the mind of the student will immediately pass to the Fourth Commandment which states: "Remember the Sabbath day to keep it holy (separate) ... For in six days the Lord made heaven and earth ..." In the first instance it will be noted that the Hebrew word for "made" is not the same as "created" which is "bara." The word "asah" from which "made" was translated is used extensively throughout the Old Testament and on 1500 occasions is translated 'to do' or 'did'. Thus in a literal translation, one finds that the Fourth Commandment contains: "For in six days the Lord did the heavens and earth". It may be argued that the word 'made' is a permissible translation, in answer to which a few illustrations of the use of the word "asah" are now appended.

Gen. 18:8 "... the calf he had dressed (asah).

Gen. 20:9 "... thou hast done (asah) deeds unto me.

Gen. 20:10 "... that thou hast done (asah) this thing.

What the Lord 'did' in six days was to reveal to man what He had done.

As the sabbath or 'rest' was introduced for man's benefit (Mark 2:27), it naturally follows that man must have had something to do with each and every one of the six days which preceded it and not the final day alone. This being so, it is obvious that man was present from the first day — the evening and morning being a dividing period for man who "goeth forth unto his work and to his labour until evening" (Psa. 104:23). The five succeeding days were marked by the expanding revelation by God of what He had done in the dateless past culminating in the creation of the human family — male and female.

In the light of all the evidence available and particularly the explanation given above, it may be seen that the Bible has no quarrel with Geology which puts the earth's origin somewhere in the vicinity of three and one-quarter billion years ago. There is no argument either concerning the various 'ages' which mark the process by which the earth was completed. All falls into perspective when it is realised that the record in Genesis 1 - far from being a running commentary on work then in progress — was a history being revealed to man over a literal six-day period. The whole narrative, carefully examined, will be seen, not as a stumbling block to faith in the Word of God, but a key to the realisation that at some time in the past, God created the world and all things in it.

SURVIVAL — A PLAN



After forming a group of no more than 10 families - First step is to purchase at least 200 acres of land, - with so many people being made redundant and receiving lump sum payments, if enough families can be recruited to pool their resources and purchase a deserted farm, which has established fruit trees, a water system, (ie. tanks and bore), and fencing, this would be a decided advantage.

Each family should have its own cottage, but a community house should be erected for activities such as meetings, social functions, preparation of foods, drying and preserving, bread and butter making, sewing, spinning and weaving etc.

As no dependence on the outside is the aim of a survival community, draught horses or bullocks will be needed for ploughing. Solar and wind power can be harnessed for generating electricity. Every means possible of utilizing modern-day technology should be employed, there is no reason why a survival community should live at poverty level. These sites may well provide the nucleus for towns

Continued from "ON SURVIVAL:- SOME TIMELY ADVICE" Volume 2, Number 1. Refer to "Letters to the Editor" this magazine page 11, Ed.

Shirley Campisi,
Whitton. NSW.

of the future.

Collect scrap metal, including copper wire. Have all buildings erected before closing the door on the outside world.

Many lessons can be learnt from the Amish people of America, who now number several hundred thousand across the United States. They have always been totally self contained, accepting no welfare but still paying their taxes where required. They have their own schools hospitals, craftshops and highly regarded roadside tea rooms, etc. They grow and mill their own timber and are so perfectly organised, they can erect a huge barn in one day with every man knowing exactly what to do, a construction site resembles an ant hill.

Many attempts by governments to inflict the welfare mentality on these people has led to failure, they guard their independence above all else.

Much earlier, during the time of Christ, the Essene communities led the way with their homestead-biogenic style of living, deriving all they needed from Mother Earth. They were the people who came

into being to prepare for the coming of Jesus. They made the desert bloom and their knowledge has been preserved. I obtain my books on the Essenes from Canada.

No doubt there has been much written on survival, each area having its own individual needs; but of paramount importance is the understanding right from the start, that this lifestyle means work enough for every person, regardless of age, no one can do it alone. A set time should be allotted each day for farm work, leisure and family gatherings.

As noted in previous articles, a well stocked library is essential, music is also desirable, community singing is fine for releasing tensions and providing a feeling

of unity.

But as also stated, no time must be lost, we are reaping the harvest from our own fruit and nut trees, planted some years ago, with an acre of land, plenty of room for vegetables, chickens etc. Our own cattle on the town common provide our meat, which is shared with our family.

We are in our 60's and have done this alone, it would be much easier if we had some help; but on a much larger scale it must be a community effort - all for one and one for all.

May GOD be with us.

Advance Australia, thou shall not be conquered!!!

8068

RISE OF THE SQUATTERS: Attracted by the prospect of cheap land, more than 7,000 wealthy settlers arrived in New South Wales between 1820 and 1830. The Government had hoped to confine grazing lands within an area known as 'the nineteen counties' — roughly an area about 250 kilometres west, north and south of Sydney. Most of the land in this area was under control of an established clique of rich landowners - an elitist group known as "*the pure merinoes*".

Thwarted, the newcomers pushed beyond the confines of the nineteen counties, settled on land to which they had, under the system of the day, no legal right. Nevertheless, they became an established and powerful force and were known as "*squatters*". By 1830 it was estimated that half the colony's sheep were to be found beyond the nineteen counties. The squatters had arrived and were destined to become an important economic and political force in Australian history.

8068

The Continuous Word

G. Taylor

"The zeal of the Lord of hosts will perform this"

Isaiah 9:7



The Shining Light

From the Holy Land to the Isles of the Sea

Although we believe that God is all-powerful and all-knowing, this realization seems often to leave us, so that we judge events by the measure of our human failings. We need to remind ourselves frequently that every project launched by God will reach fruition. Sometimes we are so conscious of human free will and freedom of action, that we behave as though man were able to wreck the plan of God and that Satan's agents were so powerful that they might, at any moment, bring the Kingdom of God to nought. The simple fact is, that neither man nor devil can do any more than delay the progress

of the Kingdom's development, and even that delay is foreknown by God and allowed for in His programme.

This should be a fundamental tenet of our faith, so that we do not allow ourselves to fall into despondency and discouragement when human will—and wilfulness—are operating to cause one of these delays. The situation is never out of hand where God is concerned and we must try to emulate the Divine patience.

God's Will Revealed

Among the many schemes dear to the heart of God, which Satan has consistently sought to overthrow all through the ages, is the distribution and the teaching of Holy Scripture that the Will of the Lord may be made known to His people continuously. This is not to say that all His people know and study the Word of God all the time. That is an ideal which will be reached one day when '*the earth shall be full of the knowledge of the LORD, as the waters cover the sea*' (Isa. 11:9). This is a desirable consummation under the reign of Christ and we press forward to it. But, until now, it has been our experience that the Lord's witnesses have always been present, knowing and treasuring His revealed Truth and passing it on to those

who were able to take it, even in periods of our greatest sin and rebellion.

Word for Enlightenment

There is many a forward look to the latter days in the prophetical Psalms. We can see the Lord preserving His Word for Israel's enlightenment at that time, when we read, in Psalm 102, *'This shall be written for the generation to come: and the people which shall be created shall praise the LORD.'* This is so obvious a pointer to restored Israel that Dr. Bullinger gives this note, *'The new Israel. This is the new nation referred to in Matt. 21: 43.'* In Psalm 78 when the Lord calls upon His people to 'give ear' to 'the words of my mouth', the prophetical response is, *'We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done'*, to this end, *'That the generation to come might know them, even the children which should be born; who should arise and declare them to their children.'*

Here we see, prophetically presented, the continuous training of Israel's children in the Word of God. In Psalm 22, which so graphically foretells our Lord's crucifixion, the ultimate purpose is described, *'A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.'*

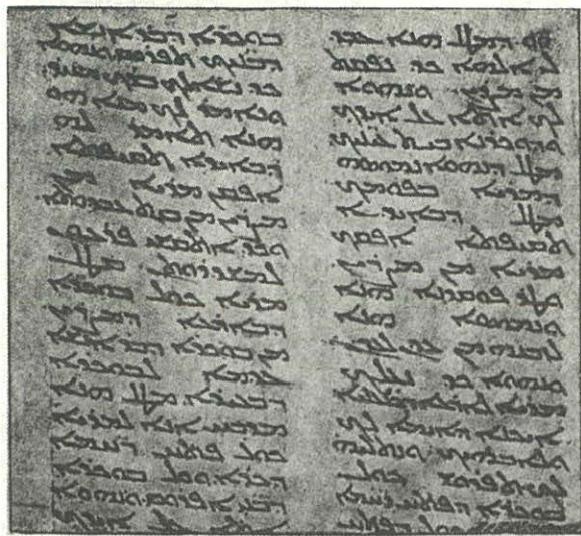
In Psalm 12, which begins with a call to God for help, *'for the godly man ceaseth'*, we have an extension of the theme of Divinely-given enlightenment. Here the

permanence of the Word is stressed, *'The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times, Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.'* This is a Davidic psalm and may well be expected, like all David's writings, to begin with his own experience and then point forward into the future. This short psalm has a significant application to our own time when, perhaps more than ever before, we have reason to be thankful that the Lord has preserved His Word through the labours of many in the past, so that it might endure 'for ever'. When the proud and the ungodly, with lying lips and 'double talk' (*'with a double heart do they speak'*), become the leaders of thought and *'the vilest men are exalted'*, there is a special need for the guidance given by Divine wisdom.

Everlasting Promise

When God gives a promise of something that will endure for ever, we tend to look away into the eternity of the future, visualizing the promised blessing as without end in the days to come. We should not forget that there is no gap in His 'for ever'; it is continuous in the past as well as the future. During the struggle for the faith, in every century there have been the preservers of the Word, that the promised permanence may be a never-failing experience.

We know that Israel of the Dispersion was widely scattered during the early Christian era. Josephus, writing at the end of the first century, tells us that they



THE PESHITTA SYRIAC VERSION, A.D. 464.

are 'beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers' (Bk. 11, ch. 5) With his great knowledge of Middle Eastern affairs, Josephus must have encountered many of the scattered remnants still living in that region who may well have been aware of their origin and among whom some of the most lively of the early churches were founded. Some may have been represented by those who, on the day of Pentecost, heard the Apostles speaking in their own tongues. Some came from further west along the Mediterranean; others came from the east, as far distant as Media, where many captive Israelites had lived, and Mesopotamia, the ancient Hebrew homeland.

It is not just coincidence that some of the earliest manuscripts of New Testament books, dating from the second

century onward, were copied out by the churches east of Antioch. Most of them were written in Syriac, which is a written form of the Aramaic dialect spoken in Edessa. This city was in Mesopotamia and sufficiently remote from the encroaching Roman power to have retained its own independent monarchy which continued until the third century. It was Abgarus, King of Edessa, whose letter to our Lord Jesus Christ is included in The Apocryphal New Testament. Eusebius, Bishop of Caesarea in Palestine, tells us that he found the letter of Abgarus, and our Lord's reply to it, in the archives of the city of Edessa, written in Syriac, which he translated into Greek for his book, 'Historia Ecclesiastica'.

Aramaic Dialects

We have sufficient written history concerning the first three centuries to make it evident that the Scriptures, Old Testament as well as New, were circulating widely, both in the Eastern and Western Churches. Various Aramaic dialects were represented, so that the Bible might be read over the whole eastern area. At first, Aramaic was not a literary language, but it was an amalgam of Semitic dialects, including many Hebrew words. People who spoke this tongue would be unable to read the literature of their day, unless they learned Greek, Latin, or the classical Hebrew and Chaldee.

Here were a multitude of people to whom the Word of God must be given

and great were the labours of those scribes who, beginning with the teaching of our Lord and the Apostles, then added Old Testament books translated from the Septuagint, Hebrew letters being at first used for their purposes with considerable help from the Greek, to express sounds phonetically and in the formation of grammar. A surprising number of these very ancient manuscripts are still extant, showing how in different regions the local dialects were set down and local adaptations of the alphabet were used.

Saint Jerome

During the fourth century, that great scholar St. Jerome, a Greek named Hieronymus, who was trained both in Greece and Rome and produced many works of scholarship during a long life, until the age of ninety-one, exercised a great influence upon Christian literature. He was a Christian, but a scholar in the secular classics. As a result of a vivid dream, which he regarded as a message from the Lord, Jerome turned away from his classical studies and applied himself to the Bible manuscripts. He spent some years in the desert near Antioch where, like St. Paul, he was able to study and meditate in peace, learning at that time the Hebrew and kindred languages from a scholar who was a Christian Jew.

Jerome's first Christian work appears to have been the revision of an old Latin New Testament in use among Christians in Rome. During extensive travels, his study and collection of many manuscripts made it possible for him to compare the

various versions with expert knowledge. Although he settled to work in Rome, Jerome soon became involved in debates with the ambitious churchmen of Rome, whose attitudes were forming the basis of the later dominance of the Roman Church. Disgusted, he left Rome and settled at Bethlehem where he laboured for thirty-four years on the work for which he is best remembered — the translation of the whole Bible into Latin, which we now know as the Vulgate Version. In addition, he standardized the Syriac grammar, creating a lucid literary language out of what had been a jumble of dialects. This gave guidance to many Syriac writers until the language ceased to be used with the advent of Islam, in the fourteenth century.

Syriac Manuscript

In the Leningrad Museum is preserved a Syriac manuscript of 'The Doctrine of Addai', the saint who was followed throughout the Aramaic churches. He was the first missionary to Edessa, who went there soon after our Lord's Ascension, in fulfilment of the request of King Abgarus which our Lord was unable to fulfil in person when, according to the Epistles mentioned above, He promised to send His teaching by disciples who would visit Edessa.

So we see, from the ancient manuscripts, that multitudes of people, many of whom would be of the Dispersions of Israel and Judah, together with Gentile converts, were able to study true Christian doctrine in their own most

familiar languages. This condition prevailed from Edessa in Mesopotamia to the Isles of Britain, from the first century onward.

Many regard the Vulgate Bible with suspicion because it has been in use by the Roman Church from the beginning, but we should remember that it was the independent work of a great scholar who had no love for Roman ambitions and lived before the Papacy came to power. From the time of Jerome until the days of St. Columba, a period during which all the inhabitants of the western Roman Empire knew Latin, the Vulgate was used by the missionaries of the Celtic Church and was the means by which the British saints brought the Scriptures to their converts on the Continent of Europe, in France, Germany, Switzerland and wherever they penetrated.

The Missionaries of Glastonbury

The missionaries of Glastonbury were, according to tradition, noted for their knowledge of the Greek Scriptures. This is emphasized by the fact that Caesar speaks of the Celts setting down all official documents in Greek. We remember that the sister of Caractacus was named by the Romans Pomponia Graecina because of her Greek scholarship. This must have

been part of the family education acquired before her marriage, since her position as the wife of a Roman nobleman would otherwise lead her to the study of Latin literature.

So then, long before the Reformation led the English reformers to translate the Bible, first from the Vulgate in Wycliffe's time, then from the Hebrew and Greek into the English language, God had provided earnest scholars who would give the Word to Christian converts, whether they spoke Greek, Latin, Aramaic, Coptic, Ethiopic or any other dialects in the territories we have been considering.

One fascinating story appears on the pages of this early history. It is that of Ulfila (or Wulfila), Bishop of the Goths living in the Western Balkans during the fourth century. He realized that his flock, who could not read the Bible in any of the versions existing in his time, needed a translation of their own. Creating an alphabet to express the Gothic language, he rendered the Scriptures into this now obscure tongue and, during the forty years of his leadership, brought the whole of the western Goths, living then in an area covering the region from what is now Czechoslovakia to Albania, into the Christian fold.

Courtesy : National Message



CHILDREN'S CORNER answers from page 17

1. (FORE)
2. (HEN)
3. (G)
4. (COME TO THE COOKHOUSE DOOR BOYS)
5. (3)
6. (12)
7. (15)
8. (5).



Prayer for the Month

O Lord our God, Whose Mercies are from generation to generation, look we beseech Thee, with compassion upon Thy people who struggle within the bounds of ignorance against the powers of darkness. Open their eyes that they may truly see Thy Hand in all their affairs and seeing, come to place their trust in Thy Faithfulness.

Have Mercy upon our homes and loved ones O Heavenly Father. Keep them within Thine everlasting Arms and afford them the knowledge of Thy Presence, the assurance of Thy Care and the conviction of victory over the evils which prevail in the world. May our homes reflect to others the peace, love and compassion which Thou hast promised will attend Thy Kingdom when it is established on the earth.

Give ear to these our petitions O Heavenly Father, for we ask all these mercies in and through the Name of our Lord and Saviour, Christ Jesus the Lord.

Amen



The Women of the West

THEY left the vine-wreathed cottage
and the mansion on the hill,
The houses in the busy streets where
life is never still,
The pleasures of the city, and the
friends they cherished best:
For love they faced the wilderness -
the Women of the West.

The roar, and rush, and fever of the
city died away,
And the old-time joys and faces -
they were gone for many a day;
In their place the lurching coach-
wheel, or the creaking bullock
chains,
O'er the everlasting sameness of the
never-ending plains.

In the slab-built, zinc-roofed
homestead of some lately taken
run,
In the tent beside the bankment of a
railway just begun,
In the huts on new selections, in the
camps of man's unrest,
On the frontiers of the Nation, live
the Women of the West.

The red sun robs their beauty, and,
in weariness and pain,
The slow years steal the nameless
grace that never comes again;

And there are hours men cannot
soothe, and words men cannot
say -

The nearest women's face may be a
hundred miles away.

The wide bush holds the secrets of
their longing and desires,
When the white stars in reverence
light their holy altar fires,
And silence, like the touch of God,
sinks deep into the breast -
Perchance He hears and understands
the Women of the West.

For them no trumpet sounds the call,
no poet plies his arts -
They only hear the beating of their
gallant loving hearts.
But they have sung with silent lives
the song all songs above -
The holiness of sacrifice, the dignity
of love.

Well have we held our father's
creed. No call has passed us by.
We faced and fought the wilderness,
we sent our sons to die.
And we have hearts to do and dare,
and yet, o'er all the rest,
The hearts that made the Nation
were the Women of the West.

George Essex Evans



**KEEP OUR FLAG
FLYING IN 2001**

SAY NO TO A REPUBLIC!