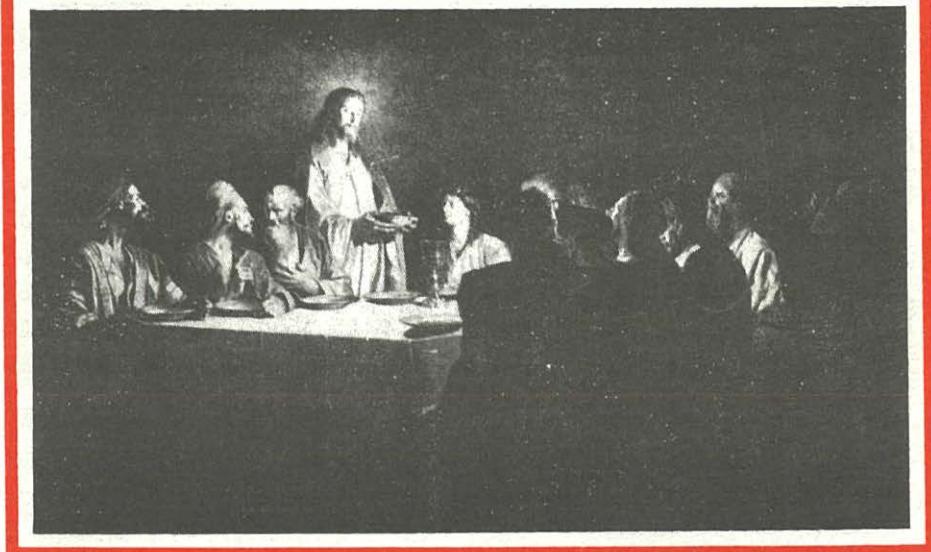


The Last Supper

***The Holy Grail - The cup from which
our Lord drank, where is it today?***



***Read about a quest for the Grail in
the twentieth century — see page 4***

Volume 2

Number 4

SEEK YE FIRST THE KINGDOM OF GOD

LOOK UP

Volume 2

Number 4

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One of my favourite characters in the Scriptures is Amos, a shepherd and a native of Tekoa, a town 12 miles south of Jerusalem. He prophesied in the days of Uzziah King of Judah (about 740 B.C.) and Jereboam II King of Israel. Very little else is known about Amos. Any other details of his character can only be obtained from the book named after him.

As a herdsman, it would be safe to say that he had a practical approach to life. His surroundings were in the countryside. He probably had a lot of time to think about the conditions of both the Houses of Israel. As King David had an indepth insight into the character of sheep, I am sure that Amos could see as David did the many similarities between "God's People" and the sheep of the pasture.

According to Strong's Concordance Amos means "burdensome." The concern of Amos for Israel is shown in his description of how they had fallen from the original purpose of being a nation that would show the way to righteousness. His lament for Israel is similar to Jeremiah's, but underlying the

writings of both these prophets is a belief that in the end all will be well because of the unconditional promises. It is these same unconditional promises that we must cling to in these last days. Whilst these promises are heavenly in design they are nevertheless very earthly in their fulfilment.

In Amos 6:3 the prophet clearly expresses the fact that the people are only putting off the inevitable. Like the momentum of a large ocean liner which requires tremendous effort to change its direction, so also the wheels of politics have been put in motion. Except for "day to day" unexpected changes the overall scheme of events moves on to the inevitable centralised control of Government, irrespective of the change in the jockey's name. All this chaos in society is the direct consequence of disobeying God's Laws or Natural Law.

In the eyes of some, Amos would be described as a Socialist due to his reference to the abused poor and the rich who acquire great wealth at the expense of the poor and middle class. The same misunderstanding occurred with the Communist Party during the 1920's in the U.S.A., when they looked upon Abraham Lincoln as a hero for their cause. Such misguided viewpoints are quite common today. A lot of this confusion arises out of the misuse of words and

their meanings. Very few realise that you can subvert a generation by just changing the meaning of words. By applying this tactic of revolution without the use of a gun the enemy of God's Kingdom on earth can say that light is darkness and darkness is light.

To be aware of such methods requires astuteness and the ability to see through or behind certain changes. As they say, "*the more that things appear to change the more they remain the same.*" For example, if government is seen to be changing policies or becoming more involved in the affairs of society, then that government is looked upon more favourably than the government who sits back and does little to change the status quo. In fact what we need is less government. We need fewer laws to be controlled by. I am sure the

prophets were aware of these problems. We can not accept any change at face value. A handshake is to be no longer considered an expression of a kept promise. We must be on our guard.

What is needed today are men and women like Amos. People who do not seek fame for themselves but who seek greatness by means of righteousness. The qualities of leadership are clearly stated in the Bible. In no way does the present system encourage these desired qualities of leadership.

I am sure that most of the Israelites who were taken into captivity asked the question: "*What did we do to have this affliction put upon us?*" I am also sure that most of the Israelites were innocent as far as any crime was concerned, that is, they had not for example murdered anyone.

In fact most were probably very religious. But just as rain falls upon the just as well as the unjust, so do afflictions fall upon the just as well as the unjust.

As so often is the case with the prophets, the concluding thought for Israel is that of a redeemed people. A people who willingly apply the real meaning of service to not only her citizens but also to other nations. In these days of spiritual famine we must not forget that the God of Israel still holds the balance of justice in His Hands. It is only He who can separate the chaff from the wheat.



Amos contemplating the conditions within Israel

Whilst the pressures of the world will try ourselves to despise our God-given Birthright of inheritance.

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A Charge to Keep

The memorable farewell charge of John Robinson to the little band of Pilgrims about to embark in the Mayflower for America:

"I charge you before GOD and HIS blessed angels, that you follow me no further than you have seen me follow the LORD JESUS CHRIST. If GOD reveals anything to you by any other instrument of HIS, be as ready to receive it as you were to receive any truth by my ministry, for I am verily persuaded that the LORD hath more truth yet to break forth out of HIS Holy Word.

"For my part, I cannot sufficiently bewail the condition of those reformed Churches which are come to a period in religion and will go, at present, no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of HIS will our GOD has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of GOD, who yet saw not all things.

"This is a misery much to be lamented, for, though these great

men were burning and shining lights in their times, yet they penetrated not into the whole counsel of GOD. And were they now living, they would be as willing to embrace further light as that which they first received; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness and that perfection of knowledge should break forth at once."

-John Robinson, 1620 A.D.

The above statement by the immortal John Robinson has great significance to all Anglo-Israel Believers. GOD has given us light on certain parts of Scripture, not known to other believers. It is our charge to stand behind the truths GOD has honoured us with. Other Christians are doing the work GOD has called them to do. We honour them for that, when they do not violate the truth. But let us see to it that we stand behind that which GOD has graciously honoured us with, that is the CHARGE WE HAVE TO KEEP.

-Curtis Clair Ewing, April 1986.

The Quest of the Grail in the Twentieth Century

D. Bourne

In 1953 an English newspaper carried a story, telling how a cup, said to be the Holy Grail, the vessel from which our Lord drank at the Last Supper, was now hidden in the strong-room of a bank in Wales.

As it happened a neighbour of mine at the time was the Rev. Lionel Lewis, who had recently retired from the living of Glastonbury, the place most closely associated with the coming of the Grail to England and the Arthurian legends. I knew that Mr. Lewis had spent years in research on the Glastonbury traditions, so I asked him if he knew anything of this cup.

"Yes," he said quietly, "*I have seen it and handled it. I am quite sure that it is the Holy Grail.*"

This interested me enormously, for I knew that Mr. Lewis would not make such a statement without due reason.

Glastonbury is steeped in tradition and legend. Almost everyone knows something of them. But how seriously do we take them? We sing fervently, "*And did those feet in ancient time walk upon England's mountains green?*" and for some the words have no special meaning. For others they conjure up a picture of the green, Druid-haunted Tor, crowned by the tower of St. Michael, which watches

over the lovely little town of Glastonbury with the ruins of its once glorious Abbey, amid level, pleasant pastures, once an inlet of the sea.

We think, too, of the nearby Mendip Hills, with their ancient trackways and desolate disused mines, and even of the little Mendip village of Priddy, where it is still believed that St. Joseph of Arimathea came to trade in the metal from those very mines, and that he brought with him a young relative, none other than the Holy Child.

"Joseph was in the tin trade" is the traditional chant of metal workers as they "throw" the molten tin.

Some of us think, too, of the tradition of St. Joseph's return some time between the years A. D. 37 and 63, bringing with him twelve companions, one of them said to be our Lady.

There are those who brush all this aside as pure myth, but sometimes even such sceptics are brought up with a bump against something solid.

If it is all mere fantasy, why should Glastonbury have been regarded throughout the ages as the holiest spot in England? Why should it have been so greatly beloved by the Celtic and other saints whose names are connected with it — St. Patrick, St. Bride, St. David, St.



The Glastonbury Thorn blossoms at Christmas

Dunstan, and a host of others?

Could it be because prayer and praise have gone up unceasingly from this spot for longer than from anywhere else in the realm; for centuries before St. Augustine brought the Gospel to Kent? Why should it not have been St. Joseph who brought Christianity to the West, as the legend tells?

The Eastern Thorn

Every Christmas the altar vases of Glastonbury's magnificent parish church are massed with blossoms from a thorn of Eastern origin, found nowhere else in England. It flowers twice in the year. All through our history these thorns have been accepted as the offspring of the tree

which sprang from St. Joseph's staff, thrust into the ground on Wearyall Hill. Our Sovereign accepts a sprig of the thorn each December—a custom whose origin is lost in the mists of antiquity. It was revived by Mr. Lewis after being in abeyance since the time of Cromwell.

All this, and more, I learned from Mr. Lewis. He maintained that the Glastonbury traditions could stand up to the acid test of history. It took him years of work to arrive at this conclusion, patiently studying old records, ranging from early Christian times to the Middle Ages, finding that fact after fact dovetailed into each other as the pattern grew, until at last the historical picture emerged clearly. Nothing was left to chance. He could give chapter and verse for each statement he made.

To hear Mr. Lewis talking of these things was fascinating. He was no teller of fairy tales. He was an historian and a shrewd and practical man, as an historian must be. His keen blue eyes would twinkle at any flight of fancy which he would bring down to earth with some pertinent comment.

Clearing away the Myth

"There is no smoke without fire," he would say, *"and even if the smoke sometimes hides the fire, the fire is still there behind it."* And he set himself to clear away the smoke of myth so that the bright fire of historical fact might burn for all to see.

That was why I knew that all he told me of the Grail would be backed by his conviction of its truth.

For four hundred years an olive-wood bowl or handleless cup has been hidden away in the heart of Cardiganshire. It was brought to the Manor House of Nanteos, home of the Powell family, from the Abbey of Strata Florida, at the time of the dissolution of the monasteries.

It was sent to Wales by Richard Whiting, last Abbot of Glastonbury, who was later dragged on a hurdle to the top of the Tor and there hanged. Knowing that the days of his Abbey were numbered, the saintly Abbot had given orders that some of the most sacred treasures should be hidden, lest they fell into the sacrilegious hands of Henry's minions.

One treasure, most precious of all, the Holy Grail, brought to Glastonbury by St. Joseph of Arimathea and guarded devotedly through the centuries, he sent far away for greater safety.

Special Bodyguard

Seven monks were chosen for its bodyguard, and it is interesting that this number is the same in every chronicle which recounts the story.

Carrying the sacred vessel the monks fled away, "over the impassable mountains into Wales," as the old record says. Their goal was the Cistercian Abbey of Strata Florida, hidden away among the high hills.

No details are given of the journey, which in those days, over trackless wastes, must have been arduous and perilous in the extreme. There is just one fragment of tradition which may throw some light.

In the ancient tower of Ozleworth

Church, in Gloucestershire, which lies on the direct route between Somerset and Wales, is a curious niche. This is said to have once been the resting place of the Grail. The tower was originally separate from the church and was probably a Saxon watch tower. From it an underground passage leads to the Cistercian Abbey of Kingswood, whose priests once served the altar of Ozleworth.

What could be more natural than that the Glastonbury monks, on their weary journey, should seek shelter for the night at Kingswood, and that their precious charge should have been lodged for safety in the niche in the strongest part of the church?

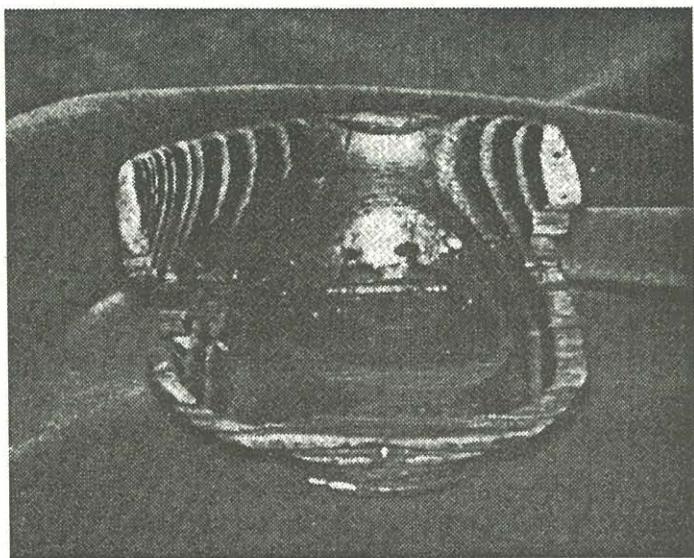
In due course the seven Brothers arrived at Strata Florida and were given welcome and shelter. But their troubles were not yet over. Before long they had to fly once more. There are two reasons given for their flight. One, that the Abbey was burnt to the ground. The other, that Henry's bloodhounds were hot on the track of that Abbey also.

Mr. Lewis inclined to the latter reason, as the date of the disastrous fire at the Abbey was earlier.

Handing over their Charge

Be that as it may, the monks left the Abbey with their charge, and after crossing fifteen miles of difficult country arrived at the Manor of Nanteos. The Lord of the Manor received them kindly and gave them leave to remain for as long as they wished.

This turned out to be for life.



The Nanteos Cup, reduced to about one-third its original size by centuries of wear. The original size was about five inches in diameter, tapering to a base of one and a half inches.

Undisturbed the monks lived on until one by one they grew old and died. When the last was on his death-bed he handed over the sacred cup to the head of the Powell family, with instructions that it was to be guarded carefully "until such time as the Church shall claim her own."

The Powells accepted the charge and century after century the Holy Grail remained in their house, unknown to the outside world, but loved and revered throughout Cardiganshire and Caemarthenshire.

New traditions gathered around it—the strongest, that the cup was a cup of healing. Sick folk from the countryside around would beg for its loan that they might drink from it and recover. At one time the demands for the cup were so

great that those who borrowed it were asked to leave a pledge, such as a watch or a piece of jewellery, as a guarantee for its safe return. Many of these pledges were never redeemed, but left at Nanteos as thank-offerings for recovery. They can be seen there to this day, or could be when Mr. Lewis was there.

Pieces Taken Away

In spite of all precautions the cup suffered from the over-zealous devotion of those whose faith in it was implicit. People, in their ardour, would nibble off a bit of the rim. In time the cup was reduced to about a third of its original size, its edges were dented and pitted by tooth-marks, and it was held together by rivets.

In the present century, the cup came into the hands of the widow of Colonel Edward Aethelstan Powell, who treated it with the utmost reverence. She had a glass bowl made to contain the cup so that it never actually came into contact with the lips of those who drank from it, and she would not allow it to be handled lightly or with unwashed hands.

All this Mr. Lewis found out from his researches, and he longed to see the cup for himself. On September 22, 1938, he and his wife set out on a pilgrimage to

Nanteos at the invitation of Mrs. Powell. With them went two experts on Palestine research, Sir Charles Marston and the Rev. T. B. Warrilow. At Nanteos they were received with every kindness, just as the former pilgrims from Glastonbury had been. At last Mr. Lewis actually held in his hands the cup around which so much of his thoughts and work had centred for so long.

His Quest Ends

From his voice, as he told me about it, I could tell what that moment meant to him, and strong was his conviction that, for him at least, the quest for the Grail had ended.

The two experts, moreover, bore out his opinion. Both the traditions surrounding the cup, as well as the cup itself — its age and type — made it more than possible, in their opinion, that this was in very truth the Holy Grail for which so many had sought in vain.

The cup was of the type which would have been in common use in Palestine in the days of our Lord. Of a primitive design, about five inches in diameter, tapering to a base of 1.5 inches, its wood was darkened and roughened, but an incised pattern, outside and in, could still be traced faintly.

This cup bore no resemblance to the gold or silver chalice, flashing with jewels, which the tales of Mallory, Tennyson's poems, and Wagnerian legends have conjured up in our minds, but how much more convincing for this very reason!

It is an historical fact that one of the

charges against Abbot Whiting was that he was suspected of having concealed a valuable jewelled silver gilt cup, thought to have been among the treasures of the Abbey. How natural that the emissaries of Henry VIII, accustomed as they were to the glories of his Court, and hearing that a cup was one of the most closely guarded possessions of the Abbey, should have imagined it to be of great intrinsic value. Their greedy minds would not have envisaged such honour being given to an ordinary wooden vessel, of no value except to the faithful, who revered it for what it was itself. Abbot Whiting died with the secret still intact. The knowledge that the holy relic was safely in hiding may have cheered his last dismal hours.

Opinion of Experts

Having satisfied himself as to the authenticity of the cup of Nanteos, Mr. Lewis conferred with Mrs. Powell — who was naturally delighted that the opinion of these experts should bear out what she and her ancestors had firmly believed — as to the best means whereby she could carry out the last part of the trust imposed on her family.

Mr. Lewis felt strongly that the time had come when the Church should again claim her own. He also felt that it was to Glastonbury, the holiest place in England, that the cup should return. The then Bishop of Bath and Wells, Dr. Underhill, supported this view. After due thought it was arranged that the cup was once more to come to Glastonbury and be placed behind a grille in a niche in the parish

church.

Before this could be accomplished the Second World War had broken out. It was thought that now, just as in the sixteenth century, there was no safer spot in troublous times than the heart of Wales, and that the cup should remain there till peace came again.

Situation Changed

But when peace came, the situation had changed. There was a new Bishop of Bath and Wells, and Mr. Lewis himself was on the point of leaving Glastonbury. So the cup remained in the care of Mrs Powell, who by this time was a very old lady.

Before anything further was settled she became very ill. The thought of the cup seemed to be preying on her mind, and she would often cry out about it in delirium. At last, just before her death at

the age of ninety, the family solicitor took charge of the cup, placing it for safety in the strong-room of a bank.

Mr. Lewis told me that this distressed him terribly. He feared that the Grail might fall into sacrilegious hands.

He felt it was his mission to work for the return of the Grail to the care of the Church, and to its original resting-place at Glastonbury, its traditional home. In 1953, before his heart's desire was accomplished, Mr. Lewis died.

Now the cup of Nanteos is once more wrapped in mystery. Nanteos itself stands empty, while litigation proceeds as to the rightful ownership. It seems, therefore, that the quest for the Grail today would end in a bank vault.

Condensed from "ST. MARTIN'S REVIEW" by WORLD CHRISTIAN DIGEST.

Courtesy : National Message



Archaeology Report — Celtic plaque unearthed

MADRID, Friday — Spanish archaeologist had uncovered a bronze plaque which they believed contained the earliest known text in a Celtic language, an official said at a dig near Saragossa.

Ms Antonia Diaz Sanz, who made the discovery at the Bottorica site, said the 4000 character text, in an Iberian Celtic tongue dated from either the first or second century B.C. Celtic tribes are known to have colonised parts of Spain.

The find was described as "a key document" for increasing knowledge of Celtic.

— Newcastle Morning Herald 24/10/1992

Submitted by Mrs J. Muller
Subscriber, Newcastle



WHAT IS HEALTH?

G. Harris

The Digestive System (Part 3) The Large Intestine

Nine hours have elapsed since our digestive system journey began. Most of the nutrients from our food have been digested and absorbed in the small intestine. What is left is the indigestible material such as cellulose. About 0.2 kg of sloughed-off intestinal cells and bile pigments have been added to the chyme. The ileocecal valve, a sphincter between the small and large intestines, is normally closed so that the chyme in the large intestine cannot move backwards into the ileum. In response to a peristaltic contraction bringing chyme toward it, the ileocecal valve opens, allowing the chyme to enter the large intestine. Twelve hours to three days or even longer may be required for the slow journey through the large intestine. Bacteria inhabiting the large intestine devour the last remnants of the meal and return the favour by producing certain vitamins that can be absorbed and utilised. Some bacteria may digest some of the cellulose, releasing more nutrients for absorption. As the chyme slowly passes through the large intestine, water and sodium will be absorbed from it, and it will assume the consistency of normal faeces.

Structure of the Large Intestine.

Although only a little more than 1.5 metres long, the large intestine is called large because of its diameter (approx. 6.5 cm), which is considerably greater than the diameter of the small intestine. The small intestine joins the large intestine creating a pouch, the caecum, which hangs down below the level of the ileocecal junction. The vermiform appendix, a worm shaped blind tube, rich in lymph tissue, projects from the end of the caecum. From the caecum to the rectum the large intestine is known as the colon. The ascending colon extends from the caecum straight up to the lower border of the liver. As it turns horizontally it becomes the transverse colon, which extends across the abdomen below the liver and stomach, anterior to the small intestine. On the left side of the abdomen the descending colon turns downward, giving rise finally to the S-shaped sigmoid colon, which empties into the short rectum. The rectum is the last 12 cm or so of the digestive tract. It terminates in the anus, the opening for elimination of faeces.

Functions

1. Absorption of sodium and water.
2. Incubation of bacteria. Because the movements of the large intestine are quite sluggish bacteria have time to grow and reproduce there. Some types of bacteria maintain a mutualistic relationship with their human host, in that they produce certain vitamins (vitamin K, thiamine, folic acid, riboflavin, vit. B12) in exchange for food and shelter. When there is a normal balance of

intestinal bacteria, growth of harmless bacteria tends to prevent growth of pathogenic varieties. When the normal ecology of the large intestine is upset, however, as sometimes happens when one takes certain antibiotics, harmful bacteria may multiply and cause disease.

3. Elimination of wastes. Undigested and unabsorbed food as well as sloughed-off cells from the intestinal epithelium and bile pigments are eliminated from the body by the large intestine in the form of faeces. It is important to note that a meal should take a maximum of 24 hours to be digested, absorbed and eliminated.

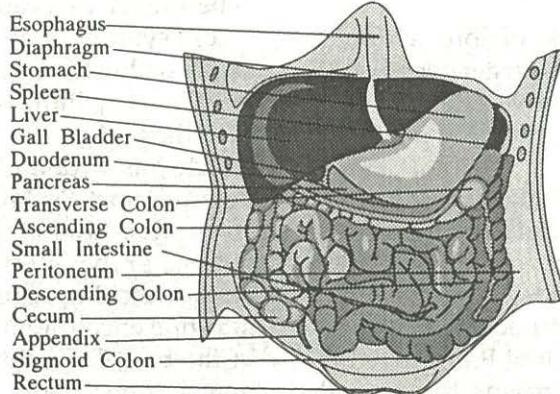
Disorders of the Large Intestine

1. Constipation:

Constipation is generally considered to encompass the infrequent passage of stool, excessively hard stools, or the inability to evacuate without prolonged straining. In asymptomatic individuals stool frequency may range from several times per day to once per week. It is important to note that individuals who pass only small quantities

of stool on a daily basis are genuinely constipated. Most individuals with constipation develop a number of symptoms, ranging from rectal discomfort, bowel pain, abdominal fullness or bloating, nausea, anorexia, tiredness, and general feeling of malaise. Severe chronic constipation may be associated with faecal impacting resulting in diarrhoea, ulceration of the colon, and intestinal obstruction. Common causes of constipation include: low fibre diets, lack of exercise, hypercalcaemia, low fluid intake, nervous or mental disorders, advancing age, laxative abuse, inflammatory bowel disorders,

Abdominal Digestive Organs



neuromuscular disorders (e.g. scleroderma), diverticulitis, taking drugs (diuretics, analgesics, antacids, tranquillisers, anticonvulsants etc), childhood habits, and many others.

Treatment Involves:

1. Check for possible cause of constipation (see above), and address this first.

2. Increase the intake of fibre rich foods e.g. wholegrains, fruits, vegetables. Foods having a natural laxative effect include figs, prunes, apricots, rhubarb, paw paw seeds, linseed.

3. Increase fluid intake to at least two litres a day, but avoid all tea and coffee.

4. Linseed oil or olive oil taken regularly can also help.

5. Supplement with acidophilus and bifidus cultures which will improve the bowel flora thus improving the general state of the bowel.

6. The following herbs are excellent in constipative condition:

a) Senna (Cassia species) - both the leaves and pods of Senna are used, the pods having a gentler action. Senna is a reliable and quite powerful laxative, with small doses of 1-2gms resulting in pultaceous stools being produced within 5 to 7 hours. Large doses will act more rapidly, but the stools will often be liquid and sometimes accompanied by pain, colic, and even nausea and vomiting if the dosage is too high. The best method of ingesting Senna is as an infused tea (start with 1 to 2 pods) taken after dinner.

b) Cascara Sagrada (Rhamnus

purshiana)- the constituents of Cascara have a cathartic effect through stimulating peristalsis of the large intestine and bring about their action in 6 to 8 hours. Cascara also stimulates the organs of the digestive tract (liver, stomach, gall bladder, pancreas) to produce digestive fluids, and is regarded as a safer and more reliable aid than Senna. It also has the distinct advantage of being non habit forming. It is best taken as a capsule with food.

c) Psyllium (Plantago psyllium) - the seeds or husks may be used as a bulk laxative. Psyllium is a gentler laxative than those above as it contains mucilage which has a demulcent action on the digestive tract. Psyllium has a tremendous absorptive ability thus increasing the volume of the intestinal contents which has a stretching action on the wall of the intestine encouraging peristaltic activity in the bowel. Psyllium not only lowers bowel transit time but also regulates colonic bacteria and absorbs toxins from the bowel. The seeds or hulls may be taken as a tea or after soaking overnight in water, or one of the commercial preparations may be used (e.g. Madaus Agiolax).

2. Diarrhoea

Diarrhoea is defined as an abnormal amount of water excreted by the intestine each day. Usually the stools are loose and frequent. Loss of electrolytes of sodium, potassium, bicarbonate and chloride can be significant. Some of the causes of diarrhoea are as follows: laxatives; lactose intolerance; overgrowth of anaerobic

bacteria (Clostridia difficile, pseudomembranous entrocolitis, shigella) antibiotics (particularly clindamycin, lincomycin, neomycin, tetracycline); alcohol; coffee; poor gut absorption, irritable bowel syndrome, food poisoning, etc.

Treatment involves:

1. Removing the cause (see above).
2. Increase intake of fluid and electrolytes.
3. Check for food sensitivities or intolerances.
4. Recolonise gut by supplementing with Acidophilus and Bifidus cultures.
5. Improve digestion by use of nutritional supplements (digestive enzymes) herbal medications, or

homoeopathic preparations.

a) Nat. Phos (6x) Tissue Salt - this homoeopathic preparation is excellent for diarrhoea states.

b) Reckeweg 4 - this famous German Homoeopathic can be taken several times during the day and is a reliable remedy to halt diarrhoea.

c) Raspberry Leaf Tea and Peppermint Tea- take during the day as required.

d) Slippery Elm capsules - 1 capsule before meals 3 times daily.

e) Astringent Herbs - the following herbs tighten and tone the gastrointestinal tissue, inhibit bacterial growth and have an anti-diarrhoeal effect — Golden Seal Root, Oak Bark, Bayberry and Bilberry.

Next article will cover problems involving the liver, gall bladder and pancreas.

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The mountains of Ararat

"And the ark rested ... upon the mountains of Ararat" (Gen. 8:4). No specific mountain is named here. There is no mention of a "Mount Ararat." Instead, "the mountains of Ararat" implies a region or nation within which these mountains were located. Ararat was the name of a country, a kingdom, as may be seen from Jeremiah 51:27: "... prepare the nations against her [Babylon], call together against her the kingdoms of Ararat, Minni, and Ashchenaz."

The two sons of Sennacherib *"escaped into the land of Armenia"* (II Kings 19:37). The word translated Armenia is the same word translated Ararat. Either word is correct, for Armenia is simply the later name by which Ararat was known.

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Children's CAMPING CORNER 2/3 Corner

Dear Boys and Girls,

By now you all should have developed a much improved memory. There are many other methods of improving your memory. For instance, if I asked you to name, in their correct order, the colours of the rainbow — could you? Well, if you can't I will tell you, in their order, what the colours are and how you can always remember them in that order — they are Red, Orange, Yellow, Green, Blue, Indigo and Violet. You can always remember them, in their order, by taking the first letter of each colour (R - O - Y - G - B - I - V) and using the letters, in their order, you can make up the name — ROY G. BIV. R = Red, O = Orange, Y = Yellow, G = Green, B = Blue, I = Indigo and V = Violet. This method of improving memory is called MNEMONICS. You can apply Mnemonics to almost every situation of learning. For instance in survival the word PLAN is the mnemonics for: Protection - Location - Acquisition - Navigation and STOP is the mnemonics for: Sit - Think - Observe - Plan. Even the word SURVIVAL is a word used in military training mnemonics for: Size up the situation; consider yourself, the country and the enemy - Undue haste makes waste; don't take unnecessary risks - Remember where you are; remember you may give yourself away because you are used to acting in a certain way - Vanquish fear and panic; learn to recognise fear for what it is and control it - Improvise; you can always do something to improve the situation. Figure out what you need; take stock of what you have; then improvise - Value living; conserve your health and strength. Illness or injury will greatly reduce your chance of staying alive - Act like the natives. When in a survival situation always accept and adopt native behaviour. In this way you will avoid attracting attention to yourself - Learn basic skills. The best life insurance is to make sure that you learn the techniques and procedures for survival so thoroughly that they become automatic, then the chances are you will do the right thing, even in panic.

When you create your own MNEMONICS always record them in a special book and study them from time to time to refresh your memory.



Bible Quizzes

A. Who Are These Women?

- 1 — The shepherds and sages adore and depart;
She quietly ponders these things in her heart.
- 2 — She came with Naomi to Bethlehem,
And Learned that a widow may love again.
- 3 — She watched a princess find her brother,
Then for his nurse she brought his mother.
- 4 — Two sisters kept at Bethany,
A home where Jesus loved to be.
- 5 — They thought she would ask for jewels instead,
But the price of her dance was the prophet's head.

B. Questions From The Gospel of Matthew

- 1 — Who was "The Voice Crying in the Wilderness?"
- 2 — What did Joseph name Mary's child?
- 3 — According to Jesus' genealogy, Amon is the father of ____.
- 4 — "Out of ____ I have called my son".
- 5 — What does Immanuel mean?

Answers Page 68

How Israel Came to Britain

(Part 2 of 4)

W. Filmer

In the second of a series of four articles
we read about The Israelites in Media

In the previous article ("Look Up" Vol.2 No.3) we saw that when the House of Israel was taken into captivity, they were settled by the Assyrians in two separate groups, one near GOZAN on the River Khabur, a tributary of the Euphrates, and the other in MEDIA. Shortly after this a people whom the Assyrians called Gimira made their appearance in both of these areas, and we concluded that Gimira was derived from Khumri, the name by which the Israelites had hitherto been known.

We shall first consider the group in Media which, as we saw, were reported by Assyrian spies in 707 B.C. to be south of Lake Urmia, leaving the movements of the Gozan group till our next article.

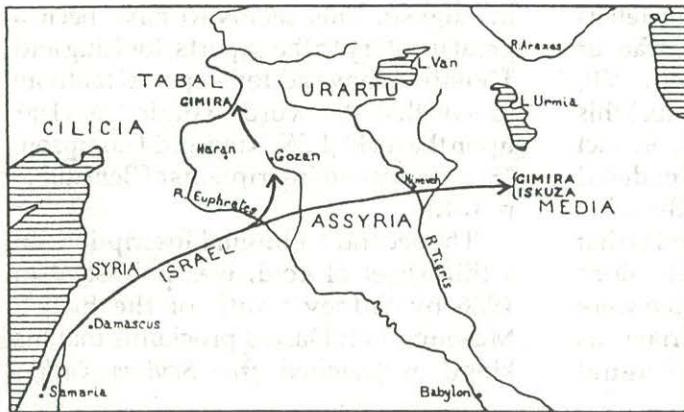
The Gimira in Media are frequently mentioned in another series of tablets found in the archives of Nineveh, namely, the personal prayers of King Esarhaddon to the sun-god, Shamash. In these he asked for guidance concerning the operations of his troops, mainly those in the territory of the Medes and Mannai where the Israelites had been settled, and he received answers from the priests in the form of "liver-omens." It is evident from these texts that hostile bands, not only of Medes and Mannai, but also of Gimira and

Iskuza, made the collection of tribute in Media very hazardous at that time (probably between 675 and 671 B.C.).

The name Iskuza is recognized to be the Assyrian for *Scythian*, a people also mentioned in the annals of Esarhaddon: "*I scattered the Mannean people, intractable barbarians, and I smote with the sword the armies of Ishpaki, the Scythian [Iskuza] alliance with them did not save him.*" (D.D. Luckenbill, "Ancient Records of Assyria and Babylonia," Vol II, 517 and 533) This association of both Gimira and Scythians with the Mannai and Medes suggests that both these names were alternative names for Israelites, Iskuza being derived from Isaaca, or house of Isaac.

There is much evidence in favour of this identification. It is clear from Esarhaddon's "prayers to the sun-god" that both the Gimira and Iskuza were operating simultaneously in close association with the Mannai in the north as well as with the Medes in the south.

Let us first consider the Gimira: we saw in our previous article that they were first heard of south of Lake Urmia, when the Urartians attacked the Mannai in 707 B.C. Now, some thirty-five years later, the prayer text Kn. 48 (Texts published in German by J.A. Knudtzon in "Assyrische



Gebete an den Sonnengott," Vol. II). indicates that some of them had allied themselves with the Urartians against Assyria: "Will Ursu (Rusas) king of Urartu succeed in his plan? Will he, together with his forces, or the Gimira, or whoever else is allied with him, take the road to the land of Supria from the place where they dwell, in order to begin war, fighting or battle, to kill, to plunder and to rob?" But almost simultaneously Kl. 38 (Texts published in German by E.G. Klauber in "Politische-Religiöse Texte") mentions them in association with the Medes attacking Bit Hamban as far south as the Elamite border.

Likewise the Iskuza were first heard of in connection with the Mannai in the annals of Esarhaddon quoted above. They are again mentioned in the prayer text Kl. 35, (Texts published in German by J.A. Knudtzon in "Assyrische Gebete an den Sonnengott," Vol. II) associated with them in the north in the district of Hubushkia, chief city of the hill country Nairi, bordering on Urartu: "Will the Iskuza warriors who live in a district of the Mannai,

and have moved to the frontier of the Mannai, succeed in their plan? Will they march out from the pass of Hubushkia and reach the towns of Harrania and Anisuskia, and take great booty and heavy spoil from the borders of Assyria?"

But at the same time two further texts mention the Iskuza in the south as potential enemies of Assyrian expeditions sent to collect tribute from Media.

Kl. 30 (Texts published in German by J.A. Knudtzon in "Assyrische Gebete an den Sonnengott," Vol. II) reads: "I ask thee, Samas, great lord, whether the nobles and governors of Bitkari and Saparda should go, together with the warriors, horses and military forces, as many as there may be; and whether X [name illegible] himself, or his son, or the Iskuza warriors, or anyone else who is with him, will attack the nobles and governors of Bitkari and Saparda, which are going into a district of the Medes and returning?" And again in the text Kl. 20 (Texts published in German by E.G. Klauber in "Politische-Religiöse Texte") he asks, "Will the governors, nobles, warriors, horses and troops of Esarhaddon, king of Assyria, which are in Bitkari, and which have invaded the land of the Medes to collect the tribute of horses, be attacked by the hand of the Iskuza warriors?"

There can be no doubt from these texts that during this period of Esarhaddon's reign both Gimira and Iskuza are found in the same areas mixed up among the Mannai and the Medes.

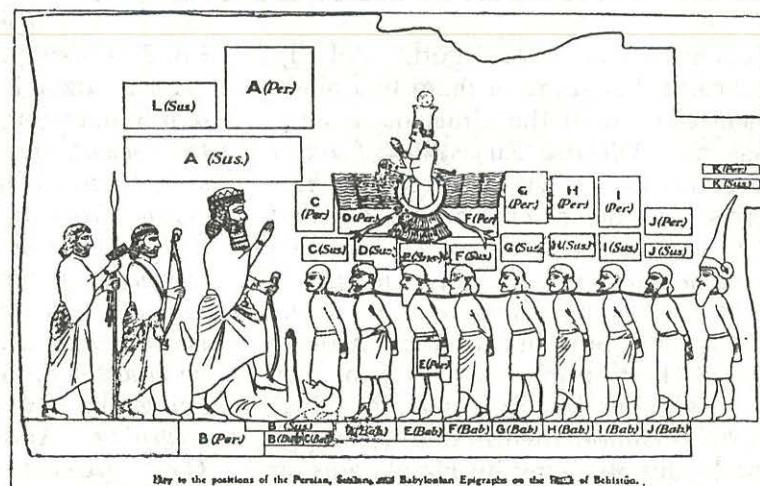
Now both Herodotus and Pliny tell us that the Scythians were called *Sacae*, or Sakka, by the Persians; (Herodotus VII, 64; Pliny, "Natural History" VI, xix.) this is recognized by all historians, in fact Sakka in Persian texts is often rendered Scythian in English translations. But what historians have not yet recognized is that both Sakka and Iskuza are derivations from Isaaca, and that these people were also called Gimira by the Assyrians, as can be shown by two tri-lingual inscriptions dating from the reign of Darius (522-486 B.C.)

There is first the famous rock inscription of Behistun on the cliff overlooking the road from Hamadan (Ecbatan) to Babylon which, over a century ago, provided Sir Henry Rawlinson with the key to the translation of Assyrian cuneiform writing. The text, in three languages, Persian, Susian and

Babylonian, includes a list of the peoples over whom Darius ruled, and among these were the Sakka or Scythians. In both the Persian and Susian versions these are called Sakka (in the latter case translated Scythian in English), but in the Babylonian version these same people are called Gimiri, translated Cimmerians

in English. This seems to have been a great mystery to the experts, for King and Thompson have added a special footnote to say that the word "Gimiri" is clear upon the rock! (L.W. King and Thompson, "Sculptures and Inscriptions of Behistun," p. 161.)

The second tri-lingual inscription, on a thin sheet of gold, was published in 1926 by Sidney Smith of the British Museum. In it Darius proclaims that his kingdom stretched "from Scythia which is



The Behistun Rock, discovered by Sir Henry Rawlinson, is one of the greatest archaeological finds in history and confirms completely the Bible accounts.

beyond Sogdiana to Kush (Ethiopia), and from India to Sardis." (Journ. Royal Asiatic Soc., 1926, pp. 433-436.) In the Persian and Elamite versions the original for Scythia is Sakka, but in the Babylonian it is once again Gimira. Although both of these texts are dated more than a century and a half after the time of Esarhaddon,

they nevertheless provide clear evidence that the Persians knew that the people whom they called Sakka were called Gimira in Babylonian, the language used by the Assyrian scribes. We could not wish for a better authority for this identification of the two names.

The Scythian Alliance with Assyria

One of the most interesting of Esarhaddon's "prayers to the sun-god" is that in which he inquired "Regarding Bartatua, king of the Scythians (Iskuza), who has just sent his messenger to Esarhaddon, king of Assyria, about a princess, and also regarding Esarhaddon, king of Assyria, who is giving him a princess to be his wife." (Knudtzon, op. cit., No. 29; Klauber, op. cit., No. 16.) He goes on to inquire whether, as a result of this matrimonial alliance, Bartatua (or Partatua) will prove to be a faithful ally, and there seems to be little doubt, from the wording of the text, that the marriage actually took place.

A very important treasure was found in the very region where the Scythian king probably lived, and is believed to have belonged to Partatua, his Assyrian bride and their successors. This treasure, found accidentally by the local inhabitants in 1947 at Ziwiye, near Sakkiz, some seventy-five miles south-east of Lake Urmia, consists of many beautiful objects of gold, silver, bronze and ivory. In his book "Iran," R. Girshman writes, "The collection falls into four very distinct groups: the first is undoubtedly Assyrian in inspiration and execution; the second is typically Scythian; the third is Assyro-Scythian in inspiration,

but was probably executed by Assyrian artists and finally the fourth group consists of products of local workshops, probably Mannian."

Regarding the first purely Assyrian group, he says that certain peculiarities indicate that it belongs to the reign of Esarhaddon or shortly after, and adds, "This dating does not exclude the possibility that part at least of the treasure may have been the gifts made by the king on the occasion of the marriage of the Assyrian princess to the Scythian king, Partatua. The place where the discovery was made is one of the few villages of Kurdistan that have preserved their name from this period. Indeed, everything leads one to believe that Sakkiz, in which we may recognize the name of the Scythians, or Sakka as they called themselves, or Ishkuzai as they are called by Assyrian scribes, was the capital of the Scythians when they settled south of Lake Urmia, in the country of the Mannai which they had conquered. We know that the name of a people was often given to its capital."

Media in the 7th Century B.C.

Our sources of knowledge concerning events in Media during the remainder of the 7th century B.C. are rather meagre and confused. Esarhaddon's "Prayers to the Sun-god" indicate that during his reign a Median leader named Kastariti was chief among those who stirred up trouble against the Assyrians, (Knudtzon op. cit., Nos. 1-15) and it is thought that he may have been the father (or grandfather) of Kyaxares, (G.G. Cameron, "History of Early Iran," p. 177) whose victories later laid the foundation of the Median empire. It is possible that Esarhaddon made his

alliance with King Partatua with a view to securing his help against the troublesome Medes.

Herodotus tells us that when Phraortes, king of the Medes, and father of Kyaxares, attacked the Assyrians in Nineveh, he and most of his army were killed (Herodotus I, 102). He then goes on to relate that when Kyaxares succeeded to the throne, *"the first act of his reign was to march against Nineveh at the head of all his subject nations, with the object of destroying the town and avenging his father. He fought a successful battle against the Assyrians, but while he was besieging the town he was attacked by a large Scythian army under the command of King Madyes, son of Protothyes."* (Herodotus I, 103) Protothyes is thought to be the Greek equivalent of Partatua. In the ensuing battle the Medes were defeated, and the Scythians became the supreme power in Asia for twenty-eight years. During this time, he says, *"violence and neglect of law led to absolute chaos. Apart from tribute arbitrarily imposed and forcibly exacted, they behaved like robbers, riding up and down the country and seizing people's property."* (Herodotus I, 106)

There can be no doubt that the Scythians and Medes had become enemies, whether this was a consequence of the marriage treaty between Esarhaddon and Partatua or not, and this situation naturally led to a geographical separation of the two peoples. This is confirmed by the classical Greek geographer, Strabo, in a passage relating to this period of the 7th century: *"The Sacae (or Scythians)," he says, "occupied Bactriana, and acquired possession of the best*

land in Armenia which they left named after themselves, Sacasene;" (Strabo XI, viii, 4) he describes Sacasene as lying between the rivers Araxes and Kura, (Strabo XI, xiv, 4) and this agrees with the statement by Diodorus quoted in our first article, that the Scythians at first dwelt on the Araxes, then *"acquired territory in the mountains as far as the Caucasus and in the Steppes along the ocean and the Sea of Azov, and the rest of that country as far as the Don."* (Diodorus II, 43)

The Israelites in Media thus became divided into two distinct groups, those in Sacasene west of the Caspian, and those in Bactria east of that sea. These two groups remained quite separate for many centuries, the western section, who retained the name Scythian, moving through the Caucasus into South Russia, while the eastern section moved north and east on either side of the Aral Sea. Those who moved into the desert region between the Caspian and Aral seas became known as the Massagetae, a name meaning "the great Sakka horde" (W.W. Tarn, "Greeks in Bactria and India" (1951), p. 81) while those who continued to move east beyond the River Jaxartes became the "Scythians or Sakka beyond Sogdiana" referred to a century or more later by Darius on the gold tablet mentioned above.

The Fall of Nineveh

Following the period of Scythian domination, the Medes reasserted themselves, and in 615 B.C. are reported in the Babylonian Chronicle as making



the first of a series of attacks on Assyria. In 614 B.C. Kyaxares made an alliance with Nabopolassar, king of Babylon, and in 612 B.C. their combined armies besieged and then sacked Nineveh, (D.J. Wiseman, "Chronicles of the Chaldean Kings," pp. 57-61) after which the Assyrian empire collapsed entirely.

In the account of the fall of Nineveh given by Diodorus, (Diodorus II, 25-27) we are told that the Medes were at first drawn off by a Bactrian army which came to the aid of the Assyrians, but it was subsequently persuaded to join in the assault as allies of the Medes. It is thought that these "Bactrians" may have been the eastern group of Scythians, and the Babylonian version could be reconciled with this, for it says that Nabopolassar was joined by a king of the "Ummanmada," whose name is illegible. Some think that this was Kyaxares, but elsewhere in the Chronicle he is always called king of the Medes,

whereas "Ummanmada" was a term often applied to Scythians, Cimmerians and other so-called barbarians. (For discussion of this point see C.J. Gadd, "Fall of Nineveh," pp. 9-14, and D.J. Wiseman, *op. cit.*, pp. 13-17) In view of the confused state of these records, it cannot be said with certainty whether or not the Scythians had any part in the fall of Nineveh.

The Scythians move through the Caucasus

Following the collapse of their Assyrian allies, the Scythians came under increased pressure from the Medes, and began to migrate into Russia. Their arrival north of the Caucasus can be dated by the appearance of their burial mounds between the Don and Caucasus at the beginning of the 6th century B.C. M. I. Rostovtsev says, "We have no Scythian graves of the seventh century: the earliest datable Scythian graves belong to the sixth." (M.I. Rostovtsev, "Iranian and Greeks in South Russia," p. 41) This date, following so closely on the fall of Nineveh, fits perfectly with the historical events outlined in this article, but it can hardly be reconciled with the history-book story, based on Herodotus, that the Scythians

chased the Cimmerians out of the Crimea over a century earlier. If the Gimira who appeared south of Lake Urmia in 707 B.C. had been driven south through the Caucasus by the Scythians, as we are told, then the Scythians must have arrived in Russia even earlier; but if they did, no archaeological trace of their presence has hitherto been found.

Within a century of their first appearance north of the Caucasus, the foremost Scythians had advanced across Russia as far as the Carpathians. This is evident from the account given by Herodotus of a Persian expedition led by Darius round the western end of the Black Sea to attack the Scythians across the Danube. (Herodotus IV, 83-85 and 118-144) This expedition is dated by historians at about 516 B.C. ("Cambridge Ancient History," Vol. IV, p. 212) In addition there is well-established archaeological evidence of Scythian remains as far west as Hungary dating from the 6th century. (M.I. Rostovtsev, *op. cit.*, p. 42)

Meanwhile throughout most of the 6th century the Scythians continued to thrive in their old territory of Sacasene, south of the Caucasus, until they were attacked by Cyrus in 530 B.C. At that time Tomyris was queen of the Scythians, and she invited Cyrus to cross the Araxes, as she preferred to fight within her own land. After advancing a short distance beyond the river, Cyrus pretended to withdraw, leaving a feast of wine and

other good things as a bait, and the queen's son, with part of the Scythian army, fell into the trap and were slaughtered while indulging in drunken revelry. Tomyris, not to be outdone, then drew Cyrus and his army into an ambush in the mountains, and won an overwhelming victory in which Cyrus himself was slain.

Several accounts of this war have come down to us, those of Herodotus (Herodotus I, 201-214) and Strabo, (Strabo XI, viii, 6) saying that Tomyris was queen of the Massagetae, while Diodorus (Diodorus II, 44) and Justin (Justin, "Historiae Philippicae," I, viii) say it was the Scythians. As the Scythians east of the Caspian were called Massagetae, some historians have invented another river Araxes in that region, by supposing that the Oxus, which now flows into the Aral Sea, once flowed into the Caspian and was called the Araxes! This theory, however, has now been discredited by Sir William Tarn in his book "The Greeks in Bactria and India." (1951 edn., pp. 112-113)

Following the death of Cyrus, his son Cambyses dispatched an army of Medes to take vengeance on Queen Tomyris, and these succeeded in taking her prisoner, driving out the last of the Scythians, and occupying their territory. (Imperial Academy of Science, St. Petersburg, Memoirs: Ser. 7, Tom 9, No. 7, p. 59)

Courtesy: National Message

Letters to the Editor

Dear Sir,

I have been enjoying receiving regular copies of "Look Up", ... I find the articles very interesting, and wish more people had access to this information.

I am enclosing some bread and soap recipes (These will be included in a future issue - Ed.), which should be tried until the art is perfected, not left to the last minute and hope for the best when times really get tough. We must all become more self-sufficient and independent of government in every way.

There is a free book available from the N.S.W. Dept. of Agriculture entitled "Preserving Fruit and Vegetables," which is full of information on bottling, pickling, drying etc. of all fruits and vegetables. Anyone with a freezer would have a book on preserving by that method, but as we can't be certain electricity will always be available, we should consider long range contingency plans as top priority.

Information sheets on herbs and their uses can be obtained from: Isabell Shipard, Box 66, Nambour, 4560, Queensland, write and ask for information or a catalogue, phone number is: (074) 411101.

Also it is worth growing your own ornamental Bottle Gourds, these things can be used in so many ways, there is no limit to their use — as cups, plates, jugs, ornaments, toys, etc, they can be painted, lacquered, engraved, sawn and glued. Once thoroughly dried they are like wood, and come in so many different shapes and sizes.

Another necessary addition is a "Dehydrator." I found drying fruits in mine much easier than sun-drying, much quicker and cleaner. They can be used for drying herbs too, but beware of drying hot chillies, either in a microwave or dehydrator, the fumes can suffocate, much better to let them dry naturally, then crush and bottle, in a well ventilated area.

Don't forget to save seeds, and form a seed-savers' network to preserve the best of our priceless food chain. No government can patent the heirloom varieties and restrict our access to them, so build up your store of seeds to tide over several seasons, in case of adverse weather conditions and crop failure. Some of the vines, such as Chilacoyote Gourd (edible) will keep for well over 6 months and will come up again, year after year, so no need to replant.

I have also purchased a mincer — a good solid cast-iron one, like our parents used, it will last a lifetime.

Some other essentials are butter churner, incubator for hatching chickens, spinning wheel, weaving loom, potter's wheel and firing stove to bake ornaments and cooking utensils. The survival life-style is one of hard work, but with many rich rewards, not least of all the utilisation of our undreamed of talents, and determination to bow the knee to Almighty GOD, and no one else.

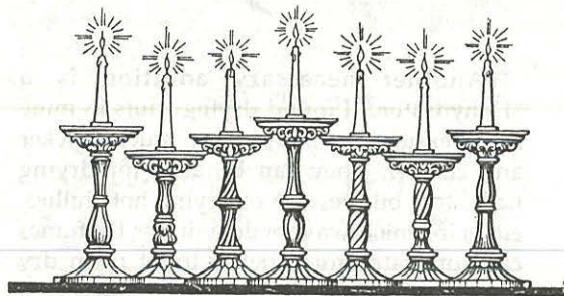
S. C., Whitton. 2705. NSW.

(Readers can subscribe to Seed Savers' Network, P.O. Box 975, Byron Bay, NSW. 2481. Subscription fee is \$20.00. — Ed.)

8003

Jesus and the Churches

G. Nicholson



The following weighty words are to be found in the Book of Revelation. We read in the first verse that it is "*The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his Angel unto his servant John who bore record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*" (Rev. 1:1-2)

Then there follows a blessing which is pronounced upon all who study this Book and who "*hear the words of THIS PROPHECY and keep those things (in their hearts and minds) which are written therein.*" We should therefore do our best to interpret these marvellous messages which Jesus Christ has caused to be given in this way to all His followers in all the days that were to come.

St. John was told to write "*the things which thou hast seen (in the past) and the things which are (in the present) and the things which shall be hereafter.*" (Rev. 1:19) These words and the subject matter show that the first part of this book is a prophetic picture of what God, in His

foreknowledge, has shown us would be the condition of the Christian Church in the succeeding ages right up to the Second Coming of Christ in judgment to cleanse the world of its evil and in preparation for His universal kingdom in righteousness.

The Book is written in figurative language, which has to be interpreted, and this is so of necessity. We are told that the prophets were given, in some cases, words which they could not understand, and that it was revealed to them that the message they received was not for their day, but was to be recorded for a future age.

They were also given some clear visions of the days in which we are now living, but they could not speak of the scientific developments of the modern world in the terminology of our day, which had not then come into existence. This foretelling of present day circumstances in the language of the ancient world is one of the marvels of prophecy which witnesses to the inspired and infallible Word of our God Who is omniscient, and omnipotent, and with Whom we have to deal in the day of His wrath which is shortly to come to pass.

The varying conditions of the Church in the ensuing ages from St. John's day, are given in the form of messages to

named Churches, each representing a period of Church history. As we now live in the days when we are surrounded with the warning signs given us of our Lord's near Return, it is the message to "the church of Laodicea" which name signifies justice or judgment, and which represents this present and last period of Church history, that should be our special concern. These are the words of Jesus Christ to us.

THE GREAT REJECTION

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm and neither cold nor hot, I will SPUE THEE OUT OF MY MOUTH. Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind, and naked." (Rev. 3:15-17)

In the preceding periods of the Church's life, God's admonitions and warnings had been given, but in no case had there been rejection as in the case of the Church of these last days of the Christian age. So we must take this rejection as applying not to the individual Christian, but to the Church of our day, in its present condition.

Church organisations are generally lukewarm in their responsibility as spiritual guides to our Israel people. This includes the Church of England, which is so satisfied with its wealth and "goods" — its great heritage of ancient cathedrals and churches and its prestige as the official Faith of our Land, established by law, to lead the Nation in the true worship of

God, and with considerable circumstance on State occasions, and with the Sovereign as Head of our Church, while all the time unaware of its true condition.

Our Church totally rejects the Gospel of the Kingdom to come on earth, which is based upon His chosen people Israel (ourselves) and for the coming of which Kingdom our Lord taught us to pray. Our rejection of the Kingdom message comes at the very time when, as our Lord said "*This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end (of the Christian age) come.*" (Matt. 24:14) It is no wonder that God rejects a church when it is working against the very purpose that He is bringing to pass in the world.

The Book of Common Prayer, which is the greatest heritage our church possesses, which presents as no other literature does, the truth of God's message to man, which He has given us in His Word, is being pulled to pieces and rejected. This is because we are loosening up upon doctrine regarding the personal message of Salvation which it enshrines and protects, to accommodate varying and therefore erroneous, doctrines in the name of a false Ecumenism. All these things, which have got to be put right, are the reasons for our Lord's rejection of Our Church as it now is.

Our Church is so devoid of the power of the Spirit, that it can only stand helplessly aside; and do nothing to avert the raging torrent of evil that is sweeping over our Nation. It exists only as a pleasant little backwater of life, out of touch with our people, and, through unbelief, unable

to give our people any warning that we must shortly pass through a "time of trouble such as never was" in the history of the nations, and to be followed by the "day of vengeance of our God."

How extraordinarily accurate and apposite is this inspired description of the Church of our day as being "LUKEWARM." Perhaps we do not readily see this but if we could look, as it were, with the eyes of God, Who sees us and the days of our forefathers we would see what an extreme contrast we now make with preceding periods of our Church history. It is a dull mind that can view our wondrous cathedrals without a sense of the intense devotion, which, together with labour and wealth, has animated the religious life of our Nation in the centuries that have gone by.

At the time of the Reformation, when the importance we attach to our faith was put to the test, we find that hundreds of people in all walks of life, from Archbishop Cranmer and some of our Bishops down to the humblest peasants would suffer martyrdom at the stake rather than renounce their faith.

At a later date, consider how strongly the Pilgrim Fathers felt, who would give up everything, and start life again in Holland only for the sake of freedom in worship. Finding Holland unsatisfactory, they then returned, and set off in the 'Mayflower' for the New World. Here they only just managed to survive and establish themselves, because they mostly died off in earlier years through the terrible strain of life.

We can understand God's rejection of

our Church, in its present state, as arising out of its rejection of Him. To a large extent this has resulted from the treatment of the Scriptures by the German theologians of last century, who discredited the greater part of it. Our own leaders were so bewitched by this unbelief that it still adversely affects us in giving the wrong approach to our theological thinking.

It was the Reformation that raised up our Nation spiritually. It changed for the better our whole national character, and eventually led us to take upon ourselves in many ways the moral leadership of the world, which is all part of what God would bring about under His covenanted undertaking with Abraham and his descendants. Since the Bible has become for most of us a closed, or rejected, Book, we have been sinking into moral disintegration and our moral leadership of the world has gone.

OUR AWAKENING TO OUR ISRAEL IDENTITY AND OUR SPIRITUAL REVIVAL

The only comforting thing about the sorry state of our Church and Nation at this present time is that these things were clearly predicted and just as they have been fulfilled so will our promised awakening to our Israel identity and our spiritual revival come to pass, but it will not come for many of us until we pass through the fires of affliction. This will be necessary to turn the hard hearts of many of us to God.

We are already experiencing mounting trials and afflictions, just as God said He

would bring upon us. "Behold I have refined thee (Israel) but not with silver. I have chosen thee in the furnace of affliction." (Isa. 48:10)

The call to return to the way of righteousness is given together with a call to awaken to a knowledge of our identity as the Israel nation of promise, in these words.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. LOOK UNTO ABRAHAM YOUR FATHER, AND UNTO SARAH THAT BARE YOU." (Isa. 51:1-2)

A few verses further on we learn that

this arising to a knowledge of our Israel identity will have a quick effect in leading us to re-enter upon our national mission to bring God's righteousness to the world.

"Hearken unto me, my people, and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light to the people (of the world). My righteousness is near; my salvation is gone forth, and mine arms shall judge the people (of the world); the ISLES shall wait upon me, and on mine arms shall they trust." (Isa. 51:4-5) The ISLES are often mentioned. Who do you think they are?

Courtesy : Covenant Message

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Crossword Puzzle

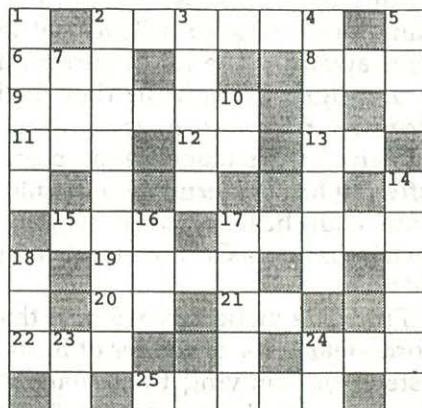
Across

2. One of the two appointed leaders p.51 *
6. A poem meant to be sung
8. An expanse of salt water
9. The father of Sennacherib p.39 *
11. A large bird
12. Archaic for 'look', 'see', or 'behold'
13. Archaic for 'you' (plural)
15. A Pavlovian trigger-word p.57 *
17. The Book of Jasher is mentioned — in the Bible p.44 *
19. Matter flowing from a volcano
20. Unit for measuring printed matter in line
21. The twelfth letter of the Greek alphabet
22. A precious stone
24. Atmosphere
25. The third member of the Egyptian trinity p.54 *

Down

1. Killed an Egyptian p.59 *
2. A city destroyed in 70 A.D. p.23 *
3. To rebuke
17. The daughter-in-law of Judah p.12 *
18. Spheroidal body produced by a female bird
23. Abbreviation for 'editor'
24. A Roman copper coin

*Answers to be found in the previous issue of "Look Up."



4. Israelites were first removed from Palestine by — p.34 *
5. Vital juice found in plants
7. A barrier constructed to hold back water
10. Opposite to 'yes'
14. Rabbinical word that signifies change p.50 *
16. Zodiacal sign Aries
17. The daughter-in-law of Judah p.12 *
18. Spheroidal body produced by a female bird
23. Abbreviation for 'editor'
24. A Roman copper coin

Solution will be in the next issue

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Hell

J. Trotter

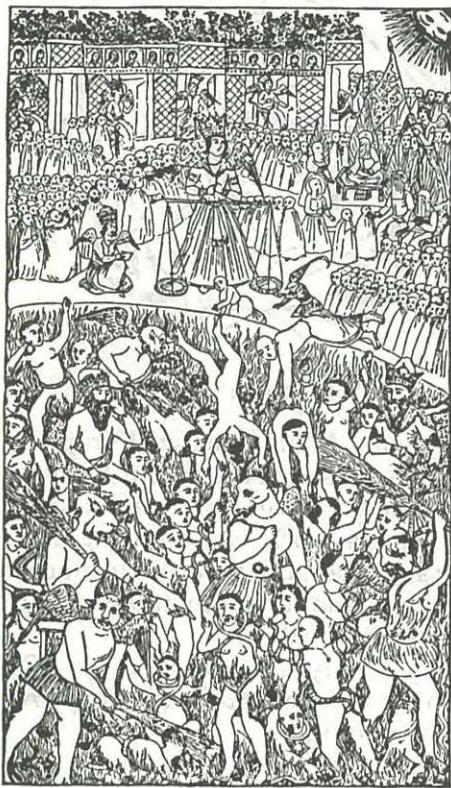
This four letter word has probably brought about more fear of the unknown than any other word. Many different religions and ideas have come about due to the accepted meaning of this word. Intimidation has been used to increase church membership and to keep the flock faithful. By staying within the "church" many have come to believe that this is their salvation. The secure surroundings of a congregation will, they believe, provide protection from "eternal torment." The teaching of pain and suffering for all eternity is a satanic hold some churches use over people. This doctrine is not of God and is not taught in the Bible.

From the dictionary we read that the word "fear" has a number of meanings. Instead of applying the usual Biblical meaning for fear: namely "in awe, respect," the popular meaning i.e. "anxious thought, an uneasy feeling," has been used to emphasise the incorrect meaning of hell. One dictionary says of the word hell: *"In Christian and some other religions, the place where wicked persons are punished after death."*

The message that Christ presented was quite simple in comparison to the doctrines that have flowed from the pens

of many theologians. This method has been successfully applied to economics. The result is that the people invariably do not get involved in the politics of the country. Whilst the people do not individually bring the nation to her knees, as a collective group the people have committed the sin of omission. That is they have collectively done very little to correct the wrongs in society. I believe this same situation applies to many ideas expressed in the church. Because the minister has a degree in theology the people are afraid to confront them on many issues, which are not confidently agreed with. The usual view that these are "men of God" seems to deter many from asking questions.

When we look at the word "hell" there is nothing complicated about it or its meaning. The Strong's Concordance comes to our aid. Throughout the Old Testament there is only one meaning to the word and that is "world of the dead." I believe this existence is unconscious, and there is no realisation of time as we know it. When the resurrection takes place in the future it will be as though no time has intervened. It has the same meaning as the word Hades in the New Testament. The word Gehenna, translated "hell" in the N.T. is derived from the Hebrew gehinnom which refers to the valley of



The fear of eternal fire and torment is depicted in this Persian miniature of the eighth century

Hinnom — a valley outside Jerusalem where the rubbish was burnt, it was regarded as a place of abomination (II Kings 23:10). It became a prophetic symbol for judgment and later for final punishment. Sulphur was burnt to stop disease. It was used as a cleanser. But the fact that these fires were kept alive should in no way be used to suggest that there are fires being kept alive in hell for the purpose of some type of revenge by a

God who constantly says, "I told you so. Your fiery punishment is your own choice."

The usual church interpretation of the parable about the Rich Man and Lazarus, is not only a gross distortion of Scripture but is unthinkable from a humanitarian point of view. Such church teaching makes a total farce of many words uttered at funerals. Much of what has been said about man's eternal existence has helped to create considerable confusion about God's plan for this planet and its occupants, especially Israel. The outcome of these man-made doctrines is that few now believe in the simple message of Christ and the solutions to the problems of the world as expressed by the Laws that were not nailed to the Cross.

If my thoughts bare resemblance to the more accurate meaning of the word hell, i.e. "world of the dead" then maybe a more suitable term for the destination of the departed soul would be not a place after death but rather a portion of time. This portion of time should be looked upon in awe and respect, for it is a period of preparation for the departed soul. I would rather believe that this period of time is an unconscious period, where the soul is being prepared for future cleansing. As the God of our Fathers knows our very thoughts before we utter them, we as mere mortals have no right to assume more than what is simply expressed. Our main concern is to prepare our own lives for being members of His Kingdom — not to be the judge and jury over the matter of people's destiny.

HUMAN RIGHTS

A. Gourley

Many people still believe that the United Nations is an international body for the promotion of peace and goodwill; if you tell them that it is a communist controlled organisation directing a plan for socialist world domination they just dismiss the matter. It's too much of a challenge.

Well, I guess they are right. It is a challenge, just as life or death is a challenge; pain and misery is a challenge; justice and mercy is a challenge. If a person thinks that TV, beer and football are important, then everything else must be too much of a challenge. The thing is, are we going to complain when someone ties us to a telephone post and cuts our kids up alive? This is the kind of thing that communist fanatics have been known to do in order to impress on a neighbourhood the need to behave.

That is the challenge, and that is what the genuine kind of human rights is about - it's too important to dismiss as incredible.

Human rights is about whether we spend our money on cigarettes or on defence. It's about blowing your mind on dreams rather than using it to understand the world we live in. It's about spending your money on trivia rather than making a donation to the relief of ignorance.

Our values are reflected by our priorities. The people of Kampuchea chose their priorities; the people of Haiti



United Nation's emblem

chose theirs. At one time we Europeans had values distinctly different from the rest of the world and prospered; today the rest of the world is not looking UP to us for a lead because we are being forced (by manipulation of information) to adopt their laws and values.

So, we may say, what if we ARE making laws based on UN ideology? We need human rights!

Maybe! But let us not forget that for centuries the world had looked with envy on our human freedom and we needed no human rights law to protect us. It must surely strike us as just a little strange that we must base our NEW human rights laws on the twisted deceptions of slave states.

The illegal Franklin dam decision has made possible not JUST the over-riding of States' Rights to build dams. It has taken away the protection the constitution gave the citizen against central government dictatorship. It has made it possible for the Federal government to enact a Bill of Rights based on the program of socialist world government, and give

them power to force this on states and people.

The proposed referendum on constitutional changes to allow alteration of electoral term is merely a smoke screen to lull the people into thinking they still have constitutional rights. The government could just as easily bring it in under a UN agreement.

If they do not need this referendum then why have it, you may ask? They go through this charade because the recent illegal re-interpretation of our constitution has left the people restless and politicians need to do something to try to make people believe that they still have constitutional protection. Offering a referendum reassures people.

The restless must not be allowed to awaken, for the fact is that we DO NOT have to be asked.

We were not asked for constitutional power to stop the dam and that was a far more important constitutional issue.

If the politicians are so concerned about giving the people a say then why did they not give the people a say on other important issues such as the dropping of the white Australia policy? Right or wrong, it was a policy that affected every Australian and was established over a long period. If democratic rights had any meaning to Australian politicians they would have asked the people on that subject.

They certainly would have asked the people to give central government legal power over the states had they any concern for our democratic rights. They would also have asked the people about

atomic energy; apartheid for Aborigines; social engineering in the schools, and about making Australia subservient to the socialist United Nations.

Why did they never ask the people about the most important issues of the last twenty years? Very simple, because they knew the people would reject the proposals. Why do they ask now? Because, important though some of the questions may be they are not urgent, getting public approval is not nearly so critical as keeping people fooled into thinking they still have constitutional rights.

There are a great many things that the politicians are doing that are of life and death importance to the people of Australia, but they are not asking if we approve; they are not even telling us what they are doing.

For instance, successive governments have, over recent years, been manipulating Australia into becoming a colony of the United Nations. But I doubt that more than a small percentage of Australians even know how UN agreements are imposing socialism on democratic nations. Even less do they suspect that our own governments secretly co-operate to bring this about.

It is now urgently necessary - if we value our right to life - to wake up to the fact that there has been a revolution. Not a revolution of guns and bombs, but a revolution of deception and lies, to steal our rights and freedoms.

What I want to tell you, my friends, is that no one can realistically ask us now to defend our country against external

attack; the society we think we live in and the laws we think we live under, have been overthrown. This is still Australia the country, but it is no longer Australia the nation. Our only hope now is counter-revolution.

I believe that we have two choices; we can use our intelligence and with the help of our God win - or we can accept socialism and die.

There are no boats to escape in, or to burn — there is no refuge to escape to - there is no choice of "better red than dead."

And one other thing, we have the perfect weapon for ideological war because we have truth on our side. The one thing we may not have now, in this Shangri-la, is people with such will to survive that they will put aside preconceptions and use their intelligence to properly judge the truth for themselves.

To get this in perspective, let us look at a few of the things already being done in the name of those so called human rights.

An interesting letter by Roslyn Phillips was printed on 11/11/83; quote:

"It is now some time since Professor Chipman and other academics pointed out the gross invasion of civil liberties in Senator Ryan's sex discrimination bill."

I have been waiting for Senator Ryan's defence, or at the very least, explanation. As far as I am aware she has offered neither.

Yet the charges are serious. They include a reversal of the onus of proof (making the accused guilty until proved innocent), removal of the automatic right to legal representation, removal of

protection against self-incrimination, waiving of rules of evidence to allow gossip and hearsay, and many others.

The ALP itself has been sufficiently disturbed to introduce no fewer than 53 amendments to its own bill, but these changes leave many of the serious problems (including those above) unsolved.

Take clause 94 for example. This states that the sex discrimination commissioner and/or the commission may delegate their wide powers of inquiry to anybody they think fit. This incredibly vague clause means that a person accused of sex discrimination could be investigated with the full force of the law by the Lilyvale Lesbian League!

No less a body than a Senate Standing Committee dominated by ALP senators objected to clause 94, as well as other parts of the bill, but the Attorney-General has refused to limit the delegation provision.

It is not good enough to argue that "we can always appeal to the Federal Court if we are not happy." That is justice for the rich. The average person could never afford it.

But perhaps the ALP no longer cares about the average person - let alone civil liberties.

Perhaps we may wonder if this obnoxious bill was ever reformed - I don't know for sure, but don't worry about it; hundreds, perhaps thousands of such pieces of legislation to overrule our law and deliver us into the hands of our enemies are now set in place; State and Federal. One, more or less, is irrelevant.

The inquisition body (Human Rights Commission) has the function of recommending to government the form of the law; it has the function of investigating complaints; it has the function of making judgment.

In other words it is lawmaker, prosecutor, judge and jury and, to make the inhumanity complete, it does NOT have to follow rules of evidence as required in a genuine court. This means that if we have an enemy who is friendly with the inquisition, then that person's word may be accepted as evidence without any other proof being required.

If the case is taken before a genuine court then YOU have to DISPROVE the accusation. The inquisition charge is accepted and the victim has to be able to prove innocence.

This so unbalances the scales of justice that the average person could not afford to challenge an inquisition ruling. Under anti-discrimination law a business or employer may have to employ entirely unsuited people because to discriminate against those lazy, unskilled or otherwise unsuited would mean destruction by repeated court battles.

Business will become inefficient and forced to close. The purpose of the legislation is to help make free enterprise unworkable and to create social violence. Don't ever imagine that they do not know what they are doing. This plot has been carried out with great stealth and

precision through seduction and sedation.

Do not be misled by "concessions" and modifications of legislation. The procedure is to ask for more than enough. Once they have the law it can be easily amended or reinterpreted.

The purpose of communal disintegration is to pave the way for complete socialism world power and the massive "termination" of surplus population.

Can you imagine the vilification that would be heaped on us if we promoted the idea that aboriginal dream-time culture be destroyed? Among other things, we would be called a racist pig; we would be accused of denying people their basic human rights; we would be accused of cultural genocide.

But you should know that right now we are suffering destruction of our human rights; right now we are suffering racial discrimination; right now we are suffering cultural genocide. In socialist double talk our cultural genocide is carried out under cover of such laws as anti-discrimination, sexual equality and human rights.

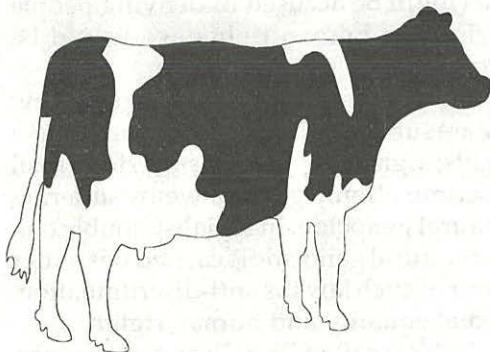
WAR is called PEACE and peace, war. It is stealthy, it is deliberate, it is planned.

It is designed to destroy the unity of European culture; it is designed to destroy Christian culture; it is designed to make helpless those who now have the power to resist genocide.

The Little Red Hen

Nothing gets a point across so well as a story wherein barn-yard creatures have an animated role. This observation was made in the Manchester Union Leader (Manchester, New Hampshire) in presenting a guest editorial from Alabama's newspaper, the Dothan Eagle.

It's a lesson in economics, based on the original story of The Little Red Hen, as



suggested by Gaylord Sutherland of Muskegon, Michigan, to wit:

Once upon a time there was a Little Red Hen who scratched about and uncovered some grains of wheat. She called her barn-yard neighbours and said, "If we work together and plant this wheat, we will have some fine bread to eat. Who will help me plant the wheat?"

"Not I," said the Cow. "Not I," said the Duck. "Not I," said the Goose. "Then I

will," said the Little Red Hen — and she did.

After the wheat started growing, the ground turned dry and there was no rain in sight. "Who will help me water the wheat?" said the Little Red Hen.

"Not I," said the Cow. "Not I," said the Duck. "Not I," said the Pig. "Equal Rights," said the Goose. "Then I will," said the Little Red Hen — and she did.

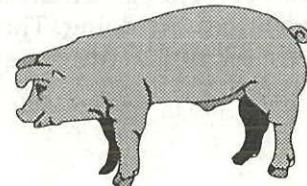
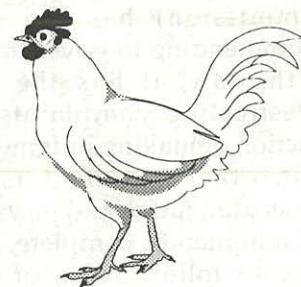
The wheat grew tall and ripened into golden grain. "Who will help me reap the wheat?" asked the Little Red Hen.

"Not I," said the Cow. "Not I," said the Duck. "Out of my classification," said the Pig. "I'd lose my ADC," said the Goose.

"Then I will," said the Little Red Hen — and she did.

When it came time to grind the flour, "Not I," said the Cow. "I'd lose my unemployment compensation," said the Duck.

When it came time to bake the bread, "That's overtime for me," said the Cow. "I'm a dropout and never learned how," said the



Duck. "I'd lose my welfare benefits," said the Pig. "If I'm the only one helping, that's discrimination," said the Goose.

"Then I will," said the Little Red Hen and she did.

She baked five loaves of fine bread and held them up for her neighbours to see.

"I want some," said the Cow. "I want some," said the Duck. "I want some," said the Pig. "I demand my share," said the Goose.

"No," said the Little Red Hen. "I can rest for awhile and eat the five loaves myself."

"Excess profits," cried the Cow. "Capitalistic leech!" screamed the Duck. "Company fink," grunted the Pig. "Equal rights," screamed the Goose.

And they hurriedly painted picket signs and marched around the Little Red

Hen singing,
"We shall
overcome."
And they did.

For when the Farmer came to investigate the commotion,

he said, "You must not be greedy, Little Red Hen. Look at the oppressed Cow. Look at the disadvantaged Duck. Look at the underprivileged Pig. Look at the less fortunate

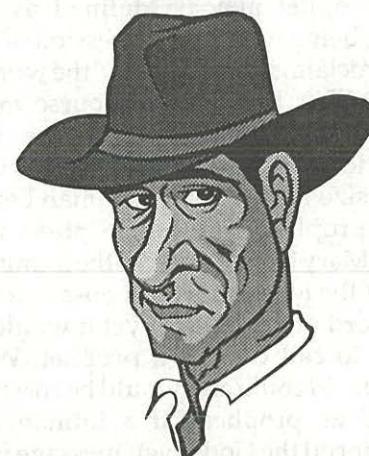
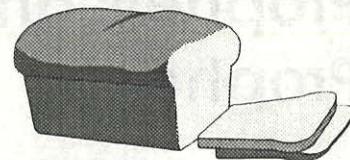
Goose. You are guilty of making second-class citizens of them!"

"But - but - but - I earned the bread," protested the Little Red Hen.

"Exactly," the wise Farmer said. "That is the wonderful free enterprise system; anybody in the barn-yard can earn as much as they want. You should be happy to have this freedom. In other barn-yards, you would have to give all five loaves to the Farmer. Here you give four loaves to your suffering neighbours."

And they lived happily ever after. Including the Little Red Hen, who smiled and smiled and clucked, "I am grateful. I am grateful."

But her neighbours wondered why she never baked any more bread.

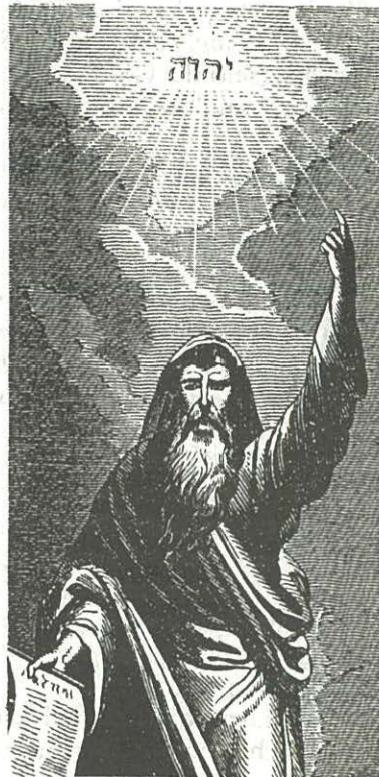


Prophets and Prophecy

M. Bennett

What is a prophet? What is prophecy? It seems logical to define first exactly what is meant by "prophet" because in defining what a prophet is the true meaning of prophecy will also be arrived at, in that prophecy is something given by a prophet. Another reason for thinking in this direction is that although all prophecy is given by prophets they did other things beside prophesy, and therefore if prophecy is defined first, a clear picture of the prophet may not be seen.

A prophet may be defined as any human being who is in possession of and who proclaims and explains "the word of the LORD." There are of course many refinements needed to make this definition perfect. It is necessary to emphasize here that only human beings can be prophets. The angel Gabriel who visited Mary to inform her of the imminent birth of the Messiah was in possession of "the word of the LORD" yet it would be wrong to call Gabriel a prophet. What Gabriel said could and would be correctly defined as prophecy if a human had pronounced the God given message with its statements about the Baby and His future. For a person to speak "the word of the LORD," faith in recognising its true



origin is demanded which is not necessary for spirit beings from whom God's existence and will is not obscured as it is to man. A prophet must recognise "the word of the LORD" before they can pronounce it.

It is a great pity that the one English word "prophet" is used to translate an O.T. Hebrew word and a N.T. Greek word as though the meaning is the same throughout the Bible. The exact meaning and emphasis of the word "prophet" changes throughout the Bible. What a prophet was and did was subject to an

evolutionary process, the prophet within the church, as described in the N.T. is hardly recognisable as the same office as that which was fulfilled by people such as Moses and Elijah in an earlier age. The one common denominator (and one might say lowest common denominator) of all prophets is the possession of "the word of the LORD," but it is important to understand that this is only one of many manifestations of the Holy Ghost's enlightenment and empowering which O.T. prophets displayed. Within the range of the gifts of the Holy Ghost which we find in the N.T., (see I Corinthians 12:8-10) prophecy is listed as just one of nine gifts, yet the individuals we know as O.T. prophets manifested most of the nine gifts mentioned during their fulfilling of the office of prophet, and not just the one gift termed prophecy. Thus we see that there was a change in meaning of the word "prophet," from one who demonstrated God's power by a well rounded ministry of all the spiritual gifts to one who showed the indwelling of the Holy Ghost by the manifestation of "the word of the LORD" only.

Not only do we find an evolution in the expression of the office of prophet throughout history, but an examination of the methods God used in speaking to man reveals a similar succession. The writer to the Hebrews states :- "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, ..." (Heb. 1:1-2). Thus we see that it was God who was speaking through the prophets, but that later it was God who

was speaking through the Son. In other words God changed his means of addressing man from time to time, and prophets and prophecy are just one stage (and an important one at that) in the spectrum of God's revelation of himself to us. Prophets were not the original means of God's speaking to man nor are they the last. One thing is certain and that is that God has always spoken in some form or way. A study of the whole Bible shows the succession of means that God has employed in his revelation of himself and his divine will. Such a study also shows the intermediate place which the prophet occupies in this succession and thereby facilitates our understanding of the true meaning and importance of that office. The methods by which God has spoken to us may be summarized as follows:-

1. Direct appearances or manifestations of God.

a. Direct manifestation of God in the person of Jesus Christ (before his birth as a baby at Bethlehem.) For example His appearance as Melchizedek (Genesis 14:18) as captain of the Lord's host to Joshua (Joshua 5:15) in the fiery furnace to king Nebuchadnezzar (Daniel 3:25). These were real visitations and quite distinct from visions.

b. God's appearances in visions and / or dreams. Instances include the dream Jacob had at Bethel when he saw God standing above a ladder which reached from earth to heaven (Genesis 28:12-13) and Isaiah's vision of God in the temple at Jerusalem recorded in Isaiah chapter six.

c. God speaking directly without actually appearing, either in the person of Jesus Christ or in vision or dream. The most well known instance must be God's speaking to the child (and future prophet) Samuel in the temple of the Lord (I Samuel 3:4).

d. God manifesting Himself directly without appearing in any form, and without speaking. Examples of this include God's writing in person with his own finger the two tablets of the law given to Moses (Exodus 31:18) and God stating his will by means of Urim and Thummim.

e. The manifestation of God born as a man, the Son of God, Jesus Christ. This is of course the ultimate in God's appearances to man.

2. Revelations of the will of God which do not include His direct manifestation in any way.

i. Not involving human beings.

a. The dispatching of angels or other spirit beings to deliver specific messages to one individual. Examples include the angels that visited Lot in Sodom (Genesis 19:1) and the visit of the angel Gabriel to Mary before the birth of Jesus Christ (Luke 1:26). A prophecy may be delivered to a prophet by this means, as for instance large portions of the prophecies of Ezekiel and Daniel (see Daniel 9:21 where the angel Gabriel is referred to as a man).

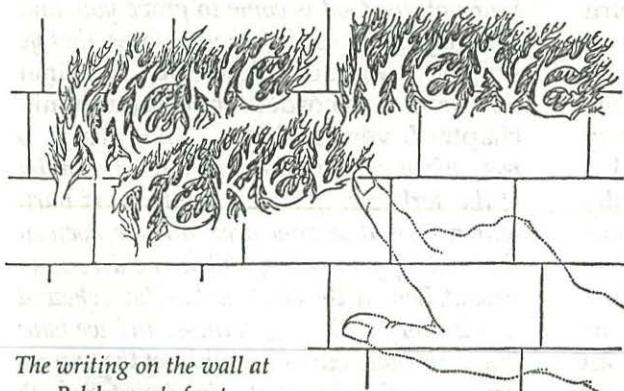
ii. Involving human beings.

a. The seeing of dreams which have meaning, or the reception of prophecy of the visionary type. Examples of dreams having meaning are those given to Pharaoh, king of Egypt and interpreted by Joseph (Genesis 41) and to Nebuchadnezzar king of Babylon and interpreted by Daniel (Daniel chapter 2). The giving of a prophecy in this form is recorded in Daniel chapter 7 verse 1, to give just one instance.

b. The giving of prophecy of "the word of the Lord" type; that is, where the prophet is enabled to proclaim the will of God but no vision or dream is seen. Prophecy of this type makes up the greater volume of the books of Isaiah and Jeremiah.

c. God's revelation of His will in the church age by means of the gifts of the Holy Ghost; that is, by prophecy or by means of the combined use of the gifts of tongues and interpretation. (I Corinthians 12:10).

(N.B. This is of course, not a perfect classification and there are other specific instances of God manifesting His will to humans which do not fit exactly into just one category listed above. Such instances include God's appearance to Moses in the burning bush when He did not appear as such (other than by fire) and spoke to Moses with an audible voice. Had God merely spoken to Moses this incident would have fitted 1. c., but the fact that there was also a visible manifestation precludes this. Another incident which does not easily fit into any category is the



The writing on the wall at Belshazzar's feast

event of the hand writing on the wall at Belshazzar's feast, and Daniel's interpretation of the writing. In this instance there was an action in writing on the wall which did not involve man, and which may have been, (i) direct action of God himself or (ii) the action of some other spirit being (Id, or 2ia), but this was insufficient without the interpretation given by the man (the prophet) Daniel. Thus man was not involved in the giving of the message but only in the explanation of its meaning.)

God's will has been revealed to us by a succession of means, and there has steadily accumulated a written record concerning them. This written record (the Bible) has played an increasingly important part in God's revelation of Himself, it is the major means of such revelation and the only authority for all doctrine. It is, however, important to realise that the one record, the Bible, is a written account of many separate revelations given by God by many methods and means, and that prophecy

is only one (but a very important one) of these means. Bible students, especially those who know the prophets well, cannot help but be aware that history and events go in circles, and often arrive at situations which are familiar because history has already passed that way before. So it is with the means that God has employed in His speaking to man. Originally He spoke directly in person. This

primitive state was followed by a gradation of alternatives culminating with the ministry of our Lord Jesus Christ, when God again adopted the original mode. Following Christ's ministry throughout the church era other means are again used, however, we know that this age will culminate in Christ's second coming and with it a return to the primitive and original method of God speaking to us directly in person.

It is worth considering for a moment that God originally spoke directly and in person, thus we read:- *"And the Lord God called unto Adam, and said unto him ..."* (Genesis 3:9) *"And God said unto Noah ..."* (Genesis 6:13) *"Now the Lord had said unto Abram ..."* (Genesis 12:1) *"And God said unto him, thy name is Jacob ..."* (Genesis 35:10)

It is obvious that it was God's intention to speak to us in person, first because that is what He chose to do in the time of Adam and Eve before the fall. Secondly, it was the method that God continued to choose when He revealed Himself to those

people in whom He found a ready spirit of obedience and faith. Thirdly, the Lord Jesus Christ is ultimate proof of God's desire to speak directly in His own person.

It is important to note that all the early examples of God's speaking in this manner involved very few people, usually just one person, but rarely more than one. This was because God only spoke to those who He knew were ready to obey Him; such individuals were few and far between. In due time as God worked out His plan in human affairs, He created for Himself a nation - a whole multitude of people - to serve and obey Him. It is to be expected that He should choose to address them in person, as He always had conversed with those who were His own. This is exactly what He did. Thus, the book of Exodus tells us that God gathered the nation of Israel at the foot of mount Sinai, and then proceeded to speak to them in person. What He said is recorded in Exodus chapter twenty, verses one to seventeen, and commences thus:- "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, ..." It was then God's intention to speak to His people in person; but for the reaction of those that heard Him. He would no doubt have gone on doing so throughout the whole dispensation until the first advent of the Son of God in due time. The people's reaction was:- "And they (all the people of Israel) said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." (Exodus 20:19) Moses' immediate reaction is recorded in the next verse: "And Moses said unto the people,

Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not." (Exodus 20:20) But the final outcome is recorded in Deuteronomy chapter 5 verses 23-31:- "And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man, and he liveth. Now, therefore why should we die? For this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken. Oh, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it." It is seen then that God agreed to, or rather acquiesced to, the demands of the people.

In the account quoted above it is recorded that God said, "... they have well said all that they have spoken." (verse 28) It would be a mistake to interpret this to mean that God wanted to speak to the people by Moses rather than in person. What must be seen is God's mercy to His people because he agreed with their argument that His continuing so to appear would mean their certain destruction as the result of their sin. God must judge sin at all his coming, and he knew that the Israelites would surely go into sin, so that his appearing to them would necessitate their judgment for "*the wages of sin is death.*" God was forced by the frailty of his people to discontinue appearing to multitudes in person (although he continued to do so to selected individuals) and to adopt the alternative of imparting his words to one person who then repeated the words of God to the people - that one was a prophet.

Sinai was a major turning point in the revelation of God to man because it was there that He appointed prophets as the sole means for His imparting new truth to the multitude. From the events of Sinai the greatest prophet of the whole O.T. era emerged, namely Moses. From that time on, all those words which God would have spoken directly to his people in power and majesty, now had to come through the clay of a mere person which necessitated a decrease in the divine manifestation. This also meant a corresponding decrease in the fear and awe with which "the word of the Lord" was heard. In this example, where God agreed to the wishes of His people in giving them prophets to speak His words, we clearly see the permissive will of God in action.

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GROWING TENSION

Back in 1952, well known American novelist John Steinbeck wrote in "East of Eden":

"There are monstrous changes taking place in the world. Some of these forces seem evil to us, perhaps not in themselves but because their tendency is to eliminate other things we hold good.... In our time mass or collective production has entered our economics, our politics, and even our religion ... There is great tension in the world, tension towards a breaking point and men are unhappy and confused."

When breakdowns take place, the inevitable result is anarchy out of which new forms of dictatorship emerge.



The Hidden Secrets Of The Jewish Cabala



Submitted
(Subscriber)

Part 2

The thought that there is a world conspiracy, which is guiding the history of the world, does not sound particularly possible unless it can be tied to some form of a religious source of inspiration. Scholars that are critical of a world conspiracy concept always point this out. Unless it can be proved that there exists such a cohesive force that has been used during the past centuries to force ideas upon people and cultures, they will not accept the idea of a world conspiracy. Can such a strong religious source of inspiration be found? I want to state that it can be found in a misunderstood and false belief in the Messiah. The hope about a united world living in peace is tied to the hope of the coming of a Messiah, and this can be found in the religious teachings of Christianity as well as Judaism. History tells us that the Jewish people, several times in the age of the Diaspora (those Jews scattered through the Old World after the Exile), have been led to a false understanding of the Messiah. Professor Gershom G. Scholem, himself a Jew and in charge of "Comparison of Religions" at the Hebrew University in Jerusalem,

states the following:

"The Jewish understanding of the personality of the Messiah is astonishingly colourless. It can be stated almost anonymously, particularly when a comparison is made with the powerful impressions that the personality of Jesus has on the minds of Christians."

The picture that well known rabbinical researchers have given of the Messiah have been very impersonal. They state that when the Messiah comes, he does not need to prove who he is through some special character in his personality or through signs and wonders. The only criterion for a recognition of the Messiah is that he must succeed in restoring the kingdom of Israel as a political state coming into existence before the end of the world.

THE CABALA — JEWISH MYSTICISM

The Cabala contains much power and demonic teaching, it is more than enough to give the ideology and driving force needed to lead the world astray and to

also keep such an evil conspiracy alive through the centuries.

By studying the rituals of the Freemasons and other secret orders and their symbols, it becomes clear that there is a resemblance between them and the Cabala. As we have previously studied and proven, the Cabala is the teaching source of the Freemasons as well as for other groups (refer to The Conspiracy Tracker in "Look Up", Volume 2 Number 1 "The Secret Order Of The Illuminati" and Volume 2 Number 2 "The Cult Of The All-Seeing Eye"). In order to understand the motivating power behind Freemasons and many other secret orders, a person must study the Jewish mysticism as given in the Cabala. Professor Scholem has done research in the mainstream of the Jewish mysticism and names three movements. They are Lurianism, Shabbetaiism and Frankism. These three teachings within the Cabala have led the Jewish faith of their followers into total darkness and reprobate minds. There are several writings and teachings that point out that these three movements within the Cabala community have strongly affected Freemasonry. History teaches us this!

Rabbi Isaac Luria lived from 1534 until 1572 in the small city of Safed which was located in Galilee and as a mystic he became a great expert on the Cabala and its development. Luria taught that the mystics of the past had dealt too much with the creation of the world and its beginnings, and he felt it more important to be a part of the winding down to the end of the world and the coming of the

Messiah. According to Luria, the kingdom of the Messiah could not come into being unless there was a falling away among the Gentiles and destruction of their societies. This process could be sped up if someone would help out in the destruction of the Gentiles by **crushing the clay vessels**. This teaching called **sheriath ha-kelim** in Hebrew meant that the Gentile nations, all non-Jewish nations, were filled with evil powers, but they had sparks of divine power and these were holding them together and hindering the collapse of their governments. Then it became the duty of the Cabalistic mystics to step down into the bottomless pit of the Gentiles, remove the divine power from them and thus speed up the destruction of the Gentile nations. This thinking was used by Luria to explain why the Jewish people had been dispersed into all nations. It had not happened because they had sinned or done anything wrong. Instead it had taken place so that the Jewish people could take part and help to work out this great plan of God.

From this kind of theology Luria taught that salvation and restoration of the Jewish people should come through sinning.

SHABBETAI TZEVI (SABBATAI ZEVI)

Shabbetai Zevi was a Jew and a mystic who lived in the city of Smyrna, Turkey (1625-1676). Zevi had adopted the theology of Luria and helped to further develop it. The main emphasis of Zevi

was that sin was Holy. Thus it was the duty of every true Jew to sin as much as possible (and they do!!!).

Zevi also believed that he was the messiah and during the year of 1666 his movement swept most of the European Jewish settlements, the Khazar Jews in Russia as well as the ones in the Ottoman empire of Turkey. The number "666" is very important in the teachings of the Cabala. Zevi began to act like a king, created a king's court, and managed to get many followers.

On the 16th of September of 1666, Zevi went to the sultan in Adrianople. His followers believed that he was going to relieve the sultan of his power and start the open kingdom of the messiah. Instead Zevi gave up his Jewish faith and converted to Islam in order to save his life.

But this betrayal of his faith did not jolt his followers. Zevi's prophet, Nathan from Gazah, declared that the messiah must descend into the abyss. They used the scriptures from Isaiah 53 to explain that he must be bruised for their transgressions. Through a play on words, they took the Hebrew expression, "ve-hu meholal," meaning "he was wounded" to become interpreted, from having been holy the messiah will become unholy. According to the teachings of the Jews all Gentiles are considered unholy, but all

Jews are holy. No king of Israel can become unholy without first leaving the fellowship of Israel and being converted to paganism. Nathan found other Old Testament quotations with which they tried to make Zevi righteous after he renounced his faith in Judaism.

The last messiah must be like Moses. Moses lived and worked in the court of Pharaoh. In the same way Zevi was now

in the court of the sultan. The teachings of Sabbatai turned the faith of believers in a messiah into nihilism (Rejection of all distinctions in moral or religious value and a willingness to repudiate all previous theories of morality or religious belief.) Followers of

Zevi said, "Let us do the same thing by surrendering ourselves. Let us move into the abyss before it closes up again. Let us feed the belly of abomination with holiness until it will crack from within."

Zevi blessed them who followed him and said, "Blessed be him who allows us to do the forbidden." Zevi then went so far as to abolish all sexual morals and teachings about conducts and stated that this was part of the blessings in paradise.

Zevi's followers practised sex-orgies. The Jewish Feast of Purim was celebrated with a finale — the blowing out of all the candles and the exchange of wives in a sex-orgy.

***According to the
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Jews are holy.***

Five Points In The Doctrine According To Zevi

1 — Their belief in the necessity that the messiah must become an apostate and the sacramental significance of stepping into the abyss or bottomless pit. They explained it in the following way: — *"An apple can be eaten in two ways, either by picking it off the tree and eating it or by converting to a worm, entering the apple and eating it from within."*

2 — The belief that a true follower of their religion should never be known to the unfaithful. The real faith could never be confessed or practised in front of other people who were not with them. Instead, it was necessary that the real faith always had to be hidden. It was the duty of a true follower of the Cabala to deny it to the world in order that the seed which had been planted in the soul could not begin to grow until it is totally covered with lies. A true cabal deed could never be performed in the open.

3 — Faith in the Law (The Torah) could only be upheld by breaking it. True keeping of the law was by not keeping it.

4 — They thought that the "hidden god" is not the same god as the one that has been revealed to mankind. They believed in a "god" who was the cause of things and then there was the "god of Israel." The former is the god of rational philosophy and the latter is a god of religion.

5 — A belief that there are three personalities in the godhead which have been or will be incarnated into a human form. They believed that the third

personality in the godhead was a "female god." The Shekina Glory of God was supposedly the "female personality."

Nathan from Gazah, who was Zevi's prophet, taught that the soul of the messiah had fallen into the bottomless pit where the demons live. Since the beginning of creation he has lived in the bottomless pit (or abyss) and been kept as a prisoner in the prison "Kelipot." The soul of the holy messiah must live in the bottomless pit and be tortured by the demons who are trying to entice him. Among the serpents (in the bottomless pit) he appears as the holy serpent. They back this up by saying that the Hebrew word for serpent, Nahash has the same **numerical value** as the Hebrew word for Messiah (in the Cabala this is known as **Gematria**, refer to The Conspiracy Tracker in "Look Up," Volume 2 Number 3 "The Hidden Secrets Of The Cabala — An Introduction"). When the process of "Tikkun" begins, which will take place when evil shall be separated from good, the soul of the messiah will leave this prison and appear on the earth in a human incarnation.

The doctrines which we have just discussed are contained also in the cabalistic Zoar, the writings of Luria. When a person compares this with the teachings of Gnosticism (of, relating to, or possessing intellectual or spiritual knowledge) it becomes clear that there are great parallels.

In the cabalistic teaching, Lucifer has become the god of Israel and the messiah they are waiting for is the serpent who will be an incarnation from the bottomless

pit.

All those people who have accepted this religious teaching will embrace Antichrist as their messiah. In order to speed up the return of their messiah, they participate in a process where sin and breaking of laws is the vehicle to prepare the earth for the messiah. Because of this belief, there is no wonder that they interpret the Old Testament just as Lucifer does.

They have, for example, chosen Psalm 119:126, which says: —

"It is time for you, Lord, to work: for they have made void your law".

By destroying the law and making it void; they would help God. Thus their deduction from this was that they really could keep the law, by breaking it. That this teaching was known to God's prophets and strongly opposed, can be seen in the prophecies of Isaiah (lived during the 8th century B.C.) and the prophets Jeremiah and Ezekiel (lived during the 6-7th century B.C.).

ISAIAH 5:13-20 — *"Therefore my people are gone into captivity, because they have no knowledge and their honourable men are famished, and their multitude dried up with thirst. Therefore sheol hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into*

it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled; But the LORD of hosts shall be exalted in justice, and God, who is holy, shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall sojourners eat. Woe unto them who draw iniquity with cords of vanity, and sin as it were with a cart rope; That say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw near and come, that we may know it! Woe unto them who call evil, good, and good, evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter."

ISAIAH 28:14-18

— *"Wherefore, hear the word of the LORD, ye scornful men, that rule this people who are in Jerusalem. Because ye have said, we have made a covenant with death, and with sheol are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tested stone, a precious cornerstone, a sure foundation; he that believeth shall not make haste. Justice also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the*

waters shall overflow the hiding place. And your covenant with death shall be annulled, and your agreement with sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trampled down by it."

JEREMIAH 11:9-10 — *"And the LORD said unto me, a conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, who refused to hear my words; and they went after other gods to serve them; the house of Israel and the house of Judah have broken my covenant which I made with their fathers."*

EZEKIEL 22:25-29 — *"There is a conspiracy of her prophets in the midst of her, like a roaring lion ravening the prey, they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst of her. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and the profane, neither have they shown difference between the unclean and the clean, and have hidden their eyes from my sabbath, and I am profaned among them. Her princes in her midst are like wolves ravening the prey, to shed blood and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying Thus saith the Lord GOD, when the LORD hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the sojourner wrongfully."*

The Law (Torah) that GOD gave Moses mentioned 36 decrees, and if they were broken the trespasser would be punished

with a curse and then death. Half of these decrees dealt with the sin of incest as recorded in Leviticus, Chapter 18.

Baruchya Russo, a leader in the Greek city of Salonika and one of the most radical followers of Zevi, declared that these 36 decrees given by God to Moses were now made void. He even went further by making these 36 decrees against sin into 36 commandments to commit by all true followers of Zevi. Thus, incest, homosexuality, etc. became deeds that should be practised.

The cabalists believed that they were the vanguard for a new world which was to come into being by the destruction of all good and positive morals in the existing religions.

NEHEMIAH HAYON

Nehemiah Hayon was a rabbi and follower of Zevi. In a teaching that he expounded when he tried to reconcile the Old Testament to the teachings of the Cabala it became clear that their whole "theology" was in conflict and that their thoughts were not logical. The cabalist had to choose between two solutions of bringing the messiah back and ending this present world. There was a radical solution and a more moderate solution. The following is an excerpt from Hayon's teaching:

"It has been said by those who are well informed with the secret teachings of the initiates that the restoration can be brought to pass in two ways.

"Either Israel will have the power to pull out all sparks of holiness from the "kelipah"

(the evil world), so that the kelipah will fall apart by itself, or the kelipah will become so filled up with holiness, that it must be spewed out in order to get rid of it. This is what the blessed rabbis had in mind when they said that the redemption of Israel can come into existence through two ways; either that the son of David should come in a generation which was not polluted (this meant that Israel in the power of its good deeds had pulled out all the sparks of holiness from the rest of the world), or he should come in a generation that was totally polluted (meaning that the world had been so filled with their holiness that its belly had cracked wide open and become destroyed). It is a

consequence of this teaching that many have wrongfully said, but with good intentions: 'Let us go and worship strange gods so we can fill the world with holiness until it cracks and dies.'"

"Don't reason among yourselves and say: 'Since it is impossible for all people to become holy and unpolluted and free of sin it is better that I also become a sinner and thus will speed up the judgment of the world, so that the world can come to an end and salvation shall come.' Instead it is better that you endure the exile in its entire length and be looking for salvation than that you sin and worship other gods in order to bring salvation closer."

To be continued.

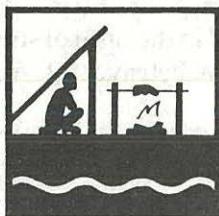


What is meant by new wine in old bottles?

According to Luke 5:37-38, Jesus said: "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved." This passage occurs in substantially the same form in Matthew 9:17 and Mark 2:22. In everyday speech "putting new wine in old bottles" signifies typical incongruity or incompatibility. The English word "bottle" is really the diminutive of butt, a wine cask or skin, and literally means "little butt." Glass bottles are not mentioned in the Bible. In those days bottles and "butts" for wine were made of animal skins. The usual wine bottle consisted of the complete skin of a goat or kid with the neck of the animal forming the bottle-neck. This skin was tanned with oak bark and seasoned with smoke to give the wine a special flavour. "I am become like a bottle in the smoke," says Psalm 119:83. The point of the passage quoted is that the after-fermentation of new wine would break the inelastic leather of old bottles. Jesus probably meant that the new spiritual doctrine he taught could not be made to fit into the rigid forms and rituals of the old religion.



SURVIVAL — How Long, O Lord! How Long?



How Long, O Lord! How Long?

*"With rudder foully broken,
And sails in tatters torn;
Our country on the midnight sea
Is waiting for the dawn.*

*Before her, nameless terror,
Behind, the pirate foe;
The clouds are black above her,
The sea is white below.*

*The hope of all who suffer.
The dread of all who wrong;
She drifts in darkness and in storm;
How long, O Lord! How long?"*

— The Mantle of St. John de Matha.
by John Greenleaf Whittier 1807 - 1892

The fact that so many people's hearts are failing them for fear today is one of the warning signs that Our Lord gave that His coming was approaching.

To those who are descended from the sturdy pioneers who battled fire, flood, drought, disasters, lack of even the basic amenities we so lightly take for granted today, and those who fought to develop

D. Jensen,
Wentworth Falls, NSW.
Subscriber

Australia, and who offered their lives to preserve the heritage of our nation from foreign enemies, it is repugnant to free men and women that they now find that their deadliest enemy is right here in our midst.

For, when governments of all political persuasions push for the subjugation of the human family to the "biological needs of our remaining native species" - and promote mankind as "other animals," then one must seriously question our right to be called a Christian country.

Indeed, by their very pagan Pan programmes governments are inciting confrontation and rebellion, for the issue is not so much whether people reject the authority of the State but, rather, whether they reject or obey the authority of Almighty GOD.

It is the ultimate objective of the socialist (communist) gang to place Australia as a puppet nation of the United Nations One World Government; and whether it is by way of the International Court, the U.N.E.S.C.O. or World Heritage Listing of Australian estate, the end result is the same.

If this is the sort of "conservation" which the consers want then it, and they, are not wanted in Australia. Moreover, we cannot afford to make this continent

one huge nature reserve not to be used. If we don't occupy it, and if governments and statutory bodies prevent us from using it productively, then someone else will — and by force, if necessary.

It makes good propaganda to bellow from the roof tops distorted facts, half truths and partly concealed testimony. Witness the Chinese communists' "justification" for the Tiananmin massacres, (June, 1989) even that it never happened, or the slaughter of some 100 people in Dili by Indonesian troops (November, 1991). When the consers and their media counterparts, like the red network and mullahs of Macquarie Street set about distorting the truth then gullible ordinary people can be expected to swallow their lies and fail to come to grips with reality - finally accepting in helpless resignation as do the hapless citizens of communist/socialist regimes, behaving more like frightened animals being herded into a trap. Free Australia? or totalitarian?

Patriotism has been made a dirty word, politics becomes a fruitless war between vested interests; science, religion and philosophy all become instruments in the hands of world organisations to force their will upon the people, until those poor citizens lose trust in everybody and everything. So they say "Let's eat, drink and be merry, for tomorrow we may well

die."

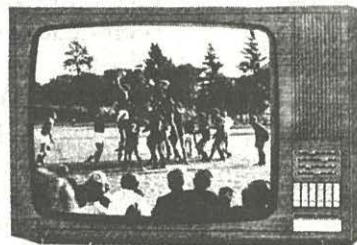
No part of Australia should be placed on the World Heritage List under the control of foreign countries. To do so must be viewed in the light of subversion, and certainly a betrayal of Australia's sovereignty.

One has but to observe the racial animosity in Great Britain, the United States of America, France, Germany, Yugoslavia etc to see that multiculturalism will not work in Australia. And if and when this sort of thing is done deliberately how can it not be subversive?

Fear can make people subservient-but only so long as there is hope of survival. When suppression is so severe that they lose hope then people also lose the motive for being subservient.

God and His Ten Commandments are treated as "old hat" and our Constitution "out of date," belonging to the "horse and buggy days." Fear and uncertainty are hammered into our children with "atomic annihilation," the "green-house effect," "ozone depletion" forced upon them in an atmosphere of environmental catastrophe.

Surely, this latter part of the 20th century will, one day, be viewed as the most imbecilic in the history of mankind, for we, most assuredly, display a maximum of the mental level between that of the moron and the idiot.



The power of television has a tremendous hold on our people

However, mankind's destiny is far, far away above that of the rest of creation; for GOD made man a little lower than the angels and put all things under his feet.

*"But courage, O my mariners!
Ye shall not suffer wreck;
While up to GOD the freedman's prayers
Are rising from your deck."*

— The Mantle of St. John de Matha.
by John Greenleaf Whittier 1807 - 1892

In our unpredictable world, each of us NEEDS a practical, proven and positive way to face our everyday problems. Some of us have health problems, some financial tribulations, some have a dilemma deciding what is the right or the wrong thing to do, some, even, are amoral so that right and wrong are of no consequence, and of course, there is the world in turmoil with wars and rumours of wars, racial animosity and religious antagonism.

While we have been commanded to be not OF this world, we all have to live IN this world, and I firmly believe that we can continue to live and survive IN this world as long as we don't enjoin those practices which are contrary to GOD's laws. But, in upholding GOD's laws we may well have to disobey civil laws.

With courage and faith in GOD we can face the future with fortitude, and with vision and guts build a simple, good way of living, forfeiting the comforts, luxuries and perhaps conveniences of this material world.

In the prophesied tribulations GOD will do His part to protect those who accept Him. But, all individuals must be prepared to do their part. They have to be prepared for a long test of faith; and it takes work, work and more work, for GOD helps those who help themselves.

It is little use plaintively complaining and whingeing to GOD to protect us whilst we remain aimlessly doing nothing to help ourselves. It may well be necessary to go back to basic survival pioneering days of cooking on an open fire under the sky, carting water in buckets from a creek or spring, cutting firewood with an axe, turning over the soil with pick and shovel, sowing and cultivating with a hoe for something to eat - and stacks of elbow grease; with candles or slush lamps for lighting, bathing with a sponge in a dish of precious water before using it on the vegetable garden, boiling all water for domestic consumption. In short, all the primitive means of survival. And, don't imagine it will be easy!

The nerve that never relaxes, the eye that never fades, the thought that never wanders, the purpose that never wavers, the faith that never doubts - these are the principles of victory.

*"Wait cheerily then, O mariners
For daylight and for land;
The breath of God is in your sail,
Your rudder is in His hands."*

— The Mantle of St. John de Matha.
by John Greenleaf Whittier 1807 - 1892

A New Look at the Roman Empire

Selected

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band ..."

(Acts 10:1)

The story of the Roman Empire figures very prominently in the second chapter of the Book of Daniel as indeed it also does in the Book of the Revelation of the Lord Jesus Christ. *"And the fourth kingdom (i.e., that which would follow Babylon, Media-Persia and Greece) shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and*

toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay" (Dan. 2:40-41).

While many historians have devoted much time and energy to recording the political history of the rise and fall of the Roman Empire, it would appear that few indeed have looked at the subject from the racial angle and the impetus given to it by the genetic structure of those in authority. Many, such as Oswald Spengler, the German writer, have written vaguely on the mechanics of historical law as indeed have most communistic-inspired exponents of dialectical materialism, but what they invariably forget is that history, being the record of man's doings, must be the record of the effect of the inborn quality and mental equipment on world affairs. Notwithstanding the many instances of direct Divine intervention,



Ruins of the Roman Forum

specifically in respect of God's Israel nation, basically, the two above-mentioned factors have had a decisive influence on the destiny of people and empires and certainly no less an influence on the fate of their cultures.

Many writers engage in nostalgic reminiscences in respect of the Roman Empire while to others, the barbaric cruelty of the execution of Christians in the arena and on wooden stakes provides the basis for long dissertations on the insatiable lust for suffering by primitive man. Who were these Romans? Who were the Italians as distinct from the Romans at the time of Christ? What, in fact, caused the symbolic admixture of 'iron and clay' which weakened and ultimately destroyed this ancient mighty Empire?

In Daniel's explanation of Nebuchadnezzar's dream, he states that the Media-Persian and Grecian Empires would 'rise' thus indicating a process but when explaining the Roman Empire, he merely states that it would be as strong as iron, with no reference to its rise. This feature is borne out in secular history for, search as one may, the beginnings of Rome are shrouded in antiquity and that which is available is that produced by the combined efforts of both the Romans and the Greeks who embroidered the prehistoric age of Italy by means of elaborate and conflicting speculations. However, today, after careful sifting of data made available

through archaeological excavation, a picture of Italy, as far back as the second millennium B.C. begins to take shape. Investigation of graves throughout the peninsula have revealed that while, in the main, the dominant feature of the population was Nordic, the skeletal remains of those very early times indicate the presence of more than one race. The task of pin-pointing the races is made more difficult because of the custom of

cremation which was practised by certain of the invaders but, even here, the correlation of archaeological data and the history of Thucydides enables the student to piece the story together. Whatever may be said of the patricians, i.e., the Romans "par excellence" they were not indigenous to that country for Carleton S. Coon, in his "The Races of Europe" and commenting on the skeletal remains, states: "*Their facial type is not native to the Mediterranean basin, but is more at home in the north.*"

Precisely when the Romans, as such, established their ascendancy in Italy is not known. However, there is ample evidence to indicate that in antiquity, there were two Iberias either of which, it is thought, could have contributed to the basic Roman stock. One of these was situated south of the Caucasus mountains and the other in the north-eastern region of Spain. While argument rages as to the original Iberia - Madison Grant in his "The Passing of the Great Race" holds that the original home was the eastern



Nero

Iberia while others hold that the Spanish one, being closer to the supposed site of ancient Atlantis, was the more probable - it is generally accepted that Italy, being between the two, received its share of the Iberians. The Iberian invasion is set at some time prior to the second millennium B.C. for at this time and from the region of the eastern Alps, bands of Nordic Indo-Germans penetrated southwards into the peninsula, their route being indicated by the remains of pile-dwellings situated in the middle of the marshes that border the tributaries of the Po. These people were the ancestors of the later Latini and the Siculi who, because of their practice of cremating their dead, were called the cremating Itali by archaeologists. The noted German anthropologist, Hans K. Gunther, was of the opinion that the Siculi were Indo-Germans who penetrated southwards to Sicily, then named Sicania, and drove the inhabitants to the southwest region. The Siculi left many splinter groups all over the peninsula which contributed to the later overall pattern of the racial make-up of the Roman Empire.

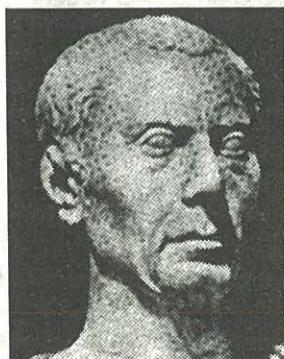
Circa 1000 B.C., a great number of tribes, collectively known as the Umbro-Sabellians or Osci, invaded Italy conquering the whole of the central and southern regions. These people, who were called the burying Itali, were the ancestors of the later Umbrians and Samnites. The skulls of these people, while indicating a

Nordic strain, are dominated by the Brachycephalic or Alpine type which is somewhat broader than the Nordic dolichocephalic type. These people dominated the Italian scene inhabiting hundreds of towns in the central regions and enjoying uncontested authority until the arrival, toward the middle of the eighth century B.C., of the Etruscans who landed on the western coast of the peninsula. These Etruscans originated in the Middle East and their art dominates the history of their time. It is not without significance that their Deity was called Jove and that they used the numeral 12 in the divisions of the land which they occupied. While it is admittedly

speculative, there is a strong suggestion of Israel affinity here. The name Jove could be a corruption of Jehovah while the divisions of twelve could be a perpetuation of the number of the tribes of Israel.

As near as may be ascertained, the city of Rome itself had its beginning in 753 B.C., a beginning which was prompted more by the thought of survival than any other purpose. Initially, it was

a fortress of some six miles square on a site which was swampy and unhealthy. Rome's 'seven hills' - a somewhat elastic phrase — enabled the inhabitants to withstand a raid from the mountains. The Tiber River with a fortress on the opposite bank afforded a defence against possible attacks from the north, while the distance from the sea made Rome



Julius Caesar

comparatively safe from this region. The Siculi were undoubtedly there for archaeologists have found prehistoric burying places in the Forum which contained the ashes of the cremated dead - a characteristic of the Siculi.

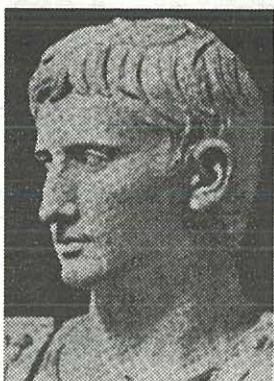
The Etruscans who challenged the dominance of the Umbrians finally crushed the opposition and occupied the whole of present day Tuscany and the eastern half of the plain of the Po with the city of Rome itself bordering the southern extent of Etruscan penetration. In the year 510, a Roman Republic was established which, coupled with an invasion by large groups of Celts who invaded northern Italy at the beginning of the fourth century B.C., dealt a death-blow to Etruscan power. The Celts themselves, after a prolonged battle were finally subjugated and began to contribute to the military strength of Rome.

The history of Italy prior to the emergence of the Roman Empire is one of continuous wars, both within and outside of the country. A picture begins to take shape of the gradual development of the state of Roman society with which most are familiar — the patricians, the ruling or privileged class and the plebeians or those who had no right to vote and only limited right to property. The slave class were, of course, there but were considered as totally irrelevant. In the portraits which have survived time, one is able to note that the patricians exhibited a Nordic-

cum-Alpine racial structure. The Alpine admixture had resulted because, in the first instance, of the belief that only the pure Nordic element in the populace could engage in the defence of their land and consequently, in the wars which followed, the Nordic strain had been depleted. For survival, the rigid rules governing intermarriage were relaxed and certain of the Alpine elements were admitted into the exclusive class.

In 367 B.C. the plebeians obtained equal political rights, this being brought about through the increasing pressure of circumstances rather than any desire on the part of the patricians to collaborate with them for any demands for intermarriage were vigorously denied. However, the right to intermarry was eventually conferred on the plebeians in 287 B.C. by the "lex Hortensia." This did not break down the structure of Roman society but developed the class of the "nobilitas" which, while being partly drawn, biologically speaking, from the lower class, nevertheless did not relinquish a superiority over the plebeians — this new type of nobility towered as high above the plebeians as had the patrician aristocracy. In time, they became as much family conscious as had been the patricians and pride in lineage would appear to indicate that the Nordic characteristic dominated their character.

While the spirit of adventure appeared



Augustus

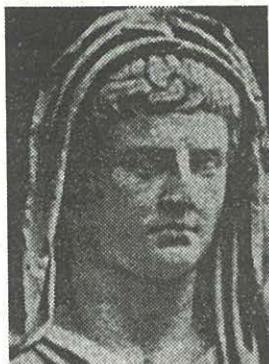
to dominate the aristocratic type of the Roman population, they were essentially an agricultural people who loved nothing better than to work with the soil. However, the call of duty in the many wars brought a sad neglect of the heritage of the land to which was added a new dimension when the ideal of a Roman Empire became the talking point. With the destruction of the two cities of Corinth and Carthage there emerged the idea that Rome was destined to dominate the world. If one examines the story, one finds that the two wars were not inspired by land hunger but by covetousness and it is all too apparent that from being lovers of the soil, the Romans underwent the metamorphosis of being lovers of pleasure. Rome became the centre of banking for the whole of the Mediterranean world and, as such, attracted many foreigners particularly of the Armenoid race - and their ways of life and luxury appealed to the Romans.

The great Roman patrician, Marcus Porcius Cato (149 B.C.), raised his voice against the inroads of the customs and ways of the foreigners and deplored the immorality of the Roman women who had been 'bought' by the new and alien luxury. As a censor, he cleaned up the Senate of unworthy elements and rounded on the new customs which had sprung up. This man, who himself had auburn hair and blue eyes, criticised the custom among women of colouring their

hair to make it blonde by the means of pigment administration. That light hair and eyes must have been common among the aristocracy is surely proven by the number of personal names such as Flavus and Fulvius — both meaning 'gold-coloured' - and Rufus, Rufulus, Refinus and Rutilius, all derivations of rutilus (reddish). Other names such as Ravila, suggesting grey eyes, and Caesius, clear blue eyes, were all indicative of physical characteristics among the aristocracy which the Plebeians were endeavouring, in the company of the foreigners, to emulate.

Tiberius Sempronius Gracchus in 133 B.C. attempted to continue the fight against the social evils which had now become rampant. He introduced an agrarian law which was designed to revitalise the countryside, by founding a great number of citizen-colonies on public land but his revolutionary plans came to nought when he was murdered with 300 of his adherents in a street fight. His brother, Gaius, took up the reform plans by combining the agrarian laws with a bill which conferred Roman citizenship on all in Italy. This was opposed by the upper classes who deplored the projected loss of status if all people were given similar rights.

Civil war broke out and a prolonged period of trouble ensued with a devastating effect on the nobility who were, in the main, the soldiers engaged in



Claudius

combat. In the Social War of 91-88 B.C., central Italy was devastated and Rome itself was so hard pressed that it was compelled to offer Roman citizenship to all who would agree to end the troubles. In addition to the decimation of the nobility through wars, there emerged another incredible factor which contributed, in no small way, to the 'iron mixed with clay'.

Lead was available in antiquity for thousands of years, mainly as a by-product of silver, and it was used for a number of purposes. In Rome, the upper classes cooked and preserved their food and drink mainly in lead-lined copper vessels and they suffered from increasing intoxication so gradually that they did not notice it at first. The problem was aggravated when, after the downfall of Corinth, wine became cheap and drinking the vogue, even among the women. The wine was warmed in a lead-lined bronze apparatus to which was added a grape syrup which was made in a lead pot and added to the wine "to give it bouquet, strength and keeping quality." S.C. Gilfillan in his "Roman Culture and Dysgenic Lead Poisoning," corroborated by the German

toxicologists Hoffman and Kobert, contends that lead poisoning was a contributory factor to the decimation of the aristocracy of Rome. Lead poisoning was seen in sterility of men and women with the latter suffering miscarriage, still-birth or premature labour, while the children born to those suffering from lead poisoning were apt to die prematurely. The poor or the lower classes were not so affected as they could not afford the luxuries of the aristocrats and thus escaped the effects of lead poisoning.

In order to maintain the image of the mighty Roman Empire, all and sundry were given citizenship and the Roman populace became a

conglomeration of peoples. It is small wonder that the name Roman passed away and that of Italian replaced it. The slow whittling away of the Empire proceeded and in due course all that remains is the lesson to be learned from the ashes of an Empire which was broken from within and encompassed its own destruction by becoming an Empire of mixed 'iron and clay.'

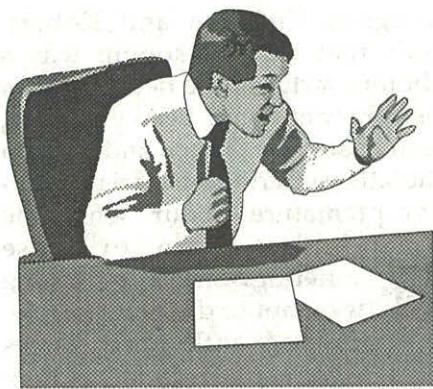
Courtesy : Covenant Message

8008

In loneliness God will be near

PSA 27:10 *When my father and my mother forsake me, then the Lord will take me up.*

* * *



Controversial

War And Identity

(Part 2)

Submitted
(Subscriber)

The satanic-led Christian Churches of today will say that Jesus changed all these previous teachings, instructions and commands given by our GOD and His prophets regarding war and His people. Well, Jesus said in reference to the latter days, "*But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*" (Luke 19:27). Jesus also said:—"Think not that I am come to send peace on earth; I come not to send peace, but a sword." (Matthew 10:34). He gives peace to Christians, "... not as the world giveth" (John 14:27) but He gave the world no peace at all. This sword which Christ is to send on earth is a literal sword. He instructed his disciples to get swords: "*Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.*" (Luke 22:36). In fact, Peter still had his sword with him when he was guarding Jesus in the garden at Gethsemane, and he wasn't a bit timid about using it, was he? (John 18:10) Jesus didn't tell him to go register his sword with the Police Department, or any such

silly nonsense. He merely explained to him that no one must interfere with the destiny of the Messiah to be crucified for His people (those of the seed of Adam).

You should know, however, that the situation will be quite different when Christ returns: "*And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war*" (Revelation 19:11). Indeed, Isaiah had prophesied: "*For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.*" (Isaiah 66:15-16).

Jesus said that in the latter days the children of the devil will be gathered together to be burned! (Matthew 13:30.) — We should pray to Yahweh that this day will come quickly! Jesus went into the temple and threw out the money-changers and overthrew their tables. (Matthew 21:12 and Mark 11:15) He treated them harshly, so why shouldn't we do the same today? Some will say that Jesus should not have done that, that it wasn't nice. But Jesus was sinless, and He

told us to take up His cross and follow Him. If you stand around piously, loving evil and accepting the world's evil program and being "good" to everybody, you won't have any cross to bear at all, and nobody will persecute you; indeed, the world will love you. But try fighting the Jews, identify them as Satan's children, try to throw them out of anything, and then you will have a cross to bear.

What we need today are military commanders and warriors like Joshua. When the warriors of Israel took the city of Jericho, they obeyed Joshua's orders and "... utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." (Joshua 6:21). In his battle against the people of Ai, Joshua commanded his soldiers to give the people of Ai the same treatment the citizens of Jericho received, and Joshua 8:26 tells us that "... Joshua drew not his hand back, wherewith he stretched out his spear, until he had utterly destroyed all the inhabitants of Ai." You will find a list of his conquests in the 12th chapter of Joshua. In one instance he lynched five kings. (Joshua 10:26.) Many of today's rulers deserve a similar fate!

Joshua and Caleb were the only men of Israel over twenty years of age who were permitted to enter the Promised Land, and God accorded them that privilege, because they were the only ones who were willing to fight. (Numbers 13:30; 14:29-30.)

Ehud gained entrance to the private parlour of a Moabite king by sheer trickery and stabbed him to death, and then the Israelites were able to subdue the

Moabites. (Judges 3:15-30.) — After giving refuge inside her tent to Sisera the captain of the Canaanites, the woman Jael covered him with a mantle, then "... took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died" (Judges 4:21). — Now there was a good woman! And then, after she had killed the man, the Scriptures had this to say about her: "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent" (Judges 5:24). Then afterward, "... the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan" (Judges 4:24).

Gideon slew the Midianites with only 300 men that God had selected out of 32,000, because they were the most eager to fight. (Judges 7:1-7.)

The Scriptures say that Gideon was a "mighty man of valour" and that "the Spirit of the Lord" was with him. (Judges 6:12,34.) Jephthah, by "the Spirit of the Lord," subdued the Ammonites "with a very great slaughter." (Judges 11:29-33.) Samson killed 30 Philistines by "the Spirit of the Lord," just to pay off a wager. (Judges 14:19.) That will give you some idea about what God thinks of Philistines! Samson also killed many of them for killing his wife. (Judges 15:6-8) He slew a thousand with the jawbone of an ass — "... and the Spirit of the Lord came mightily upon him, ..." (Judges 15:14-15.) When God gave him the strength to bring down the temple, he killed more people in one moment than he had killed in his entire life. (Judges

16:30.).

What about the Judaised Christians? This is a good time to bring up the question of proselytes. What about White people of our race who follow after Satan's programs? Jesus said that they were: "... *twofold more the child of hell ...*" (Matthew 23:15). Of course Jewry advocates that Christians should adopt an attitude of toleration and liberalism, and those who accept such concepts are to that extent Judaised in their thinking.

At one time our Benjaminite brothers refused to hand over to Israel some "sons of Belial," who were degenerate perverts, to be killed. So God had the Israelites kill 25,000 Benjaminites for sheltering these perverts. Then, the men of Israel also set fire to all the cities of Benjamin they could find. (Judges 20) — No doubt those Benjaminite liberals loved criminals more than justice or God's laws.

The Scriptures say of Saul and David: "... *Saul hath slain his thousands, and David his ten thousands.*" (I Samuel 18:7). Many additional examples could be cited, of what the Most High God expects of us, but it would be pointless to go further. **Read your Bible;** it is all there! And in each case, these things were done with God's help. They were done in accordance with the blueprint of our race's mission, as outlined in the 149th Psalm: with "... *a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people...*" (whether the liberals like it or not), and "*The vile person shall be no more called liberal ...*" (Isaiah 32:5), "*To bind their kings with chains, and their nobles with fetters of iron.*" (Psa. 149:8) I can hardly

wait!

According to Dr. Wesley Swift's studies, in the days of Christ's ministry on earth, the Essenes formed an army to protect Jesus and His followers, and also to overthrow the Roman government in Judaea. They chose as their leader a patriot named Barabbas, who recruited thousands of men from Galilee and Judaea. He and his guerilla troops raided the merchant caravans coming into Jerusalem, to obtain food, supplies and short Damascus swords for their army. So the Jews had a price put on the head of Barabbas, and he became a "wanted man," for sedition, robbery and murder. On Palm Sunday, Barabbas and his men lined the road that Jesus took into Jerusalem, and the streets of the city, and mingled among the crowds. They wanted to crown Jesus King as soon as He arrived, with a crown which had already been made for Him by the Essenes. Under their robes they wore beautiful blue uniforms with golden crossed fishes across the front of their tunics, which were made of fine cloth brought from Spain in the galleys of Joseph of Arimathaea's ships. Armed with short swords, they were ready to seize Judaea by force and crown Christ as King. On hearing a signal that had been prearranged, all the soldiers of that "blue tunic" army at once dropped their robes and stood forth in splendid array, ready to fight, and if need be, to die for their Christ and their King.

This was not the appointed time for Jesus to take the crown: He took the cup instead. This was a great disappointment to those who constituted that "blue tunic"



Heavily armed Roman soldiers.

The "Blue Tunic" army were not afraid to confront them.

army; but, upon hearing the news, they all covered themselves again with their robes and disappeared into the crowd. Then Jesus went into the temple and threw out the money-changers and said to them: "... *It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*" (Matthew 21:13).

Later, when a band of men and officers of the Jewish high priests and Pharisees came to arrest Jesus, Peter: "... *having a sword, drew it, and smote the high priest's servant, and cut off his right ear ... Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?*" (John 18:10-11) This was the mission and destiny of Jesus Christ at that time, and nothing was allowed to interfere! So at that particular period of time, Jesus would not allow His followers to fight. He later told Pilate: "... *My kingdom is not of this world (age): if my*

kingdom were of this world (age); then would my servants fight, that I should not be delivered to the Jews, ..." (John 18:36).

The "blue tunic" army had disappeared and Barabbas had been captured and imprisoned, but small bands of his followers continued to fight on, protecting Christians as they had previously protected Lazarus and other followers of Christ. The man Barabbas was later released, and some time after the Crucifixion he and a number of his men accompanied Lazarus and Mary the mother Jesus and Joseph of Arimathaea and

others, to the isle of Britain, and it is recorded that he died there while fighting the Roman invaders. Except for the few who went to Britain with Barabbas, practically all of the "blue tunic" army were killed fighting the Antichrist in Palestine.

Christianity survived because our people continued to fight to protect and advance Christianity and our race. The Romans and the Germanic tribes united to defeat Attila and his barbarous hordes at Chalons. "This victory is placed among the significant events of history; for it decided that the Christian Germanic races, and not the pagan Huns, should inherit the dominions of the expiring Roman Empire, and control the destiny of Europe" (P. V. N. Myers, EN. HIST.). Charles Martel defeated the Moslems at Tours "... and committed to the issue of single battle the fate of Christendom and the future course of history. The young

civilization of Europe was thus delivered from an appalling danger such as had not threatened it since Atila." (P. V. N. Myers, GEN. HIST.).

Of Charles Martel's grandson it is said: "The conversion of the tribes of Germany was effected by Celtic, Anglo-Saxon and Frankish missionaries and the sword of Charlemagne." (P. N. V. Myers, GEN. HIST.).

Charlemagne conducted 52 military campaigns, and his Christianizing of the Germanic tribes by the sword saved Western Europe from the constant threat of Asiatic and Moslem invasions.

Chivalry later became a military institution and its members were referred to as knights. Among other things they were pledged to protect with all their strength and skill, with their swords, the weak and defenceless as well as Christianity and the Church. We need not go into detail about the Crusades, but basically, Christians in that day wanted to protect other Christians in the Holy Land, and they wanted to wrest control of the Holy places from the heathen. Regarding the Crusades it is said "... it should be noticed that, in checking the advance of the Turks, they postponed the fall of Constantinople for three centuries or more. This gave the young Christian civilization of Germany time to acquire sufficient strength to roll back the returning tide of Mohammedan invasion when it broke upon Europe in the 15th century." (P. V. N. Myers, GEN. HIST.). And Spanish chivalry eventually drove the Moors out of Europe.

These are but a few examples of the heroic deeds that have been performed by countless numbers of our race over the

centuries, to preserve and further White Christian civilization to the present time. We should thank YHVH GOD that people in those days were willing to fight for what they thought was right, or we probably would not even be here today. GOD's will be done - by the sword if necessary - and it usually is necessary.

But this is the mission and destiny of our race, stated in the 149th Psalm.

By the 18th century the White aristocracy had sufficiently defected from their positions of power and responsibility to enable the "mass man" to rise to power. The masses could then be manipulated by Jewry and rationalism, and today we are totally chained to Jewish rationalism. We must now debate, discuss, document and argue about even the most obvious issues to arrive at responsible conclusions through "meaningful dialogue." Hogwash! The great people of history we have been talking about had no part of such nonsense. They knew what was "right!" and they just did it, and over the dead bodies of the "liberals" if need be!

Spengler and Yockey both reached the conclusion that there is no hope for us, that our destruction is inevitable. They will be proven to be right unless we begin to understand the necessity of taking up the sword, whether the heathen like it or not, and believe that our GOD will fight for us. We must read again the Scriptures and really believe them "Ye shall not fear them: for the Lord your God he shall fight for you." (Deuteronomy 3:22). "For the Lord is our defense; and the Holy One of Israel is our king." (Psalm 89:18). And, "A thousand shall fall at thy side, and ten thousand at thy

right hand; but it shall not come nigh thee." (Psalm 91:7).

GOD is the most loving, merciful, just, kind and righteous being in the whole universe, but, when necessary, He Himself destroys our enemies, such as the people in Noah's time, Sodom and Gomorrha, the first born in Egypt, Pharaoh's armies in the Red Sea, and so on. For to destroy the wicked, to save the Kingdom, is a fair exchange any day. But the question is always asked, Why does GOD let these evil people do these things? Well, why do we let them? We were put here on this earth, to stop them. GOD lets these things happen because we do, and this is our chastisement for our failure to obey our Heavenly Father. As proof of our total

lack of good sense, we have allowed the very children of Satan, the Jews, to steal our heritage as Israel, and now they are using every conceivable evil device to destroy us and our faith. But they will not succeed, for the Scriptures tell us: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isaiah 54:17). No longer will we "Give that which is holy unto the dogs, ..." — nor cast our "... pearls before swine, ..." (Matthew 7:6). When Christ returns He will find the "blue tunic" army fighting in the field — and this time the crown!

To be continued.

8003

Hymn of the Month

ISR'EL, awake, thy strength put on,
That all thy garments new may shine:
In dust no longer shalt thou mourn,
But cloth'd with righteousness divine.

Thou captive daughter, long dispers'd,
Thyself now loose from bands of death;
No longer be thy woes rehears'd,
Thou shalt receive that living faith.

Thy feet upon the mountain great
Shall stand in thy Redeemer's pow'r;
That rock--a shadow from the heat--
To thee now calls in this last hour.

Thy beauteous garments to put on,
No more shalt thou unclothed be;
But all thy temples cloth'd upon,
Prepar'd for immortality.

8003

The Restoration of all Things

O. Read

The truth of God demands that Jesus Christ return to this earth if the Message from God the Father, via the angel Gabriel, to the virgin is to realise its literal fulfilment. God's Word is at stake. The angel told Mary: "*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 ...*" This portion of Gabriel's message has to date received its literal fulfilment, but what about the remainder of the message? "... and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

Centuries prior to Gabriel's visit to Mary, the Holy Spirit spoke through the prophet declaring: "... 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 for ever. The zeal of the LORD of hosts will perform this." (Isa. 9:6-7) Jesus Christ, the Son of David, has yet to realise the fulfilment of these announced facts.

Jesus Himself spoke much concerning His Return to earth to receive David's

Throne and looked forward to reigning over the House of Jacob. There were those among His apostles who recognised Him as the King of Israel from the very beginning. Even His enemies were suspicious and called upon Him to give them some sign which would verify His claim.

THE THRONE OF HIS FATHER DAVID

When Almighty God formed the House of Jacob-Israel into His earthly Kingdom at Sinai, He gave to them as the Charter of His Kingdom the Commandments, Statutes and Judgments. God Himself was their King and remained as such until the children of Israel asked Him to abdicate so they might have an earthly king like the nations about them. God instructed Samuel the Judge: "*Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.*" (I Sam. 8:7)

Under Divine inspiration it had already been announced that the ruling line of kings must come out of the tribe of Judah "... until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10) David, the son of Jesse, of the house of Judah succeeded Saul and it was with David that God entered into covenant



The Annunciation

relationship, promising him that his house, his kingdom and his Throne were established for ever and that David's seed would always be seated upon the Throne of the Lord (II Sam. 7:16; Psa. 89:3-4, 28-29, 34-37; Jer. 33:17-21).

Jesus of Nazareth, Mary's Son, was a descendant of David through His mother. He was the Son of David and the Son of God, the legitimate Heir to David's Throne - which in truth is "the Throne of the LORD." We read in the Scripture that

David's son Solomon "... sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him." (I Chron. 29:23)

No documented, historical record in all of history, compares in clearness to that which has been written under Divine Inspiration concerning the faithfulness of Almighty God to His people Israel, His Throne and the Royal House of David, until this very hour!

If "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ...*" and if "*unto him shall the gathering of the people be,*" then in the light of these Promises made by the Almighty in the Scriptures to His servant race and all believers, JESUS must return to this earth to receive David's Throne as His Own and must reign as King over His Kingdom.

We sincerely believe Jesus Christ was 'God manifest in the flesh'. He came to earth for the express purpose of redeeming His people Israel.

JESUS IS COMING BACK AGAIN

When Jesus' earthly mission was completed, He ascended to the Father while His apostles witnessed His Ascension. "*And while they looked*

steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven; shall so come in like manner as ye have seen him go into heaven." (Acts 1: 10-11)

It is not our intention at this time to argue the method of Jesus' Return. We recognise that certain New Scriptures appear to be contradictory in regard to this event, but after a lifetime of serious study, I am convinced beyond all doubt that such confusion has been caused because of translation and that in the original language there are no contradictions.

WHEN IS JESUS COMING BACK?

On their last visit to Jerusalem, the apostles asked our LORD: "... *what shall be the sign of thy coming, and of the end of the world?*" (Matt. 24:3) Jesus told them that "there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not ... But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:24-36)

Moments before His Ascension the apostles asked Jesus their final question concerning divorced Israel who were then in dispersion throughout Europe en route to their 'Appointed Place.' They asked:

"... Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6-7).

The day and the hour of our LORD'S RETURN to receive the Throne of David and rule as King over Israel is obviously known only to the Father.

We do know, however, that our LORD'S RETURN is closely associated with the House of Israel. All of God's Plans and Purposes for all of His creation are to be carried out through Israel. The term 'Israel' embraces all the posterity of Jacob-Israel's twelve sons — not just the remnant descended through one of Judah's five sons!

Jesus had instructed His apostles: "... *tarry ye in the city of Jerusalem, until ye be endued with power from on high.*" (Luke 24:49) Pentecost brought to them the fulfilment of His Promise. Shortly afterwards, Peter and John exercised their Authority in Jesus' Name and the "man lame from his mother's womb" was healed. (Acts 3:2-8) The excitement which followed necessitated that Peter - the spokesman of Pentecost — call upon the people to "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21)

Note Peter's words: "Whom the

heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

God is 'jealous' of His Holy Name. "Faithful is he that calleth you, who also will do it." (I Thess. 5:24) "If we believe not, yet he abideth faithful: he cannot deny himself." (II Tim. 2:13) "I have sworn, and I will perform it." (Psa. 119:106) "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." (Psa. 89:34-37)

THE RESTORATION OF ALL THINGS

The whole House of Jacob-Israel, by Divine direction, had been divided into the two Kingdoms of ISRAEL and JUDAH. The House of David and the Throne remained with JUDAH until the Babylonian captivity. ISRAEL went into Assyrian captivity from which she never returned. JUDAH was carried to Babylon and seventy years later a remnant returned to Jerusalem to make the city ready for the Coming of Israel's Messiah. He came unto His Own (JUDAH), "But they received him not." He sent His apostles to the "lost sheep of the house of Israel" proclaiming the 'good news' of His Kingdom. Divorced Israel was redeemed with His precious blood. Because JUDAH was never divorced, He offered them salvation, but they rejected Him and His offer. Recognising the

distinction between ISRAEL and JUDAH and the Messages to each, is necessary for us to understand the Scriptures.

The apostle Paul was sent to the Israel nations in their dispersion. He wrote in Romans: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, amen." (Romans 9:1-5)

Israel had not yet realised her Divinely Appointed Destiny in Paul's day. He had a 'hope' in his heart that God would remain faithful to His Word. He bore witness before the High Priest: "... of the hope and resurrection of the dead I am called in question." (Acts 23:6) Before Felix he witnessed: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God." etc. (Acts 24:14-15) Before Agrippa, the apostle said: "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." (Acts 26:6-7) In Rome as a prisoner, Paul declared: "... because that for the hope of Israel I am bound with this chain." (Acts 28:20)

Courtesy : Covenant Message



BLUE-EYED MESSIAH

The following is a translation of a "document" written in Aramaic dated about A.D. 35 — as closely as time can be reckoned from present and foregoing calendars — and scribed on stone, excavated by an Archaeological "dig" in 1955; the communication is from one Publius Lentullus, the then Governor of Judea to Tiberius Caesar.

"There lives at this time in Judea a man of singular virtue whose name is Jesus Christ whom the barbarians esteem as a Prophet but His followers love and adore Him as the one offspring of the Immortal God; He calls back the dead from their graves and heals all sorts of diseases with a word or a touch.

He is a tall man and well shaped, of an amiable and revered aspect. His hair is of a colour that can hardly be matched, the colour of a chestnut fully ripe and falling in waves about His shoulders. His forehead is high and imposing. His checks without spot or wrinkle, beautiful with a lovely red. His nose and mouth formed

with exquisite symmetry. His beard is thick and of the same colour as His hair. His eyes are bright blue, clear and serene, looking innocent, dignified, manly and mature: the proportion of body is most perfect and captivating. His hands and arms most delectable to behold.

He rebukes with majesty, counsels with mildness and His whole address whether in word or deed being eloquent and grave. No man has seen Him laugh yet His manner is exceedingly pleasant, yet He has wept in the presence of men; He is temperate, modest and wise, a man of most extraordinary beauty and Divine perfection, surpassing all others in every respect."

Confirmation of the authenticity of the above "document" could doubtless be had from the Dept. of Biblical Archaeology at the British Museum.

(Source: December 1981 issue of the Anglican SEE Melbourne — Submitted by C. M. Murray [subscriber], A.C.T.).

8008

Answers to the Children's Corner from page 15

A1 - Mary; A2 - Ruth; A3 - Miriam; A4 - Mary and Martha; A5 - Salome.
B1 - John the Baptist; B2 - Jesus; B3 - Josiah; B4 - Egypt; B5 - GOD with us.

8008

Please Pray with Us

O Lord, Creator of Heaven, Earth and Life.

Our Country is plagued by beings with evil intent.

We ask Thee Lord to give us the courage and

the strength to remove them and the anti-Christ

from our Land and shores. Help us to make

Australia a Christian Country for evermore, in

the Name of the Father and the Son and the

Holy Ghost,

Amen

Submitted by J. Visser
Subscriber, Sydney, N.S.W.



Bell-Birds

BY the channels of coolness the echoes are calling,
And down the dim gorges I hear the creek falling;
It lives in the mountain where moss and the sedges
Touch with their beauty the banks and the ledges.
Through breaks of the cedar and sycamore bowers
Struggles the light that is love to the flowers;
And, softer than slumber, and sweeter than singing,
The notes of the bell-birds are running and ringing.

The silver-voiced bell-birds, the darlings of day-time,
They sing in September their songs of the May-time;
When shadows wax strong, and thunder-bolts hurtle,
They hide with their fear in the leaves of the myrtle;
When rain and the sunbeams shine mingled together,
They start up like fairies that follow fair weather;
And straightway, the hues of their feathers, unfolden
Are the green and the purple, the blue and the golden.

October, the maiden of bright yellow tresses,
Loiters for love in these cool wildernesses;
Loiters, knee-deep, in the grasses to listen,
Where dripping rocks gleam and the leafy pools glisten;

Then is the time when the water-moons splendid
Break with their gold, and are scattered or blended
Over the creeks, till the woodlands have warning
Of songs of the bell-bird and wings of the morning.

Welcome as waters unkissed by the summers
Are the voices of bell-birds to thirsty far-comers,
When fiery December sets foot in the forest,
And the need of the wayfarer presses the sorest,
Pent in the ridges for ever and ever,
The bell-birds direct him to spring and to river,
With ring and with ripple, like runnels whose torrents
Are toned by the pebbles and leaves in the currents.

Often I sit, looking back to a childhood
Mixt with the sights and the sounds of the wildwood,
Longing for power and the sweetness to fashion
Lyrics with beats like the heart-beats of passion; -
Songs interwoven of lights and of laughter
Borrowed from bell-birds in far forest rafters;
So I might keep in the city and alleys The
beauty and strength of the deep mountain valleys,
Charming to slumber the pain of my losses
With glimpses of creeks and a vision of mosses.

Henry Lawson



**KEEP OUR FLAG
FLYING IN 2001**

SAY NO TO A REPUBLIC!