

***Gideon and the miracle
of the fleece of wool***



***Read about Gideon — a mighty man
of valour — see page 40***

Volume 2

Number 5

SEEK YE FIRST THE KINGDOM OF GOD

LOOK UP

Volume 2

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Editorial

With present day instability in all quarters and considerable evidence of corrupt leadership, can the younger people of today be expected to believe that there could ever be a Righteous Kingdom on earth? Can we expect them to believe that the Anglo-Saxon and kindred peoples are the true descendants of Israel and they will be used of God to establish such a Kingdom? Even for those who are in their forties or over there appears to be no high expectation, only a shallow hope that sometime in the near future a political party will help to swing the pendulum back to a "level playing field" (whatever that means). There might even be a ground swell from the silent majority to rise up and put into action their silent thoughts. For most it is too much to do anything except to say, "*Well I won't be around for too long; my grandchildren will have to fight the battles.*" Another comment is: "*You can not change human nature, so why don't you just put your head in the sand?*"

For the younger generation, I can appreciate how they feel. In so many ways they ask: "What of the future?" Yes, it is true that many young people will leave school and through hard study or knowing someone will achieve a good job and a decent wage. For their future, life will present no great problems.

Through the rose coloured glass of western philosophy with their false definition of wealth many will think they have reached the ultimate life style. This will be their promised land and it will be achieved through their own efforts. But is this wealth the wealth that God speaks of for Israel and the whole of mankind? I do not think so. It is in fact materialism - a veneer of real wealth.

I am sure if you were to present to the youth of today the identity marks of Israel as prophesied for these days, and point to the British Commonwealth and United States as fulfilling them, they would more than likely see only a vague connection. In the light of the promises it could be said, that if we are Israel, "*a long bow has been drawn.*" The similarity is hardly noticeable.

There are many examples of the promises that appear not to be fulfilled during the latter half of the twentieth century. The Royal Family has succumbed in many ways to the pressures of modern living. The control of the laneways of the seas has become a shadow of yesterdays' relevance. The Panama Canal could soon pass into non-Israel hands. If this happens we could see some real trouble for international trade. Small nations could hold to ransom the might of the western armies. Immigration problems and ethnic violence are becoming real problems on a

daily issue. International agreements with world authorities have reduced our influence and caused our governments to have less impact in our own internal affairs. Famine and pestilence, whilst greater in Third World countries, have nevertheless caused great concern amongst an increasing number of our people. Banking policies and resulting debts have reduced the value of our national commodities. There appears to be greater emphasis on preserving the money system than protecting our natural resources and seeing real wealth in what we produce. The above list is but the beginning and only shows that we have become an expensive joke in the eyes of world affairs. As was once said of America, "*We spit in your face, and you call it dew.*" This is so true in many areas; non-Israel nations have little respect for us and as a result they walk right over us.

The order of priority has been reversed. We have become the tail and not the head. This matter of the head and tail is a national issue, not an individual or family matter. The churches generally have misunderstood this important aspect of the Kingdom Message. It is therefore not surprising that they fail to interpret the demise of the British Empire as a fulfillment of prophecy regarding Israel in these days.

Even amongst the many small to medium sized conservative Christian organisations I believe there is little understanding of the overall world picture. Whilst many in these groups are good people with sound Christian principles, very few understand the

Biblical Babylonian System (both economic and religious) or even the matter pertaining to the good and bad figs (the true descendants of Judah and those claiming descent). Even the restoration of Israel as believed by the disciples is not understood by the vast majority of these conservative thinking people. They still see the Judaeo-Christian ethic as synonymous with Christ's teaching concerning the Kingdom of God on Earth. On the other hand the church teaches that the final choice is either "heaven or hell." But is this the final scenario for mankind? I think not. Like so many issues this is another one that divides the people.

What will be the final outcome? We can be very confident that the answer to the disciples' question, "*When will the Kingdom be established?*," will soon be known by all, when it becomes reality. When this happens the merchants of the world will have good reason to howl as is stated in the book of Revelation. In the meantime, due to our disobedience the dross of the worldly system will overshadow all that is decent and good.

The paradox of the whole sad story is that Israel's disobedience will eventually reunite us with our God. We need not worry, in fact we should rejoice in the present crisis. Not only are we seeing scripture fulfilled but Israel's eternal role as a servant nation is to be restored. To cling to any aspect of the present Babylonian system is foolish. The desire to return to the "good old days" is merely living in the past. The scripture is quite clear about the system passing away, even to the point that any memory of it will be

forgotten. The desire of all ages will become a reality only when we as a people

return to the rock from whence we were hewn.

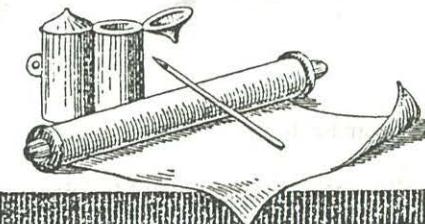
Amen.



Which Jeremiah?

G.H.T.
(Subscriber)

Numerous writers of the Identity persuasion have fostered the misconception that Jeremiah, the prophet and inspired writer of the Old Testament book was father of Hamutal who married Josiah. Because of this, what I consider an error, he is believed to be the grandfather of the daughters of Zedekiah who accompanied the prophet to Egypt and thence to Ireland. II Kings 23:31; 24:18 and Jeremiah 52:1 make it quite plain that the father of Hamutal was a contemporary viz. Jeremiah of Libnah, a Levitical city of Judah, south of Jerusalem. Jeremiah the prophet was of Anathoth, a Levitical city north of Jerusalem in the land of Benjamin (Jer. 1:1). It should also be noted that the call of Jeremiah occurred in the 13th year of the reign of Josiah who married Hamutal (Jer. 1:2). It is acknowledged that the prophet at the time of his commission was certainly younger than Josiah's 21 years (Jer. 1:6). It was therefore impossible for Jeremiah to have been the father of Hamutal. His commission to Judah and Jerusalem lasted at least 40 years. Archbishop Ussher gives his age as 60 at the time of Zedekiah's downfall. The matter is settled by the 3rd set of facts



found in Jeremiah 16:2 "*Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.*" We may certainly presume that Jeremiah was obedient to God's command. There is another matter of interest raised by the chronology of the book of Jeremiah. Chapter 52 describes events which took place as much as 26 years after the fall of Jerusalem and capture of Zedekiah. The campaign of Nebuchadnezzar to finally destroy the nation of Judah which took place 4 years after Zedekiah's reign (580 B.C. D. Davidson). He also describes the treatment given to Jehoiachin 37 years after his removal to Babylon. These matters were written as recorded events and not in any way prophetic. These facts demonstrate that at least a portion of the book of Jeremiah was written in Ireland. It also tells us that communications from the Euphrates to Hibernia were quite efficient. There is a lesson for us all in the above article viz. no reader of God's word should ignore the least jot or tittle of this inspired Book.





Letter to the Editor

Dear Editor,

Recently, Dame Patty Menzies - speaking at a pro Monarchy meeting - inspired me to set down my own thoughts about why I do not wish Australia to become a Republic, when she said emphatically, "I AM British!" We also know that she is a True Blue Aussie and the wife of the late Sir Robert Menzies our most renowned Prime Minister, who once proudly declared, "I'm British to my bootstraps!"

At 95 Dame Patty must have been born before we were granted independence and gained, "A Flag of our Own." Until then we were British subjects who pledged, "I honour my God. I serve my King/Queen. I salute my flag." Until 1901 that flag was the Union Jack. The design for our New and First Australian Flag was chosen and accepted, no doubt, because it did not throw away our "Old Flag" but added to it. This is Australia's flag. It is not the British Flag. The British Union Jack is there in our flag because those Australians who chose the new design were as British as Dame Patty Menzies but each as "True Blue" an Aussie as she is today. The Union Jack in our flag represents the flag of our first settlers from 1788 to 1901 and is a lasting link between the "Old" and the "New" and for most Australians the ONLY flag we know — an ORIGINAL that cannot be replaced.

Migrants who have made Australia home, no doubt still love the flag of their old

countries and no one can take that away from them. Why, then, should any government take away from us the flag we have loved all our lives. If it is taken away I would say "What is the use of having a flag in the first place?" I would feel as cheated as some Canadian Royalists that I know of, who really hate their new flag and still, on occasions, fly the old one.

Aborigines who had no flag at all, nor even a common National language, should not feel cheated by our Australian flag either, for what symbol could be more original to this great land and its original people than the Southern Cross? The seven pointed star also represents the whole of Australia — one point for each of the six states and one other for the territories — the territories being peopled mostly by our original inhabitants, the aborigines, Norfolk Islanders and at one time Papua New Guineans.

Do-gooders who wish to encourage aborigines and migrants to feel cheated about our flag obviously have not learnt to love our flag as many of us have and therefore have no right to take it away from us. Why should we believe that they would love a new one any more? I know for sure they could never get me to love a new one as I have the old. I would feel totally betrayed. How would they feel? Perhaps smug that they had won the political argument! Any change to our National Flag should be a plus not a minus. Change should not be made just because some, "Here today, gone tomor-

row," politician thinks it is a good idea to make another unnecessary and unwarranted change — the change to a Republic. Who wants to be just another EX? Who wants what America has? Taking away the Monarchy is a minus not a plus. As for the Constitution — an adoption of the British one — as is the US one we copied, it therefore has withstood the test of time for longer than our mere two hundred or so years. The Constitution contains the rules for governments and of course they are complicated and need to be studied by politicians and certainly by people who wish to change it. We leave knowing and understanding the rules of any game, whether it be politics or sport, to the experts. Why should we expect children or even the general public to know and understand the rules of government as much as our politicians should? Suffice to know it exists and can be referred to and studied by those who have the need just as a doctor refers to his medical tests or a teacher his curriculum or even an umpire his sport rule book.

The Constitution is designed to protect the rights of the people from dictators whether they be king, queen, president or prime minister.

At present with Our Queen as our head of state (represented by an Australian Governor General) we have an unbiased "wise" and an "above politics" guardian of our rights. This is a constant as long as our Monarch lives and does not change with every change of government. Why should we change that simply because some politicians think the year 2000 would be a good time to declare that we have grown up and have no more need of a queen we have always known and loved as our own Queen of Australia.

As I write this article I have tried to be

non political but as a 62 year old 3rd generation Aussie and retired school teacher who has experienced the changes that have been made in our schools by the changing times and governments throughout my own school days — firstly in a small one teacher school in the country to a first class high school at Hay and on through Bathurst Teachers' College to the several Sydney schools where I taught until my retirement in 1987 — I find this hard to do. During and even before the Menzies' era the pledge to God, Queen and Country was made at the flag raising ceremonies or at assemblies at all our N.S.W. schools and I expect in other states also, God Save the Queen was always sung as well as Advance Australia Fair. The N.S.W. primary school curriculum contained units of work to teach the children about the workings of our governments, beginning with local councils to State and Federal. But since the late seventies this has changed. Even as late as 1973 Elizabeth II's position was classified as Queen of Australia — Head of the Commonwealth. In spite of this the present government has taken it upon themselves to try and remove her from this office without the consent of all Australians. We no longer say the pledge nor sing God Save the Queen or even expect our new migrants to swear allegiance to the Queen of Australia — all this since that day in 1975 when the power of our Constitution worked against the Whitlam Government. One cannot help but think that the push for a Republic is an act of revenge by our present Government especially as our present Prime Minister is using his power to undermine our faith in our Constitutional Monarchy and our pride in its emblem — the flag of our Nation.

Margaret W.
Sydney

Does it Matter?

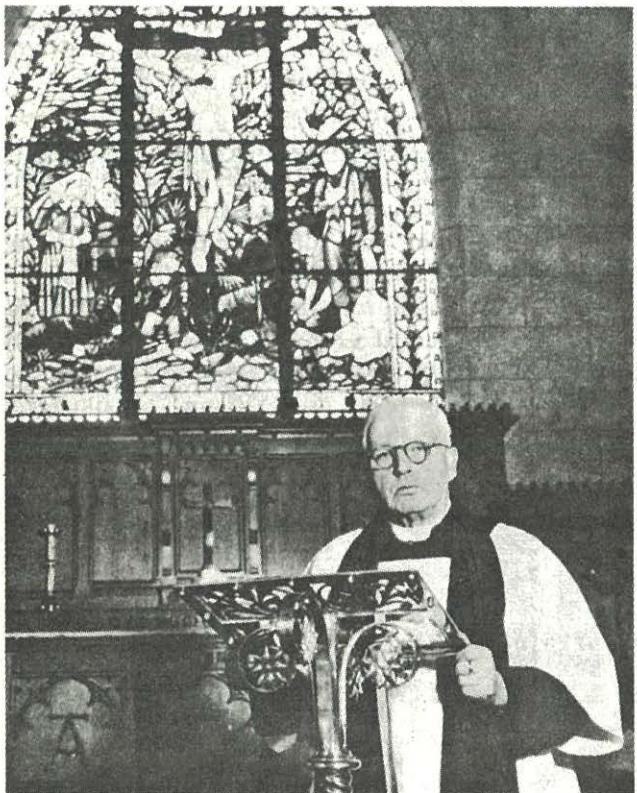
W. Finlay

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17).

Between the years 1918 and 1939, a frightful machinery was set in motion which resulted in the ruin of Anglo-Saxondom and the devastation of the civilisation which this company of nations distributed throughout the world. This was the era when the purveyors of destruction commenced the erosion of historical principles and deprived the Anglo-Saxon peoples of content and meaning among the nations of the earth. That this was political fact and not philosophical speculation was borne out by Winston Churchill who, on February 26th, 1930, in an address to the Navy League, summed up the political situation as it obtained at that time. He said: "During the last few years, a sense of powerlessness must have come across those who have taken part in the triumphant exertions which the British Empire has made in the present century. Some spring seems to have snapped in the national consciousness. There is a readiness to cast away all that had been won by measureless sacrifices and achievements. We seem to be the only great nation which dare not speak up for

itself, which has lost confidence in its mission, which is ready to resign its hard-won rights."

Sixty-four years later, the same situation obtains although on a much broader tapestry embracing all the company of nations of Anglo-Saxondom. The "powerlessness," the "spirit of surrender" and the inferiority complex has intensified with the result that the Western Christian nations are now writhing in their death-throes and apparently fatalistically resigned to oblivion. Very few voices are raised in protest and these are usually drowned by the clamour of a vociferous minority who have already surrendered to Satan and who want the remainder of God's People to do the same. To the cacophony within the political sphere is added the platitudinous "explanations" of the many "false prophets" of whom the Lord Jesus Christ warned in His Olivet Discourse (Matt. 24:24) and who advocate and encourage national dissolution under the religious pretext that "... ye are all one in Christ Jesus." From platform and pulpit, the same parrot-cry is echoed throughout



Is a true message coming from the pulpits today?

Anglo-Saxondom — "all men are born equal" — and the "spring in the national consciousness" has indeed "snapped" creating yet another tragedy in world history.

It happened before

If one examines objectively the history of Anglo-Saxondom, from the period of its rise to that of its fall, it will be noted

that, with a few differences, it follows that of the ancient Grecian Empire. History records that the Grecian Empire too dissolved when the "spring of national consciousness snapped" and patriotism was displaced by the flood of Oriental religions which emphasised individual eternalism in contrast to temporary nationalism. People became so preoccupied with "doctrines" that they lost touch with reality and in consequence, the prosperity and even the existence of the State, sank into insignificance.

In Anglo-Saxondom today, the same principle obtains and it would be a blind person indeed who would deny that the general attitude of individuals within the modern development of God's Witness nation Israel is: "It doesn't matter who you are or where you came from or what you do — we are all the children of God." The same response is evoked when one endeavours to call to the attention of Anglo-Saxondom the fact of their identity with the Israel of the Old Testament and the responsibility which attends such an identification. Disdaining to equate the misery and suffering of the nations of the world with Israel's refusal to accept its identity and responsibility, many true modern Israelites, under the opiate of religious delusions, turn their eyes heavenwards and point to the nebulous galaxies and proclaim: "My citizenship is

there — not here." It is truly remarkable how detached from reality one can become when one allows religious speculation to take precedence over the Scriptures.

The "love of this world"

The phrase "religious speculation," because it has been used in the sensitive area where many concentrate the sum total of their Christian expectations, may cause offence to many which is certainly not intended. It should be recalled that the Lord Jesus Christ exhorted His followers to "search the scriptures"—an exercise which is designed to strip away speculation — however pleasing and acceptable these may be — and leave the searcher with that priceless commodity—the Truth.

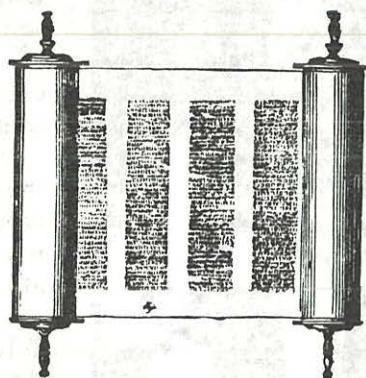
A superficial "reading" of the scripture which prefaches this article will no doubt support the contention of the "heavenly citizenship" of the believer. However, as one obeys the Voice of the Lord in searching beneath the English translation of the Greek text of the scripture, one finds that the superficial reading is not only misleading, but engenders a spirit which is in opposition to the whole body of revealed scripture. It will be noted that the word "world" appears six times in the three verses, the

general tenor of which appears to suggest that the world is an evil place and anything associated with it should be rejected.

The English word "world" appears two hundred and thirty nine times in the New Testament and is translated from three Greek words each with their own peculiar and different meaning. If the Greek text intended to engender distaste for the terrestrial globe, peopled and governed by people, the word "oikoumene" would be used. The simple

expedient of using a concordance will reveal that the word used in the text was "kosmos" and is invariably used when it is intended to convey a system or a particular order or way of life (see Liddell and Scott's Greek-English Lexicon) as separate and distinct from the globe on which we live.

The system under which people lived at the time when John wrote his



We need to search the original Scriptures to find the Truth about our God.

Epistle was that of Rome—a Rome which was spreading its degenerations throughout the whole civilised world and forcing subservience to it. It is small wonder that John exhorted God's people to turn away from that system for "the Father to Israel" (Jer. 31:9) had endowed His people with a system at Sinai which would never pass away. This, of course, leads one to another of John's writings—that of the Revelation given to him by the Lord while on the isle of Patmos. Here

again superficial reading creates a wrong impression and is used to soften God's People to an acceptance of universalism. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15) A literal translation of the Greek text, however, shatters any allusion to universalism and certainly provides an answer to those who state that it does not matter whether or not one is an Israelite. "And the seventh angel sounded (his) trumpet and (there) were great voices in heaven saying, The kingdom of the order is become (the kingdom) of the Lord and of the anointed (people) of Him."

It will be noted that in the Greek text, there is no mention of a plurality of "kingdoms"—a fact which is in keeping with the recorded word kosmos. The kingdom which was set up at Sinai with Israel as its nucleus and the Law its system will, at the return of the Lord, be welded into conformity with God's Purpose in the earth. Whether we like it or not, is immaterial—whether we approve of it is irrelevant. God has prescribed His Plan and Purpose for world rehabilitation and no amount of procrastination on the part of those involved in this will cause Him to change His Word nor alter His Plan. "God is not a man, that he should lie: neither the son of man that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" (Num. 23:19). The sooner God's people get their heads out of the clouds and come to grips with the reality and inevitability of His Purpose

with them, the sooner they will come to know peace.

Christ's Teaching versus that of man

Notwithstanding the Lord's exhortation to "search the scriptures" there are still those in Anglo-Saxondom who, despite the overwhelming evidence pointing to their identity with Biblical Israel, continue to pervert God's Truth and make it conform to what they would like it to be. For instance, one hears that "it is Christian to turn the other cheek" particularly when the anti-God, anti-Christ powers indulge in activity which is designed to eliminate the efficacy of the God-centred historical Anglo-Saxon spirit. One is continually exhorted to "love thine enemies" — even if they are perverting the Truth of God — even if they make a mockery of the things which are held sacred and pour abuse on The Name above all names. Pre-eminent in religious doctrine is the theme of "grace" which, so one is taught, supplants law and which, provided any action falls within what the individual considers expedient, is acceptable as Christian conduct. Here one comes to grips with the machinery which today is presented as the very spirit of Christianity — as being the express desire of the Lord Jesus Christ—and yet, nothing could be further from the Truth.

Unless one searches the scripture, it is impossible to ascertain precisely what the Lord Jesus Christ did teach, for the Christ of today is very different from the Christ of Biblical revelation. The Biblical

Jesus Who spoke the Words of the Father in succession to the prophets of the Old Testament (Heb. 1:1-2), did nothing and said nothing which was at variance with the whole body of Old Testament scriptures (John 5:19). Despite this, the modern false prophets of whom the Lord warned in His Olivet Discourse (Matt. 24:24), insist on interpreting the Lord and His Words in accordance with the mechanism of destruction which is aimed at making the Plan and Purpose of the Father in His Covenanted People, null and void. He has been interpreted in such a way that the very people whom He came to Redeem as "Kinsman Redeemer" are prepared to say "so what" to any Biblical contention which places them irrevocably within the framework of His Mission.

It would serve a very useful purpose at this stage to note once again the scriptural context into which "the Word made flesh" was born. *"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law ..."* (Gal. 4:4-5). This statement immediately focuses attention on one people and not on the whole world. There was only one people under the Law and that was the Covenant People of Israel. There was only one people to whom the "fulness of the time" had any meaning and that too was only the Israel People (Dan. 9:24-25). Against this there are no doubt those who would suggest a consideration of John 3:16: *"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting*

life." Precisely! Recalling what has been written earlier concerning the word "world," this statement is no contradiction—a fact which is verified if one considers the seventeenth verse of the same chapter and translates the word "world" as *kosmos* as it appears in the Greek text. "For God sent forth the Son into the *kosmos* (Israel order), not that He should judge the order, but that the order should be saved by Him."

As has been stated earlier, that system or order was the Law-system given by God through Moses to Israel at Sinai. It will be noted in John 3:17, that that order was not to be judged by the Son—indeed judgment could not come into the picture for "the law of the Lord is perfect" (Psalm 19:7). He came to save that Order. It is small wonder then that the Lord Jesus positively affirmed the continued validity of that Law (Matt. 5:17-18) and pronounced warning against the teachers who would instruct Israel against it. However, the insidious leaven of the Pharisees has not hesitated to wrench the Words of the Lord out of their context and has used them as the basis for a pacifist, social gospel to the detriment of the people to whom this should be anathema.

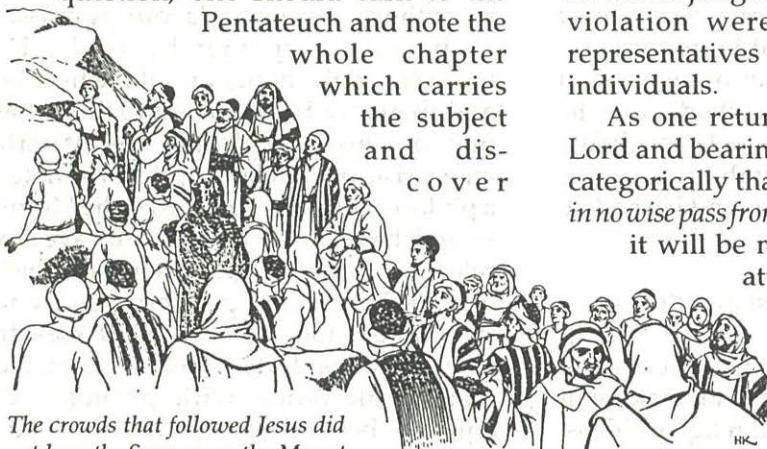
Consider, for example, the so-called "Sermon on the Mount" which, out of its Biblical context, is used as the basis for Christian action today. The Lord said—and it should be noted that He was speaking, not to the multitude, but specifically to the disciples—(Matt. 5:1): *"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; But I say*

unto you, That ye resist not the evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5:38-39) Once again a superficial reading will create a wrong impression thus providing for a state of society governed by the principle of forgiveness without any recompense to the injured. This, of course, is the very antithesis of the Law of the Lord — the Law which the Lord Jesus said would obtain till "heaven and earth passed."

It should be borne in mind that the Lord had passed from the arena of the multitudes and had drawn His disciples to Him on the Mount. If what He was about to say was for the public as a whole, why did He not address His remarks to the multitudes? It should be noted again that His hearers were the disciples, not judges or magistrates.

As it is the Law and that portion which deals with the "eye for an eye, and a tooth for a tooth" aspect which is brought into question, one should turn to the

Pentateuch and note the whole chapter which carries the subject and discover



The crowds that followed Jesus did not hear the Sermon on the Mount.

They were left behind, only the disciples who came to him were taught. (see Matt 5:1)

who is involved. The context of this subject is found in Exodus chapter 21 which is prefaced by the words: "Now these are the judgments which thou shalt set before them ... " — "judgments" being a national law with the penalty which the State was to administer to the violators. None of these judgments fell within the scope of individual vengeance, nor was the individual empowered to exact retribution. An illustration of this is found in the twenty-second verse — two verses prior to that dealing with the "eye for the eye, tooth for tooth" subject. "If men strive, and hurt a woman with child ... he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine." The Law is most explicit. The husband was not permitted personal revenge nor the taking of the Law into his own hands. It required judicial proceedings presided over by a duly appointed judge. The same feature may be seen in Lev. 24:20 and Deut. 19:15-21 where judgments and the penalty for violation were vested in judges as representatives of the State and not in individuals.

As one returns to the Words of the Lord and bearing in mind that He stated categorically that "one jot or one tittle shall in nowise pass from the law, till all be fulfilled,"

it will be noted that after drawing attention to the "eye for the eye" law, He said: "But I say unto you..."

This is taken by many as a repudiation of the Law

which would then mean the Lord was contradicting Himself. However, he was not addressing representatives of the judiciary whose duty was to dispense justice—He was addressing His disciples who had been drawn out of the multitude and from whom He was to select twelve for a specific commission to the “*lost sheep of the house of Israel.*” (Matt. 10:5-6) Here were individuals who were subject to the “judgments” just as their forebears had been during the Old Testament dispensation. However, the “*I say unto you*” was an individual commission to mercy — an exhortation to “settle out of court” for once the subject was taken before the courts, the judge was governed by the Law, and it was his responsibility to see that Justice prevailed. That is why the Lord said: “*Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*” (Matt. 5:25-26) From this, it is obvious that the Lord in no way set at nought the judgments embodied in the Law, nor did He presume to invalidate the penalty required by the Law — the Father had stipulated this and He had no authority to alter it.

The Lord Jesus Christ and Politics

As has been stated above, by removing a text from its context and making it conform to preconceived religious ideas, doctrines are propagated which deprive

God’s People of knowing the Truth. In like manner, the politically-orientated false prophets preach “another Jesus” with exactly the same objective in view. The Lord is presented in the role of the “great liberator” working within the labouring classes and fighting against exploitation by the capitalists and racists. Dr. Phillip Potter, the Secretary-General of the World Council of Churches is one who equates “salvation” with “revolution and the overthrow of racist, capitalist imperialism.” Who is the Lord Jesus taught by the politically orientated social gospellers? The following is a word picture built on the many descriptions found in what is commonly referred to as “Christian reading”:

“Jesus, during His Ministry, concerned Himself and His Message with a Primitive form of populism, socialism and pacifism which had the effect of gaining the hostility of the substantial, propertied classes, the priests and patriots generally. He drew His following mainly from the poor, the slaves and the labouring masses — being a carpenter by trade, He appreciated the hardships of the masses, and therefore He numbered Himself as one of those exploited by private enterprise. In this context, He formulated a philosophy—the Sermon on the Mount — which was never intended to have any relevance to the Old Testament and which was designed to appeal profoundly to the humble and the working classes. In essence, He comforted those who suffered from exploitation with promises of equality beyond the grave. He made virtues of the necessities of the weak; He

admonished people without hope so take no thought of the morrow; people too helpless to resent insult and injury were assured of the dignity of labour and poverty; the meek, the despised, the disinherited, the downtrodden were, in the hereafter, to be the elect and favoured of God; the worldly, the ambitious and the enterprising were to be denied admission into paradise."

Here indeed is "another Christ" — one which is created in the fertile imagination of those who wittingly or unwittingly are veiling the Truth of God with their own traditions. The Gospel accounts leave no one in doubt as to the True Christ of God and His Mission in the earth. It was national in content and context — a continuation of the Father's Plan for world rehabilitation.

In the light of this prodigious array of satanic weaponry, it is small wonder that the Anglo-Saxon people are losing vision, self-respect, and faith. In the light of the tremendous onslaught made on this company of nations, it is small wonder too that, battered and bruised by physical conflicts, and now hammered by a

spiritual one, the modern development of God's Covenant People are seeking respite in the web of satanic delusions. Jacob-Israel is repudiating its birthright by saying: "What does it matter" and Esau, rubbing his hands with satanic glee, is answering: "It doesn't matter at all." Make no mistake here. It does matter — to God. It matters that the Anglo-Saxon people — His People — are rejecting their relationship with Him; are denying His Purpose in them and are blaspheming His Name among the nations of the world. Yet for all that — the denial of birthright, the denial of commission, the denial of status — in spite of all this, the Lord God assures that in the fulness of time, He will do a work, pour out His Spirit on the people, give them a clean heart and pure spirit to walk in His way and to do the things which He has prescribed and in the way which He demands. God has said it and He will do it despite what His people say, think or do. Is it not time for Anglo-Saxondom to get four-square behind God's Word? It surely is.

Courtesy : Covenant Message

UPLIFTED HAND.

Gen. 14:22. "And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth."

This was Abram's method of taking a solemn oath; a mode still practised in the East, and to some extent in the West. It is said in Isa. 62:8, "The Lord hath sworn by his right hand." See also Dan. 12:7; Rev. 10:5-6.

-- Manners and Customs of the Bible
J. Freeman

Children's Corner

"IN THE BEGINNING"



"Come and see my snow-man," cried little Peter importantly, poking his head around the greenhouse door. "He's lovely, and I made him every bit myself too."

"All right, Peter, we're coming," said Mavis as she poured out cocoa from the flask which Mummy had just brought down the path to them. "What are Brian and Hugh doing?"

"Finishing off the sledge, I expect," laughed Sheila, leading the way into the garden. "We can tell them the cocoa and biscuits are ready when we have seen Peter's snow-man."

A few minutes later the twins, Mavis and Hugh, and their cousin Peter, who was staying with them while his own Mummy was ill in hospital, and their friends, Brian and Sheila, were all seated comfortably on old stools and upturned boxes enjoying their mid-morning lunch in Daddy's beautiful warm green-house. Suddenly Peter put down his cup and saucer, and sighed.

"Oh dear," he said, "it has been fun making a real snow-man, but it is a shame that the minute the sun comes out he'll

by Muriel Gascoigne.
Burton-on-Trent, Staffs, England.

begin to melt and soon there'll be nothing left of him. What I can't understand is how it all began — snow and sun, birds and animals, flowers and people and everything. Oh, I know it was God, but how did he do it, and why, and what did he make first, and why don't the things God makes spoil and go wrong and come to an end like my snow-man?"

"My goodness, what a lot of questions," gasped Hugh. "I don't think we shall be able to answer them all today, shall we, Brian?"

"No, I'm sure we shan't," said Brian with a chuckle, "but I'll tell you what we will do — we will try to answer one question now, and each morning we'll tell you a little more. That will give us time to find out about anything we don't know ourselves."

"That's a very good idea, Brian," smiled Mavis.

"Well," went on Brian seriously, "Pete says he wants to know how everything began, and of course the real beginning is God Himself. You see, Pete, in the Bible — that is the Book which God Himself put it into man's minds to write, about Himself, and His plan for his people — the very first verse says: *"In the beginning God created the heaven and the earth."* Now God always has been and always will be for ever and ever, and that word "created" shows us just how

wonderful He is, for it means "to make something out of nothing," — so that we might say that God began all things by making to be, out of nothing, the sky and all that lies beyond it, and the earth — though what it was like at first we just cannot tell."

"And Pete," cried Hugh jumping to his

feet, "it's a good thing anyway that he didn't make the earth out of snow, for if he had I can't think what would happen to us all when the sun comes out."

(Genesis, Chapter 1: verse 1.)

To be continued.

BIBLE QUIZ — Some Strange Names

1. Who were JANNES and JAMBRES? (II Timothy Ch. 3).
2. Who was BELTESHAZZAR? (Daniel Ch. 1).
3. Who were TRYPHAENA and TRYPHOSA? (Romans Ch. 16).
4. Who were ALEXANDER and RUFUS? (Mark Ch. 15).
5. Who were SHADRACH, MESHACH and ABED-NEGO? (Daniel Ch. 1).
6. Who were JOANNA and SUSANNA? (Luke Ch. 8).
7. Who were ADRAMMELECH and ANAMMELECH? (II Kings Ch. 17).

submitted by: Mrs. R. Stan-Bishop W.A. (Subscriber).

GOING THE SECOND MILE

A farmer left his son to plough a large field, instructing him to plough out to the peach trees and to try to finish the job by the end of the day.

When the farmer returned that evening, he discovered that his son had gone all the way out to the road, far beyond the peach trees. It was almost twice the amount of work he had expected his son to do.

When he asked his son about it, the boy replied, "Dad, I ploughed to the peach trees

because you told me to. But I ploughed out to the road because I wanted to."

The wanted to in this boy's response is the language of genuine love. Only the love of Christ within us can compel us to go beyond the requirements and give more than expected. Therefore, we should pray daily for the love of Christ to direct us in all our dealings with others.

"And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:41)



WHAT IS HEALTH?

G. Harris

The Digestive System (Part 4)

A. The Liver

The liver is one of the most abused and overworked organs in the body. It has countless functions, the major ones being as follows:

1. Detoxification: It detoxifies chemicals and bacterial toxins that enter the body, drugs, endotoxins, hormones and many other substances. It usually converts these chemicals into water soluble form, which aids excretion via the kidneys.

2. Normalisation of blood fats: It regulates the amount of cholesterol that is circulated in the blood, as well as the proteins that carry the cholesterol (HDL, LDL, VLDL).

3. The manufacture of bile: Bile is involved in the digestion of fats.

4. The synthesis and normalisation of blood proteins: Proteins help to maintain blood volume as well as acting as carrier molecules for many nutrients.

5. Synthesis and storage of glycogen: Glycogen is a starch substance that acts as a store of sugar (glucose) for the body.

Liver Problems

Symptoms of liver disorder range from

fatigue, weakness, blood sugar problems, jaundice, anorexia, bloatedness, fluid retention, steatorrhoea, cholesterol and fat related problems, headaches and neurological problems. Hepatitis, the most common of the acute liver diseases, is usually due to viral infections but drugs, alcohol and other toxic chemicals can also induce it. Most people suffer with liver problems because of their poor eating habits, such as fast foods, fried foods, excessive refined carbohydrate consumption and a heavy chemical overload.

Dietary and Lifestyle Changes to Minimise and Treat Liver Disorder.

1. Five or six small meals per day is a much better approach than three large meals, as this reduces the load on the liver. The meals should be reasonably high in complex carbohydrates (whole grains, cereals and starchy vegetables)—60% of calories, moderate in protein—15-20% of calories and low in fat—20-25% of calories.

2. Reduce exposure to drugs, alcohol, cigarettes, toxic chemicals, pesticides, steroid substances, and the poor eating habits mentioned above.

3. Improving bowel function (digestion, absorption and elimination) by increasing complex carbohydrates (whole grains, cereals and vegetables) and fibre consumption (whole grains, fruits and vegetables or a fibre supplement) is important. Digestive enzymes can assist in this process, e.g. bromelain (an enzyme found in the core of the pineapple) Paw paw and papaya are also natural sources of enzymes.

4. Cold pressed olive oil and pure lemon juice are good things to take if you have suffered from liver disorder.

5. Apple cider vinegar (1 teaspoon in water before every meal) improves gastric function which aids the liver.

6. Avoid all heat treated oils (margarine, most supermarket oils).

7. Avoid any foods that you are sensitive to.

8. Increase intake of essential fatty acids (linseed oil and olive oil).

9. Dandelion Root tea improves liver function and enhances bile flow.

10. The herb St. Mary's Thistle (*Silybum Marianum*) is the most powerful liver regenerator known to man. The seeds of this plant (sometimes known as Milk Thistle) contain flavonoids, flavonolignans, and bitter principles that protect and actually regenerate liver cells and also stimulate bile flow.

11. If nauseous, ginger or raspberry leaf tea.

12. Bitter herbs are particularly good in liver disorder as they stimulate bile flow, improve digestion and eliminative function. Bitter herbs include: Dandelion, Chicory and Artichoke. Swedish Bitters is a commercial remedy available that gives excellent results.

13. Nutrients that are important for liver health and regeneration include:

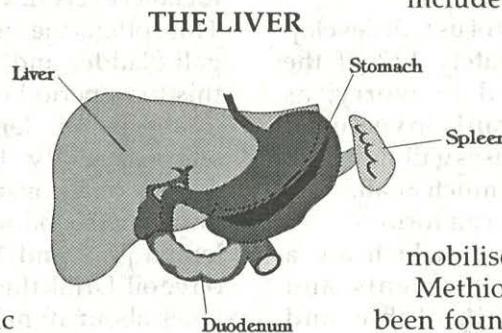
a). Lipotropic nutrients — Choline, Inositol, Methionine, Betaine, PABA, vitamin B12, B6 and Folic acid. Lipotropic nutrients

mobilise fat from the liver.

Methionine, for example, has been found not only to mobilise fat from the liver, but also has a protective role in fatty accumulation caused by chronic alcohol consumption, high blood lipids or intake of toxic substances. Methionine also reduces or prevents damage caused by exposure to many pesticides, chemicals and carcinogens.

Choline has a similar lipotropic action to methionine. Deficiency of choline has been associated with metabolic disturbances in the liver. In particular, the ability to deal with toxic or carcinogenic compounds is adversely affected.

Inositol acts synergistically with choline, and other nutrients as a lipotropic agent.



b). Other nutrients useful in liver disorder:

Taurine—involved in bile formation.

Anti-oxidant nutrients — that is Vitamins A, C, and E, Beta Carotene, Selenium, Zinc, Manganese, Cysteine and the B vitamins. These nutrients all have a protective role, as well as being involved in detoxification pathways.

B. The Gall Bladder

During our life many of us will develop gall stones (approximately 1/3 of the population). No need to worry, as appropriate treatment can help you avoid an operation. In most cases gall stones do not really affect health much at all.

Two types of stones can form—

a). pigmented stones, which are a combination of bile pigments and calcium, which are insoluble and precipitate in the gall bladder.

b). cholesterol stones, which form due to inefficient bile salts and/or lecithin to keep cholesterol fluid or soluble in the bile.

Treatment of Gall Bladder Disorder

1. Most of the suggestions for liver disease also aid gall bladder patients.
2. Eat 5 to 6 smaller meals per day.
3. Increase fibre intake (i.e. whole grains, fruits and vegetables).
4. Take Acidophilus and Bifidus cultures as a supplement.
5. Avoid refined carbohydrates, fried foods, heat treated oils, fatty foods and fast foods.

6. Reduce red meat intake, vegetarian diet is healthier.

7. Take Lecithin granules daily.

8. Nutrients used for liver disorders are also applicable to the gall bladder.

9. Bitter herbs as mentioned above, are just as important for the gall bladder, as they keep the bile fluid and stimulate its production and release.

10. Olive oil (1-2 tbsps) and pure lemon juice (1-2 lemons) should be consumed together every day for about 1 to 2 months. This softens the stones and lubricates the gall bladder and bile duct. After doing this for a period of time you can do the final olive oil/lemon juice purge. This should really be performed after professional consultation, but if you are brave try the following - Prepare 1 pint of lemon juice and 1 pint of cold pressed olive oil. Drink this mixture in one sitting, takes about 10 minutes, the quicker the better. Then lie down on your bed (on your right side) for a couple of hours. You will feel quite nauseous, but this is only a natural response to the treatment. The olive oil and lemon juice cause the gall bladder to go into spasm, thus expelling the stones. Check your stools and you may be amazed to find several greenish coloured gall stones!!!

To be Continued.

Subscribers having a medical problem or queries and who may wish to contact Mr Harris may do so by addressing their letter to Mr. G. Harris, Comprehensive Health 15 Hill Street, Roseville 2069 or Phone (02) 411-2029 during office hours.

Which Genealogy?

H. Rand

The importance of establishing the genealogy of Jesus Christ through Mary, His mother, is of more than academic interest. It is essential that it be established for only thus can the legality of the claims made for Jesus Christ be confirmed, for they rest upon the verification of Mary's descent from the House of David, and that she is the virgin of whom Isaiah prophesied. (Isa. 7:14.) Modern scholarship, whose findings are generally followed by the theologian today, has selected the genealogy given by Luke to be that of Mary and that given by Matthew has been assigned to Joseph, the husband of Mary.

We appreciate that raising this genealogical issue will cause controversy, but rather than simply accepting the findings of even the scholars without adequate proof, it is well to re-examine all the evidence presented by both witnesses, Matthew and Luke. To the evidence they furnish let us add the testimony of others and bring the apparent divergent views into the light, examining the text and context to see if there is a sane and logical solution to the seeming discrepancy between the two genealogical tables. It is admitted by all that there is a problem to be dealt with, no matter which genealogical table is selected as that of Mary, the mother of our Lord.

For the sake of expediency let us

assume both sides have given their testimony and each have rested their case. The judge sums up the evidence, and would proceed something like this:

Matthew, on the witness stand under direct examination, has testified that he is endeavouring to show that Mary, the mother of Jesus, is of the line of David in fulfilment of the promise to the House of David that a virgin would conceive and bear a son. He gave the complete genealogy of the mother of Jesus Christ, then the account of the birth of her son, and his exact words as he finished his testimony were:

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet [Isaiah], saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted, is, God with us." (Matt. 1:22-23.)

When questioned as to whose genealogy he was recording, Matthew stated it was *"The book of the generations of Jesus Christ, the son of David..."* (Matt. 1:1). Thus at the very beginning of his testimony Matthew declares he is giving the genealogy of Jesus Christ. It is very evident from the record itself that Matthew intended to give the genealogical line of Mary if, as he has said, he was giving the genealogy of Jesus Christ, the son of Mary. He could not be



Summing up
the evidence.
Does
Matthew's or
Luke's Gospel
give the
genealogy of
Jesus through
Mary?

giving the genealogy of Joseph, the husband of Mary, if he intended to give the genealogy of Jesus Christ, for he states that Jesus was born of a virgin.

But Matthew's record gives Joseph as the husband of Mary. When questioned further Matthew shows a check in his account which should place everyone on guard against an apparent error in his testimony. The check was in numbering the genealogical line of Jesus Christ by dividing it into three groups of fourteen generations each as follows:

"So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." (Matt. 1:17)

Matthew's tabulation clearly shows that the first two groups as given contain fourteen generations each, but the final

group contains only thirteen generations if the Joseph of his genealogy is the husband of Mary. However, if this Joseph is the father of Mary, there are fourteen generations (Mary is counted as the 13th generation and Jesus the 14th - Ed.). It would seem that a copyist has made an error in recording Matthew's tabulation, for Luke declares the father of Joseph, the husband of Mary, is Heli, while the father of the Joseph listed by Matthew is Jacob. These two Josephs cannot be the same person.

Summing up the testimony given by Matthew, it is clear that he was primarily interested in proving that Mary is the virgin of the line of David who would bring forth a son in accordance with Isaiah's prophecy. This is in harmony with his opening statement when he said that his purpose was to give the genealogy of Jesus Christ and, if this is so, it conforms

with the required three sets given of fourteen generations each—if the Joseph of Matthew's genealogical table is the father and not the husband of Mary. We must assume that Matthew placed these checks in his record for the purpose of enabling the rectification of just such an error as appears when Joseph, the son of Jacob, is called the husband of Mary instead of her father. If one insists that the Joseph to whom Matthew refers is the husband of Mary, then it is necessary to explain the error which gives only thirteen generations from the captivity to Christ, whereas there should be fourteen according to Matthew's statement. In addition to this, one would have to declare that Matthew was in error in trying to prove Mary is the virgin of prophecy. Not only would it be pointless for Matthew to refer to Mary as the virgin of David's line if he was not dealing with her genealogy, but to give the genealogical line of her husband would contradict the position he proposed to maintain—that Christ was born of a virgin—and jeopardize his testimony regarding Mary, which would be without foundation in fact. The failure to rectify one error, therefore, by changing the word husband to father, produces at least three major errors to take its place. (The Greek word translated here as husband means, "a man," not necessarily a husband. - Ed.)

Now let us turn to Luke's testimony (Luke 3:23-38). We find, first, his definite declaration that he was giving the genealogy of Joseph, the supposed father of Jesus. At no time does he mention the name of Mary in connection with this

genealogical record. It is safe to assume he does not mention her name because he was not dealing with her ancestors, but with those of her husband. He testified that Jesus was the supposed son of Joseph, who was of Heli, who was of Matthat. The translators have added the son to make it read the son of and modern scholars have made this mean son-in-law to justify their selection of the genealogy of Joseph given in Luke's Gospel as the genealogy of Mary.

Comparing the testimony given by Matthew with that of Luke, it is reasonable to assume that one of the Josephs named must be the father of Mary and the other her husband, for Matthew declares Joseph's father was Jacob (Matt. 1:16), while Luke states the father of the Joseph he was dealing with was Heli (Luke 3:23). These two Josephs cannot be the same individual and so, since we must harmonize the three sets of fourteen generations given in Matthew's testimony, this can only be done by making Joseph, the son of Jacob, the father of Mary, since Joseph the son of Heli, is her husband. This conclusion strengthens the text and not only brings Matthew's and Luke's testimonies into harmony but the genealogical tables of each become meaningful. Matthew is dealing with the descendants of the mother of Jesus, proving that Mary is the virgin of the line of David, while Luke is dealing with the descendants of Joseph, the supposed father of Jesus.

If we fail to rectify what appears to have been a copyist's error (The word father to husband in Matt. 1:16 - Ed.), and

which is definitely out of harmony with the genealogical check of the fourteen generations given by the Holy Spirit through Matthew, it replaces one error with five major errors. Three of these are in Matthew's Gospel and two are in Luke's. Matthew's testimony is that (1) he is dealing with the genealogy of Jesus, not of Joseph and (2) he is proving that Mary is the virgin of the line of David, which must be rejected if his genealogical table is assigned to Joseph, (3) the husband and the father of Mary both have the same name "Joseph." If this is not the case then we have only 13 generations from the return from Babylon till Christ. Luke's testimony is that (4) he is dealing with the genealogy of the supposed father of Jesus (if this is not so, then why is Mary not mentioned?) and (5) words have been added which do not appear in the text (e.g. "son-in-law" instead of "son of") but this has not been applied consistently throughout the genealogy given by Luke. They only apply it to verse 23 when they say that Joseph was the "son-in-law" of Heli, why do they not continue to apply it to all the former generations? Surely the scholars bring about increased confusion in the results of their deliberations and their approach to this subject emphasizes our Lord's appraisal of blind leaders whom He said, "... strain at a gnat, and swallow a camel." (Matt. 23:24)

NOTE: Some scholars argue that the line from David to Jesus cannot go through Jeconiah because in Jeremiah chapter 22 verse 30 it is recorded that, "... no one of his seed will sit on the throne ..." Jeconiah is in the genealogy of Matthew,

(Matt. 1:12) therefore this cannot be the listing of Mary's ancestors. They say that our Lord would not have the right to the throne of David if Jeconiah was in his genealogy, therefore Matthew's record must be that of Joseph's and not Mary's; but is this correct?

When we look at Jeconiah (Coniah) referred to in Jeremiah chapter 22 verses 24 to 30 we find some important points which should be noted.

1) The pronouncement on his seed that they will not sit on the throne is to his immediate family and not to succeeding generations. If we read carefully Jeremiah 22 verses 26 and 27 we find: "*I will cast thee (Jeconiah) out and thy mother ... into another country ... there shall they not return.*" This came true, but note their descendants did return to Judah. The context places only Jeconiah and his immediate family within the prophecy and not his succeeding generations.

2) In Jeremiah chapter 22 verse 30 we read: "... his seed (Jeconiah) shall not prosper, sitting upon the throne of David, and ruling any more in Judah." The context places the prophecy upon Jeconiah and his immediate family only, see note number 1 above. That his kingship has now finished and he will not continue to rule "any more in Judah." This does not mean that a future ruler can not come from his line.

3) Jeconiah was under the age of 20 years. (II Kings 24:8) He was not legally accountable for his actions, being still under the guardianship of his mother (Jer. 22:26). He was removed from rulership before he could continue the

evil ways of his father Jehoiakim.

4) Jeconiah and the princes of Judah are the "good figs" of Jeremiah chapter 24. They were taken away to Babylon away for their good (the good of their

genealogy) from the "bad figs" who remained in Palestine. In verse 6 God would bring them back to the land of Judah, and it is from these good figs that Mary and Jesus were born. - (Editor)

Genealogy according to Matthew

Matt. 1:1-17; The book of the generation of Jesus Christ, the son of David, the son of Abraham.

1	Abraham	1	Salathiel
2	Isaac	2	Zorobabel
3	Jacob	3	Abiud
4	Judas	4	Eliakim
5	Phares	5	Azor
6	Esrom	6	Sadoc
7	Aram;	7	Achim
8	Aminadab	8	Eliud
9	Nnaasson	9	Eleazar
10	Salomon;	10	Matthan
11	Booz	11	Jacob
12	Obed	12	Joseph (The father of Mary)
13	Jesse	13	Mary
14	David the king	14	Jesus, who is called Christ.
1	Solomon	MAT 1:17 So all the generations from Abraham to David {are} fourteen generations; and from David until the carrying away into Babylon {are} fourteen generations; and from the carrying away into Babylon unto Christ {are} fourteen generations.	
2	Roboam		
3	Abia		
4	Asa		
5	Josaphat		
6	Joram		
7	Ozias		
8	Joatham		
9	Achaz		
10	Ezekias		
11	Manasses		
12	Amon		
13	Josias		
14	Jeconiah and his brethren, about the time they were carried away to Babylon		

Genealogy according to Luke

LUK 3:23-38; And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph (the husband of Mary) (the son of) Heli, (the son of) Matthat (the son of) Levi (the son of) Melchi (the son of) Janna (the son of) Joseph (the son of) Mattathias (the son of) Amos (the son of) Naum (the son of) Esli (the son of) Nagge (the son of) Maath (the son of) Mattathias (the son of) Semei (the son of) Joseph (the son of) Juda (the son of) Joanna (the son of) Rhesa (the son of) Zorobabel (the son of) Salathiel (the son of) Neri (the son of) Melchi (the son of) Addi (the son of) Cosam (the son of) Elmodam (the son of) Er (the son of) Jose (the son of) Eliezer (the son of) Jorim (the son of) Matthat (the son of) Levi (the son of) Simeon (the son of) Juda (the son of) Joseph (the son of) Jonan (the son of) Eliakim {the son of} Melea {the son of} Menan {the son of} Mattatha {the son of} Nathan {the son of} David {the son of} Jesse {the son of} Obed {the son of} Booz {the son of} Salmon {the son of} Naasson {the son of} Aminadab {the son of} Aram {the son of} Esrom {the son of} Phares {the son of} Juda {the son of} Jacob {the son of} Isaac {the son of} Abraham {the son of} Thara {the son of} Nachor {the son of} Saruch {the son of} Ragau {the son of} Phalec {the son of} Heber {the son of} Sala {the son of} Cainan {the son of} Arphaxad {the son of} Sem {the son of} Noe {the son of} Lamech {the son of} Mathusala {the son of} Enoch {the son of} Jared {the son of} Maleleel {the son of} Cainan {the son of} Enos {the son of} Seth {the son of} Adam {the son of} God.

Courtesy : Destiny

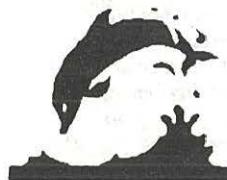
Is the Bible True?

Scientific Foreknowledge

What a strange title for an article on the truth of the Bible, you may be thinking. So many people think that the Bible and science contradict each other and that the idea of proving the truthfulness of the Bible by its scientific knowledge may sound strange, but it is true. Let us look at some examples.

1. THE SEAS

Have a look at a map of the world. Pay attention to the seven oceans of the world and you will notice that they are all connected together. We take this for granted today, but would they have



known about this 1,400 years B.C.? I hardly think so. The world was believed flat for many centuries and was not circumnavigated until 1520. However in Genesis 1:9-10 we find, "And God said, let the waters under the heaven be gathered together unto one place ... and the gathering together of the waters called He seas." Moses who wrote these words and no person alive in his time knew that the seas were all joined in one. This could only have been revealed to Moses by God.

2. FOUNDATIONS OF THE EARTH

As well as being flat, people believed for many centuries that the earth was supported by animals or on the back of

some super-human being. Yet the book of Isaiah tells us that the earth is round (Isa. 40:22). "It is He that sitteth on the circle of the earth." The word translated "circle" means "circle, arch or sphere." Job adds that the earth is suspended in space and supported by nothing. Job 26:7 reads, "He stretcheth out the north over the empty place and hangeth the earth upon nothing."



3. MOVING STARS?

For centuries astronomers have known of two basic kinds of heavenly bodies, planets which were wanderers and stars which were fixed celestial bodies. In Job 38:32 the Lord asks Job, "canst thou guide Arcturus with his sons?" Arcturus is a star, one of the immovable heavenly bodies. Why does the Lord talk of guiding this star? The Lord knew what astronomers have only comparatively recently found out, that the stars are not immovable or fixed. They are immovable or fixed, to the naked eye, but in actual fact they are

moving at speeds of thousands of miles an hour. Again God's Word is proved true.

4. THE NUMBER OF STARS

In the "Book of Books" W. R. Kimball states people have tried to count the number of stars for centuries. On a clear night, you can see only about 1,160 stars. If you could survey the whole celestial sphere, only about 3,000 stars would be visible to the naked eye. About 150 years before Christ, Hipparchus calculated the number of stars at 1,022. Ptolemy, the father of modern astronomy, gave the number as 1,056. Tycho Brahe catalogued 777, and Kepler counted 1,005. They arrived at these tallies before the invention of the telescope in the 17th century. These figures seem foolish to modern man who has since discovered that there are over a hundred million stars just in our galaxy, and over a hundred million galaxies just like our own. However, 600 years before Christ, the prophet Jeremiah revealed that the number of stars was innumerable when he wrote, "*the host (stars) of heaven cannot be numbered.*" (Jer. 33:22, NKJV)

5. THE HIDDEN WORLD

The invention of the microscope opened up a wonderful new world of miniature to mankind. One of the wonders of that world is the fascinating beauty and design of snow crystals. Every snow flake is hexagonal in shape and as well as beauty exhibits a marvellous symmetry of design. Each snowflake is unique in

having its very own original pattern, different from any other snow flake. Yes, until the microscope these treasures were hidden to human eyes, but not to God's. That is why He could ask Job (38:22), "*Hast thou entered into the treasures of the snow?*"

While on the subject of snow, there is another verse of scripture that seems at first glance to be wrong. David says in Psalm 51:7 "*wash me, and I shall be whiter than snow.*" What could be whiter than pure, freshly fallen snow? Is the Lord wrong here, when His spirit inspired David to write these words? Modern knowledge again proves the scientific foreknowledge of God and His Word. Snow, we are told, is not pure! At its very heart is a tiny dust particle or impurity, this is essential to the formation of the snow crystal. No impurity, no snow! We cannot see this impurity with our own eye but the Lord that created the snow knew full well that it was possible to be whiter than snow!

These Scientific Truths set out in God's Word, centuries before modern science substantiated and agreed with them, are just another factor in the truthfulness and reliability of the Bible. We can trust and rely on the many promises of God's Word, especially His promise to cleanse our sins and make us whiter than snow through the blood of the Lord Jesus Christ



Courtesy : The New Testament Standard

How Israel came to Britain

(Part 3 of 4)

W. Filmer

In the third of a series of four articles
he tells us about The Origin of the Welsh

The last recorded notice of the ten-tribed house of Israel is in II Esdras 13:40-45 (R.V.), and says, "These are the ten tribes which were led away out of their own land in the time of Hosea the king, whom Shalmaneser the king of the Assyrians led away captive, and he carried them beyond the river [Euphrates] and they were carried into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, that they might there keep their statutes which they had not kept in their own land. And they entered by the narrow passages of the river Euphrates. For the Most High then wrought signs for them, and stayed the springs of the River till they were passed over. For through that country there was a great way to go, namely of a year and a half; and the same region is called Arzareth."

In the first of these articles ["Look Up" Vol. 2 No. 3] it was pointed out that there were two groups of Israelite captives, one around Gozan on the River Khabur, a tributary of the Euphrates, and the other in Media. The Israelites referred to by Esdras were evidently those of the Gozan group, for the gorge of the upper Euphrates would have been for them an obvious way of escape. Since they knew where they were going, and how far it

was to Arzareth, this emigration could have come only after a period during which pioneering parties had gone out and discovered the place.

The Assyrians would have regarded such a mass exodus as a revolt, and the annals of Esarhaddon actually record a rebellion of the Gimira on the upper Euphrates. (Gimira, it will be remembered from the first of these articles, was derived from Khumri, the Assyrian name for Israel.) "Teushpa the Cimmerian [Gimira]," says Esarhaddon, "a barbarian whose home was afar off, I cut down with the sword in the land of Hubushna." (D. D. Luckenbill, "Ancient Records of Assyria & Babylonia," Vol. II, -516) The date of this event is given in the Esarhaddon Chronicle as the second year of his reign, 679 B.C. (Sidney Smith, "Babylonian Historical Texts," p. 14, line 9).

Our historians, who suppose the Cimmerians to have come from the Crimea by way of the eastern end of the Black Sea, imagine that this record refers to an attack on Assyria through the gorge of the upper Euphrates. Thus, alluding to these annals, H. R. Hall wrote, "One body (of Cimmerians) actually penetrated the mountains through the gorge of the Euphrates." (H. R. Hall, "Ancient History of the Near East," p. 495) But it is evident



from the wording of the original account that it refers not to an invasion, but to a rebellion of the Gimira, for after mentioning that the Assyrian operations extended to the districts of Cilicia and Tabal west of the Euphrates, Esarhaddon continues, "On the rest of them who were not guilty of *rebellion and insubordination*, I imposed the heavy yoke of my sovereignty." (D. D. Luckenbill, "Ancient Records of Assyria & Babylonia," Vol. II, -516) There is nothing to suggest that the Cimmerians made any assault; nevertheless H. R. Hall's statement is interesting, as it shows that historians actually locate Hubushna, the place where Esarhaddon fought the Gimira, in the gorge or "narrow passages" of the Euphrates through which Esdras says the Israelites made their escape.

Settlement in Asia Minor

Although it might appear that the Assyrians destroyed Teushpa and his Cimmerian band, they were clearly not wiped out, for three years later, in 676/5, they were reported to have moved against Phrygia in conjunction with Rusas II of

Urartu, (D. J. Wiseman in "Iraq," Vol. XX (1958), p. 10) whose territory extended as far west as the Euphrates. Strabo, the Greek geographer, in a passage about

Cimmerian raids in Asia Minor, mentions not only that Midas, king of Phrygia, committed suicide at this time, but also that the Cimmerians invaded Paphlagonia, the district around Sinope on the Black Sea coast. (Strabo I, iii, 21) This evidently became the centre of their operations during the 7th century B.C., for Herodotus says that they "built settlements on the peninsula where the Greek town of Sinope now stands." (Herodotus IV, 12)

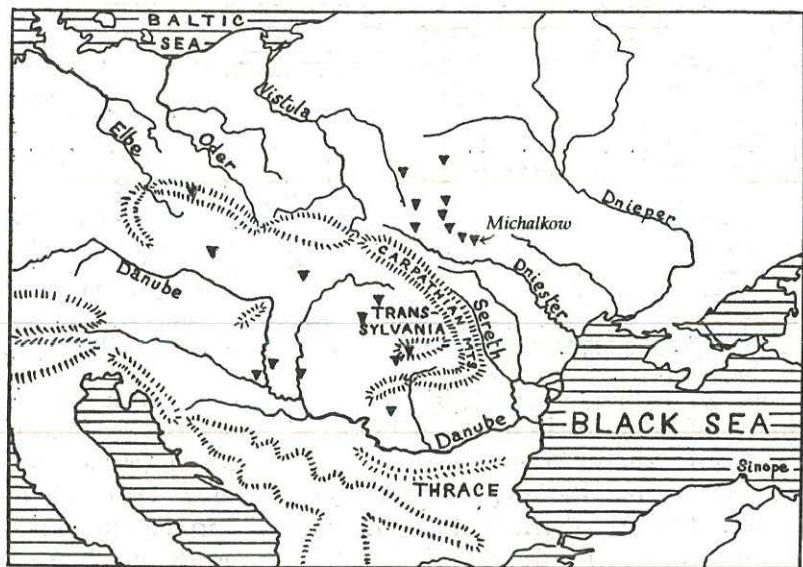
Raids into Lydia

It was not long before the Cimmerians again made their presence felt by attacking the kingdom of Lydia in the west. It is recorded on the large Rassam cylinder of Ashurbanipal (D. D. Luckenbill, "Ancient Records of Assyria & Babylonia," Vol. II, -784-5) that Gyges, king of Lydia, appealed to Assyria for help in accordance with supposedly divine instructions given him in a dream: "Lay hold of the feet of Ashurbanipal, king of Assyria," he was told, "and conquer thy foes by calling upon his name."

Ashurbanipal goes on to relate that "from the day that he laid hold of my royal feet, he overcame, by the help of Assur and Ishtar the gods of my lords, the Cimmerians who had been harassing the people of his land", and that "from among the chieftains of the Cimmerians whom he had conquered he shackled two... and sent them to me together with his rich gifts."

For some years Gyges paid tribute to Assyria, but when he suddenly ceased, and made a league with the Egyptians, Ashurbanipal prayed to his gods, "May his body be cast before his enemy, may his foes carry off his limbs!" Whereupon he tells us, "The Cimmerians, whom he had trodden underfoot by calling upon my name, invaded and overpowered the whole of his land. His son seated himself upon his throne after him."

The death of Gyges occurred about 652 B.C., and he was succeeded by his son Ardys, in whose reign, according to Herodotus, the Cimmerians captured Sardis, the Lydian capital, all except the citadel. (Herodotus I, 15) Strabo gives the name of the Cimmerian king who took Sardis as Lygdamis, and goes on to say that he later lost his life in Cilicia. (Strabo



Location of Thrako-Cimmerian remains, 700-550 B.C. shown by ▼

I, iii, 21) Finally, Herodotus tells us, (Herodotus I, 16) the Cimmerians were driven out of Asia Minor altogether by Alyattes, grandson of Ardys, about 600 B.C., but he gives us no indication where they went. We may conclude from the passage in II Esdras, quoted above, that they moved on to "Arzareth."

Migration to Europe

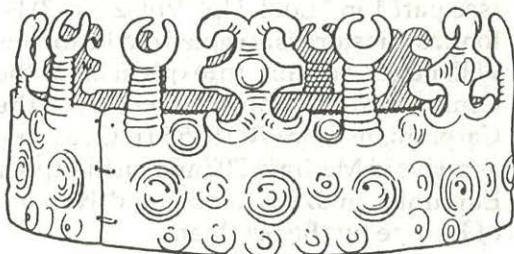
Now "Har" is the Hebrew for mountain, and "Sereth" is the name of the river that flows along the eastern side of the Carpathian mountains, so that Arsareth apparently denotes the Carpathian region known today as Rumania. That this is the correct significance of the name is confirmed by

the abundant archaeological remains around this district of a people who are referred to today as "Thraco-Cimmerians" ("Problem & Prospects of European Archaeology": London Univ. Inst. Arch., "Occasional Papers," No. 6 (1944), p. 44) — Thrace being the ancient name for the adjacent Balkan region. They are believed to have been Cimmerians, because their occupation lasted right up till the arrival of the Scythians, who, as Herodotus tells us, drove the Cimmerians out. From the evidence given in the previous article ("Look Up" Vol. 2 No. 4), it was seen that the Scythians were, in fact, the Israelite captives from Media who began to move through the Caucasus into South Russia soon after the fall of Nineveh in 612 B.C., and by 516 had occupied the Ukraine as far as the Carpathians and Danube. Their collision with the Cimmerians would, therefore, have been about 550 B.C.

The beginning of the "Thraco-Cimmerian" period in Europe has been dated by Professor Sulimirski (formerly of Cracow University) at about 700 B.C. from the fact that about that time the close trade relations that had existed with the Alpine countries to the west were broken off, as witnessed by the lack of western imported articles in archaeological finds of later date. ("Problems & Prospects of European Archaeology": London Univ. Inst. Arch., "Occasional Papers," No. 6 (1944), p. 44) Actually Professor Sulimirski distinguishes two phases in the Thraco-Cimmerian period in southeast Poland, the first 700-600 B.C., when the main

pressure came across the Carpathians from Transylvania, and the second phase from 600-550, when there were closer connections with the Ukraine and the Black Sea country ("Wiener Praehistorische Zeitschrift," Vol. XXV (1938), p. 149) It may well be that the first phase was related to the early Israelite pioneers coming direct from Assyria shortly after their captivity (732-721 B.C.), while the second phase resulted from a migration by sea from Sirope, when the Cimmerians were driven out of Asia Minor by the Lydians. The early pioneers may have been the people whom the Greeks called Trerans, for Strabo says that these were a Cimmerian tribe who used to make raids like the Cimmerians. (Strabo I, iii, 21; XIV, i, 40)

One of the richest finds of Thraco-Cimmerian remains is that from Michalkow, (M. Ebert, "Reallexikon der Vorgeschichte," Art. Michalkow) the total



The golden crown from Michalkow decorated with the Assyrian symbol of the crescent with upturned horns.

weight of gold objects being over sixteen pounds. These include not only several armbands, artistic brooches and a bowl, but a remarkable coronet decorated with

crescents having upturned horns. This sign was commonly used in Assyria as a religious symbol, and this may have provided the inspiration for the decorations on the coronet.

Michalkow is not far from the River Dniester, which was known to Herodotus as the Tyras, near which he said there was a Cimmerian burial mound in his day (about 480-430 B.C.). There is no reason to doubt that he was right about this, as well as about other Cimmerian remains in Scythia, such as "*fortifications, a Cimmerian Bosphorus and a tract of land called Cimmeria.*" (Herodotus IV, 11-12) Unfortunately his informers imagined that these remains were very much older than they really were, and dated from a period before the Cimmerian settlement in Asia Minor. For this reason they had to invent the story that the Scythians chased the Cimmerians round by the Caucasus into Asia Minor, (Herodotus IV, 11-12) which has led all our historians astray. (see part 1 in "Look Up" Vol. 2 No. 3) So long as this story is accepted our historians will never be able to explain how the Cimmerians could occupy the Carpathians from 700 to 550 B.C., as well as arrive in Media in 707 and on the upper Euphrates in 679, after being driven out of Europe by the Scythians.

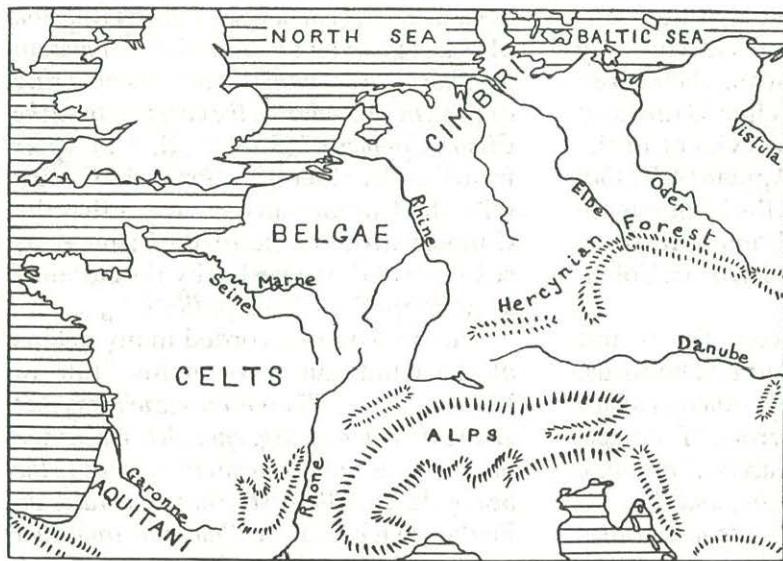
The Wars of the Cimbri

When the Cimmerians were driven out of the Ukraine, the natural direction for their flight was not east but northwest along the course of the Dniester and Vistula to the Baltic and northern Europe.

There is archaeological evidence of their arrival on the Baltic coast, but since German archaeology has been severely corrupted by the "Herrenvolk" theory, which says that the early Germans were "Nordic" and came from the north, these newcomers are alleged to have come from Scandinavia.

However, we soon have further historical records of the Cimmerians who, under their Latin name Cimbri, sallied forth across Europe in an orgy of pillaging and violence that struck terror into the heart of the Roman empire. "*From their homes in the peninsula of Jutland and the districts round its base, ... the Cimbri and their kinsmen set out at some time about 120 B.C., having no clear idea of their destination, but trekking in search of broader lands and of adventure by the way.*" ("Cambridge Ancient History," Vol. IX, pp. 140-141) One reason why they left their homes is said to have been that "*while they were dwelling on a peninsula they were driven out of their habitation by a great flood-tide.*" (Strabo VII, ii, 1) Although this may have been true, it is probable that an equally potent factor was the progressive encroachment on their living space made by the Scythians moving up from the Ukraine.

The Cimbri are reported to have numbered 300,000 fighting men, and even larger numbers of women and children. (Plutarch's "Lives," Loeb edn., Vol. IX, p. 487) Advancing southwards in the direction of Belgrade, they routed a Roman army under the consul Carbo in 113, (Livy, Loeb edn., Vol. XIV, "Summaries," No. 63) and then turned



N.W. Europe, 100-1 B.C.

west into France. There they defeated another Roman army in 109, and in a series of further battles in the Rhone valley in 105 the Romans lost 80,000 soldiers and 40,000 other camp followers. (Livy, "Summaries," No. 67)

Next the Cimbri invaded Spain, but there they were defeated and driven out by the Celtiberi. (Livy, "Summaries," No. 67) Returning to France, they decided to invade Italy itself, but in 102 kindred hordes of Teutones and Ambrones, advancing from the Rhone valley, were completely wiped out by the Romans under their great leader Marius, who claimed to have killed 200,000 in one battle, in addition to taking 90,000 prisoners. Nevertheless, another body of Cimbri advanced through the Alps further east and defeated the pro-consul

Catalus who was trying to block the passes, and the raiders entered Italy. Finally in 101 B.C. they, too, were wiped out by the combined armies of Marius and Catalus at Vercellae, and Rome was once again safe. (Livy, "Summaries," No. 68)

Celts, Gauls and Germans

The Cimbri are often said to have been "Germans," but this means very little because the name German was first invented about the time of Julius Caesar, and was soon applied to all people living east of the Rhine. The Roman historian Sallust (86-34 B.C.) referred to the Cimbri as Gauls, (Sallust, "War with Jugurtha," cxiv) a name which Caesar wrongly applied, as he admits, to the whole of France: "*Gaul comprises three areas*," he said, "inhabited respectively by the Belgae, the Aquitani and a people who call themselves Celts, though we call them Gauls. All these have different languages, customs and laws. The Celts are separated from the Aquitani by the River Garonne, from the Belgae by the Marne and Seine." (Caesar, "Conquest of Gaul," VI, 11 Penguin edn., p. 29) Thus he confesses that the inhabitants of southern and central France were really Celts, but since

there is reason to believe that the Celts were also Israelites who had come by way of the Mediterranean, their close relationship with the Belgic Gauls and Cimbri in the north was evident to the Romans. Consequently Appian (A.D. 150) repeatedly declared that the Cimbri were a Celtic tribe. (Appian, "Roman History"; Bohn's Classical edn., Vol. I, p. 33; Vol. II, pp. 22-23)

The distinction between Gauls and Celts was also pointed out by Diodorus: "*It will be useful to draw a distinction which is unknown to many*", he wrote; "*The people who dwell in the interior above Marseilles, those on the slopes of the Alps, and those on this side of the Pyrenees mountains are called Celts, whereas the peoples who are established above this land of Celtica in the parts which stretch to the north, both along the ocean and along the Hercynian mountains, and all the people who come from these as far as Scythia, are known as Gauls; the Romans, however, included all these nations together under a single name, calling them one and all Gauls.*" (Diodorus V, 32)

The Origin of the Cimbri

Regarding the origin of these Gauls, he continues, "*Some men say that it was they who in ancient times overran all Asia and were called Cimmerians, time having slightly corrupted the word into the name of Cimbrians, as they are now called.*" (Diodorus V, 32) Poseidonius, however, who actually lived at the time of the Cimbrian wars, is quite clear about this. Strabo quotes him as saying that, "*the Cimbri, being a piratical and wandering folk, made an expedition even*

as far as the region of Lake Maeotis (the Sea of Azov), and that also the Cimmerian Bosphorus was named after them, being equivalent to Cimbrian: the Greeks named the Cimbri Cimmerii." (Strabo VII, ii, 2) Apart from this clear identification of the Cimbri with the Cimmerians, we learn that the Cimmerian occupation of the Crimea was so brief as to be regarded by Poseidonius as no more than "*an expedition.*"

Plutarch, who recorded many details of the Cimbrian wars in his "Life of Marius," says, "*There are some who say that Gaul was wide and large enough to reach from the outer sea and the subarctic regions to the Sea of Azov on the east, where it borders on Pontic (Black Sea) Scythia, and from that point on Gauls and Scythians were mingled. These mixed Gauls and Scythians had left their homes and moved westwards, not in a single march, nor even continuously, but with each recurring spring they had gone forward, fighting their way, and in the course of time had crossed the continent.*" (Plutarch's "Lives," Loeb edn., Vol. IX, p. 487) He then goes on to quote the opinion that the Cimbri were "*called at first Cimmerians,*" (Plutarch's "Lives," Loeb edn., Vol. IX, p. 491) but he also says that the prevalent conjecture was that on account of their great stature and light blue eyes, they were thought to be some of the "German" people, by which he meant Scythians, as we shall see in the article to be published in the next magazine.

Thus we have no less than three ancient writers, Diodorus, Poseidonius and Plutarch, who confirm that the Cimbri were descended from the people whom the Greeks called Cimmerians. It is also

clear from Sallust and Diodorus that, at the time of the Cimbrian raids, the Cimbri and all kindred tribes in the north of Europe, such as Teutones and Belgae, were called by the Romans Gauls. When Caesar undertook the conquest of France about 55 B.C., he found that the Celts south of the Seine were evidently somehow related to the Belgic Gauls, so he called them Gauls too. This is understandable if the Celts were themselves Israelites who had come by sea to the south of France and spoke a Gaelic dialect, similar to that spoken in Ireland, while the Belgic Gauls in the north, who had come overland, spoke a Welsh dialect.

Arrival in Britain

Probably as early as 300 B.C. some of the Cimbri began to migrate across the North Sea into Britain, where they became the ancient British ancestors of the Welsh. It is interesting to note that the Welsh still call themselves Cymry, pronounced Kumry, almost identical with Khumri, the name which the Assyrians gave to the Israelites.

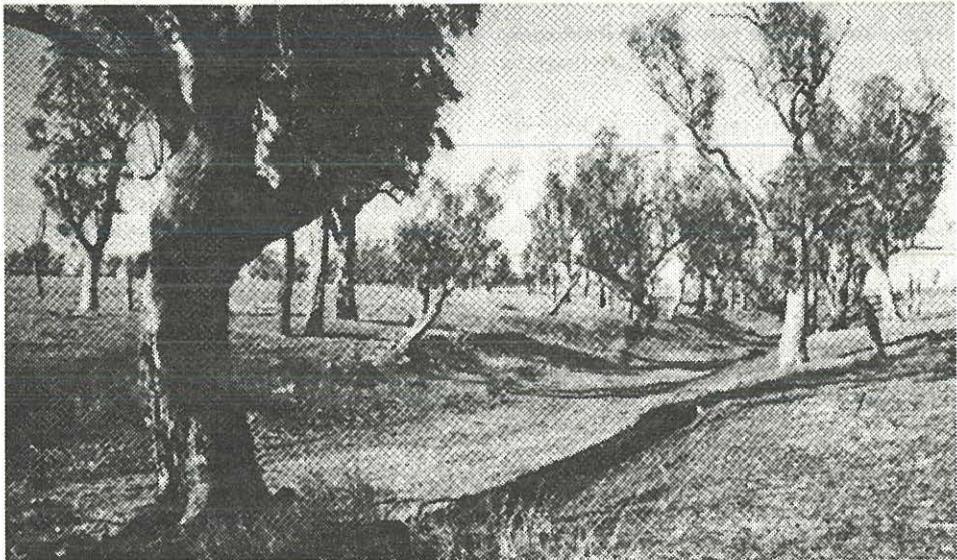
Between 150-100 B.C. others of the Cimbri migrated along the coast into France, and became known as the Belgae. The Belgae were evidently reluctant to confess to Caesar that they were related to the Cimbri who had been such terrible

enemies of Rome, and they even claimed to have fought against them. (Caesar, "Conquest of Gaul," II, 4 Penguin edn., p. 75) This seems hardly credible, since one of their tribes, the Atuatuci, was known to be descended from a party of Cimbri who had been left behind to guard the cattle and baggage on the left bank of the Rhine, while their kinsmen were marching against Rome. (Caesar, "Conquest of Gaul," II, 29 Penguin edn., p. 88) Appian (about A.D. 150) definitely states that the Nervii, one of the strongest Belgic tribes, were descended from the Cimbri and Teutones. (Appian IV, 4 Bohn's Classical edn., Vol. I p. 35) Caesar tells us that, although some of the ancient Britons were aboriginal, many of them in his day were "*Belgic immigrants who came to plunder and make war ... and later settled down to till the soil.*" (Caesar, "Conquest of Gaul," V, 12 Penguin edn., p. 135) In fact, he says that "*Diviacus, the most powerful king in Gaul, controlled not only a large part of the Belgic country, but Britain as well.*" (Caesar, "Conquest of Gaul," II, 29 Penguin edn., p. 88) We see then that both the Cymry and the Belgae are branches of the Cimbri, who were the same people as the Cimmerians; and these were the Israelite captives who escaped from the Assyrians through the gorge of the upper Euphrates.

Courtesy : National Message

Rain in due Season

E. Harris
Wubin W.A.
(Subscriber)



Streams and rivers are dry due to a devastating drought throughout Australia.

A highly conditional, but also very wonderful promise may be found in God's Word. Reading from Leviticus chapter 26 verses 2-4 (K.J.V.) as follows:

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them, Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."

Not, after weeks of dry weather, heavy pouring rain that damages property, destroys crops, washes away topsoil, and encourages salt encroachment on low

areas, but rain in due season—as required to produce ample food for man and beast.

A series of consequences for disobedience follows the list of blessings for obedience, while verses 23-24 read:

"And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins."

In view of the above, it may be wise to briefly review a few of the more blatant national offences against the will of the Lord.

As a nation we have almost completely discarded the BIBLE — our guide-book. Even the religionists among us mainly use shoddy parodies thereof, and sometimes shocking ones at that.

In the main the Lord's Sabbaths are totally disregarded, and used for pleasure and self-indulgence, if not for profit.

God's Word strictly forbids usury, yet there would be very few indeed in our communities who do not have a little nest egg tucked away somewhere collecting usury, while others have borrowed at usury.

Then, nationally, we endure indifferent health because we completely ignore the health laws, and for the most part, forbidden foods fetch premium prices among us. As Isaiah describes the situation:

"... broth of abominable things is in their vessels." (Isa. 65:4)

To cap the above, covetousness and self-indulgence are common traits of character among us, while morality is in decline.

Moses, in his farewell address to our Israel forebears recorded in Deuteronomy, clearly stated that the choice was theirs - daily they could choose the path of obedience and blessing or of disobedience and the trouble and curse thereof. Deuteronomy 30:19 states,

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live."

Moses' hearers and their children so often chose the path of disobedience, that eventually they were taken away in captivity to commence their seven times of punishment (2,520 years). In spite of the even more glorious promises of the New Covenant, we almost invariably choose the same path of disobedience and disaster.

During His earthly ministry the Lord Jesus Christ used these words in one of His parables:

"... If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31)

Would it not be marvellous if we would, as a people, walk in the path of obedience and be assured of Rain in DUE SEASON plus all the blessings of the New Covenant?

Our God, the God of Israel has told us:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron 7:14)

He kept his promises to our forebears, He will most assuredly keep His promises to us!

8008

Experience is the collection of corrected errors

8008

An Outline Study of the Covenants of the Bible



C. Ewing - with additional information from
R. Gibbons - subscriber

A knowledge of all the covenants of the Bible is absolutely essential if we are to have an understanding of God's purposes for this earth. The covenants of the Bible are a declaration on the part of God as to what He purposes to do in accordance with certain sworn statements to which He has bound Himself. These covenants, initiated by God, form the backbone of all revelation. No one understands the Bible message until these covenants are mastered.

Yet, there is a disgraceful ignorance on the part of Bible scholars as to the covenants of the Bible. The Scofield Reference Bible only recognizes eight of these covenants. The same is true of the Pilgrim Reference Bible, which may be regarded as a companion of the Scofield Bible for young people. Both Bibles are published by Oxford Press. There are many more covenants than these books recognize.

The Companion Bible has some elaborate helps in an appendix in the back of the volume. But after a close study of the index it was found that the word "covenants" does not even appear in the index. And this volume has been

recognized as the textbook for the serious student of the Bible, yet the subject of covenants has been neglected.

But if you turn to the Jewish Encyclopedias you will find that they are no more familiar with the subject than the Protestants. The Universal Jewish Encyclopedia (N.Y. 1941) under the heading of "covenants" has less than one page devoted to the subject. Yet all that space could be taken to properly elaborate on just one covenant. The Jewish Encyclopedia (N.Y. 1903) is no better for it has fewer than four pages given to the subject of "covenants." In such exhaustive works as these, one should expect a more elaborate treatment of this important subject. When people who should know, are ignorant or indifferent to God's published declarations of what He is going to do, what may we expect of the average person in the street?

We are here giving a very brief outline of the covenants of the Bible, with a few of the more important Scriptures on each covenant. It took 16 classes of an hour and a half each to cover these properly, so it must be understood that these are very brief.

DEFINITION OF A COVENANT: "A covenant is a gracious engagement on the part of God to bestow blessings in accord with a definite understanding, constitution or system."

The captions appearing in capital letters indicate the major covenants.

1.	The Day and Night Covenant (Gen. 1:3-5, 14-18; Jer. 33:20-25): This covenant established the motion of the earth around the sun. This in turn affects all life on earth.	Unconditional:
2.	THE EDENIC COVENANT (Gen. 2:15-17): It covers the time from creation until "the fall." We do not know how long this was.	Conditional:
3.	THE ADAMIC COVENANT (Gen 3:14-19): Given after "the fall." It was made with Satan, Eve and Adam and contains the first promise of the Redeemer.	Unconditional:
4.	God's Determinate Covenant with every living thing (Gen. 8:20-22): It is a divinely given assurance which guarantees against world-wide destruction of any nature. It is not to be confused with the covenant with Noah which follows immediately.	Unconditional:
5.	THE NOAHIC COVENANT of God's great flood covenant with Noah and his family (Gen. 9:1-17): It is assurance against any world-wide destruction by a flood. The rainbow is a token of this covenant. The word "covenant" occurs 7 times (the number of spiritual perfection) in this covenant.	Unconditional:
6.	THE GREAT ABRAHAMIC COVENANT (Gen. 12:1-3, 7; 13:14-17; 15:1-21; 17:1-8, 15-21; 18:17-18; 21:12; 22:15-18): Made with Abraham after he met certain conditions and passed on unconditionally to his seed. The greatest charter on the earth, offering material and spiritual blessings to Israel and through them the rest of the world. The only proper title deed to Palestine and the surrounding land.	Unconditional: However, sin delays fulfilment - see Lev. 26:14-45, note verse 42.
7.	The Abrahamic Covenant confirmed with Isaac (Gen. 17:19; 26:1-5, 24): It embraces all the blessings of the Abrahamic covenant, plus other details made with Isaac.	
8.	The Abrahamic Covenant confirmed with Jacob (Gen. 28:3-4, 12-15; 32:12, 28; 35:9-12; 48:3-4): It embraces all the blessings offered to Abraham and Isaac plus other details. All the blessings to Abraham, Isaac and Jacob are passed on to Joseph (I Chron. 5:1-2) and his descendants. They are now being fulfilled in the Anglo-Saxon-Celtic and kindred peoples of the world. For they alone carry all the marks of identification listed in the Abrahamic Covenant.	

9.	The Great Covenant of Health (Ex. 15:23-26): Obedience to divine Law assures health to both the individual and the nation.	Conditional:
10.	THE MOSAIC COVENANT OR THE COVENANT OF KEEPING THE LAW: The Law can be divided into three parts: (1) The individual and the Ten Commandments (Ex. 20:1-17). (2) The national covenant, making God's commandments, statutes and judgments the law of the land (Ex. 19:4-8; 24:3-8; 34:27-28). (3) The ritual or religious worship (Ex. 25-30). The Mosaic Covenant (or keeping the Law Covenant) is referred to as the "first covenant" in Heb. 8:7; 9:1. It is this covenant which is replaced by the New Covenant of Jer. 31:31-34. NOTE: The replacement of this covenant with the New Covenant DOES NOT abolish the Commandments, Statutes and Judgments contained in the laws given to Moses. The New Covenant re-establishes the AGREEMENT to keep the laws, NOT the Law itself. Read carefully Jer. 31:31-34 and Heb. 8:7-12, note the law is still in existence, but this time it is part of the life of the individual.	Conditional: (was broken Jer. 31:32):
11.	The Covenant of The Sabbath (Ex. 31:12-17): The Sabbath Covenant was given as a mark of Israel. Although it has been greatly corrupted (Isaiah 58:13-14), for which we are paying dearly, we still do have a day of rest, which is not true of non-Israel nations. It is a sign between God and Israel forever—a perpetual covenant.	Conditional:
12.	The Great Covenant of Marvels (Ex. 34:10): In it God promises to work marvels for Israel. The miraculous deliverances performed by our God in times of war have come because of this extraordinary covenant.	Unconditional:
13.	The Covenant with Levi (Num. 18:8-24; Jer. 33:17-18, 21): (Unconditional in relation to Covenant No. 1 "Day & Night" - Jer. 33:20-21): The tribe of Levi was reserved as public servants in Israel of old. In the new Kingdom of God on earth many others will join them in the carrying out of the administrative instructions of our Lord Jesus Christ.	Unconditional:
14.	The Covenant with Phinehas (Num. 25:10-13): A covenant of peace with assurance of an everlasting priesthood. There have been many suggestions as to how this has been fulfilled. Some find a genealogical connection with Christ. Others have suggested a connection with the Druidic priests; others find fulfilment in the Apostolic succession of the Church of England or the great reformers and preachers of the Church. The true fulfilment will certainly be revealed in time.	Unconditional:

15.	THE PALESTINIAN COVENANT (Deut. 29 and 30): It lays down the conditions under which Israel may occupy the land from the Euphrates to the Nile River.	Conditional:
16.	THE DAVIDIC COVENANT (II Sam 7:4-17; Psa. 89:3-4, 28-37; Jer. 33:17-26): (according to Covenant No. 1 "Day & Night" - Jer. 33:20-21): It assures David a perpetual dynasty (house) a throne, and a kingdom. Fulfilled in the throne of England, which is held in trust by its present occupant until Christ returns (Luke 1:32-33).	Unconditional:
17.	THE NEW COVENANT (Jer. 31:31-34; Eze. 36:25-28; Heb. 8:8-12): This covenant replaces the "Mosaic" or "keeping the Law" covenant, No. 10 above. As summarised in the notes to No. 10 the New Covenant re-establishes the contract of keeping the Law . It does not abolish the Laws themselves. This covenant was initiated by Jesus at the last supper (Matt. 26:26-29), and will be in full operation in the Kingdom of God on earth.	Unconditional:
18.	The Great Covenant of Peace (Ezek. 34:25-31; 37:26-28; Hos. 2:18). There will be no peace in the world till this covenant is made. It assures us of both material and spiritual blessings under the reign of the Lord God of Israel.	Unconditional: Still future

I have only made a distinction in these covenants by using capital letters, because those which I have thus marked are the only ones usually mentioned in any study of the covenants. I dare not say that any covenant which God has made is more important than another.

This list contains all the great covenants of the Bible, but is not to be confused with the 5,000 promises of the Scriptures. These covenants were sworn to by God Himself (Heb. 6:13-20), thus placing them on the highest of all authority.

Courtesy : The Covenant Peoples' Advocates



The Venerable Bede

The Venerable Bede (Church of Rome) in A.D. 740 wrote concerning the British Church: "*The Britons are contrary to the whole Roman world and enemies to the Roman customs, not only in their Mass, but in their tonsure.*" -- (Bede, Bk. 2, C. 23).



Gideon — Mighty Man of Valour

W. Rowe

THE STORY OF GIDEON

The story of Gideon is recorded in the book of Judges chapters 6 to 9. In the record is depicted the apostasy and the servitude of Israel, and for seven years the Lord delivered them into the hands of Midian. So impoverished do they become (for they are driven into caves and dens) that they cry unto the Lord in their distress. Immediately a prophet is sent who tells them bluntly that it was their own fault because they would not obey the voice of the Lord.

With this background we first know of Gideon, who was with his father when he, "... threshed wheat by the winepress, to hide it from the Midianites." (Judes 6:11) At this moment the Angel of the Lord approached him when he was preparing food in an enemy occupied country.

The story of an angel appearing to Gideon is recorded in chapter 6 verses 12 to 26. The first words are outstanding, the angel says in verse 12: "*The Lord is with thee, thou MIGHTY MAN OF VALOUR*" and yet he had not performed any deeds of valour! The secret was that, "*the Lord is with thee*." In verse 13 is Gideon's reaction: "*Oh my Lord, if the Lord be with us why then is all this befallen us? And where be all his miracles which our fathers told us of saying ...*" So this future hero in Israel had a very marked inferiority complex as did his fellow Israelites.

The Lord had chosen Gideon to save the Israelites, in verse 14 the angel says: "... *Go in this thy might, and thou shalt save Israel from the hands of the Midianites: have I not sent thee?*"

Again Gideon has a feeling of inferiority, and replies in verse 15: "... *Oh my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am the least in my father's house.*" He thought that social status would be sufficient excuse, but he found that it made no difference in the eyes of God. Then the angel said in verse 16: "... *Surely I will be with thee, and thou shalt smite the Midianites as one man.*"

This third declaration broke down all resistance on his part, for he says in verse 17: "... *If now I have found grace in thy sight, then shew me a sign that thou talkest with me.*" So at last he realises his own unworthiness, and that before God, neither his outlook nor social position mattered. So he was granted a sign as proof positive that God had "talked with him" (see verses 18-22).

To have a visitation of the Angel of the Lord means the beginning of a mission, we next observe GIDEON'S SPIRITUAL APPRENTICESHIP.

Gideon was instructed farther by the Lord in verses 25 to 26, to: "... *take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of*



The Israelites driven into caves by the Midianites

Baal that thy father hath and cut down the grove that is by it; And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down."

These precise instructions came "the same night" after the sign that he was talking with God. We note "the second bullock" which was probably his father's favourite, and the "top of this rock" as the exact place of sacrifice. This act would prove he was on the Lord's side.

The account continues in verse 27: "Then Gideon took ten men of his servants, and did as the Lord had said unto him, and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night." The important point is that he DID do it, even though he

was afraid.

Already we see a change in this man, for previously he called himself the least of a poor family, but now he calls on ten of his own servants to do his bidding!

The next three verses 28-30 describe the commotion the next morning. The worshippers of Baal were out for blood, they demand that the father of Gideon give his son into their hand. His father in verse 31 argues that if Baal be a god then let him punish his son. He then renamed his son in verse 32: "*Therefore on that day he called him Jerubbaal saying, let Baal plead against him, because he hath thrown down his altar.*" Was this remark sarcastic or was the father trying to protect a favourite son? We do not know, but one thing was certain, in verse 34: "*The Spirit of the Lord came upon Gideon, and he blew a trumpet ...*" Then the tribes came together. Outside the Midianites, Amalekites and the children of the east came together like grasshoppers for multitude.

THE MOMENT

The record continues, we read in verses 36 to 40: "*And Gideon said unto God, if thou wilt save Israel by mine hand, as thou hast said, I will put a fleece of wool on the floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said*

unto God, let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground."

The Lord does not reprove Gideon for asking twice, he had already proved his worth in his spiritual apprenticeship, he shows he was willing "to come clean" and serve the living God and the Almighty saw these traits in his character when he said "*The Lord is with thee thou mighty man of valour.*"

We next have two tests the Lord puts on the 32,000 strong army: "*And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people saying, whosoever is fearful and afraid, let him return and depart early from Mount Gilead, and there returned of the people, twenty and two thousand, and there remained ten thousand.*"

Over two-thirds failed this test, for they were "fearful and afraid," their heart was not in the venture, for it was true in those days, as today, that "as a man thinks in his heart so is he."

The ten thousand who had passed the first test were still too many in the eyes of God, so Gideon was instructed in Chapter 7, verse 4 to "... bring them down unto the water, and I WILL TRY THEM FOR THEE THERE ..." They were bidden to drink, one section bowed down and drank, whilst others brought the water up to the

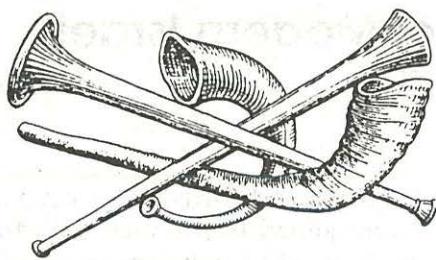
mouth with their hands. Three hundred brought the water to their mouth, and God said in verse 7: "... by the three hundred men ... will I save you, and deliver the Midianites into thine hand and let all the other people go every man into his own place."

So the three hundred men passed the alertness test, in that they kept a "weather eye" open to their surroundings, and brought the water to their mouth.

We can imagine the effect on Gideon with his army reduced from thirty-two thousand to three hundred, and again we read in verse 9: "*And it came to pass the same night ...*" God again communes with his servant; "... Arise, get thee down unto the host; for I HAVE delivered it into thine hand." This sentence is in the past tense, for in the eyes of the Almighty it was already accomplished. Then the Lord is mindful of His obedient servant, and says in verses 10 to 11: "*But if thou fear to go down, go thou with Phurah thy servant, down to the host. And thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down unto the host ...*"

We now have a concrete example of God's encouragement to his servant who with his three hundred men faced fearful odds in the enemy forces.

"And when Gideon was come, behold there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon, the son of Joash, a man of Israel; for into his hand has God delivered Midian, and all his host."



Gideon and his little army blew the trumpets

(Judges 7:13-14)

So Gideon has confirmation that it would be the "barley-cake" (the poorest quality food of an impoverished people) into whose hand the host would be taken. When Gideon heard this, he worshipped and returned saying, "... Arise; for the Lord hath delivered into your hand the host of Midian."

Then Gideon in verse 16: "... divided the three hundred men into three companies, and he put a trumpet into every man's hand, with empty pitchers, and lamps within the pitchers." These men never questioned for they had passed the two tests, and were found suitable.

Gideon took charge of the little army and in verses 17 and 18: "... he said unto them, look on me, and do likewise, and behold, when I come to the outside of the camp, it shall be that as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then

blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon."

So Gideon and the three hundred men that were with him, came unto the outside of the camp in the BEGINNING OF THE MIDDLE WATCH; and they blew the trumpets, and brake the pitchers that were in their hands.

This time factor is important, and those who have had army experience realise that to leave an illuminated tent and take over the middle watch in the darkness leaves the guard at a disadvantage for their eyes are not accustomed to the darkness.

"And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place around about the camp; and all the host ran and cried and fled." (Judges 7:20-21)

This action occurred in about 1200 B.C. and when the Epistle to the Hebrews was written in A.D. 68 Gideon has an honourable mention among the worthies who "through faith subdued kingdoms" (Heb 11:32) and the battle cry was "The Sword of the Lord, and of Gideon."

Courtesy : Covenant Message



In failure God will help

LUK 19:10 For the Son of man is come to seek and to save that which was lost.



Iceland — An Outpost of Modern Israel

R. Cox

Iceland, a large volcanic island lying in the remoteness of the North Atlantic and supporting a population of something less than a quarter of a million, is a vital, an indispensable, part of that great worldwide family of nations, which comprise the modern continuation of ancient Israel — a fact which emerged during the second world war. It will be recalled that when the Battle of the Atlantic assumed serious proportions Iceland was defended by British and later, jointly, by American troops. It thus emerged, not merely as a stepping stone between the two great branches of English-speaking people, but as a common meeting place, a joint bastion of defence. Since that time, Iceland has become a member of N.A.T.O. and, as one of its recent postage stamps implies, is now the ears and eyes of the free world in the North Atlantic.

Secular history describes the original settlers of Iceland as Irish Culdees. A man — the heraldic sign of Reuben — occupies a prominent place in the Arms of Iceland: we may therefore be reasonably certain that these early settlers from Ireland were of Reubenite descent. They were certainly Christians. In the eighth century the island was invaded and settled by another people of Israelite origin, possibly Danites,

from the coasts and fiords of Norway and these were joined by Danites from the Western Isles. The Icelanders are clearly of Celto-Saxon descent and there is now little doubt that the country was among the first outposts to be discovered and settled by the vanguard of the Israel dispersion. As a matter of ethnic interest, there was, during the first quarter of this century, an appreciable migration of people from Iceland to North America, particularly to the prairie Provinces of Canada.

Although its remoteness has tended to keep Iceland in obscurity, the island was certainly under ordered government at a time when Europe was the unsettled scene of conflicting influences. Indeed, the Icelandic Parliament, or Althing, is believed to be the oldest institution of its kind in the world. The national church, which is Protestant (Lutheran), has recently celebrated its one-thousandth anniversary by a series of festivals and by the publication of a revised Icelandic Bible. The first missionaries came to a largely heathen Iceland in 981, but the first Bible in the Icelandic language did not appear until five centuries later and was a product of the revival which followed the Reformation.





The Arms of Iceland

The Icelandic Bible occupies a unique position because, to the Icelanders, it is both the inspired word of God and the means by which they have retained their unique language through centuries of foreign government. This language, the Norraena or Northern Tongue, has such close linguistic affinities with the ancient language of England, that it could almost

be described as a living form of Anglo-Saxon. Just as the King James Bible and our Book of Common Prayer have preserved for us the English language at its most beautiful and best, so thanks to the Icelandic Bible, the lovely language of Iceland differs very little from the northern tongue introduced just a thousand years ago.

We have so much in common with the people of Iceland that those of us who were aware of our common origin were disturbed and pained by the fishing dispute which divided the two nations from September 1972 until British trawlers withdrew from Icelandic waters in December 1976. If the two people had known that they had the same origin and, under Almighty God, the same destiny, it is safe to assume that they would have found, in brotherly love, a solution which could have been in accordance with their common Christian heritage.

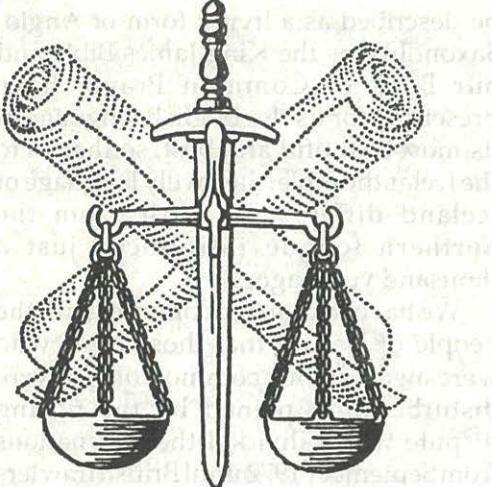
We pray that both peoples will soon wake up.

Courtesy : The Link

8003

In the early 1800's THOMAS JEFFERSON, recalling the death of GEORGE WASHINGTON stated: "I felt on his death with my countrymen, that verily a great man hath fallen this day in ISRAEL"

8003



Controversial

War And Identity

(Part 3)

Submitted
(Subscriber)

symbol of war, but also for authority, strength, judgment and protection.

In symbols, the sword appears in the Bible being borne by angels of the Lord. The angels of the Lord were placed at the gate of the Garden of Eden after Adam and Eve were driven out, Genesis 3:24 says: "So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

The Lord sent an angel with a sword to stop Balaam when he went to curse God's people for the heathen king Balak. "... the angel of the Lord stood in the way for an adversary against him ... his sword drawn in his hand ..." (Numbers 22:22-23)

When the manna ceased and the children of Israel were to prepare to enter the promised land, the Lord sent His angel with a sword to meet Joshua. In Joshua 5:13-14 we have the account: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him and said unto him, Art thou

Jesus said it!!! Sell your coat and buy a sword: The Prince of Peace never preached disarmament so long as the enemy was at large. In fact, the exact words of Christ are: "When a strong man, armed, keepeth his palace, his goods are in peace." (Luke 11:21) In Luke 22:36, 38 we have this account of Jesus' instructions to His disciples: "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 ... and they said, Lord, behold, there are two swords. And He said unto them, It is enough." Again Matthew records an incident in the life of Christ when He said "Think not that I am come to send peace on earth; I come not to send peace, but a sword." (Matthew 10:34) Jesus said, "Sell your coat and buy a sword." And like many of the things Jesus taught, this has a national as well as a personal application.

The Bible uses the sword not only as a

for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?"

David also, was confronted by an angel with a sword. In I Chronicles 21:15 we read: "And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and He repented of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces."

In each of these Bible incidents, the angel of the Lord appears with a drawn sword, indicating more than a symbol, but rather action. Destruction, judgment, correction, warning are all implied in the drawn sword. Note that these were cases of angels from the Lord, not demons from hell nor devils among men.

God uses the sword not only to bring judgment and destruction but to deliver His people. Read these words of comfort and jubilation by Moses in Deuteronomy 33:27-29: "The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say Destroy them." The Septuagint Bible (oldest Bible manuscript known) translated this passage, "He will drive out the enemy before thee, saying, Be devoted to destruction!" The text follows: "Israel then shall dwell in safety alone; the fountain of

Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellence? And thine enemies shall be found liars unto thee: and thou shall tread upon their high places." Here the Septuagint Bible translates: "Who is like thee, O people saved by the Lord? Thy helper shall protect thee, his sword shall be thy boast." How can anyone claim that GOD condemns the sword where it is called our boast?

We ought to thank GOD for powerful weapons that in themselves are a powerful deterrent against aggression and attack. God gave us the industrial capacity to produce weapons of war that we might use them to ward off tyrants and preserve the peace. Instead of picketing atomic submarines, Christians ought to be painting the "Sword of the Lord" on every one with prayers of dedication that they will never have to be used, but, when necessary, will perform the function of preservation of freedom.

We ought to keep arms the same way we keep fire extinguishers — not because we love fires but rather because we hate fires and want to be able to destroy them. We have fire extinguishers handy, hoping we shall never have to use them. But when fire breaks out, we are very grateful for the use of an extinguisher. Why should we condemn swords or guns or bombs or battleships? They are vital if an enemy attacks our country and threatens to take away our home and land and kill us and our families.

King David, the warrior, prays in

Psalm 17:13-14; "Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: From men which are thy hand, O LORD, from men of the world, which have their portion in this life, ..." It is proper to ask God to deliver us from our enemies by His sword. If we would venture that this sword was symbolic of something spiritual, one need only read carefully the life of David, and count the bloodshed.

Fear of the sword is moral depravity and cowardice. Fear of the sword brings death to the innocent. GOD always calls men of courage and conviction to take a stand with the sword of protection and against the sword of oppression. Moral armament means both military and spiritual strength. A nation that is spiritually strong will be militarily strong. A nation that has military power must have spiritual discernment to use that power correctly. The greatest tragedy is not so much the poor weakling who is overcome by a powerful attacker, as the giant who cringes and runs from a tiny opponent because he is afraid. So it is among nations. Small persons of slight build and limited strength with tremendous will to win and courage to overcome have won many battles over superior forces lacking moral courage. David killed Goliath, the boy against the giant, inexperienced against the seasoned warrior, because David came in the name of the Lord and for a righteous cause. Right will conquer over might. These are basic to Christian principles and moral doctrine.

Nehemiah records the incident in the

rebuilding of Jerusalem (Nehemiah 4:17-18) when the builders worked with a weapon by their side. "... everyone with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, everyone had his sword girded by his side, and so builded ..."

It has been suggested that if our nation were to spend less on defense, we might have more for domestic and peaceful needs. In fact, the theoreticians can manipulate numbers to show how many schools, hospitals, old folks homes and recreation centres could be built with the amount spent for weapons of destruction. What is not considered, however, is that unless someone guarded our walls, there could be no peace within. What good is a fancy school if we are not free to teach the truth? Who wants hospitals for mental cases of brain-washed victims and the suffering victims of brutality? Better to have defense and freedom than the peace of slavery.

One of the great problems so difficult for patriotic Australians to understand is why and how some Australians can work harder to disarm Australia than they do to disarm other countries, for example Indonesia.

One of the finest defenses for a fighting force was made by the Chaplain of the United States Senate, Dr. Frederick Brown Harris. His syndicated column, "The Blade of a Righteous Sword" was reprinted in the "U.S. News and World Report" as a guest editorial April, 24, 1967. Dr. Harris explains; "There is nothing inherently good or bad about a sword. The quality of sharpened steel may depend on

whether it is in the hands of a surgeon or a bandit. Earth's greatest Teacher admonished, 'Put up your sword: for he that takes it shall perish by it.' That sword was drawn in anger and vengeance. It was a bad sword. But Jesus also said, 'I am not come to bring peace, but a sword.' That sword unsheathed against evil was a good sword. All depends upon the purpose for which the blade is to be used."

As a final caution. Let me remind conscientious Christians that total reliance upon the strength of the sword is also wrong. While there is a legitimate use of military force, there is danger in dependence upon the power of the sword instead of the power of the Lord. What Australia needs is not just more military strength, but more spiritual strength; not just more materialistic armament, but moral armament.

In Ephesians 6:10-12, 17 we read: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places ... And take the helmet of salvation, and the sword of the Spirit, which is the word of God." And in Hebrews 4:12 "For the word of God is quick,

and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

John says of Christ (Revelation 1:16); "He had in His right hand seven stars; and out

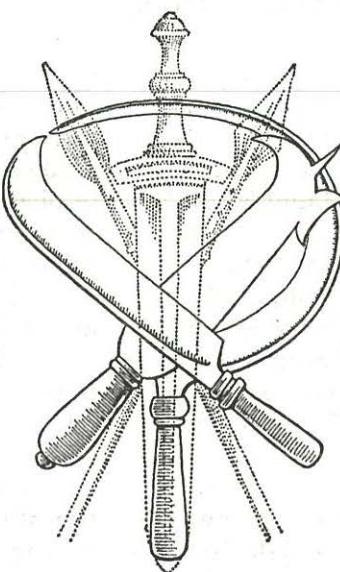
of his mouth went a sharp two-edged sword ..." And in Revelation 2:16; "Repent, or else I will come unto thee quickly, and will fight again them with the sword of my mouth."

Christians ought to sell what they have and get this sword. Be morally armed and our GOD will deliver. Moral armament often includes the courage to use military arms against any enemy of morality. God promises victory for those who take moral courage to face evil with the truth and with the power of the

sword. Deliverance is promised to those who are first faithful to God's Word and who are willing to take the sword of the Lord in defense of freedom.

Psalm 7:11-13: "God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors."

To be continued.



2028

The "Wise" And The "Worldly"

O. Thompson
Subscriber

(New Age Professors, Politicians, Economists,
Journalists, Business Leaders, Clergy Etc. And The
Sheep That Follow Them)

In today's world, it seems that if you have an opinion about any topic, your opinion will just not hold any water at all unless it is the echo of someone that is much more qualified than humble you. I am talking about the so-called "wise" leaders of our nation. You know the ones that I mean - those people of great letters that can put a man on the moon, but apparently can't solve the problem of pollution, treating raw sewerage or how to plug up the "supposed" holes in the Ozone Layer.

We in Australia had for example the "World's Greatest Treasurer" taking us for a roller coaster ride up and down his "J" curve - and where are we now? - at the dead end of the "J" with no way of climbing any higher - reducing us towards a Third World status!

Some of our "leaders" from the Medical Profession will tell you that you can't catch AIDS from saliva - other doctors will tell you that you can!

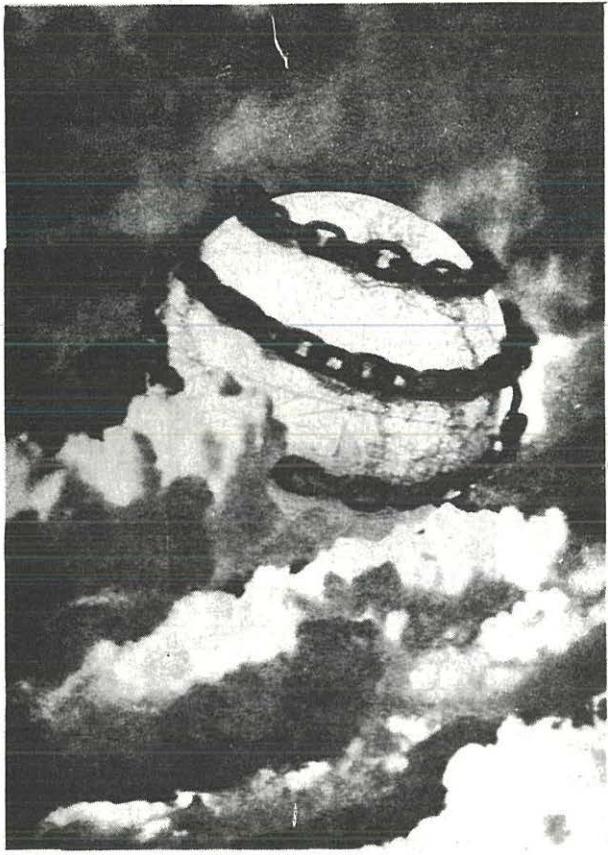
Why haven't the so-called "pillars of wisdom" found cures for a lot of our major diseases today? Could it be that our modern day witch doctors find it more lucrative to keep their patients habitually sick by pushing them on to the prescription drug merry-go-round of their

drug bosses the Multinational multibillion dollar drug companies. I understand that there are many doctors today who received their first stethoscope or black bag from a drug company sales representative who was trying to keep the doctors tied to them. I understand also that the funding that is made available for important research work is often self-defeating in its purpose when the profit and/or employment motive is taken into consideration. Why don't the so-called "experts" or "the wise" speak out, or are they too frightened to challenge the status quo of their enlightened colleagues?

As world authorities can not or do not want to solve our problems, I thought maybe we should take a fresh look at what God - the author of all truth has to say in His Word the Bible, about these "blind leaders of the blind" and the worldliness they promote.

Reading the following references we have:-

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (I Cor.



The earth is being tied up by the New Age intelligentsia

1:19-20)

"But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence." (I Cor. 1:27-29)

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, 'He taketh the wise in their own craftiness.' And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore, let no man glory in men ..." (I Cor. 3:18-21)

The Bible makes it quite clear as to the meaning of these passages, and the Apostle Paul is a good example to use to illustrate the point. Paul spoke to the people of his day, not as "the world's greatest authority" on the subject ... not as "Professor Paul ... somebody or other" - from ... the "big time" ... but as just plain Paul - messenger of God.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God ... and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (I Cor. 2:1, 4-5)

Let there be no mistake - the Bible makes it quite clear about the foolishness of man and about those that follow the way of the world. We are to be "set apart" or "separated" from such nonsense. We are to be lights shining in dark places. We have to follow the ways and Laws of our God.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I John 2:15)

"And be not conformed to this world ... " (Rom. 12:2) "Jesus answered, my Kingdom is not of this world ..." (John 18:36)

"Ye Adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." (James 4:4)

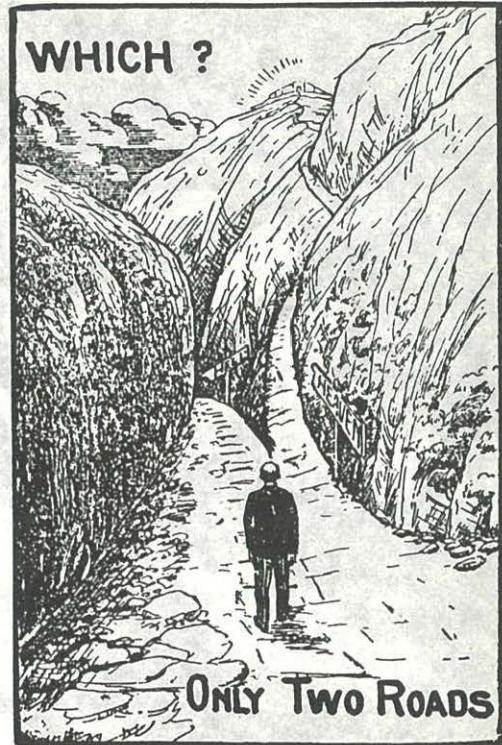
"Every man is brutish (stupid) in his knowledge: every founder (goldsmith) is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for He is the former of all things; and Israel is the rod of His inheritance: the Lord of hosts is His name." (Jer. 10:14-16)

"Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:7)

"These things I have spoken unto you, that in Me ye might have peace. In the world Ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33)

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:4-5)

There are two roads in life ... one leads to death and destruction - this is the way of the world ... it is a broad way ... and most people - like sheep, are on it.



The other road leads to Life ... it is a very narrow and at times a difficult road to follow ... hence - "few there be that find it." This is the way of the overcomer.

Most people choose to "get with the strength" (safety in numbers) and take the road that they are "comfy" with ... this road may be to the world of "bright lights," fame and fortune. Others might choose to take the way of the "corporate achiever."

Some people need to travel down the "ego" road of attaining "high social standing" in the community. All too often, unfortunately, you even get people within

the Church that think that "they are doing great things for God." This quite often, is the road of "trendyism."

"Trendyism" exists at all levels of society and is a product of "humanism." Also "humanism" is the denouncement of God and the deification of man.

A humanist believes "that if it feels good, do it!" Unfortunately, most Christians, whether they realise it or not, are humanists. To place one's faith in people's achievements or abilities, is to deify man in the place of God and is part of the humanist philosophy. This today is reflected in most of our Churches as well as being reflected in society's whole system of values.

In the Uniting Church for example, humanism is alive and well. Supposedly in the name of "Peace," all references to war have been excluded from their hymnals, despite the fact that God says in His Word "*Ye are my battle-axes and weapons of war.*" (Jer. 51:20)

The war theme is throughout the entire Bible and can not be denied. Are we not fighting a war between good and evil? What ever happened to "Onward Christian Soldiers"?

Did anyone ever stop to ask what Peter was doing with a sword? The one he used to cut off the servant's ear, and this was in the presence of Christ.

Jesus said in Matthew chapter 10 verses 34 to 36: "*Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be*

they of his own household."

Yet here in the Church, we have a perfect example of how our humanist leaders know so much more than God Himself - or so they think. This is the way of the world. They are trying to bring about world peace by watering down God's Word.

This kind of nonsense is repeated ad infinitum by our Church leaders. It is no wonder that the Bible is full of harsh condemnation of the "false shepherds" that are misleading the "sheep" - with this sort of apostasy.

Today, most people believe what they are fed through the mass media by the "experts" without ever daring to question the integrity or intentions of those that are indoctrinating them. Despite the fact that some of the "respected" media barons have already been found to have been engaged in conduct unbecoming and have shown that they can not be trusted.

The thought may not have occurred to the average person that many of our so-called educators are themselves avowed Marxists, and are only too familiar with brain-washing techniques.

One of the best examples in modern times, of how the mindless masses can be easily misled by our "wise" leaders, is the widespread general acceptance of the blatant proposal to establish a "New World Order" - a la "the United Nations." This concept first started to get mass-media coverage in a big way at a time when all the world's attention was focused on the trouble in Iraq. Although prior to this world leaders had been openly in favour of this plan, there had

been nevertheless little media coverage up until this time, as the masters did not think that the world was quite ready to accept this controversial step for the so-called betterment of mankind.

How many today have thought about this "New World Order" and its logical consequences? This "New World Order," we are told, will bring about universal "peace." This is the same peace we are told in God's Word, that the world can not give.

Many Church people having "seen the vision" of modern day Ecumenism, and, having had their emotions exploited are now caught up in the euphoria of the "peace" process and are now giving their total support to such an unattainable humanistic dream. They are now "coming together" with those of other faiths in order to promote this ideology. In other words, they have compromised or prostituted their own faith.

Many who have studied this insidious world conspiracy have found that most of the people that are involved behind the scenes have a track record proving that they cannot be trusted. Not being satisfied with wealth alone they feel the need to exercise power over the people by taking away their rights and privileges - their objective: the introduction of slavery through the use of the totalitarian state.

But these are the world's most "wise" and respected experts, and they are now set confidently poised at this moment in history, ready to execute their "payments for services rendered" to the gullible and foolish masses that trusted them.

So you see, the situation is critical and

we are at the crossroads. We are all suffering today in every sphere because we have neglected God's words, especially His Laws, and have rather chosen to heed the words of intellectuals or the so called "wise." The world is now in the most serious and unenviable position of the "chook about to get the chopper."

We need today to take very serious heed to God's warning as found in Hosea chapter 4 verses 1-2 and 4-10: *"Hear the Word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery they breakout, and blood toucheth blood ... yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the Law of thy God, I will also forget thy children. As they were increased, so they sinned against Me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord."*

Reading also Jeremiah chapter 5 verses 23 to 31: *"But this people hath a revolting and*

a rebellious heart; they are revolted and gone. Neither say they in their heart, let us now fear the Lord our God, that giveth rain, both the former and the latter, in His season: He reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men, they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not My soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

But there is hope, even though time is quickly running out. We need to get down

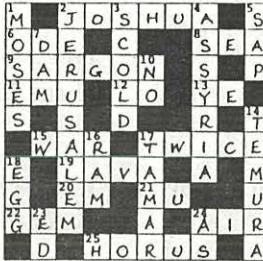
on our knees as a people and repent before God for having not put our trust in Him, and for having neglected His Words. We need to return instead to the Law of the Lord, the ways of our God.

God is allowing history to run it's full course to allow us to learn the lesson that there is no comparison between the evil system/s devised by the world's best brains - the so-called "wise," aided by their mindless followers - the system that ultimately culminates in their type of World Government, or the alternative, a perfect system of government soon to be here established on earth by the Almighty Himself Who declared: "... *Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.*" (I Cor. 2:9)

"There is a way which seemeth right unto man, but the end thereof are the ways of death." (Pro. 14:12)

"Choose Ye today whom you will serve."
- God or the so-called "wise"?

Solution to last Crossword Puzzle

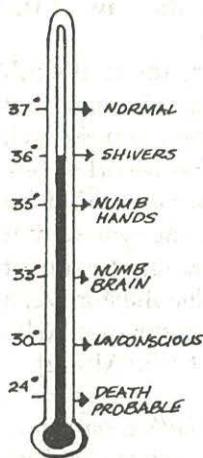


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SURVIVAL — The Narrow Parameters of Survival for Man

L. Lannoy & P. Nicholls



"As we lose the necessity to combat minor daily disasters as our forefathers did, we lose the ability to combat the unexpected natural disaster. If we lose this ability to survive then we risk losing the very will to live." (Mountain Rescue.)

This then is modern technology's legacy to mankind. We are being lulled into a false sense of security. We are becoming complacent in a computerised world. But what if the computer breaks down? What if our modern technology is stripped from us?

Could you, for example, survive the aftermath of a plane crash, boat or car accident hundreds of miles away from civilisation? Could you solve the problems associated with being lost in the bush or in a range of mountains? Do you know how to look after yourself in extreme changes in temperature? Could you acquire the basic necessities of life or

let others know where you are or what trouble you are in?

How long is it since you have practised a few simple

bushcraft skills? For example, laid and lit a fire; boiled the billy; camped out under the stars; caught, cleaned and cooked a fish, or simply spent a night in a tent without modern conveniences. Have you ever had to change a flat tyre or put out a small house or grass fire; splint a broken arm or leg; give artificial resuscitation to an injured patient or build a shelter from natural materials?

The narrow parameters of survival for man are exceptionally narrow in the areas of mental attitude, the air we breathe, the need for shelter and our daily requirements of food and water. As a very rough guide, for example, we can all survive for approximately:

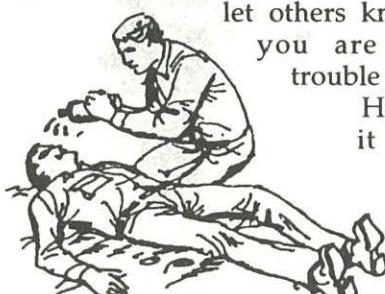
Three SECONDS without the will to live.
Three MINUTES without air.

Three HOURS without shelter (under extreme conditions of heat or cold)

Three DAYS without water

Three WEEKS without food.

In any situation a positive mental attitude is the KEY TO SURVIVAL, for





survival is a very personal thing. Our brain is by far the most effective problem solving tool in an emergency. As a result it must be protected at all costs.

A fighter pilot was on a routine mission near the North Pole. His plane caught fire and he was forced to eject over the Arctic ice pack. As he gradually floated down to the cold wastes below he thought about his chances for survival in a new and hostile environment. He knew that his only chance to stay alive was to think act and live like an Eskimo.

And so, as he floated downwards he started to shout out loud, "I am just like an Eskimo! I can hunt like an Eskimo and I can live like an Eskimo. I am an Eskimo!"

Such positive attitudes have saved many people in the past and will continue to be the

driving force in any survival situation.

No matter where we are there is one set of rules to apply — Sit, think, observe and plan: **STOP** —

S — Sit down, rest and remain calm.

T — Think about what has happened and what lies ahead.

O — Observe everything about you.

P — Plan your next move very carefully.

The major objective in any survival situation is to keep the body alive and functioning as normal as possible under the prevailing circumstances.

Unless you can substantially contribute towards sustaining life, normal material things become completely irrelevant. To stay alive our bodies require certain necessities and it may be essential, therefore, to think very clearly about how and when the body's automatic biological functions are going to be supported.

The major priorities of body survival are air, water, shelter, food and rest. All these basic necessities are required to keep the body alive whatever the given emergency.

To be continued.

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SURVIVAL is available from P.O. Box 119, Wilberforce, NSW. 2576 for \$15.00, plus \$4.00 for postage and packaging. (**SURVIVAL** contains 375 pages with over 500 illustrations).



The Hidden Secrets Of The Jewish Cabala



Submitted
(Subscriber)

Part 3

JACOB FRANK

Jacob Frank, his real name was Leibowicz, was born in 1726 in the province of Galicia which then belonged to Poland. Frank became a follower of Zevi who had died in 1676. As the cabalistic movement continued to grow, the people in it were waiting for Shabbetai Zevi to be resurrected and to usher in the age of the messiah. Frank became a leader in the movement and travelled in the Balkans preaching the resurrection of Zevi. In the year 1751 his preaching changed and he began to proclaim that he was the reincarnated Zevi and thus the messiah himself. He built his headquarters in Poland and he and his followers divorced themselves from the Jewish faith. The Zohar, a writing within the Cabala, became the most important written doctrine for Frank and his followers, thus their name Zoharists. In 1756 the Jewish community banned them as heretics and Frank led his followers to join the Roman Catholic Church. He was baptised in Warsaw and the King of Poland, Augustus III, became his

Godfather. His followers did likewise in mass baptismal services. Their conversion to the Catholic faith was a scam and came to light because Frank in no way had given up his faith in the Cabala. In 1760 Frank was imprisoned during the Inquisition, but the prison in which he was held was over-run by Russian troops in 1773 and Frank was set free (refer to "Look Up" Vol. 2 No. 2 THE CONSPIRACY TRACKER p. 40 "The Cult Of The All-Seeing Eye"). He then moved to Offenback, located in what is today West Germany, and he took the title "Baron" Jacob Frank. Because of his great following, Frank was able to receive large offerings from his disciples and he held court just like any other rich nobleman in Germany at that time.

Jacob Frank took the teachings of Zevi and developed them to the very extreme. He as a "true Jew" and was willing to take the last step into the abyss. The Jewish Professor, Gershom Scholem, says that Jacob Frank will always be remembered as the most frightening phenomenon in the entire history of the Jewish faith. In his deeds Frank was totally reprobate

and his personality was filled with terrible satanic powers.

The historian, Nesta Webster, proves that it was Freemason lodges with cabalistic and magical teachings that were the breeding grounds for the French Revolution. She claims that it was Freemasonry under the dominion of the Illuminati that fomented and carried out the French Revolution. Professor Scholem also points out the connection between the followers of Jacob Frank and the French revolution. Rabbi Antelman shows that there was a connection between the Illuminati organisation (founded 1776 by Adam Weishaupt) and Jacob Frank's organization.

Jacob Frank taught that this world was not created by the "good god." In the world there exists different powers and one of them is the "good god." The latter cannot reveal himself, because the world is under the dominion of laws that are not good. Jacob Frank proclaimed himself to be a messiah and with that as authority he proclaimed his nihilistic message. (Nihilism is a philosophy that teaches there is no basis for knowledge of truth; such does not exist). Here is an excerpt of Frank's teaching:

"Finally, the Good God sent Sabbatai Zevi into the world, but he too was powerless to achieve anything, because he was unable to find the true way. 'But my desire is to lead you towards life.' Nevertheless, the way to life is not easy, for it is the way of nihilism and it means to free oneself of all laws, conventions and religions, to adopt every conceivable attitude and to reject it, and to follow one's leader step by step into the abyss."

The total annihilation (destruction) of every religion or positive thought system was the true road that his disciples were expected to follow. When it came to the dissolving powers that were present in destruction and revolution, there was no limitation to the imagination of Frank. He also stated:

"Wherever Adam trod, a city was built, but wherever I set foot, all will be destroyed, for I came into this world only to destroy and to annihilate. But what I build will last forever. Mankind is engaged in a war without quarter with the 'no-good' laws that are in power — and I say to you, all who would be warriors must be without religion, which means that they must reach freedom under their own power and seize hold of the Tree of Life. No region of the human soul can remain untouched by this struggle. In order to ascend, one must first descend. No man can climb a mountain until he has first descended to its foot. Therefore we must descend and be cast down to the bottom rung, for only then can we climb to the infinite. This is the mystic principle of Jacob's ladder, which I have seen and which is shaped like a "V." Again, I did not come into this world to lift you up but rather to cast you down to the bottom of the abyss. Further than this it is impossible to descend nor can one ascend again by virtue of one's own strength, for only the Lord can raise one up from the depths by the power of His hand. The descent into the abyss requires not only the rejection of all religions and conventions but also the commission of "strange acts," and this in turn demands the voluntary abasement of one's own sense of self, so that libertinism and the achievement of that state of utter shamelessness which leads to a "tikkun"

(Hebrew word) of the soul are one and the same thing.

We are all now under the obligation to enter the abyss in which all laws and religions are annihilated. But the way is perilous, for there are powers and "gods" — these being none other than the three "rulers of the world" — that do not let one pass. It is necessary to elude them and continue onward, and this none of the ancients were able to do, neither Solomon, nor Jesus, nor even Sabbatai Zevi. To accomplish this, that is, to overcome the opposing powers, which are the gods of other religions, it is imperative that one be perfectly silent even deceitful. This is the mystic principle of the burden of silence (*masa dumah*; *Isaiah 21:11*) i.e., of maintaining the great reserve that is becoming to the "believer" (a new version of the original Shabbetian injunction against appearing as one really is!). Indeed, this is the principle of the "true way" itself:

"Just as a man who wishes to conquer a fortress does not do it by means of making a speech, but must go there himself with all his forces, so we too must go our way in silence. It is better to see than to speak, for the heart must not reveal what it knows to the mouth. Here there is no need for scholars because here belongs the burden of silence. When I was baptized in Lvov I said to you, 'So far, so good!' But from here on, a burden of silence! Muzzle your mouths! Our forefathers were always talking, only what good did it do them and what did they accomplish? But we are under the burden of silence; here we must be quiet and bear what is needful and that is why it is a burden. When a man goes from one place to another he should hold his tongue. It is the same as with a man drawing a bow; the longer

he can hold his breath, the further the arrow will fly. And so here too: the longer one holds his breath and keeps silent, the further the arrow will fly.

From the abyss, if only the 'burden of silence' is borne, 'holy knowledge' will emerge. The task, then, is 'to acquire knowledge' and the 'passageway to knowledge' is to 'combine with the nations' but not, of course, to intermingle with them. He who reaches the destination will lead a life of anarchic liberty as a free man.

The place that we are going to tolerates no laws, for all that comes from the side of Death, whereas we are bound for Life. The name of this place is 'Edom' or Esau, and the way to it, which must be followed by the light of 'knowledge' (gnosis), and under 'the burden of silence' through the depths of the abyss, is called the way to Esau."

In the teaching of Jacob Frank he states that those who found the "good god" were Esau, the seer Balaam, Rachael, King Manasseh, etc. Those who, according to the Bible went wrong in their sins and idol worship are held up by Frank as heroes.

The doctrine to commit strange deeds is to do the opposite of what the Bible teaches. If the Bible forbids drinking of blood and eating of pork, it becomes necessary to do so. An example of a strange deed was when Aaron's sons, Nadab and Abihu, offered strange fire on the altar (*Leviticus 10:1-3*). Jacob Frank encouraged such deeds.

Frank received many followers among the Jews in Western Europe. In the city of Prague, the majority of the Jewish population converted to his doctrine. In

his home city of Podolia in Poland they followed him and converted into the Roman Catholic faith. It was a remarkably large number of Jews that converted to Frank's teachings and they thought it was the only road to political and religious freedom. His followers in Bohemia, Moravia, Hungary and Romania chose to keep their Jewish faith as a cover, but in many other countries they chose to hide in the Christian faith.

There are those now who say the teaching of Jacob Frank, which was an extreme form of cabalism, was the cradle of communism, socialism and the so-called "higher criticism of the Bible."

A SECRET UNDERGROUND MOVEMENT

Through the teachings of Zevi and Frank, there developed a secret Jewish movement working underground and unknown to the general public. This secret movement expressed itself in two ways. Those who outwardly were strongly committed to the rabbinic Judaism, but secretly a follower of Jacob Frank. The other way was to convert from Judaism into another religion and use that as a cover. (One cannot help but mention Karl Marx at this instance. Karl's father, Heinrich, was a practising Jew, but during

his life he became openly an admirer of Kant and Voltaire, both strong anti-christians. A year before the birth of Karl, the whole Marx family converted from Judaism to the Protestant faith. Studying the teachings of Karl Marx, there are echoes of what Jacob Frank had said earlier).

A member of the secret Jewish cabalistic society could publicly be a Moslem in Turkey or a Polish Catholic, but inwardly they held the faith of the Cabala.

As we stated before, this had become the norm, because the apostate Sabbatai Zevi was the leader and hero. To those who had abandoned their

faith in Judaism, apostasy did not count. Zevi saved his life in front of the sultan in Turkey by becoming a Moslem. But the messiah had not become a Turk, he was just as much a Jew as earlier. Instead he now lived his life on two different levels. That was the official explanation about Zevi. With this, a messianic faith had developed that exalted the public apostasy to the highest spiritual act. This would speed up the return of the kingdom of the messiah and force the power of evil to collapse from the inside. There were groups of Jews that followed the example of Zevi and became Turkish Moslems. These groups existed in Constantinople, Adrianople and in Salonika. In 1784 there

were a total of 600 families who had converted. By 1914 it was estimated that the "Donmeh-group" (moslems-cabalists) had grown to 15,000 persons. Members of this group held high administrative positions in the city of Salonika. They had secret synagogues that could not be recognized from the outside, but publicly they attended the Mosques. Among the public they spoke Turkish and had Turkish names, but privately they spoke Jewish dialects and had Jewish names. They protected everything that had to do with their faith and religious practices with an impregnable veil of secrecy. They managed to keep this secret from the world for 250 years. They lived one life for those that were not initiated and another for those who had been initiated into their faith. In their creed of faith they believed that Sabbatai Zevi was the true king and messiah, and they also believed that the law was abolished. It was the Donmeh-group that created the Young-Turk Movement. (This was a revolutionary group aimed at overthrowing the government in Turkey: Its headquarters became the city of Salonika which had a Jewish population at the time of 70,000. The entire town's population was 100,000. The Masonic Grand Orient had a number of Lodges in this city. It was in the secrecy of these lodges that the revolutionaries were trained and indoctrinated. Remember that the American General, Albert Pike, was the founder of all the Grand Orient Lodges and these are the backbone of Freemasonry in Europe and the United

States today).

This took place between 1900 and 1908. When the Young Turk movement took power in Turkey, three of the ministers in the government came from the Donmeh-group. It is noteworthy that between 1915-1918, there was a persecution by the Turkish government against the Armenian people. Over one million civilian persons were killed by government troops and whole districts were swept clean of living people.

THE SPREAD OF THE TEACHINGS OF SHABBETAI TZEVI

Professor Gershom Scholem claims that the Lurianistic cabalism (as further developed by Zevi and Frank) had become the dominating spiritual force throughout all the Jews of the Diaspora during the 18th century. In the time that Sabbatai Zevi lived, the views of the Cabala were openly discussed, but later this changed. From having been a popular movement among the people of the Jews, its propaganda work was shrouded in secrecy. This change over did not take many years. Very shortly, Shabbetaiism took the form of a more or less loosely organized cult where the followers met in secret meetings and went to great lengths to hide their ideas and activities from the people in the world. This was done to escape persecution from the Gentile nations.

The teachings of Luria spread and as a secret society, it got its strongest foothold in Italy and in Lithuania except in the Balkan countries where it all began. In

Italy the secret society of cabalism appointed special representatives among the rabbis who were to communicate in secret with other representatives. This cult within Judaism continued to spread into Turkey, but it also penetrated the southern part of Poland. Polish provinces like eastern Galacia and Podolia became especially strong breeding grounds for Shabbetaiism as it further developed the doctrine of Luria. This dominating influence was held for a long time. During the 19th century the secret society of cabalism grabbed a strong foothold in several German cities, including Berlin, Hamburg, Mannheim, Fuerth and Dresden, but it became especially strong in Bohemia and Moravia.

It was in the latter two countries that Shabbetaiism became powerfully strong in numbers. The influence upon the governments was equally divided between the cabalistic rabbis, the business men and the industrial leaders. Some of the most influential Jews from Bohemia and Moravia became members of Empress Maria Theresa's government, thus bringing the teachings of the Cabala into practical political life. During her reign, every government office was infiltrated by cabalists. We must also remember that Jacob Frank had his most

fanatical followers in Bohemia, Moravia, Hungary and Romania.

My reason for writing this is to show that Shabbetaiism and Frankism were not the ideas of a few wild persons, but were strong doctrinal teachings that yielded a powerful influence in these countries during this time in history. It was out of this that Adam Weishaupt laid the foundation for the Secret Order of the Illuminati (refer to "Look Up" Vol. 2 No. 1 "The Secret Order Of The Illuminati" P. 28), which had become the governing secret society of all secret orders. Adam Weishaupt officially proclaimed the birth of the Illuminati on May 1, 1776. This day is celebrated in all communist and socialist countries as a holiday, even today.

At the time of Adam Weishaupt, did an ideology or religious faith exist that could support the conspiracy of Weishaupt? He taught that all religions must be destroyed along with all existing governments, and at the same time, the morals of the people must be put out of existence. The answer is "yes." At that time in history and in the countries where Weishaupt operated, there was a strong religious satanic ideology. That made it the breeding ground for such evil thinking.

To be continued.



Erratum

The poem "Bell-Birds" in the last magazine was by Henry Kendall and not Henry Lawson. (*If you spotted this boo-boo then you passed our comprehension test.*)



Eyes to the Future

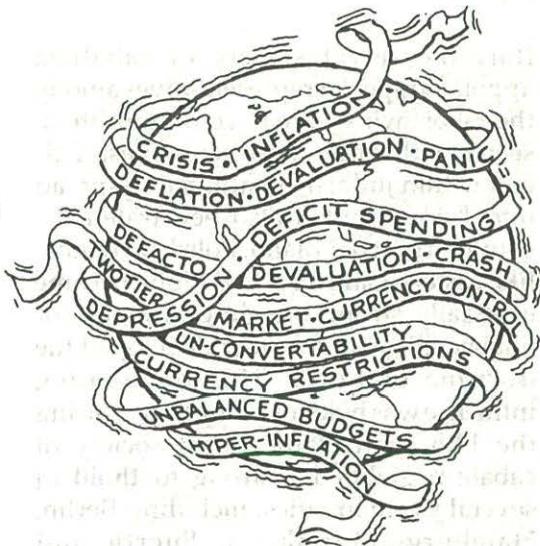
M. Winegarden

"I will lift up mine eyes unto the hills. From whence cometh my help?" Psalm 121:1

We cannot pick up a newspaper or magazine reporting on world affairs without being faced by columns of calamities, crime, war, rumours of war and other kinds of disasters. Yet the Lord Jesus Christ predicted these very things at the time He held a "conference" with His disciples and briefed them on the kind of news we would be hearing today, see the Gospel of Matthew chapter 24. Although there is much talk about peace today there remains an enormous stock pile of nuclear weapons throughout the world. The possibility of a global nuclear war is a real threat which would throw this planet into unimaginable chaos.

The Promise of God

What is His promise? For this we must go to Genesis. Just after the flood Noah built an altar unto the Lord and offered burnt or pure offerings. "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." (Gen. 8:21)



There we have the declared promise of God.

Although the bulk of mankind forgets that the Lord is the overseer and mover of all things, He will make Himself known as He steers the course of present events into still greater turmoil — and then into a better era.

Three times in one chapter our Lord said: "I will raise him up at the last day." (John 6:40, 44, 54). In Revelation chapter 20 verses 4 to 6 we are given information about the resurrection. It appears that the resurrection takes place at the beginning of the millennium.

I believe that Hosea is counting time from the lifetime of Christ, when he records in chapter 6 verse 2:- "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Hosea employs a clever way of stressing his meaning, "After two days," which is the same as saying "in the third day."

The Lord considers a thousand years as a day and a day as a thousand years (see Peter 3:8), so if Hosea's two days are two thousand years, then we have very little time left before the ushering in of the Millennium.

With time running out we should feel a greater urgency to comprehend what our Lord says about the future.

The Birth of the Millennium

The fourteenth chapter of Zechariah gives a very graphic picture of what could be the birth of the Millennium. Great confusion and travail abound. All nations are gathered against Jerusalem to battle; the city is overrun and conquered by the enemy. Half of the people are taken captive, and the other half remain in the city (v. 2).

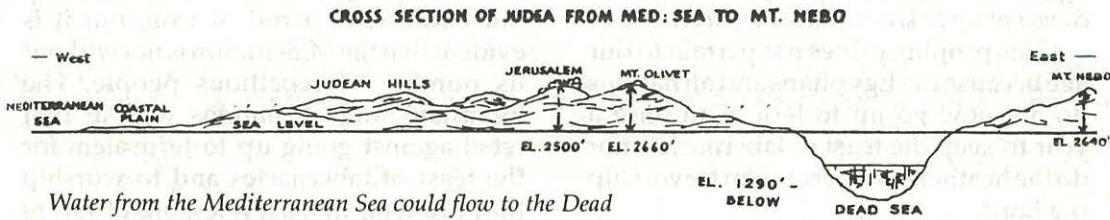
Before, or meanwhile, the resurrection of the prophets and Apostles and those who were dead in the Lord, as well as the translation of living saints, has taken place, for the Lord with His saints (v. 5) comes to the Mount of Olives. The Lord causes an earthquake that grooves out a valley, which will probably swallow up many, and the rest flee in terror (v. 5).

Special attention must be given to verse

12. "And this shall be the plague wherewith the LORD will smite all the peoples that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Verse 15 reveals that all animals which are owned by these people shall suffer a like fate. "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts [cats, dogs, etc.] that shall be in these tents, as this plague." This sudden destructiveness may suggest atomic or like power.

The Lake of Fire

It is recorded in Revelation chapter 19 verse 20 that the beast and the false prophet were cast into the "Lake of Fire" burning with brimstone. We see that this first mention of the lake of fire occurs during the birth of the Millennium, because no false prophets or evil manipulators of political or economic systems (beast) will have a place under the King of kings' rod of iron rule. In Zechariah chapter 14 verses 20 to 21 is depicted the Church during the Millennium as being free from false



Water from the Mediterranean Sea could flow to the Dead Sea if a great earthquake opened up the land between them.

teaching. And, "there shall be no more the Canaanite in the house of the LORD" — that is, idolatrous worship and pagan practices will not be tolerated.

(Note: Ezek. 38:22; Rev. 14:10; 19:20 precedes the binding of Satan for the thousand years — Rev. 20:2. The second mention of the lake of fire and brimstone (Rev. 20:10) occurs after the expiry of the Millennium when Gog and Magog — symbolic of a last-time falling away from the Lord, Satan being loose — rise up against the Lord and His saints and are defeated.)

Heads of governments warn that all life might be snuffed out by a nuclear holocaust. On this matter, too, God states in Zechariah chapter 14, verses 16 to 19: "And it shall come to pass, that every one that is left of all the nations [there are survivors] which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoever will not come up of all the families of the earth unto Jerusalem [it is rebuilt] to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

This prophecy does not pertain to our age because the Egyptians and all nations do not now go up to Jerusalem once a year to keep the feast of tabernacles, nor do the heathen go to Jerusalem to worship the Lord.

Isaiah's Vision of the Millennium

Isaiah's vision of the Millennium also clearly states "*Therefore, saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: And I will turn my hand upon thee, and purely purge away thy dross [selfishness], and take away all thy tin [hardheartedness].: And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness ... And many people shall go and say, Come ye, and let us go up to the mountain of the LORD [Jerusalem], to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths ... nation shall not lift up sword against nation, neither shall they learn war any more*" (Isa. 1:24-27; 2:3-4).

The Rod of Iron

At this time the twelve Apostles sit on twelve thrones judging the tribes of Israel, and Moses and all the righteous people of old, with believing saints of succeeding centuries, will perform their share of responsible world-wide government. Since Satan is bound during this period, it seems strange that the Lord, the King, must rule with a rod of iron, but it is evident that the Millennium is not without its number of rebellious people. The Egyptians and all nations who at first rebel against going up to Jerusalem for the feast of tabernacles and to worship the Lord will, after a few lessons of severe

distress from lack of rain and the plague, decide that the Lord's way is better — "... For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). Joy and peace will be the predominant conditions as the years go by. Yet, for all this, in the eyes of God the Millennium is not counted as being the ultimate perfect state.

If we wander around in assumptions, guesswork, conjectures, theories, suppositions, whichever word we prefer, it is a way of stepping off the Bible platform of truth. The world needs, as never before, more truth and less lies, more spirituality and less delusions, more vision and less blindness. Multitudes of people, whether Christian or otherwise, look upon today's Jerusalem as the Holy City, a city they can claim as theirs forever: this is their worldly vision.

However, no city on earth, no matter how great its age, pomp and pride, is eternal. It is recorded in Hebrews: "For here have we no continuing city, but we seek one to come." (Heb. 13:14)

The family of Abraham and Sarah looked for a heavenly city prepared of by God. "But now they desire a better country, that is, an heavenly; wherefore, God is not ashamed to be called their God; for he hath prepared for them a city." (Heb. 11:16) It is in God's plan for the future post-millennial New World.

Nevertheless we, says Peter, "... according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:13)

The Lord Jesus Christ foretold: "In my Father's house are many mansions; if it were

not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." (John 14:2-3)

The Eternal City

Zechariah said, "... Thus saith the LORD of hosts: My cities through prosperity shall yet be spread abroad, and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." (Zech. 1:17).

Of this Eternal City it is written: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken. But there the glorious LORD will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." (Isa. 33:20-21)

In Revelation chapter 21 verse 27 we read of the spiritual and untroubled conditions in the New World under Jesus' leadership: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

Jeremiah tells of the goodness of the Kingdom: "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all." (Jer. 31:12)

The soil will produce bounteously;

herds and sheep will graze in peace, the people will delight in everlasting blessedness.

At long last the Lord Jesus Christ can fulfil a promise He made to Himself at the Last Supper: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." (Mark 14:25)

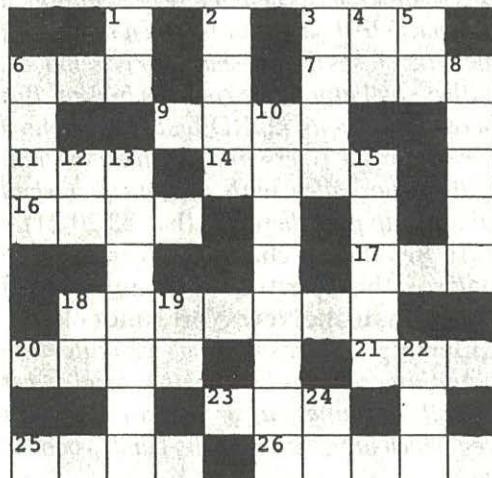
New heavens, new earth, new songs, new names, new courts, new gates — "... Behold, I make all things new." (Rev. 21:5)

The New World seems very far off when viewed from our observation platform. From God's vantage-point a thousand years are as yesterday. We are near-sighted, impatient and in a hurry; God is far-sighted, patient and unhurried. Eternity is His — and ours — if we grow in knowledge and grace of our Lord Jesus Christ. With eyes to the future we look to the Heavenly City prepared for us by God.

Courtesy: National Message

8003

Crossword Puzzle



Across

=====

3. A teacher's favourite student (3)
6. To be victorious in a race (3)
7. A shepherd and native of Tekoa (4) pl*
9. A name given to 'world of the dead' (4) pp28-29 *
11. A lubricant (3)
14. Meaning mother (4)
16. Better red than ---- (4) pp30-33 *
17. Radio code-signal of extreme distress (3)

Down

=====

1. Abbreviation for United Nations (2) pp30-33 *
2. The main central part of a tree or shrub or plant (4)
3. The inner surface of the hand (4)
4. Unit for measuring amount of printed matter in line (2)
5. A preposition (2)
6. What was the Holy Grail made of? (4) pp4-9 *
8. Important to our priceless food chain (5) p23 *
10. Name signifying justice or judgement (8) pp24-27 *
12. Abbreviation meaning 'that is' (2)
13. Person associated with the 'rich man' (7) pp28-29 *
15. A gangway between rows of pews or seats (5)
18. To depart (2)
19. To exist, to occur, to live, to occupy a position (2)
22. A piece of land (3)
24. A verb meaning to fulfill or complete a task (2)

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

Solution will be in the next issue

Prayer for the Month

O our Father, we have so often forgotten Thee, the God of our Salvation and have broken Thy Holy Laws and strayed from Thy Ways like sheep that are lost.

We know, O our God, that for our own good Thou hast brought upon us Thy just punishments and that through our manifold sins we suffer needless infirmities and chastisements but, dear God, we dare to ask Thy Mercy as a people brought into the full blessedness of Redemption. Deliver us from our sins. Help us to keep Thy Laws and by Thy Grace cleanse us from all iniquity for we ask all this in and through the merits of our Redeemer, Jesus Christ our Lord.

Amen



The Future Verdict

How will our unborn children scoff
at us
In the good years to come,
The happier years to come,
Because, like driven sheep we
yielded thus,
Before the shearers dumb.

What are the words their wiser lips
will say?
"These men had gained the light;
"These women knew the right;
"They had their chance, and let it
slip away.
"They did not, when they might.

"They were the first to hear the
gospel preached,
"And to believe therein;
"Yet they remained in sin.
"They saw the promised land they
might have reached,
"And dared not enter in.

"They might have won their
freedom, had they tried;
"No savage laws forebade;
"For them the way was made.
"They might have had the joys for
which they cried
"And yet they shrank, afraid.

"Afraid to face - the martyr's rack
and flame?
"The traitor's dungeon? Nay -
"Of what their world would say -
"The smile, the joke, the thinnest
ghost of blame!
"Lord! Lord! What fools were they!"

And we - no longer actors of the
stage
We cumber now - maybe
With other eyes shall see
This wasted chance, and with
celestial rage
Cry "O what fools were we!"

Ada Cambridge

* * *



**KEEP OUR FLAG
FLYING IN 2001**

SAY NO TO A REPUBLIC!