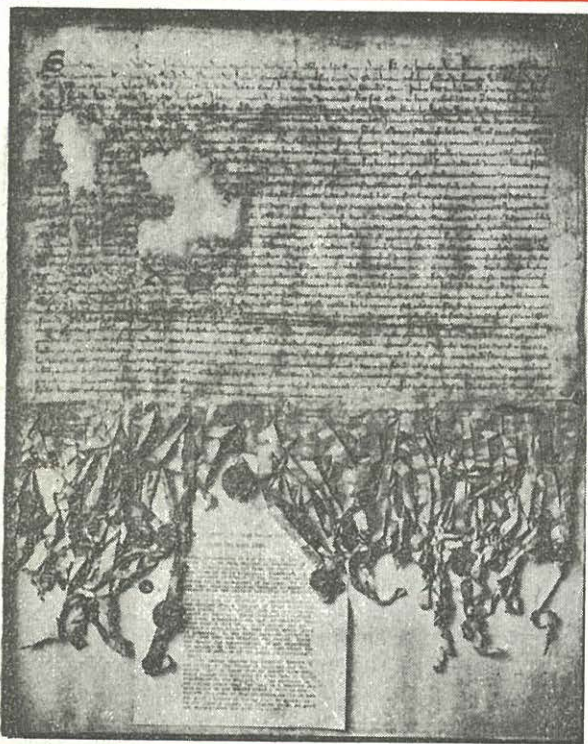


The Scottish Declaration of Independence



The Scottish Declaration of Independence was sent to Pope John XXII by the Scottish Estates in Parliament assembled at Arbroath under the presidency of King Robert the Bruce on April 6, 1320.

Read more about the history of this important document

— see page 32

Volume 3

Number 1

SEEK YE FIRST THE KINGDOM OF GOD

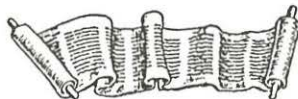
LOOK UP

Volume 3

Number 1

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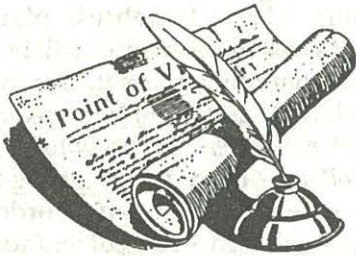
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Printed February, 1995

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Point of View

Editorial



As time unfolds towards the end of the age, clear and correct decisions are more necessary to help turn the tide of decadence and economic chaos in society. It is no good blaming Government Departments or the Judicial System and excluding the individual. The decay in society does not just happen without someone or a collection of people being responsible. What we require today is an honourable leader such as David, of whom it was said "Thou art the man." As this age draws to a close and until the Lord returns we must be wise as serpents and harmless as doves. (Matt. 10:16) Just like in the days of the disciples, we are like sheep amongst the wolves.

A chemist, physicist or astronomer etc., clearly understands that everything they deal with can be expressed by laws that are strictly controlled by mathematical equations. A great

philosopher said many centuries ago that everything in life can be expressed as numbers. What this mathematician was saying was that the laws of nature can be expressed in mathematical formulas or as numbers, and that if we disregard these laws we will pay the penalty. Blessings on the other hand can only arise if we live in harmony with these laws.

In this modern world of technology the economist can forecast with reasonable accuracy the outcome of fiscal policy. The economic term "the J curve," is based on complex mathematical equations. Of course, what the people are told is only part of the whole story and as a result the outcomes of many economic discussions appear to be quite different to what we are told.

In view of the above comments I am going to suggest that the true awakening as to who is true Israel is the key to a solution of the world's problems. Like the solving of a chemistry or physics problem, once the key formula has been discovered then the problem can be solved. If Israel had not fallen short of the mark in her sacred calling then the outcome of history would have been very



different. Not only will the revelation of true Israel eventually bring peace and equity to the world, but also the revelation of who is **not** Israel will bring about a realisation of how truth has been maligned with spiritual hypocrisy. The greatest counterfeit of history will be revealed. Those who are "contrary to all men" will be exposed as false Israel and presented as rubble to be burnt in the fire of His Word. The word of God will be supreme over and above any word of man.

Every aspect of our future can only be assessed correctly when it is realised who is true Israel and to whom the covenants apply. The matter of inheritance becomes paramount. Even in a normal family inheritance, if the rightful heir does not receive what is legally his or hers, there can arise considerable anger and costly court cases. In chapter 5 of the book of Lamentations it clearly describes our present crisis, where it says in verse 2 *"Our inheritance is turned to strangers"* (one who turns aside, one who profanes or who commits adultery i.e. mixes). Immigration, international agreements, defence, financial policies, domestic matters, etc., are all issues that will be affected by the correct realisation of who we are.

Whilst the majority of people in all walks of life continue to believe that the Israel impostors are the rightful heirs of the covenants and inheritance, there will continue the decay in society. The control that we have let these people have over our lives is frightening. At what stage the realisation of this error will occur, is not

known. It must be said here, that those of Israel who are guilty of propagating this deceit will also be dealt with by being cast out of the Kingdom. Those who lord it over their fellow Israelites, placing themselves first in this world, will be last in the one that follows. As it says in the Apocrypha, (II Esdras 6:8) *"Esau is the end of this Age, and Jacob is the beginning of the age that follows."* Entry into the Kingdom of Christ on earth, is not only in order of time but is also in order of authority. There is one thing I am sure of, and that is: the God of Israel will not allow any event or consequences of disobedience to go beyond the preplanned timetable - "my times are in Thy Hands."

Our lives are really the consequences of obedience or disobedience. Blessings and curses are the end result of our actions. Just as jumping off a cliff will bring about certain consequences, so there follows certain results if we obey or disobey the laws of nature. The commandments, statutes and judgments that were given to Adam and Eve and later codified by Moses are guides to help us live in harmony with the natural laws.

We have been promised in Scripture that the effect of our disobedience will bring us back to our God. I do not believe that this will happen in an instant. The realisation of the role that true Israel plays in the plan and purpose of God will take time. In God's appointed time He will use a small remnant to be the catalyst to turn the tide. This process will gather momentum like a snowball racing down a hill. In due course the complete revelation given to Daniel and John will

be understood by us all. We will then only begin to understand the marvellous design, like the countless patterns in the snow flake, yet they are all based on a simple hexagonal shape. Harmony will spread into the earth as the Law of God goes forth from Israel. Rain will fall in due season. The land will rejuvenate and

produce its full yield. Sickness and disease will fade away. Such occurrences will become the order of the day because we will be living within the laws of nature as a result of our obedience to HIS COMMANDMENTS, STATUTES AND JUDGMENTS.



Saint Valentine's Day

Saint Valentine's Day (February 14).

Originally the Roman feast of Lupercalia (A fertility festival in ancient Rome, celebrated on February 15 in honour of the pastoral god Lupercus), it was Christianized in memory of the martyr St. Valentine (A.D. 270). In the Middle Ages, Valentine became associated with the union of lovers under conditions of duress. Today the holiday is celebrated with the exchange of romantic or comic messages called "valentines."



The Legend Of St. Valentine's Day

The legend claims St. Valentine
Was in a prison cell
Thinking of his little flock
He had always loved so well.

And, wanting to assure them
Of his friendship and his love,

He picked a bunch of violets
And sent them by a dove.

This proves that love can triumph,
No matter where you are —
And that love is always greater
Than the strongest prison bar.



The Jewish Khazar Kingdom

C. Ewing

There is a great deal being written and preached today on the subject of prophecy. This should be done provided the right people are identified as fulfilling the prophecies of the Bible. No one can honestly deal with prophecy without discussing the Jewish problem. And the Jewish problem cannot be examined without an understanding of the Great Khazar Kingdom (in the vagaries of transitions, their name appears in various writings as Kazar, Chazar, Chozr and other spellings which bewilder the student). Yet one scarcely reads about the Khazars in the prophetic writings of modern Evangelicals. However, the Anglo-Israel advocates have been calling attention to this area of world Jewry for many years. And even among some of them the subject is little understood. But the subject is a matter of historic fact, well documented by both secular and Jewish sources. If we only took the words of Jewish writers, writing about Jews for Jews, in Jewish publications we would have a well-established case!

As an example, let us lift a few words from the "JEWISH ENCYCLOPEDIA," the 1903 edition, published by Funk and Wagnalls of New York and London. In Volume IV, pages 1 to 5 inclusive, is an elaborate article on the subject with a map of the Khazar Kingdom. It is also found in subsequent editions which may

be read in the large libraries of larger cities. The following is a quote:

"Khazas: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia ... driven on by nomadic tribes of the steppes and by their own desire of plunder and revenge ... the Kingdom of the Khazars was firmly established in most of south Russia long before the foundation of the Russian monarchy by the Varangians (855 A.D.) ... at this time, the Kingdom of the Khazars stood at the height of its power and was constantly at war ... at the end of the eighth century ... the king of the Khazars and his grandees, together with a large number of his heathen people, embraced the Jewish religion ... the population in the entire domain of the Khazars, in the period between the seventh and the tenth century, must have been considerable ... about the ninth century, it appeared as if all Khazars were Jews and they had been converted to Judaism only a short time before."

There is no doubt that the Khazar kingdom was of considerable size, probably in excess of 800,000 square miles. The map of the kingdom produced by the Jewish Encyclopedia shows it to be a very large kingdom by the end of the tenth century. Incontestable facts prove such a kingdom, a pagan Turco-Finn ancient Mongoloid nation deep in the heart of Asia, which battled its way in bloody wars to its powerful position by the tenth



The location of the Kingdom of Khazaria in southern Russia

century of the Christian era.

It is also patent that this pagan Khazar kingdom was converted to Judaism about the year 740 A.D. In that year, King Bulan was the first of the Khazars to accept Judaism, and subsequently made Judaism the state religion of the Khazar Kingdom. Thereafter, none but Jews could ascend the throne of the Khazars or have a place of power in the kingdom. Like many other rulers of pagan nations in which phallic worship was professed and practised in Europe, King Bulan ceased his long opposition to monotheism and

made it a state religion of the Khazars. He also forbade phallic worship, a filthy form of sex degeneracy long practised as religious worship.

Another more recent production of Jewish scholarship is the "ENCYCLOPEDIA JUDACIA," 16 volumes by MacMillan Co., New York, 1971. In Volume 10, beginning on page 944 to page 955, you get the same story of the Khazar Kingdom.

Probably one of the first scholarly books dealing with this story was printed back in 1894 by the Jewish Publishing

Society of Philadelphia, a work which was to become a classic on the history of the Jews. Written by Professor H. Graets, himself of historic Khazar ancestry, and called "THE HISTORY OF THE JEWS." He is not only an authority on the Jews but was regarded, up until recent times, as the world's foremost authority on the history of the Khazars. In the publication, Professor Graets tells us again all we have already told you and a great deal

more about the Khazar kingdom, its rise, expansion and final fall. If there were no other source of reference, this one would be enough for any honest seeker after truth.

But let us go on to others, for there is a wealth of material on this subject. Benjamin H. Freedman, himself a Jew, has written on this subject. His book, "FACTS ARE

FACTS," gives the story in a comprehensive way. And, in a special prepared article for the COMMON SENSE magazine of May 1, 1959, Mr Freedman tells of the historical material available on the subject in these words:

"In the New York Public Library are 327 books by the world's greatest historians and other sources of reference, in addition to the Jewish Encyclopedia, dealing with Khazar history, and written between the 3rd A.D. and 20th A.D. centuries by contemporaries of

the Khazars and by modern historians on that subject. ... In the library of congress and in the leading private libraries in the USA and foreign countries, it is possible to consult innumerable other authentic sources of reference revealing the history of the Khazar kingdom of the so-called 'Jew' prior to their disappearance as a nation."

However, the most modern study of this very interesting and important subject was released in 1976 and has proved to be

***Around 740 A.D.
the entire
kingdom of the
Khazars were
converted to
Judaism - and so
they became
Jews***

a BOMB SHELL to students of prophecy. It is called "THE THIRTEENTH TRIBE: The Khazar Empire And Its Heritage" by Arthur Koestler, Random House, 255 pages. Koestler is an intellectual Robert Ripley on this subject of the Khazars. He is listed in WHO IS WHO IN WORLD JEWRY. He has a long list of honours

and titles conferred upon him by France, Britain, and America. The lists of books written by him, is most impressive and would entitle him to membership in most any literary society. So he is a Jew, writing about Jews for Jews and anyone else who would read.

There are many favourable reviews of this book by the world's leading newspapers and magazines such as: "The London Sunday Times," "The Los Angeles Times," "The Wall Street

Journal," "The New York Times," "The Houston Post," "The Chicago Tribune," "The Washington Post," "Time" and "Newsweek," to mention only a few, not to mention some of the more conservative journals and patriotic publications. Leading book stores told this writer they had a hard time keeping the book in stock. Koestler tells the same story as others about the Khazars, and their conversion to Judaism as their religion, around 740. A.D.

One subject treated by Koestler is why King Bulan was converted to Judaism. Caught between the Christianity of Byzantium and the Muslimism of the Arabs, the Khazar king, his court and the military ruling class embraced the Jewish faith as a kind of third force. He reasoned that, if he embraced Christianity, the Muslims would be offended. If he embraced Muslimism, the Christians would be offended. So he reasoned that, since both faiths believed that Moses was a great prophet, it would be expedient for him to become a Jew by religion (not by race), thus neutralising much of the hatred he might encounter. And, by compulsion the whole kingdom soon was Jewish by conversion!

It was as a nation of Jews that the Khazars finally went into eclipse. This was slow at first. Feeling the squeeze from Russia in the north and by Byzantium in the south, the decline started. The real fall came when Genghis Khan and his Mongol hordes put the whole population to flight in the 13th century. These Jews, by religion only, fled to Hungary, Poland, Lithuania,

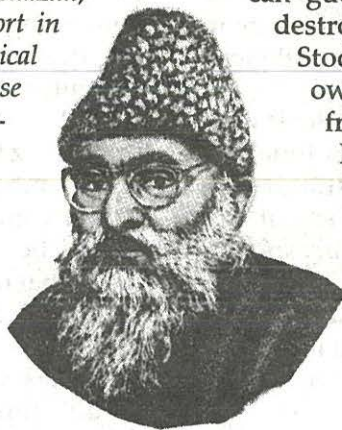
Latvia and Estonia. In fact, they fled to all of Eastern Europe, a people with no unity except their religion.

Another point Koestler argues effectively is over the types of Jews which dominate world Jewry. First are the Sephardim Jews, who lived in Spain for 1,000 years before they were sent into exile. They constitute the minority numbering about 500,000 today. These are the ones most likely to be real Judahites. The other great branch, so Koestler says, are the Ashkenazim (Ashkenaz was the grandson of Japheth) Jews numbering around 11,000,000, all of which come from eastern Europe. Of course, besides these two types, we also know that before the birth of Jesus Christ the Jewish nation in Palestine overcame the kingdom of Esau-Edom and the Edomites were absorbed by the Jews. Add to this the black Jews of Ethiopia, plus more Oriental Jews and the picture becomes quite clouded. As Koestler says in his one chapter on Race and Myth, *"The finding of physical anthropology shows that, contrary to popular view, there is no Jewish race."* Thus goes the myth of racial purity held by many Evangelicals about the Jewish people. They are as mixed as Heinz' 57 varieties.

That Koestler is right on the percentage of Ashkenazim Jews in world Jewry is generally conceded by other scholars. Gunther in his "Racial Elements of European History," page 75, estimates that the Ashkenazim form **nine-tenths of the Jewish world community** which, at the time he wrote, numbered around 16,000,000.

Professor Lothrop Stoddard, the world-renowned authority on ethnology (The branch of anthropology that deals with the origin, distribution, and characteristics of the races of humankind -Ed.), published an article in "The Forum" magazine for March 1926, in which he stated: *"There are two sharply contrasted types of so-called Jews: (1) Ashkenazim, those from Eastern Europe, short in stature, round-headed, with typical Jewish noses; (2) Sephardim, those from Afro-Asia (the Mediterranean), slender in figure, long-headed, with fine-cut noses, an harmonic type."* He further states *"... the Semitic Jews are long-skulled."* It is his learned position that the Ashkenazim is neither Israelitish nor Semitic. And, using estimates from the Jews themselves, he states that 82 percent of Zionists are Ashkenazim, and that their claim to Palestine has no racial or historical foundation. He further agrees that probably nine-tenths of the world Jews are predominantly of Ashkenazim blood, and that the same proportion is found in America today.

Incidentally, the writer had an interesting experience relating to the article in "THE FORUM" magazine from which we just quoted. Around 40 years ago, while living in Chicago, I wished to check this article in "The Forum." So I went downtown to the Public Library on Michigan Avenue. From the library files, I ordered the article in "The Forum" for



*An Ashkenazim
from Eastern Europe*

March 1926. Turning to the index, the article was certainly listed. But wonder of wonders, when I turned to the page listed, the whole section was missing. It wasn't just cut out. Before the magazine was bound for permanent keeping, this article was lifted completely out before binding as though it had never been there. You

can guess who wanted the article destroyed. It wasn't because Dr.

Stoddard was not a scholar in his own right, for he was a graduate from Harvard with a Ph. D.

His many books on race long established him as an authority, and they were introduced by the greatest ethnologists of his day. Fortunately this article had been published and made available to scholars and students. One thing is certain, the destruction of any undesirable evidence can only be a momentary

victory, for the truth will come out sooner or later.

One of the more recent confirmations of what Koestler wrote is found in the book "RACE," by John R. Baker, published in 1974 by Oxford University Press, New York and London. Baker says on page 238, *"... Ashkenazim stock ... constitutes a great majority, perhaps 90% of the people in the world to whom the name Jew is applied."* And he further appeals to Ripley and Jacobs to support his claim.

We are taking some time and space to nail this fact down, that Jewry is made up mostly of a mixed multitude. "The San

Diego Union" for August 28, 1966 carried an article titled, "The Jews That Aren't," by Leo Heiman. The article tells of a Russian Jew named Nathan M. Pollock, and a beef he had with the Israeli government. Being a translator of scientific texts and a proof reader for a publishing firm qualified him as a real student. He has also devoted most of his adult life telling his Jewish people and the rest of the world that six out of ten of the Israelis and nine out of ten Jews in the western hemisphere are not real Jews, but descendants of the fierce Khazar tribes which roamed the steppes of southern Russia centuries ago. Israeli government officials conceded that Pollock is right about the Khazars but try to play down the significance of their dominance today.

No article on this important subject, FROM THE JEWISH VIEW, would be complete without the name of Abraham N. Poliak. He was born in KIEV in 1910 and moved with his family to Palestine in 1923. While he occupied the Chair of Medieval Jewish History at Tel Aviv University, he wrote many historical studies. Two studies of his have contributed to the Khazar History. In 1941, he wrote an essay on The Khazar Conversion To Judaism, for the Hebrew periodical "ZION." This study occasioned a lot of controversy, because he defended some of the phases of the Khazar history many called in question. Then in 1944, his book "Khazaria" hit the market. It also was published in Hebrew at Tel Aviv, so it is not accessible to all students. He brought on himself much hostility because, so his critics said. "... he

undermined the sacred tradition concerning the descent of modern Jewry from the BIBLICAL TRIBE!" Because of this, his name was not written up in the "Encyclopedia Judaica." However in the footnotes to their article "KHAZARS" in this encyclopedia, his writings are given reference. There is no doubt his history of this area in Jewish History will prevail.

Probably the most important NON-JEWISH writer on the Khazars is Professor D. M. Dunlap. He is and was qualified both academically and linguistically to do his great work on the Khazars. Koestler, in his book, tells how Dunlap was projected into his research on the subject. And the "Encyclopedia Judaica" gives first and foremost credit to Dr. Dunlap, as one of the world's leading authorities on the Khazars. In his studies will be found a veritable wealth of material collected from original oriental sources by Dr. Dunlap and revealed for the first time to the American people. It is a shame Christians, and especially those who presume to be authorities on prophecy, have never availed themselves of this material, for it certainly would change their interpretation of prophecy.

Now that the truth is coming out concerning the Khazars, it is to be expected that some opposition will come from certain ZIONIST Jews. There are two types of Jews and they react differently on this matter. First, we have the honest, scholarly historians who admit to the facts in the case and abide by the consequences. Secondly, we have the Zionists who will tolerate no opposition to their drive to control the Middle East as well as the rest

of the world.

At first, when people became aware of the Khazars, it was received as a joke by some of the more humorous Jews, to think that we didn't know about this empire. But when the full impact of such writers as Koestler and Freedman and Poliakov was released, it resulted in a typical release as found in the "Jewish Press," September 3, 1976. This release goes after such writers with the usual anti-Semitic smear. But it is too late now, for the truth is out and we are just as able to use the material as they are. A great deal more might be given on the Khazar kingdom but if one is not impressed with that which we have already given, we feel nothing would impress that person. Now with this data before us, certain unavoidable conclusions must be drawn. Let us notice a few of them.

First, this evidence would certainly explode the JEWISH RACE theory. For if they are a mixture of Esau-Edom-Hittites, Khazar-Askenazim, Sephardim, plus Ethiopian blacks and Orientals, and plus a very charitable concession that a few real Judahites are among them, who has the temerity to call them a race, much less the purest race on earth, as many ignorant Christians have done? All that may be said of them is they are a **religious community** and then they are as much divided into denominations as Protestants.

Second, the claim that they are the only representatives of the Israel people on earth is the greatest hoax of all time. They are not a good representative of Judah, much less the other tribes of Israel.

As one reads of the many mixtures, as well as the proselytes from heathen people, the claim that they are the seed of Abraham is most absurd. To quote from Koestler, who follows Professor A.M. Poliakov of Tel Aviv University who said that "*the large majority of world Jewry*" is descended from the Jews of Khazar, Koestler writes:

"If so, this would mean that their ancestors came not from the Jordan but from the Volga, — not from Canaan, but from the Caucasus, once believed to be the cradle of the Aryan race; and that genetically they were more related to the Hun, Uigur and Magyar tribes than to the seed of Abraham, Isaac and Jacob. Should this turn out to be the case, then the term "anti-Semitism" would become void of meaning, based on a misapprehension shared by both the killer and their victims. The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated."

Third, their claim to Palestine or the land of the Middle East deeded to the descendants of Abraham by covenant promise is a false claim which will certainly be exposed in time. And if, as we suggested, Esau-Edom is found in world Jewry, and the "Jewish Encyclopedia" (1925 edit), in the article "EDOM," states after the Jews had overcome Edom: "*From this time the Idumeans ceased to be a separate people ...*" then we may look for Obadiah to be fulfilled in the near future, especially versus 17-18, which read as follows:

"But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the

house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD has spoken it."

If the present occupants of Palestine are not true Israelites, then we may look for a house-cleaning and terrible judgement to come upon them, or else the

above scripture has no meaning.

Once we find out who the Israelites are **not**, it is a very easy job to locate Israel provided one is honest and really wishes to know the truth enough to study the evidence. They will find that the marks of Israel are on the Anglo-Saxon-Celtic and related people.

Courtesy: *The Pathfinder*



Did Jesus have the power of making himself invisible?

Passing unseen through the multitude who sought to kill him is often listed among the miracles performed by Jesus. For instance, the Oxford Cyclopedic Concordance includes *"When Christ passed unseen through the multitude"* under "Miracles of our Lord" and cites Luke 4:30 as the reference. That Jesus possessed and exercised the power of making himself invisible to others is only faintly suggested by several passages in the New Testament. We are told in Luke 4 that all those in the synagogue at Nazareth, after they had heard Jesus compare his mission with those of Elijah and Elisha, were filled with wrath, *"and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."* Verse 29. Verse 30 of that chapter then adds: *"but he passing through the midst of them went his way."* John 8:59 says; *"Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."* Perhaps these passages denote nothing more than that Jesus withdrew from the scene quietly and unobtrusively. Speaking of a time immediately after the Resurrection, Luke 24:31 says; *"he vanished out of their sight."* It is often stated that both Elijah and Elisha had the power of making themselves invisible or partially so, but this is not borne out by any passage in the Bible.



There is no Substitute —

For the Creator's Administrative Laws

W. Bennett

The folly of attempting to do anything in the physical world which is contrary to natural law is well recognized. By a long process of trial and error man has learned that all material possessions and the processes by which they are made and operated, whether mechanical, electrical or chemical, must conform to unchanging physical laws for otherwise the result would be either useless or highly dangerous.

Further, man has learned that these laws cannot be changed. We can but study them so that we may be enabled to build and work in accordance with their requirements. All scientific research, of whatever branch, is but an attempt to learn more of the workings of these laws so that, by working in conformity with them, more and better things can be produced. Thus mankind has a fuller and more abundant life produced by the working of natural law.

For ages we knew very little of these laws and, as a result, mechanical and scientific advancement was very slow. Then, two or three hundred years ago, people began to study and apply them with the result that we now live in an age of material abundance.

This has been a great step forward in human welfare and progress but, unfortunately, while we have realized

the necessity of working in obedience to natural law in the production and operation of material things, we have as yet failed to realize that there is another part of this law which applies to their use and distribution and that this law must also be obeyed if the material abundance is not to become a curse instead of a blessing.

Because we have failed to realize this — because we have failed to see that the same Creative Intelligence which designed the physical laws by which we are enabled to produce material abundance, has also designed laws which must be obeyed in the distribution and use of this abundance — we have suffered fearful troubles, political, social and economic. In addition, the two greatest wars of all human history have come upon this generation, with another and far greater one even now approaching. These evils are the direct result of using the Creator's physical laws to produce things while ignoring His administrative laws in the distribution and use of them.

We are Ignoring the Right Way

Failing to realize this, or wilfully ignoring it, we have tried to substitute human ideas for the Creator's immutable laws. For ages we lived and worked under

the tyranny of that great system of political, social and economic laws which originated in ancient Babylon. Following its collapse after the First World War, Communism, Fascism, Socialism and even Democracy were offered to the world as substitutes for the Creator's Way.

Now, world union under a world government is being offered but this too will fail for the simple reason that the human mind is not capable of devising a substitute for the Creator's administrative laws. Only in the realization of this great truth can we hope to find the solution for human problems and thereby establish peace and righteousness on earth.

Even as the years which are past have

been the age of material and scientific advancement based on our discovery of those immutable physical laws which the Creator designed to govern the material world, so may the years ahead be those in which we build a new and perfect social order based on those equally immutable administrative laws which the Creator designed to govern the distribution and use of those things which we produce by conforming to the requirements of His physical laws.

Even as it is folly to ignore His physical laws, so also it is folly to ignore His administrative laws. There is no substitute for the right way.

Courtesy : Wake Up!



Why is Jesus called the Good Shepherd?

The Good Shepherd as a title of Jesus is from John 10:11 and 14, which read: *"I am the good shepherd: the good shepherd giveth his life for the sheep,"* and, *"I am the good shepherd, and know my sheep, and am known of mine."* Jesus is also popularly called The Good Physician in allusion to Mark 2:17, which says: *"When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."* In the New Testament more than thirty different names, titles and descriptive phrases are applied to Jesus. The most common are as follows: Emmanuel; Jesus of Nazareth; the Nazarene; Messiah (Messias); Son of David; Son of God; Son of Man; Christ; Jesus Christ; Christ Jesus; Lord; Master; Christ the Lord; Lord's Christ; Lord Jesus Christ; Lord Jesus; King of the Jews; Lamb of God; Son of the Highest; Saviour; Redeemer; Light of the World; Holy One of God; Just One; the Comforter; Holy One and Rock.



Letter to the Editor



The beliefs to which this magazine is dedicated are held by a minuscule minority throughout Anglo Saxondom. We hold this faith in spite of the widespread subversion in church and seats of learning. God's natural law of cause and effect is so much in evidence in our generation. The result of the falling away from the faith once delivered is abundantly demonstrated by the general degradation facing every avenue of society. Did not our Lord prophetically state the situation existing at His return as found in Luke 18:8 *"When the Son of man cometh, shall he find faith on the earth?"*

The Vol. 2 No. 5 issue of LOOK UP contained an article titled "Which Genealogy?" by the late H.B. Rand. Here we have an example of determined research into essential history relative to Christ's claim to the throne of Israel as "David's Greater Son." Despite the existing enigma surrounding this subject, we are assured that His title and authority will be satisfied and unchallengeable. Undoubtedly the uncertainty surrounding this issue will continue until further divine light is shed. Therefore this submission is made in the hope that readers will be encouraged to delve into God's word and thereby reap the automatic rewards including a strengthened faith in our God who never breaks a promise and knows the end

from the beginning.

On the day of Pentecost Peter, in reference to David, used the following words *"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne."* These inspired words and the fact that the two genealogies appear demonstrate it is the earthly throne of David our Lord will occupy. Many passages of scripture make it an essential that this throne must be in existence when He who rose from the grave returns to make His birthright claim.

Divine providence is surely apparent in the preservation of this special branch of the line of Ephrata from the time of the captivity of Judah. The remnant occupying Palestine did not regain independence, being subject to the mightiest empires. The evil Edomite influence became paramount by the time of the first advent as shown by Herod's determined attempt to kill the infant Jesus.

The debasing and anonymity of this royal line, in God's hands, spelt its preservation and is also a major cause of the uncertainty and hidden facts which in God's time will be made known.

The following details are therefore presented not to promote controversy but to broaden the scope of research and

create a Godly interest in this important feature of His coming Kingdom.

Ferrar Fenton, with some justification, relegates the Luke genealogy to the end of the Gospel as he believed it to be a later interpolation.

The following extract from the notable work "Number in Scripture" by E.W. Bullinger provides ample evidence of divine inspiration in the two genealogies.

In Matt. God says to us, "Behold thy King" (Zech. 9:9).

In Mark He says, "Behold My Servant" (Isa. 42:1).

In Luke He says, "Behold the Man" (Zech. 6:12).

In John He says, "Behold your God" (Isa. 40:9).

Now a servant need not produce his genealogy; neither can God have one. It is a King who must have one, and a Man who should have one. Therefore it is that we have two genealogies, and not more than two. And that is why we have one in Matthew giving the Royal genealogy of Jesus as King; and one in Luke giving the Human genealogy of Jesus as Man. Hence also it is that Matthew's is a descending genealogy, while Luke's is an ascending one. For kings must trace their descent, all power in the world being derived from God, who says, "By Me kings reign," and man must trace his ascent to some particular ancestor. Matthew's, therefore, begins with Abraham, and comes down to Joseph, the son of Heli; while Luke's starts from Joseph, and goes up to Adam

and God.

As far as David both the lists agree. But here an important divergence takes place. In Matthew, after David, we have his son Solomon; while in Luke we have another son, Solomon's elder brother, Nathan. From this point, therefore, we have two lines. One (Matthew) gives the royal and legal line through Solomon; the other (Luke) gives the natural and lineal line through Nathan. The former is the line according to legal succession; the latter is the line according to natural descent. The former was the result of the will of God in choosing Solomon, a younger son; while the latter was the result of the will of man, and in the order of human birth. Both lines meet in Joseph, the son of Jacob by birth, and the son of Heli by marriage with Mary, Heli's only daughter. Thus the two lines are united and exhausted in Jesus Christ; for by His death they both became extinct, and thus He was the King of Israel by right; became, and was declared to be, the Son of God by resurrection from the dead (Rom. 1:4; Psalms 2:7; Acts 8:33; and Hebrews 1:5; 5:5).

Now the wonderful fact is that we have in the genealogy of Luke chapter 3 exactly 77 names, with GOD at the one end, and JESUS at the other. This is indeed stamping it with the number of spiritual perfection.

On the other hand, although the genealogy in Matthew is artificially constructed (according to a recognised custom amongst the Jews, instances of which we have in the Old Testament), it is so arranged that it contains 42 generations, or SIX sevens (6 x 7).

These 42 generations contain —
 Forty-one names that
 are named in Matt. 1 41
 Four which are omitted ... 4
 If we add the twenty-one
 names before Abraham
 (from Luke 3.) 21

We have in the royal
 line through Solomon 66 names.

So that while Jesus is the 77th name in
 the line which comes through Nathan, it
 is the 66th name in the line which comes
 through Solomon.

When we remember that six is the
 human number, and seven the Divine,
 can we doubt that we are thus pointed to
 the fact that Jesus was both Son of God
 and Son of Man?

His two names have the same
 significant stamp and seal: for Jesus, the
 birth name of His humiliation as Man, is
 composed of six letters; while Christ, His
 Divine title as the Anointed of God, is
 composed of seven letters.

On carefully comparing the two
 genealogies again, we find that certain
 names are common to both lines. Of these
 there are exactly 36, or 6×6 , i.e., the
 square of 6.

The names to David 34 names.
 Salathiel and Zerubbabel 2 names.
 —————
 36 names.

Here we have a marvellous interlacing
 and combination of the numbers six and
 seven, which serve to stamp both

genealogies with the Spirit's seal, and to
 set forth the human and Divine natures
 of Jesus our Lord, as perfect Man and
 perfect God.

Submitted by G.H.T.

Editor's Note:

As I see it the two main points in
 Bullinger's article are:-

1. Luke's genealogy must be Jesus'
 human descent from God through King
 David to Mary because the total number
 of ancestors is 77 (spiritual perfection).

2. Matthew's genealogy is the human,
 royal ancestry through Joseph with no
 connection with God, because there are
 66 ancestors (6 being the number of man).

I submit the following as my thoughts
 on the subject. If we consider the five
 major points presented in the article by
 H. Rand in "Look Up" Vol. 2 No. 5 and the
 numerics by Bullinger we appear to have
 a contradiction. However this problem is
 not a major one especially if we re-examine
 the points Bullinger makes.

1. He has come to a conclusion which
 is based on numbers and if you are only
 one number out then the meaning can be
 quite different. The points made in Mr
 Rand's article are not examined by Mr
 Bullinger in his article. As a result his
 conclusion is not based on all the available
 information. I would urge you to re-read
 Mr Rand's article "Which Genealogy?"
 in "Look Up" Vol. 2 No. 5.

2. The genealogy in Luke is claimed
 by Bullinger to be the human descent of
 Jesus, yet the total number of ancestors is

77. If it is a human descent then it should have the number of man (6) integrated into it. If however, as is pointed out by Rand, Luke's genealogy is Joseph's then Jesus cannot be related to Joseph, because Jesus was born of the virgin Mary and Joseph was not his literal father. Therefore we have 77 ancestors as Mr. Bullinger gives in his article, minus Jesus (because he is not related to Joseph) which equals 76 ancestors (7 = spiritual perfection and 6 = number of man). So we have stamped in Luke's genealogy the number of both God and man.

3. Turning to Matthew's genealogy we have Jesus' royal line through Mary according to Rand's article. This also has the same stamp as Luke's genealogy because through Mary we have the genetic material from King David passed on to Jesus, BUT also the genetic material

of God Himself. So for Jesus to be the son of God as well as of the royal line of King David then the two lines must come together, and this they did in the birth of Jesus the Anointed. In Matthew's genealogy we see the coming together of both God and man. In the numbering of Jesus' ancestors in Matthew we have 66 plus one (God Himself) which makes 67 (the numbers of both God's spiritual perfection (7) and man (6) the same as we saw in Luke's genealogy, but this time the numbers are reversed.

From the genealogies in Matthew and Luke we have a double witness that Jesus Christ is both God and man. He is the literal son of God as well as the literal descendant of King David, and as such is the only one who could redeem his people Israel and also be the legal heir to the throne of Israel.



Revision

The Government is my shepherd - I
need not work.

It allows me to lie down on good
jobs.

It leadeth me beside still factories.

It destroyeth my initiative.

It leadeth me in the path of the
parasites for politics sake.

Yea tho' I walk through the valley of
laziness and deficit spending
I'll fear no evil for the
government, its dole & its vote

getters, they comfort me.

It prepareth an economic utopia for
me by appropriating the
earnings of my grandchildren.

It filleth my head with boloney ...
My inefficiency runneth over.

Surely the government shall care for
me all the days of my life.

And I shall dwell in a fool's paradise
forever & ever & ever.

Author unknown



Of the Dust of the Ground

"Brian," called little Pete softly as he stood on the garden path watching baby Hilary Jane playing at mud pies in her sand-pit next door, "what does it mean when it says in the Bible that 'the Lord God formed man of the dust of the ground?' Look at that sand Hilary Jane is playing with, and the soil here in the garden, and the dust Auntie is shaking out of her duster at the back door. How can we be made from stuff like that, Brian, when God has made us like Himself?"

Brian laid down the rake he had been using on the path beside him and stood gazing thoughtfully for a few moments, first at the hedge at the bottom of the garden where daddy and Hugh were hard at work, and afterwards at the baby girl playing so busily with her seaside bucket and spade. Then seating himself on the stump of the old cherry tree he turned and smiled at little Pete.

"You remember, Pete," he said quietly, "that Hugh's daddy explained to you how God made that part of us which is like Himself or 'in His own image,' and how he told you that was the real us which lives inside this house we call our body? Well, as you can imagine, because the real us was going to live on this earth and not in heaven like God himself does, it would need a kind of house or body which would be just right for it while it was here."

"Oh, yes, I can understand that," cried Pete excitedly, "because even Jesus, when he came down to earth as a little baby boy,

had to have a body the same as ours, didn't He?"

"Yes," Brian nodded, "and that was so that He too could live on this earth as we do. When the Bible says, 'God formed man of the dust of the ground,' Pete, it is telling us in a very easy and simple way just out of what God made these bodies of ours, but exactly how He has made them is a secret which only He Himself knows. In fact, Pete, no doctor nor any of our world's cleverest people have ever been able to learn all there is to learn about these wonderful bodies God has built for us out of dust.

"You see, Pete," he went on, "they really are made of exactly the same things, the same sort of stuff, as God used to make the dust, the soil, the earth itself. Strangely, and most wonderfully, God must have taken all these different things and mixed them together to make our bodies, our bones, and muscles and the veins through which our blood flows, our brains and the little white tracks called nerves along which thoughts and feelings and messages of all kinds travel from one part of our body to another."

"And our hearts and our eyes," chuckled Hugh naughtily, coming up to them at that minute. "Our eyes to see with, ears to hear with, and mouths to eat with. Now that is important, Pete, because I'm very, very, hungry, and if God had not given me a mouth, oh dear, whatever should I do?"

(Genesis, chapter 2, verse 7)

ISRAEL!! . . . WHERE IS OUR GOD?

1. Our GOD is before His people (Micah. 2:13; John 10:4).
2. Our GOD is behind His People (Psalms. 139:5).
3. Our GOD is above His people (Deuteronomy. 33:12; Psalms. 63:7 and 91:1).
4. Our GOD is beneath His people (Deuteronomy. 32:11; Isaiah. 40:11 and 46:4).
5. Our GOD is around His people (Psalms. 125:2).
6. Our GOD is with His people (Numbers. 23:21 Matthew. 1:23 and 28:20).
7. Our GOD is in the midst of His people (Isaiah. 12:6; Zephaniah. 3:17).

TWELVE SIMPLE RULES FOR HAPPINESS

1. Live a simple life. Do not plan too many things for each day. Be temperate and moderate in your life-style.
2. Spend less than you earn. This may be difficult to do, but it pays big dividends in contentment and peace of mind.
3. Think constructively. Store useful thoughts in your mind.
4. Cultivate a flexible disposition. Resist the tendency to want your own way. Try to see another person's point of view. Listen.
5. Be grateful. Begin each day with a prayer of thanks-giving for all your blessings.
6. Rule your moods. Your mental attitude is all-important in living at peace with others.
7. Give generously. Intelligent giving of your time, talents, personality and money will bring great joy.
8. Work with right motives. Seek to grow in favour with GOD and man, seeking HIS will first in your life.
9. Be interested in others. As we serve others, we reap happiness as a by-product of a life of self-giving.
10. Make the most of today. Use it wisely so you may look back on it without regret.
11. Take time for a hobby. Time spent on leisure interests should bring you diversion and relaxation.
12. Stay close to our GOD. Enduring happiness depends on continuing spiritual nourishment. As GOD's children, We have HIS promise of constant love and care.



I Want The EARTH (Plus 5 Percent)

Part 1 of 2

L. Hannigan
(Subscriber)

Fabian was excited as he once more rehearsed his speech for the crowd certain to turn up tomorrow. He had always



wanted prestige and power and now his dreams were going to come true. He was a craftsman working

with silver and gold, making jewellery and ornaments, but he became dissatisfied with working for a living. He needed excitement, a challenge, and now his plan was ready to begin.

For generations the people used the barter system. A man supported his own family by providing all their needs or else he specialised in a particular trade. Whatever surpluses he might have from his own production, he exchanged or swapped for the surplus of others.

Market day was always noisy and dusty, yet people looked forward to the shouting and waving, and especially the companionship. It used to be a happy place, but now there were

too many people, too much arguing. There was no time for chatting — a better system was needed.

Generally, the people had been happy, and enjoyed the fruits of their work.

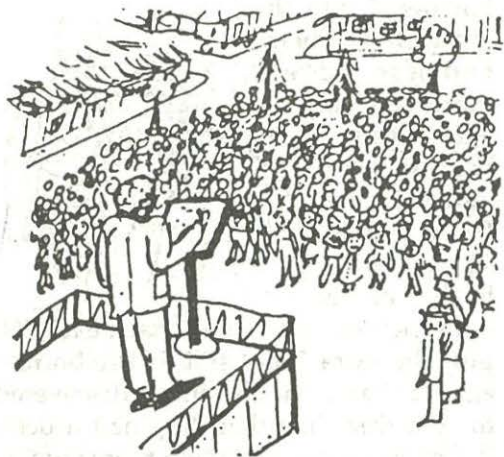
In each community a simple Government had been formed to make sure that each person's freedom and rights were protected and that no one was forced to do anything against their will by any other.

This was the Government's one and only purpose and each Governor was voluntarily supported by the local community who elected them.

However, market day was the one problem they could not solve. Was a knife worth one or two baskets of corn? Was a cow worth more than a wagon ... and so on. No one could think of a better system.

Fabian had advertised, "I have the solution to our





"This would be most unfair." Fabian was ready with the answer. "Only those coins approved by the Government can be used, and these will have special markings stamped on them." This was reasonable and it was proposed that each person be given an equal number. "But I deserve the most," said the candlemaker. "Everyone uses my candles." "No," said the farmer, "without food there is no life, surely we should get the most." And so the bickering continued.

Fabian let them argue for a while and finally he said, "Since none of you can agree, I suggest you obtain the number you require from me. There will be no limit, except for your ability to repay. The more you obtain, the more you must repay in one year's time." "And what will you receive?" the people asked.

"Since I am providing the service, that is, the money supply, I am entitled to payment for my work. Let us say that for every 100 pieces you obtain, you repay me 105 at the end of the year. The 5 will be my charge, and I shall call this charge interest."

There seemed to be no other way, and besides 5% seemed little enough charge. "Come back next Friday and we will begin." Fabian wasted no time. He made coins day and night and at the end of the week he was ready. The people were queued up at his shop and after the coins were inspected and approved by the Governors the system commenced. Some borrowed only a few and they went

bartering problems, and I invite everyone to a public meeting tomorrow."

The next day there was a great assembly in the town square and Fabian explained all about the new system which he called "money." It sounded good. "How are we to start?" the people asked.

"The gold which I fashion into ornaments and jewellery is an excellent metal, it does not tarnish or rust, and will last a long time. I will make some gold into coins and we shall call each coin a \$1." He explained how values would work, and that "money" would really be a medium for exchange — a much better system than bartering or swapping.

One of the Governors questioned, "Some people can dig gold and make coins for themselves," he said.



off to try the new system.

They found money to be marvellous and they soon valued everything in gold coins or dollars. The value they placed on everything was called a "price" and the price mainly



depended on the amount of work required to produce it. If it took a lot of work the price was high, but if it was produced with little effort it was quite inexpensive.

In one town lived Alan, who was the only watchmaker. His prices were high because the customers were willing to pay just to own one of his watches.

Then another man began making watches and offered them at a lower price in order to get sales. Alan was forced to lower his prices, and in no time at all prices came down, so that both men were striving to give the best quality at the lowest price. This was genuine free competition.

It was the same with builders, transport operators, accountants, farmers, in fact, in every endeavour. The customers always chose what they felt was the best deal — they had freedom of choice. There was no artificial protection such as licences or tariffs to prevent other people from going into business. The standard of living rose, and before long the people wondered how they had ever done without money.

At the end of the year, Fabian left his shop and visited all the people who owed him money. Some had more than they

borrowed, but this meant that others had less, since there were only a certain number of coins issued in the first place. Those who had more



than they borrowed paid back each 100 plus the extra 5, but still had to borrow again to carry on. The others discovered for the first time that they had a debt. Before he would lend them more money, Fabian took a mortgage over some of their assets, and everyone went away once more to try and get those extra 5 coins which always seemed so hard to find.



No one realised that as a whole, the country could never get out of debt until all the coins were repaid, but even then, there were those extra 5 on each 100 which had never been lent out at all.

No one but Fabian could see that it was impossible to pay the interest — the extra money had never been issued therefore someone had to miss out.

It was true that Fabian spent some coins, but he couldn't possibly spend anything like 5% of the total economy on himself. There were thousands of people and Fabian was only one. Besides, he was still a goldsmith making a comfortable living.

At the back of his shop Fabian had a



strongroom and people found it convenient to leave some of their coins with him for safe keeping. He charged a small fee depending on the amount of money, and the time it was left with him. He would give the owner receipts for the deposit.

When a person went shopping, they did not normally carry a lot of gold coins. They would give the shopkeeper one of the receipts to the value of the goods they wanted to buy. Shopkeepers recognised the receipt as being genuine and accepted it with the idea of taking it to Fabian and collecting the appropriate amount in coins. The receipts passed from hand to hand instead of the gold itself being transferred. The people had great faith in the receipts — they accepted them as being as good as coins.

Before long, Fabian noticed that it was quite unusual for anyone to actually call for their gold coins.

He thought to himself, "Here I am in possession of all this gold and I am still a hard working craftsman. It doesn't make sense. Why there are scores of people who would be glad to pay me interest for the use of this gold which is lying here and rarely called for. It is true, the gold is not mine — but it is in my possession, which is all that matters. I hardly need to make any coins at all, I can use some of the coins stored in the vault."



At first he was very cautious, only loaning a few at a time, and then only on tremendous security. But gradually he became bolder, and larger amounts were loaned.

One day, a large loan was requested. Fabian suggested, "Instead of carrying all these coins we can make a deposit in your name, and then I shall give you several receipts to the value of the coins." The borrower agreed, and off he went with a bunch of receipts. He had obtained a loan, yet the gold remained in the strongroom. After the client left, Fabian smiled. He could have his cake and eat it too. He could "lend" gold and still keep it in his possession.

Friends, strangers and even enemies needed funds to carry out their businesses — and so long as they could produce security, they could borrow as much as they needed. By simply writing out receipts Fabian was able to lend money to several times the value of gold in his strongroom, and he was not even the owner of it. Everything was safe so long as the real owners didn't call for their gold and the confidence of the people was maintained.

He kept a book showing the debits and credits for each person — the lending business was proving to be very lucrative indeed.

His social standing in the community was increasing almost as fast as his wealth. He was becoming a man of importance, he commanded respect. In matters of finance, his very word was like a sacred pronouncement.

Goldsmiths from other towns became curious about his activities and one day they called to see him. He told them what he was doing, but was very careful to emphasize the need for secrecy. If their plan was exposed, the scheme would fail, so they agreed to form their own secret alliance.

Each returned to his own town and began to operate as Fabian had taught.

People now accepted the receipts as being as good as gold itself, and many receipts were deposited for safe keeping in the same way as coins. When a merchant wished to pay another for goods, they simply wrote a short note instructing Fabian to transfer money from their account to that of the second merchant. It took Fabian only a few minutes to adjust the figures.

This new system became very popular, and the instruction notes were called cheques.

Late one night, the goldsmiths had another secret meeting and Fabian revealed a new plan. The next day they called a meeting with all the Governors, and Fabian began. "The receipts we issue have become very popular. No doubt, most of you Governors are using them and you find them very convenient." They nodded in agreement and wondered what the problem was. "Well," he continued, "some receipts are being copied by



counterfeiters. This practice must be stopped." The Governors became alarmed. "What can we do?" they asked. Fabian replied, "My suggestion is this — first of all, let it be the Government's job to print new notes on a special

paper with very intricate designs, and then each note to be signed by the chief Governor. We goldsmiths will be happy to pay the printing costs, as it will save us a lot of time writing out receipts." The Governors reasoned, "Well it is our job to protect the people against counterfeiters and the advice certainly seems like a good idea." So they agreed to print the notes.

"Secondly," Fabian said, "some people have gone prospecting and are making their own gold coins. I suggest that you pass the law so that any person who finds gold nuggets must hand them in. Of course, they will be reimbursed with notes and coins." The idea sounded good and without too much thought about it, they printed a large number of crisp new notes. Each note had a value printed on it — \$1, \$2, \$5, \$10, etc. The small printing costs were paid by the goldsmiths.

The notes were much easier to carry and they soon became accepted by the people. Despite their popularity however, these new notes and coins were used for only 10% of transactions. The records showed that the cheque system accounted for 90% of



all business.

The next part of his plan commenced. Until now, people were paying Fabian to guard their money. In order to attract more money into the vault Fabian offered to pay depositors 3% interest on their money.

Most people believed that he was re-lending their money out to borrowers at 5%, and his profit was the 2% difference. Besides, the people didn't question him as getting 3% was far better than paying to have the money guarded.

The volume of savings grew and with the additional money in the vaults, Fabian was able to lend \$200, \$300, \$400, sometimes up to \$900 for every \$100 in notes and coins that he held in deposit. He had to be careful not to exceed this nine to one ratio because one person in ten did require the notes and coins for use.

If there was not enough money available when required, people would become suspicious, especially as their deposit books showed how much they had deposited. Nevertheless, on the \$900 in book figures that Fabian loaned out by writing cheques himself, he was able to demand up to \$45 in interest, i.e. 5% on \$900. When the loan plus interest was repaid, i.e. \$945, the \$900 was cancelled out in the debit column and Fabian kept the \$45 interest. He was therefore quite happy to pay \$3 interest on the original \$100 deposited which had never left the vaults at all. This meant that for every \$100 he held in deposits, it was possible

to make 42% profit, most people believing he was only making 2%. The other goldsmiths were doing the same thing. **They created money out of nothing at the stroke of a pen, and then charged interest on top of it.**

True, they didn't coin money, the Government actually printed the notes and coins and gave it to the goldsmiths to distribute. Fabian's only expense was the small printing fee. Still, they were creating credit money out of nothing and charging interest on top of it. Most people believed that the money



supply was a Government operation. They also believed that Fabian was lending them the money that someone else had deposited but it was very strange that no one's deposits ever decreased when a loan was advanced. If everyone had tried to withdraw their deposits at once, the fraud would have been exposed.

When a loan was requested in notes or coins, it presented no problem. Fabian merely explained to the Government that the increase in population and production required more notes, and these he obtained for a small printing fee.

One day a thoughtful man went to see Fabian "This interest charge is wrong," he said. "For every \$100 you issue, you are asking \$105 in return. The extra \$5 can never be paid since it doesn't exist. Farmers produce food, industry manufactures goods, and so on, but only you can produce money. Suppose there are only two businessmen in the whole country and they employ everyone else.

They borrow \$100 each and pay \$90 out in wages and expenses and allow \$10 profit (their wage), that means the total purchasing power is \$90 + \$10 twice, i.e. \$200. Yet to pay you they must sell all their produce for \$210. If one of them succeeds and sells all his produce for \$105, the other man can only hope to get \$95. Also, part of his goods cannot be sold, as there is no money left to buy them. He will still owe you \$10 and can only repay this by borrowing more. The system is impossible."

The man continued, "Surely you should issue 105, i.e. 100 to me and 5 to you to spend. This way there would be 105 in circulation, and the debt can be repaid." Fabian listened quietly and finally said, "Financial economics is a deep subject, my boy, it takes years of study. Let me worry about these matters and you look after yours. You must become more efficient, increase your production, cut down on your expenses and become a better businessman. I am always willing to help in these matters." The man went away still unconvinced. There was something wrong with Fabian's operations and he felt that his questions had been avoided. Yet, most people respected Fabian's word — "He is the expert, the others must be wrong. Look how the country has developed, how our production has increased — we must be better off."

To cover the interest on the money



they had borrowed, merchants were forced to raise their prices — wage earners complained that wages were too low — employers refused to pay higher wages, claiming that they would be ruined — farmers could not get a fair price for their produce — housewives com-

plained that food was getting too dear, and finally some people went on strike, a thing previously unheard of. Others had become poverty stricken and their friends and relatives could not afford to help them. Most had forgotten the real wealth all around — the fertile soils, the great forests, the minerals and cattle. They could think only of the money which always seemed so scarce. But they never questioned the system. They believed the Government was running it.

A few had pooled their excess money and formed "lending" or "finance" companies. They could get 6% or more this way, which was better than the 3% Fabian paid, but they could only lend out



money they owned – they did not have this strange power of being able to create money out of nothing by merely writing figures in a book.

These finance companies worried Fabian and his friends somewhat, so they

quickly set up a few companies of their own. Mostly, they bought the others out before they got going. In no time, all the finance companies were owned by them, or under their control.

To be continued



DEVOTIONAL

"Love suffereth long and is kind." (I Corinthians 13:4)

God's love is not human love. One is completely outgoing concern for others' welfare; the other is basically selfish, insisting on its own rights.

God's love [the Greek word for love is "*agape*"] is never found naturally in the human heart, but it can be shed abroad in our hearts by the Holy Spirit. This love is amply demonstrated in action in the selfless life of Jesus of Nazareth; in fact, I Corinthians chapter 13 describes His beautiful character and also what our's will be as we draw closer to God, and so become more like Him — *"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, {even} as by the Spirit of the Lord."* (II Cor. 3:18)

The springs of Divine love are in the Holy Spirit — *"In the last day, that great {day} of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet {given}; because that Jesus was not yet glorified.)"* (John 7:37-39). When He is leading and guiding us, as we trust and obey Him, then this love spontaneously manifests in those unexpected encounters along life's way.

John Wesley once said, *"Pure love alone, reigning in the heart and mind, — this is the whole of Christian perfection."*

Am I really and continuously surrendered to Him and focusing my thoughts daily on "The Altogether Lovely One"?

R. N. Gibbons.
(Subscriber)



The Bible -

How it Came to Us



NEED FOR RIGHT UNDERSTANDING OF THE BIBLE

As Christians, regardless of denomination, we all should be curious enough about the history of our faith to investigate the beginnings of the Christian Church and how the Bible has come to us through the years. Widespread darkness overshadows the Church in relation to the Bible, which is surprising, considering we are in an age of knowledge. A great mass of the people are in almost total ignorance as to the facts pertaining to the origin of this book.

The result of this failure is seen in the chaos and confusion and conflict between the churches and within the churches. Those who do not understand the nature of the Bible can never understand each other. The deep need of the hour is a right understanding of the scriptures. We must understand the facts about the Book if we are to ever come to a spirit of unity in obedience to God's word.

AUTHORITY OF HOLY SCRIPTURE

We know the basis for the Bible is the word of God, because God made us respond to His truth. When the Bible says, "God is our refuge and strength," we can be assured that his word has only to do with that which proves itself to be

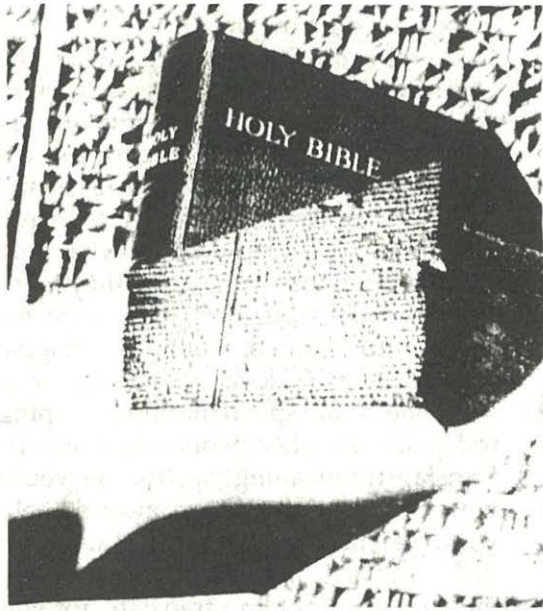
true in human experience. The only authority that can be permanently binding is the authority of a fact. Biblical mythology or mysticism, or any distortion of the reality of Holy Scripture through mistranslation changes God's word from fact to fiction.

In the laws of the civilized world the prerequisite or basis of them is the establishment of an authority over certain matters. In modern law it is called establishing a precedent within a constitutional framework. In all Hebrew / Christian Holy Scripture, our Heavenly Father is the sole authority. On this we all agree.

Can we accept the naive premise that all the many Bibles ever translated, interpreted, and rewritten, have been of infallible authority? If this were so, then it must follow that both Testaments in all Bibles represented must be exact duplicates of the original writings free of distortion. Oh, if this were only true! We would venture to say that the whole world would be changed drastically, for the better. The truth is that none of the Bibles ever written has been without error.

ORIGINAL LANGUAGES OF HOLY SCRIPTURE

The Bible was written many centuries before there was any such language as



*God's word is the original
language of the prophets*

English. The Old Testament was originally written in the Hebrew or Aramaic languages; and later it was translated into Greek. The New Testament was originally written primarily in Greek. Early Catholic versions of the Bible were translated from the Greek into Latin. Jerome translated first the Greek into Latin and later direct from the Hebrew into Latin to form the Vulgate which was completed in 405 A.D. The Vulgate was later translated into English. Protestant Bibles are nearly all translated into English from Hebrew manuscripts of the Old Testament and Greek manuscripts of the New Testament. Thus, in these repeated translations, there were multiple opportunities for errors to creep in.

ERRORS IN KING JAMES BIBLE

The Bible, **AS THE PROPHETS WROTE IT, IN THE ORIGINAL LANGUAGE**, was truly the word of God, inspired by Him, true and correct. So far as the translators have made a perfect and exact translation into English, without the slightest change, it is still the Word of God: but wherever the translators have changed it, it is no longer the Word of God, but only the word of the translator or interpreter, and we cannot accept or rely upon those particular verses which were changed. We must get back to the exact words and meaning that it had in the original.

The King James Version was published in the year 1611. At that time there were no ancient language scholars as well trained as the best we have now, for then they had relatively little of ancient writings to study. Again, King James expressly forbade them to make any but the most necessary changes in the previous translations, or to make any innovations. In those days, heresy (which, in practice, was any disagreement with the religious hierarchy) was still punished by most horrible torture and death; so the translators were not eager to dispute older translations. The best scholars today tell us that there are a great many mistakes in the King James Version. By far the greater part of it is correct; and where it is correct it should be quoted, because it is well known and loved for its majestic wording. But the errors must still be corrected. What sort of errors are there?

First, there are those errors where they

just didn't understand the meaning of the Hebrew or Greek word and so used the wrong English word. The best scholars of today can find and correct these errors without any doubt.

But it is not all that simple. In nearly all languages, some words have more than one meaning; so which do you take? For example, the English word "fast" ... what does it mean? First, it means "capable of moving very rapidly;" second, it means "stuck so firmly that you can't move at all;" third, "to go without eating;" fourth, as applied to colours, "not fading from sunlight or washing;" and fifth, in a slang sense, it meant "of doubtful moral character." Which meaning will you give when you translate it? Sometimes the general context will tell you, but not always. For example: I asked the Captain, "Can you get your ship out of the harbour into the open sea within an hour?" He replied, "My ship is fast." Did he mean that his ship was speedy and that he could do it? Or did he mean that his ship was stuck fast aground, so that he couldn't move it? When you find a word of double meaning in the Bible, you must carefully compare EACH meaning of the word with everything the other prophets wrote on the same subject, and see which meaning is consistent with all of God's message on that subject. Sometimes one translator gets it right, and sometimes another; hence the need to compare many translations. Sometimes a certain sect has founded its principle doctrine on a definitely wrong translation; in such a case, we can only stick to the correct translation, no matter what someone's

erroneous doctrine may be.

Another difficulty can arise where the Hebrews or the Greeks used different words than we use in English to express the same idea. Each language has its own idioms. For example, if you heard someone say "I sure painted the town red last night," you would know what they meant, but that's not what they said. Suppose you translated that, word for word, into German; can't you imagine some solemn German wondering why someone would spend the night slopping red paint on other peoples houses? To translate the meaning exactly, you would have to use other words; and probably ten different languages would have ten different ways of saying it. These are the most difficult of all to translate, for you must truly get into the spirit of both languages and no one translator can always do it. The one who translates one Hebrew phrase with brilliant accuracy will make a terrible botch of another; therefore, there is no one perfect translation of the Bible. In all doubtful points we should compare as many translations as possible, and choose the one which is the clearest and most accurate.

For example, let us take Jeremiah 8:8: in your King James, it reads; *"How do ye say, We are wise, and the Law of the Lord is with us? Lo, certainly in vain made He it; the pen of the scribes is in vain."* If this means anything at all, it must mean that God made His Law in vain ... poor weak God, He meant well, but He just couldn't make it stick. You know that Jeremiah never wrote anything that silly. What did he

really write? Smith & Goodspeed, an American translation, gives it in this manner. *"How can you say, 'We are wise, and the Law of the Lord is with us?' When lo, the lying pen of the scribes has turned it into a lie!"* Moffatt translates it as: *"What! You say, 'We are wise, we do have His directions' ... when lo, your scribes have written them wrong and falsified them."* The Rotherham Bible translates with the same meaning. Truly as God said through the prophet Isaiah (43:27) *"Thy teachers have transgressed against Me."*

Again, the meaning of some English words has greatly changed since the King James Version was made. For example, take Psalm 119:147, where the writer (possibly Hezekiah) says "I prevented the dawning of the morning." You don't really believe that King Hezekiah didn't allow the sun to rise do you? And he never said that was what he did. In the year 1611, the English word "prevent" meant "to anticipate" or "to come before." Hezekiah merely said that he anticipated that morning would soon dawn; and that is what people who read the King James Version in 1611 understood it to mean. Today, prevent means to hinder, or to not

allow something to happen. There are many other old English words which have changed meaning like this. Wherever such a word is used in the King James Version it will mislead you. In such cases we should use one of the modern English translations: sometimes Moffatt, or Smith & Goodspeed, or Ferrar Fenton, or Rotherham, or Weymouth, or Pamin, or Bagsters translation of the Septuagint, or Lamsa's translation from the Aramaic, or yet some other. Sometimes nothing but a literal translation of the Hebrew or Greek will give enough precision of expression.

So please do not think that we dispute the Divine inspiration of the Bible, we mean to defend and uphold it. There is only one true Bible, and that is exactly what God expressed in the languages in which it was first written. Wherever translators have changed this, they are wrong, no matter how good their intentions may have been. We must go back to the real Bible, the true Word of God.

Courtesy : "The American Institute of Theology" - produced by many including B. L. Comparet, attorney and Bible scholar



Unscholarly Saying

At what time of day was Adam created? A little before Eve. Gen. 2:7,21,22.



A Letter to the Pope

D. Cooper

Robert the Bruce, from an early eighteenth-century engraving.



When Alexander III galloped over a precipice to his death in 1290, Scotland was plunged into 30 blood-soaked years of war with the English King. Out of the press arose Robert Bruce, whose forceful letter to Pope John XXII issued in the complete independence of his country. Called by many "Scotland's most precious possession," Bruce's letter preserves an intriguing allusion to the origin of the Scots, and may well point the way to the solution of one of history's most fascinating problems: the fate of the "lost" tribes of Israel.

Impetuous, that was Robert Bruce's trouble. But it was also his strength: impetuous but resolutely determined. That is why his Coronation as Robert I of Scotland was such a miserable affair.

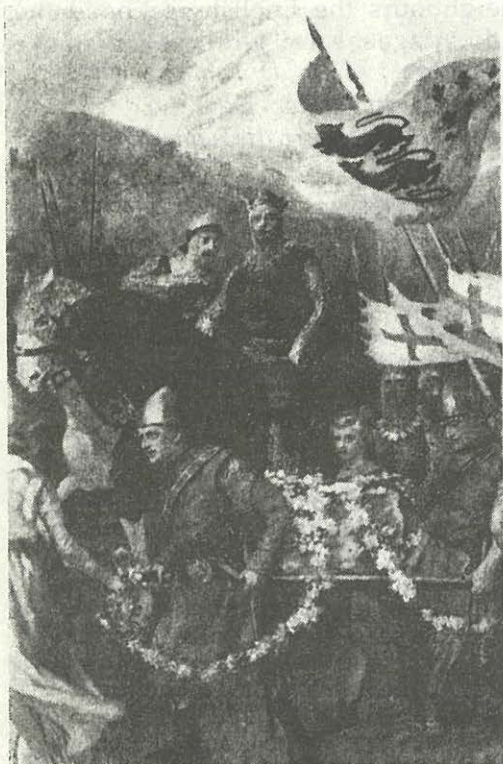
Robert de Brus belonged to one of the noblest families of Scotland. His ancestors were Norman and had come over to Scotland when Frenchmen were fashionable at the Court of old King David who died in 1153. Since then 150 years had flown, and the Bruces, lords of Annandale, were one of the most powerful families in the land. But things had never been the same since King Alexander's tragic death, for Scotland had been plunged into war with the greedy land-grabbing Edward I of England, who was bent on uniting the four island kingdoms under his crown.

At first the eighteen-year-old Bruce had remained on his estates, though deep in his heart smouldered indignation at Edward's high-handed treatment of Scotland.

His resentment burst into flame in 1305. Indeed, all Scotland was scandalized by the savage treatment meted out by the King of England to Sir William Wallace, the darling of the Scottish nation who had fallen into Edward's hands. The grim details of his execution at the Elms in West Smithfield reached Bruce and forced home to him the nature of Edward's determination to rule Scotland his way. It also drove him into plotting for the Scottish crown. The mantle of Wallace had fallen upon Bruce.

Unbeknown to him, however, a traitor moved in their midst, for John Comyn was in direct touch with the English king and faithfully relayed the plans of the plotters as soon as hatched.

When Comyn's treachery was discovered, Bruce, upon impulse, followed him into the cloisters of Dumfries Abbey and there slew him. Now, his hand having been forced, he rode promptly to Scone. In the presence of only five earls, four bishops and one



In 1297 Edward I seized the famous Stone of Destiny from Scotland, and brought it to Westminster Abbey. This is the stone upon which Jacob rested his head at Bethel.

abbot, and with the papal curses ringing about his ears — together with the ill-omened absence of the Stone of Destiny, which, because of its sacred association with Jacob of Bible days, was reverently used as a throne by the Scots—he received the Scottish crown at the hands of the Countess of Buchan, who performed the ceremony in default of her brother the Earl of Fife.

Indeed, with most of his own countrymen against him, things might have gone hard for Bruce had not Edward, the terrible “Hammer of the Scots,” conveniently expired by the wayside whilst on his way to punish him.

After that, the campaign petered out. When the show-down did come between the two countries — some years later — the English defeat was so decisive and the desertion of Edward II (who shamelessly fled the field, showing a clean pair of heels as far as Dunbar) so disgraceful that the name Bannockburn was a source of embarrassment to many an Englishman for a long time after.

Still, Edward was not going to give up without a struggle. He had another card to play. A clever one.

Pope John XXII was the newly-installed pope, and held his purple court just across the Channel at Avignon. “His Holiness” was soon gratified by the arrival of the English ambassadors, whose master seemed most anxious to make up for previous neglect. At least, that is what it looked like when they began to lavish upon him a king’s ransom of precious stones and jewels.

It was not long before the “Vicar of Christ” had entered into the spirit of things. And in 1317 Edward reaped his reward. A couple of cardinals, hot from Avignon, arrived “en Angleterre” armed with a pontifical order to establish a truce between the two countries — the first step towards ousting Bruce.

Not daring themselves to put a foot in Scotland, their illustrious lordships persuaded a local friar to deliver the papal

command to Bruce. The poor man reached Bruce only to be informed that as the letters were not addressed to the King they could not be received. Realizing the delicacy of his position, the unfortunate monk requested a safe conduct for his return journey; but, as Mackie says, he was advised — “Terram evacuare quancitius poterat” — to clear out as quickly as he could!

The amusing story is told that upon his way back he was waylaid by some of Bruce’s men, stripped and, to the astonishment of the citizens, was seen to wander naked into the streets of Berwick!

The pope was furious and instructed his cardinals to excommunicate the impudent monarch for sacrilege!

All the same, Bruce recognized his position. If peace was ever to be restored, the pope would have to be made to see sense and use his influence upon Edward.

In April of the year 1320 Bruce called the Scottish Parliament, which sat at Arbroath Abbey, and they hammered out a letter to the pope in which they showed the great antiquity of the Scottish people and how they had always been ruled by their own kings.

Besides, they objected, the King of England ought to be satisfied with what he had, seeing that England used of old to be enough for seven kings or more. His Holiness would know how to treat the shameful English contention that they found it impossible to go to the succour of the Holy Land on account of the wars which they had with their neighbours! The true reason, they suggested, was that in the subjugation of their smaller

neighbours the English reckoned the advantage nearer and the resistance feebler.

Here is an extract from the document itself, which rests in the Register House at Edinburgh.

“We know, Most Holy Father and Lord, and from the chronicles and books of the ancients do gather, that among other illustrious nations ours, to wit the nation of the Scots, has been distinguished by many honours: which passing from the greater Scythia through the Mediterranean Sea and Pillars of Hercules and sojourning in Spain among the most savage tribes through a long course of time could nowhere be subjugated by any people however barbarous.

“And coming thence one thousand two hundred years after the outgoing of the people of Israel they ... acquired for themselves the possessions in the West, which they now hold after expelling the Britons and completely destroying the Picts and although often assailed by the Norwegians, the Danes and the English, always kept themselves free from all servitude, as the histories of the ancients testify.

“In their kingdom one hundred and thirteen kings of their own royal stock, no stranger intervening, having reigned, whose nobility and merits, if they were not clear otherwise, yet shine out plainly enough from this that the King of kings, even our Lord Jesus Christ, after His Passion and Resurrection called them, though situated at the uttermost parts of the earth, almost the first to His Most

Holy faith."

"His Holiness," somewhat mollified by this epistle, suspended his proceedings against the Scots and even went so far as to induce Edward to drop his by means of a face-saving truce.

It is an important discovery to learn that Bruce and his knights, whose seals are affixed to this historic Declaration, claimed to have sprung from those peoples who moved westward from Scythia via the Mediterranean Sea.

Scythia lay to the north of the Caspian and Black Seas and actually merged with the Assyrian territories into which the so-called "Lost Tribes of Israel" were absorbed about 700 B.C.

One of the last references to them occurs in the Bible, which speaks of the paganized tribes (not the Jews) as "swallowed up," and "wanderers among the nations" (Hosea 8:8, 9:17).

It may well be that their historical continuity is to be explained in the admittedly westward drift of pagan peoples from Greater Scythia, one branch of which according to Bruce's Declaration, employing the sea routes, settled in Scotland: whence they were "almost the first" to be called to the Christian Faith. Certainly this would help to explain many prophecies.

The possibility of connecting the closely-related migratory peoples who invaded these islands in successive waves from the beginning of the Christian Era up to the Norman Invasion of 1066 with the Hebrew peoples in dispersion in the Caspian area should be borne in mind - particularly in view of the phenomenal development of western Protestant Christianity with all its implications for the world at large.

Courtesy : National Message



But Only God Can Make a Tree

Did you know that the oldest tree in Europe is in Scotland? This piece of information comes from the newsletter of the Macfie clan society of Australia. It is a yew tree and flourishes in the churchyard at Fortingall, near Loch Tay in the Central Scottish Highlands. Arboreal experts say that this tree is well over 3000 years old. It is starting to lean a bit (and wouldn't you at 3000 years!) and is propped up, but it is still growing. A notice on a railing round the tree tells the story. Incidentally, Fortingall is important for more than an old tree. It is said to be the birthplace of no less a person than Pontius Pilate. This is not far-fetched since Pontius' father was an officer in the Roman Army and as a man of high rank was allowed to take his wife with him on campaigns and his legion was stationed near Fortingall when the boy was born.

The Scots are convinced that the story is true, and this is borne out by the nickname of the senior regiment in the British Army, The Royal Scots. They began as mercenaries in Europe with King Gustavus Adolphus of Sweden. Their nickname is "Pontius Pilate's Bodyguard."



The Death State

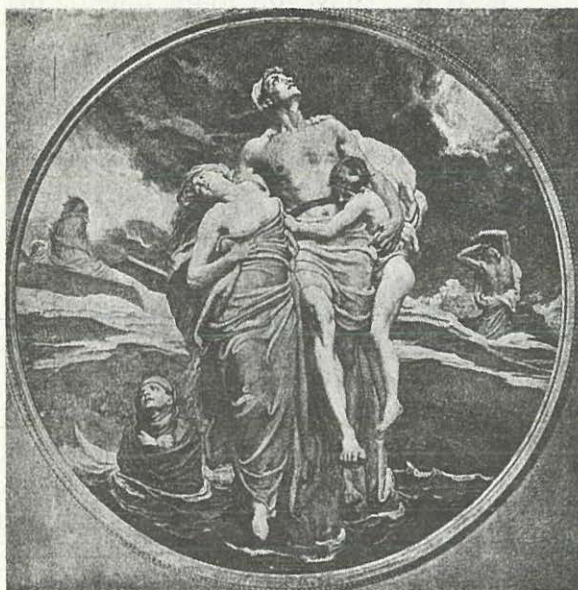
L. Alley
(Subscriber)

What is death? No one has returned from what is generally called "on the other side" to tell of the experience or give a glimpse of its secrets. It is on record of course that Jesus was resurrected from the death state, He was "... the first fruits of them that slept." (I Cor. 15:20) In verse 23 it goes on to say:- "...afterward they that are Christ's at his coming." This indicates those especially selected, not a general resurrection and not to be until Jesus comes again. We do read in Matt. 27:52-53 of certain saints arising from their graves after Jesus' resurrection and that they "appeared unto many." To all appearances this was only a restoration to life like we read of Lazarus in John 11:1 to 45 and does not seem to be a resurrection in the glorified body.

But, what is death? We hear much today about death being an open door to heaven, being safe in the arms of Jesus etc. Is this Biblical? Why is death held in such abhorrence? Why do we fear death? If the rewards are all there when we are finished with this life should we not crave for that which we are told is so much better? Have we got it wrong? If one is full of years or suffering a painful illness we may desire death but such is not the "in thing." The Scriptures tell us that "*the wages of sin is death.*" (Rom. 6:23) Obviously not a reward for good deeds and not something to seek for, the Bible tells us

that we have all sinned.

There are many definitions of death in the Bible in both Old and New Testaments. In Psalm 6:5, we have, "*For in death there is no remembrance of thee; in the grave who shall give thee thanks?*" And in Psalm 115:17, we read, "*The dead praise not the Lord, neither any who go down into silence.*" In Psalm 146:2-4, we are instructed not to put our trust in man, for in verse 4 we are told, "*His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*" In turning to Ecclesiastes 9:10, we read the emphatic statement, "*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*" And then Isaiah advises us in chapter 38:18-19, "*For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth.*" Job asks in chapter 14:10, "*But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?*" Job asks further in verses 14 and 15, anticipating a resurrection, "*If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands.*" And II Peter 1:21, gives us this counsel, "*For the prophecy came not in old*



"And the sea gave up the dead which were in it" (Rev. 20:13) by Lord Leighton

time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." The above quotes are from the pen of such men as Job, David, Solomon and Isaiah, men of God, do we listen to them?

What does the New Testament have to say? Jesus answers in John 3:13, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven." This is reinforced by Peter in Acts 2:29, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Reading on into verses 34 and 35, "For David is not ascended into the heavens; but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool."

Paul says in Acts 13:22, after speaking of King Saul, "And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart ..." The foregoing statement is in support of I Samuel 13:14, "But now thy kingdom shall not continue. The Lord hath sought him a man (David) after his own heart ..." So, even David had died and was not in heaven, and that according to the New Testament. Ezekiel informs us in chapter 18:4 and 20, "the soul that sinneth, it shall die" and Paul tells us in Rom. 3:23, "For all have sinned, and come short of the glory of God." So, death at some time is in store for all but we thank God for the promise of a resurrection. Jesus set the precedent as Paul explains in I Cor. 15:12-23,

where the resurrection is expounded:-

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then {is} our preaching vain, and your faith {is} also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith {is} vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, {and} become the firstfruits of

them that slept. For since by man {came} death, by man {came} also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

But, there are still so many fine Christian people who expect that Heaven's portals will be opened wide at death. The Scriptures give us no promise of Heaven, even the Lord's prayer asks that God's will be done in earth as it is in heaven. When Jesus raised Lazarus (John 11:1-44) after he had been dead four days He called him from the tomb, not from heaven. In the case of the 12 year old girl, (Mark 5:35-43) and the man (Luke 7:11-15) that Jesus raised from the dead, in each instance He spoke to the dead body. There was no call to heaven to return the dead. The same applied when Peter prayed for the life of Dorcas, (Acts 9: 36 to 41). Surely, if the "dead" are conscious in heaven it would be futile to call to a body in a tomb or on a bed or bier.

For all the Bible evidence to the contrary, theology continues to teach that death is an open door and we retain full consciousness. Granted, it gives wonderful cheer to the bereaved at a funeral service to be told that their loved one is safe with Jesus at that moment, but is it according to the Scriptures? There has been a lot of play on the word "paradise" that Jesus used when speaking to one of the malefactors crucified with Him, Luke 23:43. The actual meaning of the word according to the best concordances means "park or garden" so it is a little difficult to understand what

Jesus was conveying to the thief on the cross.

We have mentioned several instances where Jesus likened death to sleep. In a deep sleep we are unconscious, so likewise in death we are totally unconscious, there is not, nor can there be any sense of the passage of time. One falls asleep (dies) then instantly arises in the resurrection no matter how many years intervene; wonderful thought.

Why are we told in the Revelation 20: 13, *"And the sea gave up the dead which were in it, and death and hell (the grave) delivered up the dead which were in them, ..."* Why, why would the dead be raised up if they are already alive and conscious in heaven? Why the resurrection at all? Are we not all being told the same lie that was told to Eve in the Garden of Eden? Gen. 3:4, *"And the serpent said unto the woman, ye shall not surely die."* God had already told Adam and Eve that they would die, must we perpetuate the serpent's lie to Eve?

Some people may see difficulties in the raising of the dead of the past millennia, do we limit God's Power? Listen to Jeremiah 32:26-27, *"Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh; is there anything too hard for me?"* Jesus supports this statement in Matt. 19:26, *"But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible."* See also Mark 10:27, and 14:36, and Luke 18:27. Surely the Mighty God who created the heavens and the earth and set all the stars in their order cannot be limited to man's conception of Him.

We await the fulfilment of the words of Paul in I Corinthians 15:54-55, "So, when this corruptible shall have put on incorruption, and this mortal shall have put

on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"



Find-a-word

1. principle (8) p.51 * The 'fifth
2. the Old Testament (7) p.19 * The last Book of
3. enter the congregation of Israel (7) p.14 * Forbidden to
4. first time in history in 707 B.C. (6) p.54 * Appeared for the
5. depression (5) * State of melancholy or
6. kill the Christ child (5) p.4 * King who sought to
7. mother's boy (5) p.16 * A lazy, stay at home
8. food (5) -- * A tooth used to grind
9. p.60 -- -- * A Latin writer (5)
10. Amalekites (4) p.49 * A king of the
11. Russia (4) p.54 * A sea in southern
12. trained for land warfare (4) * A body of people
13. fish (4) -- * Used on a hook to lure
14. -- -- * To talk boastfully (4)
15. (4) p.18 -- * Another name for Esau
16. p.16 -- -- * A cunning hunter (4)
17. Great Pyramid (4) * A city located near The
18. clay, silt and organic matter (4) * A mixture of sand,
19. person or thing (4) * Fictitious story,
20. following defeat (4) * A disorderly retreat

21. for a possession (4) p.18 * Mount given to Esau
22. Zebulun (4) p.10 * Symbol of the tribe of
23. visible at night (4) * A celestial body
24. the dead (4) p.58 * Contain the ashes of
25. -- -- * To help or support (3)
26. -- -- * A small insect (3)
27. -- -- * A segment of a circle (3)
28. p.68 -- -- * Associated with Noah (3)
29. the flow of water (3) * A construction to control
30. writing or printing (3) * Liquid or paste used for
31. -- -- * An untruth (3)
32. -- -- * Used as a lubricant (3)
33. the mining of -- (3) p.37 * Cornwell was famous for

B	G	O	I	L	D	I	A	L	E	T	H	G
M	A	I	P	K	R	A	O	S	R	E	I	M
A	Y	I	Z	R	H	A	A	A	R	M	A	R
Q	R	N	T	A	M	U	L	O	I	L	O	S
L	E	A	I	L	V	O	D	R	A	U	H	U
A	O	T	L	L	M	G	A	C	T	I	P	R
N	L	C	I	G	P	Y	H	S	P	H	K	N
T	I	B	A	B	L	I	M	X	E	Z	N	S
T	E	Q	G	L	A	O	J	Q	H	I	I	C
I	G	A	Y	A	I	O	O	A	M	T	R	P
N	R	M	G	I	I	S	M	M	C	O	Y	E
B	R	A	D	A	M	T	M	F	T	O	D	M
A	G	K	U	C	R	A	R	A	T	S	B	E

Clues with a page number (p.) indicate that the answer can be found in the previous issue of "Look Up."



Solution will be in the next issue

Survival — The Bottom Line Of Survival is Looking After No. 1

Subscriber

So-called alarmists all around the country and indeed throughout the world, are forecasting disasters such as hyper-inflation, famine, foreign invasion, nuclear war, earth changes, mass unemployment, race riots, pollution, etc. Unfortunately, they all may be right, even though their timing is wrong; we hope. The Bible tells us in Matthew 24:21-22:-
"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

You have only to compare this year's food prices with last year's or this year's rise in the crime rate over last year's, etc. These things affect all of us directly and/or indirectly. The quality of life is now starting to deteriorate and the difficulty of maintaining a reasonable living standard is becoming a greater worry to most Australians especially those who rely on an old age pension. Is it any wonder people are stirring and becoming concerned.

There are two main reasons for this which no political system can help. One is that the Age of Exploration and Development and the Industrial Revolution is over and the other is that the good crop weather, world-wide, is also over, maybe till the end of this age.

The Age of Exploration and Development began about the year 1500 and ended around 1950. From the beginning of that period the Earth was explored, mapped, annexed, developed and exploited. Its resources (animal, vegetable and mineral) were looted with little or no thought for future generations. As national industries grew, living standards rose, enabling more people to live longer and in turn to reproduce their kind. People like locusts spread over the Earth; to exploit, rape and destroy their own environment.

And then, about 25 years ago, the overall bounty ran out. Many of planet earth's resources became scarce and nations are now forced to compete for these depleted resources. Some, like coal, may last for at least another century while fresh uncontaminated drinking water has already become a luxury in many countries. Pollution of our air, land, rivers and seas is fast reaching the point of no return. The devastation caused by natural disasters such as floods, droughts, earthquakes, tidal waves etc., is now all but an everyday occurrence throughout the world.

More babies are being born but there is very little more fertile land to clear. More babies are being born but industry is now automated, needing little hand labour. More babies are being born but many of



Bountiful crop harvest of the past will become rarer as weather conditions world-wide change

the world's factories are closing down.

Quality goods are in demand but are fast becoming harder to find. Industry is producing more and more with less people, leaving a surplus in the market place. Governments don't create raw materials. Unions don't create jobs. So the Working Class — push, pull, lift — is increasingly without purpose. Much of the world's population has become *surplus to demand*. In simple language — **if they no longer need you ... they'll no longer feed you** — and you'd better believe it. As our economical, political and social

systems break down, the erosion of occupations will worsen so that even specialists will be on social service, joining the ranks of **the useless eaters** — *consuming and not producing*.

So, as literally billions of people made surplus by the deterioration of the economic, political and social structure of our societies, the idea of world-wide institutionalised welfare has set in. "*We'll just feed them until technology creates new jobs,*" say the optimists.

But this is not to be. As the bounty of most natural resources has run out, the world's bountiful harvests have also ended. The weather from 1930 to 1960 was generally excellent for growing crops. Unfortunately for all of us this good crop weather was abnormal and

had not occurred in the last 1,000 years! Now it's over and there's no reason to believe this freakishly good weather pattern will return in our lifetimes.

Moreover, most of the agribusiness plants now grown were bred for the weather conditions from the 30's through to the 60's. If the current bad seasons wipe them out, it would take years to replace them with the old foul-weather, low yield strains Granddad thrived on. Also, the present good-weather, high-yield plant strains depend on vast amounts of oil-based fertilizers which,

today, fewer and fewer nations can afford.

With the world's exponential growth in population making increasing demands on our crops and our own weather getting worse so that now we are forced to import wheat, the end is in sight for the majority of humanity — if not through mass starvation, certainly through the depopulation programs of the World Planners.

Of course, I have not written this just to upset you. After all, if you were not interested in your survival you would not be reading this article. So you should not be one of the doomed majority. You should be already making plans to save yourself and loved ones from the worst which is yet to come — or are you?

Unlike the unprepared and the unthinking, you would not have to make the sudden choice between running away in a panic or just staying put in a totally non-survival situation.

Let us say you decide to leave your present situation one year from now. You should be ready to leave before then if the situation arises — remember, panic makes anyone a refugee. A year of wise planning will put your survival program in its proper perspective. So, start now!!!

If you can look at your program as simply a move to a more rural, less commercial area you've taken the panic out of it and friends and neighbours will not question your sanity or try to talk you and members of your family out of the move. But you would be wise not to tell your neighbours and friends of your survival plans.

Naturally, this present advice is mainly

for people living in major population centres. If you live in a town of 50,000 or more, then it is more than likely that it is too commercial to have much staying power after an economic/social collapse.

Towns with under 50,000, in rural areas, have more contact with life's basics and can reorganise their populations should the need arise. So a small town in a rural area is your best bet. A patch of land and a modest home just outside a village gives the greatest security and it should not cost you a leg and an arm, that is, if you can keep clear of the banks, and you will get away from the image of the leather-clad, root grubbing savage some survivalists suggest.

A year's planning will help you find such a town and prepare to provide a service, food, craft or otherwise, which will make you an asset to the community rather than a parasite.

You may want to get a few acres and live cut off from everyone. This is fine if you are able to defend yourself and your property and are a competent handiperson. However, this is too great a change for most people. The inexperienced dreamer simply cannot survive alone.

Regardless of your choice — town, commune or small farm, you would be wise to choose an area about 100 miles from any major population centre. It should also be several miles off any major highway. If there are refugees streaming out of Sydney, Brisbane or Perth, etc., they will clog the main highways and strip every home for miles each side of their route like irrepressible plagues of

locusts.

No matter how you might think you can steel yourself against pitiful refugees you must plan to live as far off their prospective routes as possible. This is not as hard as you might think.

A year or less of practical study and application of a good survival program will help you to come through the worst ahead with strength and dignity. *The time is later than you think.*



THE HUNTER'S WOMAN

The hunter's woman tended the flame
While he went out to hunt the game
Out in an early winter storm
His woman kept the cabin warm.

She didn't know how far he'd go
As darkness fell, just like the snow
The fear she felt was for his life
Deep in the heart of the hunter's wife.

The cold wind howled, and the snow grew deep
Without her man she could not sleep
Then the night sky cleared, the temperature dropped

As she burned wood the hunter chopped.

The fear grew worse, and her tears began
She begged the cold, "Don't kill my man!"

Then all of a sudden, her man appeared
And on his back, a fresh slain deer.

She sighed relief for her man's life
Rejoicement filled the hunter's wife
She knew that he again would roam
But now her man was safe at home.

By Don Lampson.



Archaeology Report —

The Importance of Re-Thinking Discoveries in Biblical Archaeology

J. Thompson

It is the glory of the scientific method that a theory that is proposed to account for a set of facts can be re-stated in the light of new facts. The true scientist remains flexible in the interests of truth. Any unwillingness on their part to make modifications to their theory once new facts or new perspectives have been brought to their notice disqualifies them from claiming to be a true scientist.

It would not be too much to claim that modern archaeology should be classed as a science. Its methods follow scientific procedures. It poses hypotheses and tests against the evidence. It leans directly on other branches of science to express a view on its finds — physics, chemistry, botany, anthropology, anatomy, geology, etc. If it was once regarded as suspect by the scientists it must be stressed that it has moved a long way from the methodology of Sir Henry Layard who did his archaeological work at Nineveh during the years 1845 to 1851, if indeed it is proper to claim that he had a scientific methodology at all. He simply dug tunnels into the mounds of ancient Nineveh to extract the great alabaster winged bulls which today adorn the museums of Europe. In that pursuit he destroyed for ever valuable

archaeological evidence.

Since the days of Layard there has been a steady progression of archaeologists, each generation more efficient than the one before it. With the appearance of Flinders Petrie at the end of the nineteenth century a new principle was discovered, that of sequence dating. Petrie worked for six weeks at the mound of Tell el-Hesi in south-western Palestine, making vertical sections and noting the exact level at which every characteristic potsherd was found, and he came to the conclusion that each period had its own typical pottery. This observation paved the way for what has become a fundamental feature in all modern archaeological work.

As a result of vastly improved archaeological techniques, and in the light of very considerable advances in historical and linguistic knowledge generally, the results of early workers have been re-assessed over the years. Bare facts will remain bare facts. But the interpretation of such facts may change as one's understanding of a variety of other factors becomes clarified. For this reason modern archaeologists often return to an old site to check data presented by earlier workers, and also to obtain fresh data.

Some of the famous excavations of the past have come up for such renewed study and in some cases excavation has been renewed after a lapse of many years. One such site is Jericho, which was first excavated in 1907 to 1909 by a joint German-Austrian team under the direction of Ernst Sellin and Carl Watzinger. The site was investigated again in the period 1929 to 1936 by John Garstang, and then after a lapse of sixteen years was re-investigated by Dr. Kathleen Kenyon in 1952 to 1956. Other important sites which have been looked at more than once are Gezer, Taanach, Shechem, Megiddo, and Samaria. Over the years the scientific study of pottery and of other artifacts and architectural features, and also the progress in the comparative study of archaeological finds in neighbouring lands have led to a number of very considerable modifications in the assessment of the significance of the archaeological data.

Megiddo

In a number of respects the work of the original excavators at Megiddo has been re-assessed. In 1903 a German expedition under G. Schumacher was undertaken. Then, during the years 1925 to 1935, a massive excavation was carried out. Four strata were completely removed and part of Stratum V. But the plan was too ambitious and thereafter trial trenches were cut across the mound in selected areas. Finally, in 1960, Yigael Yadin re-dug the remains of a solid wall near the northern gate to compare the wall and

gateway here with those found at Hazor and Gezer. But in particular he looked again at the question of "Solomon's Stables."

The earlier excavators had identified certain structures as "stables." The identification seemed plausible at the time. A series of rooms with two rows of pillars down the centre separating off a stone-paved area on each side, and leaving a packed earth floor between them, seemed very like a stable complex. Moreover, hollowed out limestone boxes resting beside the pillars seemed to be feed-boxes. Some of the posts had holes pierced through them as though to provide a place to tie up horses. All of this, it was argued, lay in Stratum IV, which was Solomon's city. The conclusion that these were stables in one of the cities which, according to I Kings 9:15, Solomon had built, seemed reasonable. He is reported in I Kings 9:19 as having built store-cities, cities for chariots, and cities for horsemen, among other things.

Now in 1960 Professor Yigael Yadin undertook some additional soundings at Megiddo in the north-eastern sector of the site due east of the city gate near the eastern group of stables. He came to the conclusion that the former Strata Va and IVb represented a continuous occupation in the Solomonic period for the same mason's marks were found in both strata. But this material lay beneath the city which contained the "stables." That is, the "stables" were later than Solomon. The Solomonic remains could be linked with a special double wall braced by short cross walls at intervals (a casemate wall).



View across Hazor showing a Solomonic type gateway (foreground), casemate wall (left above gate) and a pillared storehouse (top) somewhat similar to the "stables" of Megiddo (Hazor III-IV)

This double wall was bonded to the Solomonic gate. Hence the "stables," if indeed they were stables at all, were not Solomon's stables. Perhaps they were Ahab's stables, for Ahab had a chariot army.

More recently the exact nature of these structures has been reconsidered. Similar structures have been found in other sites like Hazor and Tell Sheba (a site close to Beersheba). At Tell Sheba a typical Solomonic gate was discovered on the south side of the city. To the right of the gate stood a complex of three large

adjoining buildings identical with one another in plan. (Yohanan Aharoni, "Excavations at Tell Beersheba," BAXXXV, 1972, 4 pp. 111-127) Each was about 17 metres long containing three long halls divided by two rows of pillars very like the structures at Megiddo. Between the pillars stood small raised walls rather like shelves. The two external halls have a stone pavement, while the inner hall, which was slightly raised, was laid on a bed of gravel, earth, and ashes.

But it was the contents of these rooms which were so revealing. These consisted of 100 intact pottery vessels, many of them typical large store-jars, although other types of domestic vessels were found as well. Evidently the structures were storehouses for cereals, wine and oil. A badly preserved ostrakon (potsherd with writing) found in one of the rooms reads: "15 ...; from Tolad, a bath ... Beth Amam." These two towns are mentioned in Joshua 15: 26 (Amam), Joshua 15:30; 19:4 (Eltolad), and I Chronicles 4:29 (Tolad). We may conjecture that some product, probably

wine, was brought to the royal storehouse from these two localities of the Beersheba district. The picture seems to emerge that goods were brought to the storerooms where they were prepared for later distribution.

The discovery of this complex of adjacent stores has raised the whole question of the nature of the building complex at Megiddo. Already in 1970 Professor J. B. Pritchard had questioned the previous conclusion that these were "stables" and had proposed that they were storehouses. (J.A. Sanders Ed. "Near Eastern Archaeology in the Twentieth Century," 1970, pp. 268-276) The discoveries at Tell Sheba seem to provide good confirmation of Pritchard's opinions. The main thrust of Pritchard's argument was that there was no evidence of horses in the Megiddo structures.

Moreover all over the ancient Near East horses were evidently kept in open enclosures. We should probably, therefore, recognise the fact that the Megiddo "stables" be renamed the Megiddo "storehouses."

What this means is simply a transfer of terms. The Megiddo structures belong to Ahab's time. And it is altogether likely that Ahab, too, had storehouses and, as often happened, he had rebuilt these on the site of earlier storehouses going back to Solomon's day. We may then link together the fact that Solomon built storehouses (I Kings 9:19) with the further fact that he built Megiddo (I Kings 9:15). Only, the structures formerly described as "Solomon's stables at Megiddo" must now be described as "Ahab's storehouses at Megiddo."

Courtesy : Buried History



Solution to last Crossword Puzzle

E	S	A	U		M			T	I
M	E			S	E	A	R	C	H
	E	L			R		R		H
D		E	N	Z	Y	M	E		A
E	R	A		N			A	I	R
B		V	C		L	E	T		
T		E			G	I	D	E	O
S	U	N			V		S		E
	R			P	I	E	R		T
S	N			I	S	R	A	E	L





POLITICS OF HEALTH

Talk by G. Harris
September 1994

(Part 2)

CONTROL OVER GOVERNMENT

The evidence of drug cartel influence over Government is unquestionable.

For example, Edward T. Clark who had been Secretary to President Calvin Coolidge left his position in the White House and became Vice President and Washington Representative of Drug Inc, which was the giant Farben combine that pulled together such important companies as Sterling and Liggett and the multitude of subsidiaries which they owned. Clark continued to maintain excellent contacts and exercised influence at the highest levels of Government. In fact, in August of 1939, President Herbert Hoover asked him to return to the White House as his Personal Secretary — which he did.

Colleague Louis K. Liggett (Liggett Inc) was also in Republican politics. Liggett, Clark and other "men of influence" were able to secure complete approval from the Justice Department for the merger that created Drug Inc in 1928, in spite of that merger being in direct conflict with the anti-cartel policies established by Congress some years earlier.

Did President Hoover receive support

of the cartel because he was a man whose party politics were "in harmony" with its cause? It is hard to conclude otherwise. While Hoover was Secretary of Commerce, he was given the responsibility of deciding what to do about the menace of I.G. Farben. To broaden the share of responsibility of this decision and to tar the process with the aura of "democracy," he set up a Chemical Advisory Committee to study the problem and make recommendations. This by the way, had become a standard method for making the voters think that all viewpoints have been melted down into a "consensus." The Committee members are always carefully selected so that a clear majority can be counted on to "conclude" exactly what was wanted in the first place. The Chemical Advisory Committee was no exception. Hoover appointed such men as Henry Howard (Vice President "Grasselli Chemical Company"), Walter Teagle (President of "Standard Oil"), Lamot DuPont ("DuPont Company") and Frank A. Blair (President of "Centaur," a subsidiary of "Sterling Products"), Obviously the cartel was in no danger!

Another example of this collusion is the sparing of the I.G. Farben

headquarters during the massive bombing raids of major German industrial cities during World War II. When Allied occupational forces moved into Frankfurt they were amazed to discover that there was one complex of buildings left standing amid the rubble and destruction around it. Somehow these and these only, had been spared. The building, of course, housed the international headquarters of I.G. Farben. Bombardiers had been instructed to avoid this vital target — the very backbone of Nazi war production — on the lame excuse that American forces would need an office building when they moved into town.

THE ROCKEFELLER GROUP

I would now like to move onto the Rockefeller Group as they ultimately control much of the drug industry.

Their control over oil, banking and finance is mind boggling and well known to many. But their control over the pharmaceutical industry, although dominant, is not so well known.

I have already informed you of the pre World War II cartel agreements between "Standard Oil" and I.G. Farben. Because of the unpopularity of Farben in the US and the need to camouflage its American holdings, Standard had concealed even its partnership interests in chemical firms

behind a maze of false fronts and dummy accounts. The Chase Manhattan Bank, however, always has been the principal stock registrar for Farben-Rockefeller enterprises such as "Sterling Drug," "Olin Corporation," "American Home Products" and many others. When

Farben's vast holdings were finally sold in 1962, the Rockefeller Group was the dominant force in carrying out the transaction. To add further proof to the above, the current largest and third largest pharmaceutical companies,

that is, "Hoechst" and "Bayer," are both descendants from I.G. Farben. Thus the power of the Rockefeller cartel in the pharmaceutical industry cannot be denied. We will continue this story a little later, but first we must understand why they find the pharmaceutical industry so appealing.

THE DRUG INDUSTRY AND HOW IT OPERATES

The profit potential in drugs as already explained, is enormous. But just as importantly, the very nature of the product lends itself perfectly to monopoly and cartel controls. When a person is ill or is dying they do not question the price of a drug offered to them for relief. This is especially true if the drug is recommended by their doctor and is available through a

***The Rockefeller
Group control
most of the drug
industry through-
out the world***

prescription. The mystique of procedure eliminates all competition between brands. Profits can be extremely high — not so much to the doctor or the pharmacy — but for the firms that manufacture the drugs.

It is possible that this is the primary reason for the 1974 rulings in the United States requiring all but the weakest potency vitamins to be available through a doctor's prescription. Price and brand competition in vitamins simply had to be stopped. The large pharmaceutical firms supported the ruling because they knew that their resisting contacts with druggers would make them the favoured suppliers. This would put the smaller manufacturers out of business, leaving the field clear for the cartel. They also knew that, because prescriptions were to be required, the prices eventually could be moved upwards with little chance of consumer complaint. It was merely another example of using the power of Government to eliminate competition and increase cost to the consumer.

The chemical industry has been completely dominated by cartels for decades. The pharmaceutical industry has been at the centre of it from the very beginning. One of the more obvious consequences of this reality is, that one almost always never finds consumer price competition in the broad and lucrative field of prescription drugs and patent medicines. The only competition generally allowed is along the basis of vague and meaningless advertising claims such as "laboratory test proved that Bayer is high quality" or "research

has shown ..." etc. Over the years the major pharmaceutical houses have lived up to an agreement to stay within the narrow field of their speciality and to refrain from trying to cut into the established markets of their rivals. It is, as they say, "an orderly industry."

One of the reasons for this is, of course, that some drugs are patented and are available from only one manufacturer. Another reason is, that the prescription is made by a physician who is properly more concerned with the effectiveness of a drug than with its price. But in addition to these, there is the fact that the drug houses bombard the market with so many new drugs each year and often the physician does not know how effective the drugs they prescribe are. All they know is, that they have seen them advertised in the AMA Journal, have been handed a "fact sheet" by a detail man representing the company which manufactures the drugs and may have had some limited success with them on a few of their previous patients. Because they are practitioners and not researchers, they cannot conduct controlled experiments to determine the relative effectiveness of the new drugs as compared to the old or with similar drugs available through another drug firm. All they know is that they seem to help some of their patients. If the first drug does not bring about the desired results, then they will issue a new prescription and try something else. The end result is that it is not unusual for a patient to end up buying and trying several drugs from several manufacturers with everybody getting a

piece of the financial action. There is nothing about this procedure (of course), which is improper from the doctors' point of view. They are doing only what they can to help their patients by making available to them what they have been told is the latest technology in the field of drugs. Remember, the physician is not the one who makes a profit from writing the prescription.

There is no questioning the fact that the doctor serves as an extremely effective salesperson for a multi-billion dollar drug industry, but they are not paid for this vital service. They have however, been trained for it. Through the curricula within the nation's leading medical schools, students are exposed to such an extensive training in the use of drugs (and practically none in the field of nutrition) that upon graduation, they quite naturally turn to the use of drugs as the professional treatment of choice for practically all of our ills.

THE TAX-EXEMPT FOUNDATION AND CONTROL OF MEDICINE

How the medical schools of the Nation came to adopt these uniform curricula is the subject to which we now turn our attention.

The key to unlock this particular door of cartel intrigue, is the tax-exempt

foundation. The scope of this study does not permit more than a cursory review of the origins and early history of such foundations but the salient points are these:

The Federal Reserve System, the Income Tax System, and the Tax-Exempt foundations all were conceived and foisted onto the American people by the

financiers, with the helpful hand of political colleagues. This system ensured that the fortunes held by the Rockefellers, the Morgans, the Carnegies and so on, would not only be protected but grow exponentially.

The plan was simple and ingenious. They would transfer the bulk of their visible assets to something called "foundations." They would appoint hand-picked and loyal underlings to administer these foundations. They would require that a portion of their assets be dispersed under the appearance of charity or philanthropy. They would design most of those gifts however to benefit themselves, their business enterprises or to further their political objectives. They would retain full control of their assets and use them just as freely as if they remained directly in their name. They would retain the option of terminating the foundations and reclaiming their assets at any time it would be advantageous to do so. They would

It is not the physicians who make a profit from writing prescriptions, it is the international drug companies.

completely avoid payment of any inheritance tax upon the death of the donor, thus ensuring that the fortune remained intact and in the hand of family or corporate control in perpetuity. They would use this supposedly charitable nature of the foundation as a means of evading the payment of most, if not all, of the income tax they then were advocating be paid by everyone else.

It should be noted in passing that what has been true in university research is equally true in Government research. In both cases the pharmaceutical interests are able to benefit commercially from extensive drug research programmes paid for wholly or in part by tax dollars. This reality was clearly demonstrated in 1972 by Dr Frank Rauscher, Director of the "National Cancer Institute," when he said:

"We test about 30,000 compounds a year for anti-tumour activity in animals at the "National Cancer Institute" alone. Each year for the past 4 or 5 years, an average of about 3 new drugs have reached the physicians bag for application to the patient.

"The programme currently costs about 75 million dollars per year, and can be expected to generate 6 or 7 clinically effective drugs each year. That means we are spending tax money at about the rate of 10 million dollars per drug... My colleagues, Dr Gordon Zubrod and Dr Saul Schepartz, operate probably the nations biggest pharmaceutical house at the National Cancer Institute."

In recent years, the private physician has represented a constantly shrinking portion of the total medical profession. As their influence wanes they are being

superseded by group clinics and medical centres, State supported institutions, and research centres. Many of these are the recipients of large grants for specific medical projects and they become extremely sensitive to the ideological or scientific preferences of those who give the money. Its not that the donors tell them specifically what to do or what to find, its just that the recipients know in advance if they stray too far outside the unstated but clearly understood objectives of those who make the grants, then that will be the last time their name is on the roll call when the free money is given out.

Another example of the influence of foundations over the world of academia is the way in which the Nutrition Department of Harvard has been converted into the Public Relations Department of the General Foods Corporation. For years the head of this Department at Harvard has been Professor Stare, known among health food circles as the "cornflakes Professor."

One of the Professor's dubious achievements has been to defend "enriched" white bread and other miracle products of the processed food industry. He repeatedly dismisses as "rubbish" and "nutritional quackery" all suggestions that chemical additives to food may not be safe or that processed supermarket foods are not just as nutritious as anything fresh from an organic garden. On one occasion he condemned Dr Carlton Fredericks for his support of Vitamin B6 and challenged him to produce even one authoritative reference to support its

value. Whereupon, Dr Fredericks sent Professor Stare's own report on B6 written years before he had come under the influence of Harvard and foundation money.

Joseph Goulden, in his authoritative study of foundations entitled "The Money Givers," explains how foundation control has been extended to the medical profession:

"The medical profession does quiver excitedly when it hears the fast rattle of thousand dollar bills. Since Ford (through the Ford Foundation) began operations in 1950, it has spent more than a third of a billion dollars on medical schools and hospitals... Foundations are popular with the medical establishment because they do so much to preserve it. A well-endowed regional foundation — Kellogg in Michigan, Moody in Texas, Lilly in Indiana — can be influential in hospital affairs as is the State Medical Association, through grants for construction, operating expenses and research."

Bearing in mind that the foundations are precision tools in the hands of furthering monopolies and cartels, it follows that they would have to be used for not only expanding the wealth of those who control them, but also for expanding the size and reach of Government, for total Government as the ultimate monopoly is their final goal.

This in fact, has been the most

conspicuous aspect of foundation grants since their inception. The overwhelming majority of foundation-supported projects in the social or political sciences has resulted in promoting the concept of enlarging the scope of Government, supposedly as the solution to all of the problems and injustices of the nation and the world.

Plush grants have gone to scholars, researchers, schools, dramatists, churches, theatre groups, mass action organisations, poets and ivory tower think tanks. The one thing that all these recipients share in common is, that they promote the growth of Government and that, in fact, is why they have been smiled upon by the forces of monopoly.

Studies of socialised medicine in England and Sweden have turned up an extremely interesting fact. Because prescription drugs in these countries are "free" (paid out of taxes), the per capita use of these medications is considerably higher than the United States. Actually, the statistics show that where an individual has no financial interest in their medical bill they tend to overuse it just to make sure that they are getting all the benefits to which they think they are entitled. Doctors also tend to write expensive prescriptions in marginal cases of probable need just to "process" the patient through their office more quickly.

**Drug cartels
establish medical
foundations to
gain control over
hospital affairs**

The result is that under socialised medicine the drug manufacturers are rewarded with an automatic and maximum market saturation for their products. We can be certain that the pharmaceutical cartels which control the medically orientated foundations have not overlooked this fact and we can be equally certain that the consistent history of foundation pressure for socialising medicine in the United States and elsewhere is no accident.

The entry of the Rockefeller Group into the foundation arena is of paramount importance to the subject of this treatise, for no other single force has been remotely as influential in shaping the contours of modern medicine in America. Rockefeller enlisted the famous public relations expert Ivy Lee and the ingenious businessman Fred Gates. Lee accomplished the almost impossible task of improving the popular image of John D. Rockefeller. He advised Rockefeller to give away a small percentage each year in the form of gifts to hospitals, libraries, schools, churches and other charities — but to do so in the most conspicuous manner possible so as to achieve maximum coverage.

It was through the genius of Gates, that Rockefeller was able to turn the so called gifts into a powerful and profitable business enterprise. The Gate's "matching funds" formula (the organisation puts up funds on the condition that the community will put up equal funds) was refined to such a point that Rockefeller could control a large philanthropic venture with as little as one fourth of the total capitalisation. Scores of professional

fund raisers could be counted upon to raise the balance from the gullible public at large, but since the largest single contribution came from Rockefeller, he received the major public credit and was able to secure control of the entire fund into the hands of trustees and administrators who were entirely subservient to his will. This was a pattern that produced such profitable ventures as the "Charity Organisation Society," "The State Charities Aid," "The Greater New York Fund" and many others.

The philanthropy formula worked so well that it was decided to expand into other fields. A whole spectrum of similar agencies was established to exploit the public's dread of other diseases. Within a few years, there sprang into being such organisations as "The Heart Association," "The Social Hygiene Association," "The Diabetes Association," "The National Association for the Prevention of Blindness," "The American Cancer Association" and many others.

Many donors to such organisations would be outraged to learn that such organisations have a vested interest in the sale of drugs and financial tie-in with the drug industry. For example, in the 1970's the American Cancer Association held half ownership in the patent rights to "5FU" which was popular as an "acceptable" medical treatment for cancer. The drug was manufactured by the Hoffman-LaRoche Laboratories which of course was part of the Rockefeller cartel orbit.

To be continued.

BOB

Controversial — Everything After Its Kind

Part 1

Submitted
(Subscriber)

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." (Gen. 1:24)

In order for man, beast or fowl to reproduce "**after his kind**," they must not only remain separate within these three main divisions, but also I believe within the many species and/or sub-species of man, beast and fowls. The command is to maintain the purity of kind that God created in Genesis chapter one. Man was the cause of the mule [the sterile hybrid offspring of a male donkey and a female horse] being in existence.

THE BEGINNING

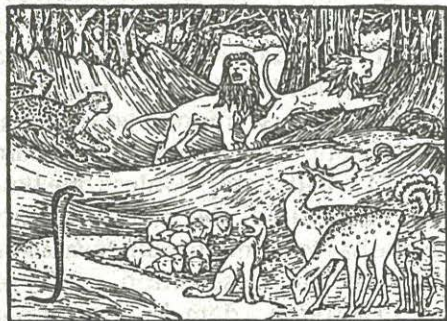
The Bible records in its first book, Genesis, that God *formed Adam*, the first man; and the Bible is *solely* the history book of Adam's generations:— "*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*" (Gen. 2:7), "*This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.*" (Gen. 5:1-2)

Now, it is important that we understand who this man was that GOD *formed*.

Well, the English word **man** used in

reference to *Adam and his descendants* is the very Hebrew word **Adam** and means *Adam-man* or *Adam kind*. The Hebrew word **Adam** (**Adam kind**) means; *to show blood in the face, to be fair, to be ruddy, to be able to blush or flush* (numbered in Strongs Hebrew Concordance as #119 [aw-dam'] and #120 [aw-dawm']). Unless one holds to an "accelerated" theory of evolution, then one has to admit that other races that do not fit this description could not descend through Adam. In I Corinthians 15:39 we are told:— "*All flesh is not the same flesh: but {there is} one {kind of} flesh of men, another flesh of beasts, another of fishes, {and} another of birds.*" Animal life rarely interbreeds naturally between species. It is what people have forced upon the animal kingdom that have produced the many different breeds today. They are not the thoroughbred stock that was created in Genesis chapter one. The "Theory of evolution" will never prove that all life sprang spontaneously from a primeval soup.

It is a genetic impossibility for all races to have to have descended from Adam and Eve because the pure white and pure negro races are both thoroughbred stocks, and cannot be produced from an admixture of other races. God's perfect



All the animals of creation
reproduce after their own kind

order of creation is declared in His Immutable Law of "Everything After Its Own Kind," which is proclaimed ten times in the first chapter of Genesis (In the Bible GOD has a purpose and a meaning for every name and every number. In Bible Numerics, 10 is the number of Divine Perfect Order.) — YHVH GOD cannot change or lie!!!!

The Negro Question

It is not uncommon to listen to clergy and laypeople trying to explain the origin of the Negro. These clergy and laypeople have but one solution and that is their

family tree had to be tied into the Adamic family Tree. They rest their case in trying to explain the Negro's origin through Cain [some teach that the "mark" placed on Cain was that GOD turned him "black" — "And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him." (Gen. 4:15)] or Canaan [other preachers teach that the curse Noah placed on Canaan, the son of Ham, turned him "black" — "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, cursed be Canaan: a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. 9:24-27)]

However, a close study of the Holy Bible and other ancient texts as well as the abundance of scientific evidence will prove beyond doubt that the Negro is not a descendant of Adam and is indeed a separate pre-Adamic creation and as such is not soul producing and therefore cannot be the son of God as is Adam and his generations — "And the LORD [YHVH] God formed man (Adam) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). "... Which was the {son of} Enos, which was {the son} of Seth, which was {the son} of Adam, which was {the son} of God." (Luke 3:38).

My study concerning this subject has led me to the conclusion that the Adamic race was placed on this planet for the role

of rulership while the Negro was created for the roll of service. Now, I am quite aware that this statement will upset and be rejected by many people, especially those of our race who are determined to give that which is holy unto the dogs and to cast their pearls before the swine. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6).

In a publication titled "The Living Creature" by George R. Hawtin, the author commenting on the rejection by many of the status of the Negro in GOD's plan states:—

"...not because it is in the least untrue, but because it is different and contrary to the long-standing tradition which has been handed down through the centuries of darkness. But must truth remain forever silent because it is contrary to man's tradition, or shall we refrain from bearing witness to what has been made real to us just because it is unpopular and, in this case, almost a punishable offence? No! That will never do. It is better far that we learn the truth and understand the wisdom of God in His creation that we might see at least in part some of the wonders of His plan.

"Will any of my readers be so foolish as to take offence when I say that angels are not members of the Adamic race, I am sure they will not. Would anyone be offended should we say that angels, which are glorious in power and wisdom, are a separate creation from the Cherubim and Seraphim? No, I think not even though you may not believe it, you would not be offended about it nor lightly reject it. And what will

the angels say, those glorious beings whose chief attributes are wisdom and strength, when they are told that man, who was made a little lower than they, is ordained of God to reign over them? Why, the mystery is so great that the angels desire to enquire into it. No angel in heaven is angered and filled with resentment and wrath because we set forth the scriptural belief that man in his finished state is ordained to be the lord and ruler of the universe and to judge the angels. Even now he is a partaker of the divine nature, having escaped the corruption that is in this world.

"Why, then, must Christians become so annoyed and upset when one produces scriptural evidence showing that the Adamic race was called to rule while the Negro race was called to serve? If God in wisdom has chosen to make angels a ministering (serving) order of beings (in heaven), why should it be thought a thing incredible that God should have a servant order on earth? Is there anything evil in that? Is it not true that even our blessed Lord Jesus, to whom all power in heaven and earth is now given, once declared, "... I am among you as he that serveth." (Luke 22:27)

"That there are servants in the world to come who can doubt? It is written, "... His servants shall serve Him." Rev. 22:3. What a hodge-podge everything would be if in this present world everyone had the same ministry and calling! Whatever would we do if all were great executives or kings or rulers or if all were doctors or lawyers and there were none to serve? That would be like having a whole tribe of chiefs, but no Indians. I am not envious because God chose me as a boy to work in the fields while another man of my own race, whose glorious title then was King

George V, by the grace of God, of Great Britain and Ireland and the British dominions beyond the seas, King, Defender of the faith? and Emperor of India, ruled on the throne of our mighty British Empire. Let us not imagine that God dare not make choice among His creatures — He who makes His angels spirits and His ministers a flame of fire. He chose Abraham from among all the hosts of earth. He chose Isaac but rejected Ishmael. He loved Jacob and hated Esau. He chose the whole nation of Israel — not just the house of Judah, or the Jews, but all the twelve tribes — to be a special people with a special witness for His name, and with a special promise for the ages to come. I do not find any Chinaman or Indian or Russian who is angry because God made that choice among us. They are quite willing to accept the wisdom of God and to take their place in the plan of things.

"When therefore it is seen how the Bible clearly teaches that Adam's calling is to rule and eventually *judge angels* (I Cor. 6:3), must we not accept this as truth even though we do not understand how the wisdom of God will bring it to pass? And if in God's wisdom He has called another race not of Adam's lineage to serve Him and to serve Adam, dare we take issue with God or accuse Him of favouritism or lack of wisdom in His plan? Is it not the prerogative of the potter to make each vessel as it pleases Him? Yes, and of the same lump to make one vessel unto honour and one other vessel unto dishonour? Every man shall have praise of God when the truth of His calling is revealed. ... Every man? Yes, every man — Pharaoh and Nebuchadnezzar along with Moses and Daniel. Do not ask me how, because I do not know; but God once said to Pharaoh, "*And in*

very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth." (Exodus 9:16)

WHAT IS THIS WORLD COMING TO?

How many times have you asked yourself this question or have heard it being asked?

Race-mixing becomes the reason for my presenting this extremely important subject regardless of whether it offends or not. The law regarding race mixing should be of paramount interest to all true Israelites and especially those who attend church. In fact it should be of profound interest to all races.

Every person having a serious care and concern about their personal life should be aware of the terrible conditions that prevail if the law of *kind after its kind* is broken. Most of us have loved-ones whom we are very concerned about now and for future generations.

Those attending church services have heard the usual sermons which instruct them of the sins not to do, such as: do not kill, steal, lie, rape, covet, etc. However, we need all of the Bible explained to us.

The false shepherds that stand in the pulpits of most of our churches today, who advocate integration, intermarriage, miscegenation race-mixing ad nauseam on the pretence of brotherly love are in error and do err in their knowledge of the Scriptures. They are imps of the devil at work among us.

Be it known, the information contained

in this article is not new, in fact it is much older than Methuselah; it was not my idea — it is YHVH's Law; it has been available to our (Adamic) people from a very early date and those who have eyes to see and a brain to comprehend will easily find it in the Bible.

Very few preachers ever preach a sermon on this subject as presented here. For if they did, it would mean their job, not to mention upsetting the collection plate.

Integration, race-mixing, mongrelising, miscegenation and mixed-breeds: these are caused by the immoral people or those ignorant of YHVH's Law of the Adamic race.

If we truly love YHVH GOD and if we are more than mere professing Christians, we will teach and preach against the sin of race mixing. We will cast out from among us those immoral transgressors and teachers of disgrace.

Take heed and obey the command of GOD; these instructions are found in the Holy Bible, the Word of the "True and Living GOD Most High," in its original form was written by men inspired and filled with the Spirit of YHVH. It behoves us to search the Scriptures, to seek out and correct the incorrect translations, to know the truth and be made free. Do you truly believe in GOD? If so, then stand up and be counted among those who believe it is the Word of our Living God. Preachers have a duty to tell their congregations ALL that the Bible instructs us and not just what they think their congregation should know or is pleasing to the ear. Being redeemed by our kinsman and redeemer, Jesus the anointed, it behoves us to search the Scriptures, to study and learn all that is possible. We must know more of what to do and what not to do.

To be continued



THE SEVEN DAYS

The first day GOD created light;
He made the day and made the night.

The second day of HIS intent
He made the heavenly firmament.

The third day came both land and sea,
And grass, and herbs, and bush, and tree.

The fourth day Sun and Moon had birth,
And stars that twinkle over Earth.

The fifth day, from the waves and strife,
GOD called great creatures into life.

And in the sixth day of HIS plan
In his own image GOD made man.

Then when HIS work the LORD had blest
The seventh day HE gave to rest.



Baptized unto Righteousness

Selected

Centuries have passed since our Lord Jesus walked among his people. The world was never so torn by strife, injustice, violence and cruelty as it is today. All the efforts of Christian men and women have not been able to bring to birth the ideal society in which poverty will be eliminated and distresses of all kinds will be a thing of the past.

Everyone, including Christian leaders, has been keenly disappointed by the lack of accomplishment in this field of endeavour up to the present time. However, they have overlooked an important Scriptural fact which is that the establishment of an equitable society is a national rather than an ecclesiastical function.

In the first place the failure to identify the people through whom the Lord has announced that the perfection of administration is to become a reality prevents them from understanding the methods by which righteousness is to be established upon the earth. Addressing a specific people singled out by God, a people redeemed and charged with the task of accomplishing that which it is impossible for the Christian Church to bring to pass, Isaiah declares: *"Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, who leadeth thee by the way that thou shouldest go. Oh, that thou hadst*

hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48:17-18) Thus it is plainly stated by this prophet that the prerequisite to the blessings of peace and the fruits of righteousness is obedience to the commandments of God.

It was to this end that God called out a people to become His servant nation and gave to them His commandments, statutes and judgments. He organised His Kingdom at Mt. Sinai to administer them as the law of the land.

It was for this purpose also that the House of Israel was redeemed by the death of Jesus Christ and His resurrection after they had been cast off from fellowship with God for a specific term of punishment and divorced from the covenant. The New Covenant, as stated by Jeremiah, is national and was made, not with the individual nor with an ecclesiastical body, but with the national houses of Israel and Judah (Jeremiah 31:31-33).

The day is coming when, under the pressure of tribulation, the covenant people, comprising the Anglo-Saxon and kindred peoples, will heed the call:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1) The result will be a baptism unto righteousness, for the Lord declares through Ezekiel: *"Then will I sprinkle clean*

water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ez. 36:25-27)

Let it be noted that the modern Christian Church has placed no emphasis whatever on the need for a national awakening to our duty to observe all the requirements of the commandments, statutes and judgments of the Law of the Lord. These laws are not the ordinances of worship which were nailed to the cross of our Lord Jesus Christ, which confused theologians have assumed nullified the operation of all of the Law of the Lord. The misapplication of the Word of the Lord is the reason why ecclesiastical leaders have utterly failed to give direction to God's people in the quest for the attainment of the blessings of a perfect society.

However, God Himself has definitely declared that, when He directs the foretold action to be taken through His

Spirit, He will compel His people to observe and obey the requirements of His laws. The day will then come when there will be a joyous awakening to the full import of the Psalmist's declaration: *"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."* (Ps. 19:7-8)

In the day when, as a nation, we are baptized unto righteousness, God's people will indeed inherit the blessings of peace and, in the observance of His commandments, statutes and judgments, righteousness will overflow the nation as the waves billow across the face of the surging sea. The result will be as it was envisioned by Isaiah (Isa. 60:18, 21): *"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.... Thy people also shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."*

Courtesy : Destiny



In worry God will care

PSA 37:5 Commit thy way unto the Lord; trust also in him; and he shall bring [it] to pass.

PSA 37:7 Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.



Our Inheritance of all Things in the Wonder World to be

B. Allen

"He [Abraham] looked for a city which hath foundations, whose builder and maker is God ... for here have we no continuing city, but we seek one to come." (Heb. 11:10; 13:14)

"And I, John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, ... and there came to me one of the seven angels ... and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife ... and [he] showed me that great city, the holy Jerusalem, descending out of heaven from God." (Rev. 21:2, 9-10)

This was the great expectation of the Prophets, and it remains the great expectation of our own "last days." When this holy city, the New Jerusalem, is established on earth then is fulfilled the prayer: *"Hallowed be Thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven."* (Matt. 6:9-10)

Gore's Commentary emphasizes that this is a prayer *"for the full accomplishment of the divine purpose ... The words, as in heaven, so on earth, belong to the three preceding clauses."* (re Matt. 6:9-10) It is *"the world to come, whereof we speak,"* and the word in this text for world is the Greek word *"oikoumene,"* meaning the inhabited earth, and it is important to bear it in mind. (Heb. 2:5)

On careful consideration we may well ask if the fulfilment of this can be any different from, or any other than, the New Jerusalem promised in Israel restoration prophecy, the real promised land for which Abraham looked, the

world of righteousness of which he and his faithful descendants are said to be heirs (Rom. 4:13; Heb. 11:9-16).

This city the New Jerusalem with a wonderful new order of things comes down from God out of heaven:

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." (Rev. 21: 3-5)

New Jerusalem Nearer Than Supposed

Many hold the view, which the writer also long accepted without question, that the advent of the New Jerusalem follows Christ's "millennial" reign upon the

throne of David. Important Scriptures, however, do not merely compel reconsideration of this idea, they accord firmly together to show that the marvellous inheritance is much closer to us than the writer, for one, supposed.

The idea of the post-millennial advent of the wonder City of God for which Abraham and the Old Testament saints earnestly looked (Heb. 11:10, 13-16; 13:14) seems primarily to rest on the circumstance that the account (in Revelation chapters 21 and 22) of the New Jerusalem's advent happens to follow the account of the final judgment in Revelation 20:11-15.

That alone is not a satisfactory reason.

In the first place, Bible students will be aware that the present chapter divisions of Scripture were added in the thirteenth century (Kenyon, "Our Bible and the Ancient Manuscripts," p. 186), as an arbitrary device to simplify reference, and they are frequently misleading when they break up the context at inappropriate points. In fact, the true divisions in the Book of Revelation are determined by reference to its consistent contextual patterns.

In the second place, the prophetic system of the Book of Revelation divides the course of prophecy into its principal stages or themes, and the various prophecies that cover or relate to a stage or theme are connected to it and to each other by having in common a recurrence of the key-phraseology associated with that particular stage. While, therefore, it happens that certain sections follow each other textually, they actually deal with

parallel developments over all or part of the same stage, and so should be read in parallel. Confusion and contradiction results where chapter divisions cut across the stage pattern.

It is here contended that the advent of the New Jerusalem in manifest glory and power must come about with the Advent of Christ, as indeed many have always believed. Not only does the general concept of Israel restoration prophecy require and imply it, but a very little reflection will show that the glorious reign of the Lord in His kingdom, advancing creation into its destined perfection, could not be anything other than the manifestation of the "beloved" or "heavenly city" on earth. It cannot be other than the coming of the Kingdom of God on earth in power and in fulfilment of the Lord's Prayer.

Quite apart from such considerations — weighty enough in themselves, though receiving mere mention here — the context of Revelation itself affords decisive guidance in the matter, and we may enumerate some of the points:

Follows Judgment of False World City

(1) Revelation chapter 18 is the prophetic description of the fall, judgment and destruction of "that great city" Babylon the Great — which the writer takes to represent the present false Satanic world order — the counterfeit city precedes the City of God.

(2) This judgment of Babylon the Great develops towards the end of our dispensation, and Revelation chapter 19

shows that the judgment brings tremendous praise and rejoicing:

"... For the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. And He saith unto me, Write, Blessed are they who are called unto the marriage supper of the Lamb ..." (Rev. 19:6-9).

This section is followed by a prophecy covering the same stage. It pictures the conflict between the forces of Christ and the forces of the Beast-power of Babylon, the conflict that brings about the collapse of the false city (see Rev. 19:11-21; 20:1-3; cf. Isa. 34).

The New Jerusalem is the Bride

(3) We cannot place the marriage of the Lamb and His wife (redeemed Israel) and the marriage supper, after the "millennial" reign of Christ. For He marries His bride, at His Coming. (Note, too: Matt. 25:1-13; Luke 14:15-16) In Revelation 21:2, 9-10, the New Jerusalem is plainly identified and described "*coming down from God out of heaven, prepared as a bride adorned for her husband ... the bride, the Lamb's wife.*"

It is therefore, to the writer's mind, quite impossible to connect this with anything but the Second Advent of Christ. When He comes, He comes to marry the New Jerusalem — the great expectation of Scripture.

(4) In Revelation chapter 21, the

language in verses 3-7, 11, 22-26 belongs to the Kingdom following Christ's Coming in power, the substance and actual phrases are taken from Israel's restoration prophecies.

(5) For followers of the millennialist interpretation, Revelation chapter 20 includes significant evidence; for it is after the people of God, "the saints," have reigned with Christ "a thousand years," that "the camp of the saints," "the beloved city," is surrounded and threatened by hostile unregenerates and is miraculously delivered. The "Beloved city" must be on earth at this time, and the wicked are judged at the time of the second death after the millennium. (Rev. 20:7-10, 14, cf. I Cor. 15:24-28).

(6) Similar evidence appears in Revelation chapter 22 (which continues the description of the New Jerusalem) if verse 15 refers to wicked elements then existing outside the City (cf. 21:8, though contemporaneity is not necessarily implied in these references).

Healing of the Nations

(7) There is furthermore the prophetic promise in Rev. 21:24 ff. and 22:2, 5, 14 of the Light to be radiated, extended from the City to the nations, and of the healing of the nations; though one must conclude that all who may thus enter into the City at such a time cannot include those who have not been accepted (see Rev. 22:14) But nations yet in need of healing when the City is on earth, and who have yet to receive right to the tree of life and to enter through the gates into the city —

indicating that the City is there before they enter — must be part of the world outside the City when it arrives in history. The great judgment passage in Matthew 25:31 ff. may well have some bearing on the matter, but this part of the subject is too complicated for more consideration here; and the writer has offered no more than prefatory thoughts upon it.

(8) In Revelation 22:6, 10, the prophecy of the New Jerusalem is grouped with the prophecies of things "*which must shortly be done*" (cf. Heb 10:37) for which "*the time is at hand*." This could not well refer to a fulfilment placed remotely beyond our

present age or the "millennial" reign.

(9) Furthermore, the emphatic promise "*Behold, I come quickly*" is set at the conclusion of the descriptive detail of the City (22:7) and repeated at 22:12, while the last verse of all (before the Grace) repeats: "*Surely, I come quickly. Amen. Even so, come, Lord Jesus.*"

In the writer's mind, this arrangement suggests very strongly that the climax of history, the Coming of Christ to reign in glory, and the advent of the New Jerusalem are a grand convergence point of prophetic vision.

Courtesy: National Message



ARCHAEOLOGISTS DISCOVER VICTIMS OF POMPEII IN DIG NEAR ANCIENT CITY

NAPLES — Archaeologists have discovered the bodies of six humans from the ancient city of Pompeii that have turned to stone after being buried under volcanic ash after the eruption of Mount Vesuvius 1,900 years ago.

The archaeologists found the bodies of five adults and one child after digging through a layer of ash. Pompeii was buried four to six metres deep under volcanic ash after the eruption of Vesuvius in 79 AD.

The figures bore marks of injury on the head and body that were apparently caused by pieces of

falling rock. They also had cloths over their faces, indicating they tried to protect themselves from poisonous fumes and gases, experts say.

Archaeologists are hoping to find more of the stony figures that will give them some indication into the lifestyle of the first century after the birth of Christ. Pompeii, which was rediscovered in 1748, has been about three quarters excavated with some buildings left standing up to the first floor. Archaeologists have in the past discovered paintings and personal possessions left by fleeing inhabitants.



What is Happening to the Faith?

M. Stephens

There can be no denial that ever greater inroads into the Faith are being made today by the pro-Roman Catholic element, yet no excuses can justify the surrender of the God-given faith to the powers of darkness. While appeals are made for unity within the so-called Christian Churches on the grounds of the prevailing religious apathy, these appeals should be directed to God's Directive and to *The Faith* and not to that of Rome. Only a unity based on the Word of God can bring about a God-inspired religious revolution, for a unity with Rome would provide the powers of darkness with a victory over Truth.

One might ask whether it would be enough if the Church of Rome renounced its pretensions as the centre of the Body of Christ. Or denied its claim of the "paternal" ministration of its priesthood. The answer though is very clear. Only the acceptance of the unadulterated Word of God which contains His Plan and His Purpose and His Law can ever be acceptable to God.

Meanwhile, the modern pattern of propaganda, which not only takes events out of proportion, but also takes them out of context in order to inculcate a fear complex, continues. It is so effective in the religious field that it herds the people like sheep until it is forgotten that history, right up to the present day, records that

Papal intrigues have never ended. This is the same purpose which, time and again, forced itself into high places in Israel's life in the past and which still continues for it has always been engaged in the destruction of the nation's life. One has only to recall James, the royal perjurer, who attempted the destruction of the nation's liberty so that the papal jackboot was ready to nudge them into a race of serfs. From somewhere the dormant embers of patriotism were fanned and the papacy found itself in confrontation with a nation roused. Liberty was re-established and the nation revived.

The Lord is not blind to all that has been and is still going on and today, as the mighty powers of darkness begin their last crusade against true religion and liberty, these same dark powers do well to reflect on God's Promise that His People will be saved, and those who feel led to compromise *The Faith* should note the abhorrence of the Lord for those who are "luke warm" (Rev. 3:16). *The Faith* shall survive and men and women shall walk in perfect liberty unafraid because of the knowledge that such a Faith provides.

When the fullness of the time had come for a witness to Truth and the people created for this purpose were freed from papal pretensions and brought into the pure light of the Word of God which enveloped them with its healing balm,

there was an eager response. People appeared to become tools in the Hand of God, shattering the Roman practice of worshipping the creature rather than the Creator, but tragically, as is always the case, these same tools soon turned aside from their task, asserting that their own way was best, and so a lasting victory was lost and remains lost up to the present time.

The Word of God warns against just such a situation and also the insidious infiltration of perversions into the Faith which follows, and one may see, with greater clarity than ever before, the degree of diabolical incursions into the God-given Bible faith which took place in those early days. Peter, in his second epistle, wrote of the "damnable heresies" which would be brought in and he wrote too of the fact that "*many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandise of you ...*" (II Peter 2:2-3). In the same vein Isaiah the prophet wrote: "*Woe unto them that call evil, good, and good, evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.*" (Isa. 5:20)

It would surely seem that all attempts both past and present, to subvert *The Faith* would be sufficient to warrant indignant reaction for the Word of God warns of this subversion time and again. However, the enemy have worked their plan with great foresight and have brought such discredit on the Word of prophecy that few today or even in years gone by, have considered it as relevant or

applicable to their age.

The angel of the Lord told Daniel that this would be so when he said "*... and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many*" (Dan. 8:24-25) — a picture clearly seen in both the political and religious spheres of all ages.

In the religious arena of today, the thought is being subtly pushed in that there is a lamentable division, an unforgivable break with the true Catholic Church which, it is claimed, the Lord founded in the world as the sole repository of Truth and whose priesthood alone enjoys a divinely appointed ministry. All this, even though an elementary knowledge of both the Bible and history will show that this thought has its origin in principles other than the Truth.

There are thus questions which must be asked. Where is the Biblical authority that Rome was to be the centre of the Body of Christ? Where in the Scripture does one find that the Lord committed His Oracles to this Church? The Lord Jesus Christ declared: "*By their fruits ye shall know them*" and today the so-called "ecumenical voices" reveal the wolves in sheep's clothing, for Anglo-Catholics, Ecumenists and other pro-Catholic groups are employing the insidious tactic of "putting the leaven in the loaf." They are completely persuaded of the need for Roman Dominion, a theme which is also seen in the United Nations Organisation where the Western nations are very

decidedly yoked with unbelievers. The modern "wolves" contend that a sin was committed in leaving the Roman Church, a sin which was infinitely greater than the corruption which existed within that church, which is surely a new definition of the term "sin"! The Bible says that "... *sin is a transgression of the law*" (I John 3:4) and one is at a loss to find where in the Bible, membership of the Roman Church was constituted as a law.

So it is a tragic fact of history that, when for a season there was the possibility of true liberty from spiritual bondage —

a time given by God as the basis for His people Israel's expansion in the world — the full implications of this were not realised and are still not realised with the result that the promised expansion had so little to offer. Many continued to worship the creature rather than the Creator and although the fetters of Rome were broken, far too much of Rome remained and nothing that was done was ever enough. It is not surprising that the final result turned out to be a failure and the expansion became a withdrawal.

Courtesy : Covenant Message



CAVE-DWELLINGS.

Gen. 19:30, *He [Lot] dwelt in a cave, he and his two daughters.*

The country of Judea being mountainous and rocky is full of caverns. Caves and clefts in the rock were probably among the earliest dwelling places of man. The inhabitants of Mount Taurus, even to this day, live in caves, as do many of the wandering shepherds of Arabia Petrea. Thus Lot found a home for himself and his daughters. Some of these caves are of immense size, capable of holding hundreds, and even thousands, of people, and might easily be converted into strongholds for troops. It was in this way that the children of Israel sheltered themselves from the Midianites, (Judges 6:2,) and from the Philistines, (I Sam. 13:6). It was thus that David, with four hundred men, was concealed in the cave Adullam, (I Sam. 22:1-2,) and afterward with six hundred in Ziph, and in En-gedi, (I Sam. 23:13-14), 29; 24:3. Caves have been common places of resort for the persecuted people of God in all ages. See Heb. 11:38.

-- Manners and Customs of the Bible
J. Freeman



PIONEERS



We are the old-world people,
Ours were the hearts to dare;
But our youth is spent, and our backs are bent,
And the snow is in our hair.

Back in the early fifties,
Dim through the mists of years,
By the bush-grown strand of a wild strange land
We entered — the Pioneers.

Our axes rang in the woodlands,
Where the gaudy bush-birds flew,
And we turned the loam of our new-found home,
Where the eucalyptus grew.

Housed in the rough log shanty
Camped in the leaking tent,
From sea to view of the mountains blue,
Where the eager fossickers went.

We wrought with a will unceasing,
We moulded, and fashioned, and planned,
And we fought with the black and we blazed the track,
That ye might inherit the land.

Here are your shops and churches,
Your cities of stucco and smoke;
And the swift trains fly, where the wild cat's cry
O'er the sad bush silence broke.

Take now the fruit of our labour,
Nourish and guard it with care;
For our youth is spent, and our backs are bent,
And the snow is on our hair.

by — Frank Hudson



Prayer for the Month

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

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

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

Amen



**KEEP OUR FLAG
FLYING IN 2001**

SAY NO TO A REPUBLIC!