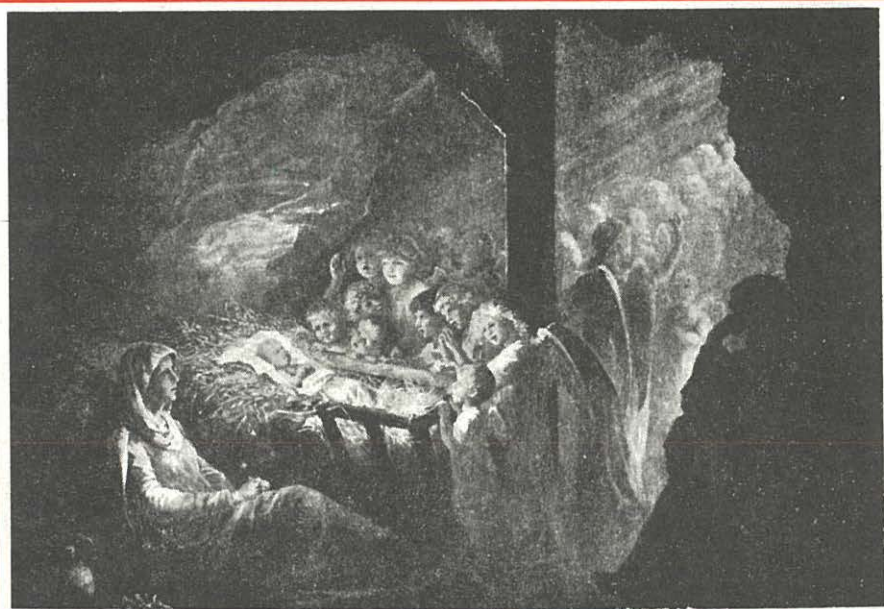


## ***The Birth of Jesus***



***It is widely accepted that the date of Jesus' birth was in 4 B.C.  
There is much evidence to suggest that this is not correct –  
You can read about this subject on page 4***

Volume 3

Number 5

**SEEK YE FIRST THE KINGDOM OF GOD**

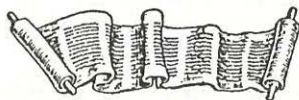
# LOOK UP

Volume 3

Number 5

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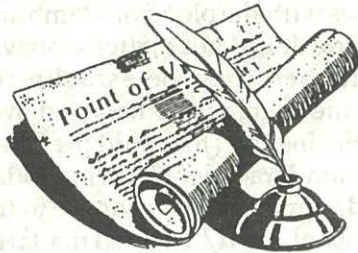


Authors alone are solely responsible for the views expressed.



# Point of View

Editorial



In two dimensional geometry if two lines are not parallel, they will eventually meet. The co-ordinates of the intersection of the two lines can be confirmed by trigonometry with a third line which also passes through the intersection. Such confirmation is used when calculating distant objects for buildings or land surveys etc. In a similar manner an example of this principle is found in Deuteronomy 19:15 where it is used in a court of law. The presence of two or three witnesses established the matter. There are many other examples where two or more witnesses confirm a particular matter.

On a grander scale, but relating to prophecy, we see in the last century many fulfilments in a very short time. It appears that most of the prophets were looking to a particular time in the future where the end of this age would climax. A good way to see God's controlling hand in world events is to look at history and prophecy and look for similarities and patterns. Because of His control of history, we can be assured of His continued control of the

future. Whilst in one sense prophecy is unfulfilled history, prophecy must be seen within the context of a permissive and submissive will of God. Permissive in the manner that God does allow events to run their natural course. As for the submissive will, God sets boundaries. It is these limits which guide history along what seems a chaotic path to those who understand not the prophecies of the Bible, but instead shows that God is still in control of His-Story.

On a daily basis any one can predict the outcome of most decisions. You do not have to be a prophet of God to predict the outcome of some silly decisions. For example committing oneself financially when our income is not able to keep up with the payments. The end result can often be a disaster. Whilst these are unimportant consequences in the overall schemes of things, they nevertheless reflect the broader national scene of a mounting national debt. God quite often uses an insignificant event in world history to be the turning point or fulcrum around which His plan operates. That event might go unnoticed by the news reporters; whereas in the mind of those who are in tune with God's plan for His people, that event can be most important.

For the latter period of this age we could safely say that World War I was a very important starting point. The entry



of General Allenby into Jerusalem marked a very significant beginning in prophecy. From this time to the present we are witnessing the crystallizing of final events.

As we survey the overall scene we see a number of events that should cause us to think seriously about our position as the chosen people of God. The signals and warnings are all around us. We can not afford to be like the virgins who were without oil (Matthew 25:1-13), and had to return to those who sold the oil in the hope that they might be ready for admission to the marriage with the bridegroom. It is my opinion that those who are without the symbolic oil will be allowed entry into the Kingdom of God on earth, but will not be included in the more responsible and blessed position of governing the Kingdom. Their entry, I believe, will occur at a later stage during the reign of Christ on earth. This late entry will apply to many people who at the moment are the doubting Thomas' of the world but who will believe once the evidence of who Christ is becomes apparent.

If we consider the deterioration of our political, economic, social, religious, ecological, weather, and military, etc., we can easily image that there are many coming catastrophic changes that will truly test all of us. All this is honing in on a very short period of time — it is happening now. These events are out of our hands because our God is preparing the final stage for the setting up of His kingdom. This is the softening up period of our race who are to accept and apply

the Law of God. Thus will begin Righteous Government in a way the world has never seen. We will be protected like the Israelites in Egypt, when they marked their houses with the blood of a lamb and stayed inside. It did not matter who was there, whether they be Israelite or Egyptian, the angel of death passed over all who were inside. This could prefigure the many non-Israel people living today in the lands appointed by promise to the descendants of the 12 tribes. To a large extent the greater destruction of the modern world I believe will occur in lands not appointed to Israel. Once the saving power of God towards His people is realized, the non-Israel people will return to their own lands and help in spreading the Kingdom Message.

Today, with so many prophecies culminating all around us we can rejoice because of not only the fulfilment of Scripture, but the way out of a mammon controlled system is very near. We must not despair when we hear the Prime Minister saying things like, "We are on track" or "The future is not going to get any better; this is the best it is going to get," because he is quite right — under this world system. Such political statements like that make us wonder what plans they have for Australia's future. What they do not realize is that God is using these people to bring about His plans which are very different to those of the Fabian socialist ideas. Such high-minded centralist governments will not only vanish like the morning dew, but they will be caught in the very pits that they dug for His People to fall into.



Irrespective of the plans for world domination by those who wish to dethrone God from His position of authority, we who believe in the Conditional and Unconditional Covenants of God relating to His people, can be assured that a remnant of the Israel "sheep" in this world will be protected from the ravening "wolves" who parade the world in Babylonian smugness. It is true that already many of His "sheep" have succumbed to the desires of this world. They have knowingly or unknowingly handed over some of Israel's inheritance to the "wolves" who have devoured and destroyed this wealth. The trusteeship granted to Israel has also been squandered by many of our own people, especially those in authority. As a result we have received very little from our trading nations. World policies have been to a large extent one way. As Khrushchev once said of the United States, "We spit in your face, and you call it

dew."

God in His wisdom knows the final outcome of all His "sheep." Whatever our position or calling in life is, let us always be willing to be a servant rather than the master. I am very sure when all the lines of prophecy climax at the very end of this age it will signal a time of humble service which our Israel people will gratefully accept. In the mean time we can tell people about this, but do not expect a national awakening to the truth that the Anglo-Saxon and kindred peoples are the Israel of the Old Testament. Our rightful position as a willing Servant Nation, can only occur after we have been stripped of any national desire to serve Mammon. It will be only then we will recognize who grants us the wealth and the power (Deuteronomy 8:18). May we in our life time be witnesses to the already planned REFORMATION OF ISRAEL TO THEIR RIGHTFUL ROLE IN THE EARTH BEFORE OUR GOD.



*"Give me the power to issue and control the money of  
a nation and I care not who makes the laws."*

A. Rothschild.



# The Time of Christ's Birth

A. Rutherford

(Part 1 of 2)

From the Bible narrative we know that the Nativity occurred before the death of Herod the Great, King of Judea. The year 4 B.C. has been widely accepted as the date of Herod's death. If that be correct, then, of course, Christ's birth could not have been any later than 4 B.C., or indeed even so late. People are apt to believe this date just because of its wide acceptance and on that ground thought it did not warrant investigation, consequently the date has just been copied over and over again without it being thought worth while looking more closely into it.

In view of this, doubtless many who have not enquired further into the matter will be surprised to know that no ancient historian whatever, either ecclesiastical or secular, has given 4 B.C. as the date of Herod's death, indeed not one of them places that event any earlier than A.D. 1 (which, as we shall show, is the correct date). The erroneous 4 B.C. date has been arrived at through certain statements of the Jewish historian Josephus being taken up wrongly. But even if Josephus had said what he is alleged to have said, the fact that the conclusion based on such is contrary to the combined evidence of all the ancient historians and earliest Christian Fathers, ought in itself to raise our doubts and warrant a proper investigation.

Furthermore the commonly accepted

4 B.C. date for Our Lord's birth is not confirmed by any of the ancient historians or earliest Fathers (prior to Jerome, who lived in the fourth and fifth centuries, C.E.), none of whom place Christ's birth earlier than 2 B.C.; indeed, most of them place it in that very year. Let us refer direct to these Ancients themselves and quote the better known ones who state the time of Christ's birth.

## Evidence of the Early Christian Fathers

Tertullian, one of the earliest Christian Fathers, born about A.D. 160, supplies invaluable information connecting the date of Our Lord's birth with established secular chronology. He states that Augustus began to rule 41 years before the birth of Christ and died 15 years after that event. As all students of ancient history know, there were two ways in which the years of the rulership of Augustus (Octavianus Caesar) were reckoned: (1) from his first Consulship and the formation of the Second Triumvirate in the fall of 43 B.C. and (2) from his becoming supreme master of the whole Roman world and his being saluted by the Senate as Emperor in the Autumn of 31 B.C. That Tertullian employed the former reckoning is proved by the fact that he assigns a rulership of 56 years to



Augustus, as shown by his statement above ( $41 + 15 = 56$ ). This is accurate, for the date of Augustus' death, 19th August A.D. 14, is incontrovertible and universally accepted, and was precisely 56 years to the very day after his first Consulship in 43 B.C. ( $43 + 14 - 1 = 56$ ).<sup>\*</sup> As the interval from the beginning of Augustus' rulership in the fall of 43 B.C., to the birth of Christ is given as 41 years, the latter event therefore occurred in the fall of 2 B.C. ( $43 - 41 = 2$ ). Then, on the other hand, the Nativity is stated as occurring 15 years before the death of Augustus in the fall of A.D. 14, but this also gives the same result, namely, the birth of Christ in the fall of 2 B.C. ( $15 - 14 + 1 = 2$ ). It is highly satisfactory to have two different chronological statements, such as these, serving as an interlocking check and thus confirming each other.

Still another interlocking check is provided by Tertullian. In the same

chapter Tertullian states that Christ was born 28 years after the death of Cleopatra — the Queen of Egypt who was so famous for her beauty. The date of Cleopatra's death is indisputable and is universally accepted, namely, 30 B.C. The birth of Christ 28 years afterwards was therefore 2 B.C. according to the above statement.

Irenaeus, who was born only about a century after the Crucifixion, states (iii. 25) that *"Our Lord was born about the forty-first year of the reign of Augustus."* At that period of literature, the word "about," as applied; to chronological numbers, was often used not in the sense of "roughly," "vaguely" or "approximately," but with the meaning of "with close proximity to" or "almost exactly."

We have several instances of this in our New Testament. In Acts 13:18, for example, we read that God suffered the manners of the Israelites in the Wilderness for "about the time of forty years." From

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<sup>\*</sup> To ascertain the number of years from a date B.C. to a date in the Christian Era, expressed A.D., add the data and deduct 1 year. In the above instance the date B.C. was 43 and the date A.D., was 14. Hence the interval between was  $43 + 14 - 1 = 56$  years. The reason for deducting 1 year is that the event occurred in August of 43 B.C. and was therefore not 43 complete years, but only 42 full years plus approximately  $1/3$  of a year before the Christian Era, i.e.,  $42 \frac{1}{3}$  years. Similarly, August A.D. 14 is not 14 years, but only 13 years into the Christian Era. Hence  $42 \frac{1}{3} + 13 \frac{2}{3} = 56$  years. Hence it follows that in calculating a number of years from a date B.C. into the Christian Era, deduct the date B.C. from the period specified and add 1 year. The same principle applies when reckoning a period of years backward from the Christian Era — deduct the date A.D. from the period stated and add 1 year. The deduction or addition of 1 year, as the case may be, of course, does not apply when both the B.C. year and A.D. year are inclusive (i.e. from January of a year B.C. to December of a year in the A.D. period) nor does it apply when the data and periods involved are all entirely before or entirely after the beginning of the Christian Era.



the Old Testament record we know that this period was almost exactly 40 years—the precise time being only five days short of the exact 40 years. So, according to the usage of the time, when Irenaeus says “about the forty-first year” of the rulership of Augustus, he means either in the 41st year or within only a few weeks or days over or under. Irenaeus also used the earlier reckoning of Augustus rulership. i.e., from the fall of 43 B.C. The 41st year from that date therefore ran out in the fall of 2 B.C. ( $43 - 41 = 2$ ) in harmony with the date of Christ’s birth as given by the other ancient Fathers. But according as to whether Jesus was born early or late in the fall of the year, his birth would fall either in the closing weeks or days of Augustus’ 41st year of reign or in the opening weeks or days of his 42nd year, in accordance with Irenaeus’ statement “about the 41st year.” Thus Irenaeus and Tertullian independently place the Nativity in the fall of the year 2 B.C.

Eusebius (c. A.D. 264-340), the Father of Church History and himself a native of Palestine, speaking of the time of Christ’s birth says: “*It was the forty-second year of the reign of Augustus and the twenty-eighth from the subjection of Egypt on the death of Antony and of Cleopatra.*” (Eccles. Hist. i. 5) As the rulership of Augustus commenced in the fall of 43 B.C., the 42nd year began in the fall of 2 B.C. and ended in the fall of 1 B.C. As the subjugation of Egypt and its incorporation into the Roman Empire occurred in the fall of 30 B.C., the 28th year from that time therefore extended from the fall of 3 B.C. to the fall of 2 B.C. Hence the only possible date for the

Nativity of Christ, in order to conform to both of these chronological statements, is the fall of 2 B.C., which is common to both.

Clement of Alexandria, another well-known Early Christian Father, born about A.D. 150, also gives the date of the Nativity of Christ as the fifteenth year before the death of Augustus, in A.D. 14, that is, in 2 B.C.

### **Evidence regarding the date of Herod’s death**

*Lunar Eclipse before Herod’s death*

What has been one of the main reasons for the wide acceptance of the 4 B.C. date for the Nativity of Christ and the death of Herod the Great is the oft-repeated statement that this date is astronomically fixed by Josephus’ record of an eclipse of the moon just a little while before Herod the Great died; and that eclipse has been determined by astronomical calculation to have occurred on 13th March, 4 B.C. The reason that this eclipse is considered to be the correct one referred to is the fact that the death of Herod is definitely known to have taken place some weeks before the Passover of the year in which he died and in 4 B.C. the Passover began on the evening of April 9th. So, everything fits fine, it is thought, and on these grounds, many chronologers and writers have concluded that the date is now astronomically fixed and settled for all time, especially as it is apparently confirmed by some other historical statements of Josephus (which we shall consider presently). A complete



investigation, however, reveals the fact that the above premises are entirely erroneous.

But on the very surface, right at the outset, even if we suppose 4 B.C. to be the correct date for the death of Herod, the birth of Jesus, which preceded Herod's death, could not possibly have been the same year, for the simple reason that Herod died very early in the year, whilst Jesus was born in the latter part of the year (as both the Early Fathers and the Scriptures show)—hence even on the above basis, Jesus could not have been born any later than the previous year, 5 B.C., nor indeed even so late, when we take into account what is recorded to have happened in the interval between Jesus' birth and Herod's death, for it is perfectly clear that whatever be the correct year of Herod's death, Jesus was born in a different and a previous year.

The eclipse of the moon so often cited to prove the 4 B.C. date for the death of Herod preceded the Passover of that year by only 28 days. But the events which transpired between the burning of "the other Matthias" by Herod, which occurred on the same date as an eclipse of the moon, and the Passover, occupied a considerably longer period of time than 28 days. In that interval occurred the final

phase of Herod's last illness, his death, elaborate preparations for his burial, a pompous funeral, in which marched the whole army, moving in slow procession from Jericho to Herodium, and occupying 25 days, with the official mourning continuing for another 7 days, followed by rioting which was quelled on the approach of the Passover. (Josephus

"Antiquities," XVII, vi-viii) The slow ceremonial funeral procession and public mourning alone took 32 days, hence all that transpired between the eclipse of the moon and the Passover could not have occupied less than 2 months. Hence the eclipse of 13th March, 4 B.C. is not the eclipse referred to by Josephus at all.



*Josephus the famous Jewish historian – only ever recorded one eclipse of the moon*

In any case that eclipse was a very small one (only about 4 digits) and was visible from a few minutes before 2 o'clock till a few minutes after 4 o'clock in the morning and consequently would be noticed by very few people. Josephus was not a recorder of eclipses, for in the whole of his voluminous writings, the eclipse during Herod's dying days is the only one he ever mentions. Considering that lunar eclipses are very common, often happening three times in a single year, it is hardly consistent that Josephus would mention a small eclipse that happened in the early morning when nearly everyone



was asleep in bed and associate it with the burning of Matthias the day before. When Josephus, speaking of this burning of Matthias by Herod says, "*And on that very night there was an eclipse of the moon,*" it is surely straining the point to try to apply that to a minor eclipse that occurred in the early hours of the next day when very few people would even know about it and still fewer see it.

To comply consistently with the account given we must look for an eclipse of the moon that was really noticeable, in both senses of the word — noticeable in that it would be an eclipse of considerable magnitude to attract attention and noticeable in that it occurred in the earlier part of the night at a time when people were up and about to see it.

Some time before the eclipse Herod had sent an urgent message to Rome reporting the doings of his son Antipater in order to obtain Caesar Augustus' decision. So Josephus accordingly records that "Herod's ambassadors made haste to Rome." As these messengers were in a hurry, the time taken for the journey to Rome and the receipt of the reply would certainly not be more than four months at the most. As Caesar's reply was received within a few days of Herod's death, the eclipse therefore occurred less than four months before, and considerably less too, for Josephus' narrative shows that some time elapsed between the dispatch of the ambassadors to Rome and the eclipse. As we have seen, Herod's death was approximately two months before a Passover and the ambassadors were sent to Rome less than four months before the

death of Herod, thus the eclipse took place considerably less than six months before a Passover, whatever the year.

So then, to ascertain the correct eclipse referred to by Josephus, it should comply with the following requirements:—

- (1) an eclipse occurring not less than two months, but considerably less than six months, prior to a Passover,
- (2) be visible in the early part of the night at Jerusalem,
- (3) be of considerable magnitude so as to be noticeable.

In all the various years put forward by the different writers (ancient, mediaeval and modern), extending from 4 B.C. to A.D. 3 for the date of Herod's death, there was only one lunar eclipse that fulfilled these conditions. That solitary eclipse which complied perfectly with the above circumstances took place on the evening of 29th December, 1 B.C. It occurred almost exactly three months before the Passover which commenced on the evening of 27th March, A.D. 1. The moon was already in eclipse when it rose about sunset at Jerusalem and the eclipse continued for about two hours, so that even the children would be able to see it before being put to bed, thus fitting perfectly to Josephus' expression "*And on that very night there was an eclipse of the moon.*" Moreover it was an eclipse of about 7 digits, that is to say more than half the moon's "disc" was obscured.

From Josephus' description of these events as outlined above it is manifest, as we have seen, that Herod died approximately two months before the Passover. The Passover of A.D. 1 was in



the end of March, hence this indicates that Herod died sometime in January. From the narrative in Antiquities, Book XVII, chapter VI, it is clear that Herod took seriously ill at least some weeks prior to the eclipse of the moon on 29th December, 1 B.C., but it states that at the time of the eclipse he suddenly became much worse, and obviously reached the danger stage. As he had a great desire to live, he followed all that the physicians prescribed during his illness and when it reached this danger stage, the doctors wanted to have him taken to the warm baths at Callirrhoe near the Dead Sea, to which he at once consented. When they got him there, the physicians recommended bathing him in a vessel full of oil. But when they tried this expedient, his eyes closed and they thought the end had come; however he came round again, whereupon they proceeded to take him back towards Jerusalem, but only got as far as Jericho where he lingered on for a few days before he passed away. Taking into account the journey from Jerusalem to Callirrhoe and back to Jericho and what transpired, the interval from the eclipse on December 29th till Herod's death must have been at least about two weeks.

### Medical Report on Herod's illness

As Josephus gives the details of Herod's condition at the time of the eclipse on 29th December, 1 B.C., when he turned much worse, it occurred to me that it would be good as an additional check on the time that Herod lived after that date,

to submit the details of the case to the medical profession for their report on how long Herod could be expected to live in that condition. At the time of the eclipse Herod had developed the following troubles, according to Josephus:—

- An intolerable itching all over his body.
- Continual pains in his colon.
- Dropsical tumours about his feet.
- Inflammation of the abdomen.
- Putrefaction of his genital organs that produced worms.
- Could not breathe except when sitting upright.
- Convulsion of all his members.
- Fever that glowed more inwardly than to the outward touch.
- Vehement desire for eating.
- Entrails ulcerated.
- An aqueous and transparent liquor in feet and lower abdomen.
- Breath putrid.

Accordingly a copy of the above twelve particulars of Herod's condition on a certain day was submitted to four British medical doctors, with the following request, "Is it possible for you to give any approximate estimate of how long a man in this condition, at 70 years of age, would be likely to live?" As a result of this medical conference of four doctors called by Dr. W. H. Emslie of Glasgow, the following report was sent:—

*"Herod may have died at any time after that, even the same day, and it is unlikely that he lived more than about 14 days after."*

The doctors were not familiar with the

historical details, as is clearly shown in the wording of their report, and that was all to the good, for it means that their decision was based exclusively on medical knowledge, without any information from any other angle. It is therefore entirely independent evidence.

In view of the fact that Herod had an extraordinary will to live and was *"still in hopes of recovering, though his afflictions seemed greater than any one could bear,"* he could be expected to last out to the limit that was humanly possible. As the time allowed by the doctors was about two weeks at the most and the historical details require about two weeks, it clearly indicates that Herod died not only in January, but about the middle of the month. However, we have even more precise information still. A very ancient and highly authoritative Jewish document, the "Megillath Ta'anith" or Scroll of Fasting actually written during our Lord's lifetime on Earth gives the day and month of the death of Herod the Great as the 1st of the Jewish month Shebat. In A.D. 1 the 1st of Shebat fell on January 14th. As the Jewish day begins six hours before ours, the 1st of Shebat, strictly speaking, began at 6 p.m. on January 13th and ended at 6 p.m. on January 14th. It was on the night of December 29th that Herod took much worse as a result of his upsetting experiences during that day and evening in which the lunar eclipse occurred. So from the end of December 29th till the beginning of the 1st of Shebat was 14 1/3 days. So the medical report quoted above was amazingly accurate in setting a limit

of "about 14 days" for Herod to live after his turn for the worse on the night of December 29th.

Thus the three dates are firmly established:—

- 29th December, 1 B.C. ... Eclipse of the moon and serious turn in Herod's last illness.
- 14th January, A.D. 1 ... Death of Herod.
- 27th March, A.D. 1 ... Passover began at sunset.

### Herod's age

There is still another way left open to check the correctness of the date of the death of Herod, namely by means of his age. Antipater, of Idumean descent but Jewish in religion, the father of Herod the Great, was appointed Procurator of Judea by Julius Caesar in 47 B.C. — a unanimously accepted date. Very soon after his being raised to this position, Antipater in turn appointed his son Herod as Governor of Galilee, but whether this was done towards the close of 47 B.C., or into the next year, 46 B.C., it is not recorded; but we are safe in stating that Herod became Governor of Galilee within the year beginning with the fall of 47 B.C. and ending with the fall of 46 B.C. Josephus Antiquities XIV, ix, 2 (Whiston) states that Antipater *"committed Galilee to Herod, his next son, who was then a very young man, for he was but twenty-five years of age."* Josephus, records also that Herod was nearing his 70th birthday at the beginning of his last illness (cf Wars, I, xxxiii, 1; Antiquities, XVII, vi, 1), hence he



turned 70 in the early part of that illness, whilst his death occurred in the January of the following year, as we have seen above. Now, if Herod was 25 years of age in the year beginning with the fall of 47 B.C. and ending 46 B.C. he would become 70 years old in the year beginning with the fall of 2 B.C. and ending with the fall

of 1 B.C. ( $70 - 25 = 45$  and 45 years after 47-46 B.C., is thus 2-1 B.C.). This it will be seen, is in perfect agreement with our previous findings that Herod's fatal illness began in 1 B.C., resulting in his death in January of the next year.

*From his book "Pyramidology Book II"*



## DEVOTIONAL

### Walk in the Paths of Righteousness

*"Not as though I had already attained, either were already perfect."*

(Phil. 3:12)

Paul always had a higher goal to strive towards, and this indeed is the attitude of the true overcomer. Our reach must exceed our grasp.

Spiritual relaxation in the following sense is a very dangerous attitude: "Now I have got all the Holy Spirit; Now I am sanctified; Now I am born again and fit for the Kingdom!"

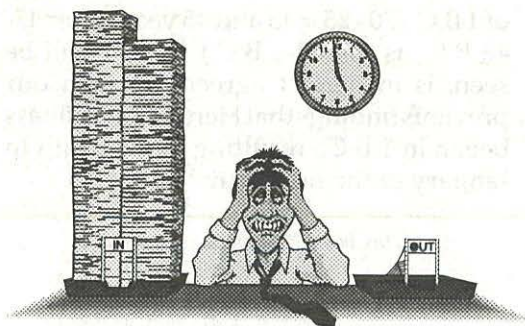
The tendency to look for satisfaction within results is obnoxious pride and thus being a snare and delusion can produce nothing positive but rather serious stagnation and backsliding. It is so easy to see that splinter in others' eyes and not the log in our own.

The true faith of a disciple is a moving, developing process. It involves a daily walk of faith, not a sitting down to relax "in the seat of the scornful."

We are urged to "walk in the light," to "walk in the truth" and to "walk in the paths of righteousness."

Roger N. Gibbons  
(Subscriber)





Dear Secretary — "Look Up,"

I have been watching our controlled Television, one program was hosted by John Pilges, "a repeat" 22/4/95 at 12 noon, called — "The Last Dream" going back to the migrants of the 50's happy days. It reminded me of Hitler's propaganda films before WWII showing how wonderful he was as a leader.

Many documentaries or films portray how bad the white man is, and how they were taking the aboriginal children away from their families, "they don't state why"?

It must have been hard for some of the children but in all societies there are those parents who can't care for their children

## Letters to the Editor

and mostly it is a blessing that these aboriginal children were clean, fed, dressed and educated. They survived!!

What I would like to know, I have never read anything in history about the families or children left behind in England and Ireland when their parents, husbands, fathers, etc., were sent to Australia as early convicts. I now question, were they convicts or part of the slave trade?

Were those left behind looked after like the aboriginal children, clean, fed, dressed and educated or were they left to starve in the streets, die in work houses, or some dark hole in a coal mine?

If you have any knowledge about this forgotten "Hidden" history, could you enlighten me in an article in your "Look Up" magazine?

Best regards always.

J. M.  
Waratah West, N.S.W.

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### Injustice

Dear "Look Up"

A.B.C. 7.30 report, 16th June — Queenslanders Civil Rights "to be judged by our peers" have now been stolen by the Goss Government — we are now

denied the jury system to all accused.

The base of our Constitution was laid by the Magna Carta, possibly the most important civil document ever written to guarantee human rights and privileges to all subjects, with proven trial by jury to



be the keystone of our freedoms.

All the other guaranties the Magna Carta granted would have been swept away in judicial fiat, but for the jury trial.

Juries exercised the power to nullify any of the laws by a general verdict of acquittal, in essence the juries disregarded the laws, as well as the directives of the courts, when in their opinion, enforcement would have worked an injustice on an accused, their acquittal was beyond the power of the court to reverse or set aside and final, thus rendering the law, null and void — this is "pure justice" when a citizen could not be dispossessed or imprisoned without the judgement of their peers.

The awe we have been conditioned to feel for a court-room practically destroys any incentive to question the propriety of the procedure — in this atmosphere judges and lawyers have established rules

which give judges (the generals in the war on the jury) full command of the troops (the lawyers) for one to assume they will make a rule contrary to their convenience, or that would reduce their power in the least, is to assume a facet in human nature not in evidence.

The Judge (took an Oath to uphold the Law — not to make it) now determines what evidence can be presented — the accused can't waste valuable court time arguing irrelevancies, if the Government dictate the standard of a trial, it dictates the result of the trial, the Judge then, in such an instance becomes a dictator.

We must emphasise a jury's power to nullify Law is our last peaceful method of avoiding political enslavement, your vote now holds your freedom.

H. E. S.  
Mitchell, Qld.



#### AUSTRALIAN TRIVIA

#### MELBOURNE MIGRANTS

During the gold rush era Victoria's population soared. In 1852 alone nearly 96,000 migrants arrived in Melbourne and with them came an increase in prices. Carboni Raffaello, later to achieve fame as one of the leaders of the revolt at the Eureka Stockade, complained about being charged the equivalent of \$20 by boatmen to unload his possessions. For many years after, the bays of Melbourne were said to be littered with mattresses used by migrants on the voyage over but tossed overboard on arrival to save the cost of cartage to shore.



## New Testament Canon

Selected

### Beginnings of the New Testament

By a similar process, like the Old Testament, the books of the New Testament were formed into a unity. Existing separately or in groups, the books were finally brought together by the test of use in the churches and by the judgment of Christian scholars. As with the literature of the Hebrews, so with that of the Christian Church.

1. Some books were rejected, eg., all of the Apocryphal books.
2. Some of the books were lost, eg., Paul's first letter to the Corinthians (I Cor. 5:9).
3. Some books were accepted after much hesitation, eg., Hebrews, II Peter, II & III John, Jude, Revelation.
4. Some books were accepted by all. These, with those questioned for a time, were ultimately formed into the New Testament.

The New Testament books appeared in the following geographical locations: Matthew, James and Hebrews in Palestine; John, Galatians, Ephesians, Colossians, I & II Timothy, Philemon, I & II Peter, I & II & III John, Jude and Revelation in Asia Minor; I & II Corinthians, Philippians, I & II

Thessalonians and Luke in Greece; Titus in Crete; Mark, Acts and Romans in Rome. Palestine, Asia Minor, Greece, and Rome were far apart. The Old Testament books had originated within the compass of one small country; but the New Testament books in widely separate countries.

Earlier Collections were incomplete. It was not a world of adequate or safe transportation and communication. Printing was unknown, and the making of copies by hand was a slow and laborious work. Moreover, it was an age of persecution, when precious Christian Writings had to be kept hidden. And, there were no church councils or conferences where Christians from distant lands could come together and compare notes on what writings they had, until the days of Constantine. So, naturally, the earliest collections of New Testament books would vary in different regions; and the process of reaching unanimity as to what books belonged in the New Testament was slow.

Beside the "Canonical" N.T. books there were many others, both good and fraudulent. Some books were so fine and valuable that they were for a while, in some sections, regarded as Scripture; and others were complete fakes. The one criteria by which a book was judged before acceptance was whether it was of genuine Apostolic origin. Such investigation was





**Before the age of the printing machine (15th century)**  
*... when books were handwritten, and consequently large  
 and cumbersome, although beautiful works of the arts of  
 calligraphy and illumination.*

not, in every case, easy; especially of the lesser known books of a distant region.

### **First Testimony to the New Testament Books**

Existing writings of Christians whose lives overlapped the lives of the Apostles are few; because of the perishable nature of the writing material and because it was a period of persecution in which Christian writings were destroyed. But although few of these writings bear their unimpeachable testimony to the existence, in their day, of a group of authoritative writings which Christians regarded as "Scripture;" and they abound in quotations from or references to, those writings .

They are as follows:

**Clement of Rome** — his Epistle to the Corinthians, 95 A.D.

**Polycarp** — his letter to the Phillipians about 110 A.D.

**Ignatius** — his Seven Letters, about 110 A.D.

**Papias** — 70-155 A.D., a pupil of John, wrote "An Explanation Of the Lord's Discourses."

**The Didache** — written between 80-120 A.D.

**The Epistle of Barnabas** — written between 90-120 A.D.

**Tatian** — about 160 A.D. made a "Harmony of the Four Gospels," called the "Diatessaron."

**Justin Martyr** — wrote "Apologies" about 140 A.D.

**Tertullian** — 160 to 220 A.D., of Carthage, living while the original manuscripts of the Epistles were still in existence, speaks of the Scriptures as the New Testament

**The Muratorian Fragment** — made in Rome about 170 A.D.

**The Old Syriac Version** — made about 150 A.D.

**The Old Latin Version** — about 150 A.D.

**Origen** — 185 to 254 A.D., of Alexandria, a Christian scholar of extensive travel and great learning devoted his Life to the study of the Scriptures. He accepted the 27 books of the N.T. as we have them, although he expressed doubt about certain of the books.

**Eusebius** — 264 to 340 A.D., Bishop of Caesarea, Church Historian, lived



through and was imprisoned during Diocletian's persecution of Christians, which was Rome's final effort to blot out the Christian name. One of its special objects was the destruction of all Christian Scriptures. To Christians, the question of just what books composed their Scriptures was no idle matter. Eusebius lived into the reign of Constantine, who accepted Christianity. Eusebius became Constantine's chief religious adviser.

What books constituted the New Testament of Eusebius? Exactly the same books that now constitute our N.T. Eusebius, by extensive research, made himself informed as to what books had been generally accepted by the churches. The Council of Carthage in 397 A.D., gave its formal ratification to the 27 books of the N.T., as we know them, expressing what had become the unanimous judgment of the churches, and accepted for itself the "New Covenant" with God. Accompanied by the "Old Covenant" these Scriptures form a blessed and Holy bond of Communion between God and his chosen people in the most complete form ever written.

### Manuscripts

The original manuscripts of all the New Testament books, have been lost. Copies of these precious writings began to be made, from the very first, for other churches; and copies of copies, generation after generation, as the older ones wore

out.

The writing material in common use was Papyrus, made of slices of the water plant that grew in Egypt. Two slices, one vertical and the other horizontal, were pressed together, and polished. Ink was made of charcoal, gum and water. Single sheets were used for short compositions. For longer compositions, sheets were fastened, side to side, to form rolls. A roll was usually about 30 feet long, and 9 or 10 inches wide.

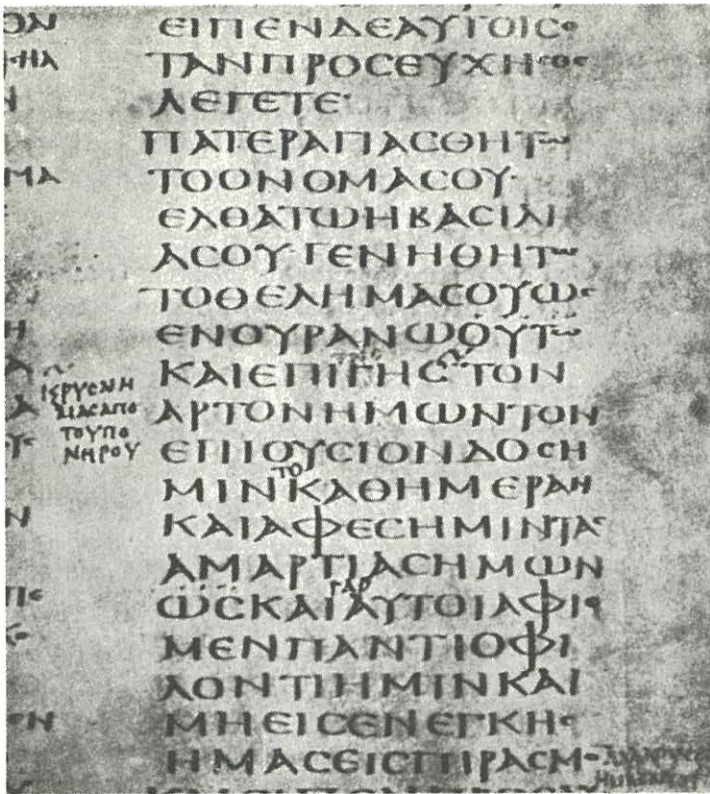
In the 2nd century A.D., the New Testament books began to be made up in "Codex" form, that is, modern book form, in which any number of leaves could be put into one volume, with numbered pages.

Papyrus was not very durable. It became brittle with age, or rotted with dampness, and soon wore out; except in Egypt, where the dry climate and shifting sands have preserved, for discovery in our own times, an amazing collection of ancient documents.

In the 4th century A.D., Papyrus was superseded by Vellum as the main writing material. Vellum was parchment made from skins; much more durable; and made up in book form.

With the invention of printing in the 15th century the making of manuscript Bibles ceased. There are now in existence about 4000 known manuscripts of the Bible, or parts of the Bible, made between the 2nd and 15th century. This seems few to us, but it is far more than the manuscripts of any other ancient writings. There is not a complete, known copy of Homer earlier than 1300 A.D., nor of





*The Lord's Prayer in St. Luke's Gospel according to the Codex Sinaiticus*

Herodotus earlier than 1000 A.D.

The Vellum manuscripts now known are called "Uncials" and "Cursives." The Uncials were written in large capital letters. There are about 160 of them, made between the 4th and 10th centuries. The Cursives were written in small running letters linked together, and were made between the 10th and 15th centuries. The Uncial, being more ancient, is far more valuable.

The three oldest, most complete, best

known, and the most valuable manuscripts are: the Sinaitic, Vatican, and Alexandrian, which were originally complete Bibles. The Sinaitic Manuscript, or "Codex Sinaiticus" which dates around 325 A.D., was found by a German scholar named Tischendorf in 1844, at the Monastery of St. Catherine on Mt. Sinai. Most of the manuscript is in the British Museum but a portion is also in the University Library at Leipzig, Germany. The Vatican Manuscript, made in the 4th century, has been in the Vatican library since 1481. Some fragments of the New Testament are missing. The Alexandrian, made in the 5th century, at Alexandria, has been in

the British Museum since 1627. It contains the entire Bible with the Epistles of Clement and Psalms of Solomon, with some fragments missing.

Other manuscripts include: the "Ephraem," 5th century, now in Paris, which contains about half the N.T. The "Beza," 5th century, now in University of Cambridge, contains the Gospels and Acts. The "Washington," 4th century, found in Egypt, in 1906, now in the Smithsonian Library at Washington,

contains the Gospels.

### Ancient Translations

The Old Testament was written in Hebrew, the New Testament in Aramaic and in Greek. A Greek Translation of the O.T., called the "Septuagint," made in the 2nd century B.C., was in common use in Jesus' day. "Koine" or common Greek was the language in general use throughout the Roman world.

**The Old Syriac:** Made in the 4th century A.D., for use among Syrians. No complete manuscripts exist.

**The Peshite Syriac:** Made in the 4th century, A.D., was based on the Old Syriac, which it completely superseded. "Peshite" means "simple." There were other Syriac versions.

**The Old Latin:** Made in the 2nd century, A.D. Its O.T., was translated, not from the Hebrew, but from the Greek Septuagint.

**The Vulgate:** A revision of the old Latin, by Jerome, 382-405 A.D. Its O.T., except the Psalms, was translated directly from Hebrew. It became the Bible of the West for a thousand years.

**The Coptic:** The vernacular language of Egypt made in 2nd century A.D., a number of versions followed.

**Other Translations:** In the 4th century, Ethiopic and Gothic. In the 5th century,

Armenian, Ninth century, Arabic and Slavic.

With the growth of the Papacy the Bible fell into general disuse, being supplanted by the decrees and dogmas of the councils and Popes.

With the Protestant Reformation came a renewed interest in the Bible. Until now the Bible, or parts of it, are translated into more than a thousand languages and dialects.

### English Translations

The invention of printing, from the movable type, by John Gutenberg, 1454 A.D., made Bibles cheap and abundant, and greatly promoted the circulation and influence of the Bible among the people. Previously, the price of the Bible was a year's wages. Gutenberg's first printed book was the Bible. One of them is in the Library of Congress at Washington, for which \$350,000 was paid.

**Caedmon** (676 A.D.); **Bede** (672-735); **Alfred the Great** (849-901) translated short parts of the Bible into Anglo-Saxon, followed by a few fragmentary attempts.

**Wyclif's Bible**, 1382 A.D., was the first English Bible to be translated from the Latin Vulgate. In manuscript only, because it was before the invention of printing, it was not widely circulated, but it reached the people, and was one of the main factors in paving the way for the Reformation. The Pope was against him and he was excommunicated, then, after his death, his bones were burned and cast into the river.



**Tyndale's Bible**, 1525 A.D., was translated from the original Greek and Hebrew, it was more accurate than Wyclif's. Tyndale, persecuted, fled from England to Hamburg, then to Cologne and Worms, where his N.T. was printed, and smuggled into England in bales of merchandise. For translating the Bible into the language of the people, by order of the priesthood, he was burned, October 5, 1536.

**Coverdale's Bible**, 1535 A.D., was from Dutch and Latin sources.

This was followed by **Roger's Bible** 1537 A.D., which was almost wholly copied from Tyndale's.

And then **The Great Bible**, 1539 A.D., which was a compilation from Tyndale, Roger's, and Coverdale.

**Geneva Bible** 1560, A.D., was compiled by a group of Protestant scholars, who had fled to Geneva. Based mainly on Tyndale's with strongly Calvinistic notes, it became very popular.

It was followed by the **Bishop's Bible**, 1568 A.D., which was authorized by the Church of England.

**King James' Version** 1611 A.D., it was ordered by King James, for the sake of uniform service in Presbyterian Scotland and Episcopal England. This was a revision of versions based on Tyndale's. For 300 years it was the household Bible of the English speaking world.

Courtesy : "The American Institute of  
Theology"



### The Wonder of the Empty Tomb

The ancient world boasted of seven wonders: the pyramids of Egypt; the hanging gardens of Babylon; the temple of the goddess Diana at Ephesus; the lighthouse at Alexandria; the Colossus (a huge bronze statue) in the harbour at Rhodes; the statue of the pagan god Zeus at Olympia, Greece; and the tomb of the Persian king Halicarnassus.

Of all the ancient wonders, only the pyramids are still standing. All the others have crumbled, along with the ancient world powers whose accomplishments they memorialised. But another wonder of the ancient world is still very much alive today. This wonder is more significant than all seven of these ancient landmarks put together. This is the wonder of the empty tomb of Jesus at Jerusalem.

When the body of Jesus was placed in the tomb, the forces of evil seemed to have been victorious. But Jesus was raised on the third day. His resurrection proved that He was more powerful than sin and death and all the other negative forces that Satan uses against us.

Surely this is the wonder of wonders, Jesus lives!!



# CHILDREN'S CORNER

## THE FORTH DAY

*"Brian, is that the evening star?"*

M. Gascoigne.



Brian took one last look round the greenhouse to make sure that all was straight and tidy and that nothing to do with

the picnic tea or homework had been left behind, then he went to join Pete at the greenhouse door. The twins, Mavis and Hugh, with Brian's sister Sheila had already gone on ahead of them carrying lesson-books and tea-things into the house.

"Yes, Pete, it is," he smiled, "and isn't it going to be a lovely moonlight night, too?"

"O-o-o, yes, rather," said Pete still looking up into the sky. "Brian, what are the sun, moon and stars, and when and why did God make them?"

"Oh, Pete," cried Brian and sat down on the edge of Dad's potting bench, "don't you remember that I told you how God first of all made the heavens or skies and then that one huge ball of foggy stuff, which became our earth?"

"Oh, yes, I remember now," Pete smiled. "Then on the third day God was busy getting this earth of ours ready to be our home."

"Well," went on Brian quickly, "on the

fourth day God set to work to remove the mists surrounding our earth and the sun, moon and stars, which He had previously created, were now made to shine upon the earth. One of these God made with no light of its own, but let it send back like a mirror the light of the sun."

"I know," cried Pete, "that would be the moon, of course."

"Yes," said Brian with a smile, "that's right. God made our earth to spin round like a top, and as each part faced the sun it was day there, and as it turned away from it, night. But because of God's great kindness, night wasn't just a time of horrible black darkness but only a time when there would be less light than in the day-time so that people could rest peacefully and go to sleep."

"And I expect," put in Pete excitedly, "that's where our twenty-four hours in a day comes from because it took the earth twenty-four hours to spin right round?"

"Yes, Pete, that's just where it came from," smiled Daddy who had come down the garden path to join them. "You see, besides giving us light, God was also giving us time, but it's getting late so come along in now both of you, and Pete, we'll tell you all about God's wonderful clock another day."

(Genesis, chapter 1, verses 14 to 19.)



## BIBLE QUIZ

- 1) About whom did John the Baptist say, "whose shoes I am not worthy to bear:"?  
JESUS ( ), ZECHARIAH ( ), MARY ( ), PETER ( ).
- 2) What was the sign for the Israelites to move on in their 40 year journey?  
THE MANNA WOULD STOP ( ), THE SKY WOULD TURN RED ( ), THE LIFTING  
OF A CLOUD ( ), URIM AND THUMMIM ( ).
- 3) What is meant by the name Isaac?  
STRONG ONE ( ), HOPE ( ), LAUGHTER ( ), SUNNY ( ).
- 4) Who murdered Ishbosheth, the son of Saul who reigned over Israel for a short time?  
ABSALOM and IBHAR ( ), JOAB and ZERUIAH ( ), RECHAB and BAANAH ( ),  
RIMMON and ELIAB ( ).
- 5) From which city did LYDIA, the seller of purple come?  
PHILIPPI ( ), ATHENS ( ), TROAS ( ), THYATIRA ( ).

### CLUES to BIBLE QUIZ:

- 1) MATTHEW 3:11; 2) EXODUS 40:36; 3) GENESIS 21:5-8; 4) II SAMUEL 4:5; 5) ACTS 16:14.

## WHAT AM I?

My first is in SLEEP, but not in SNORE,  
My second is in THREE, but not in FOUR,  
My third is in HIDE, but not in SEEK,  
My fourth is in MILD, but not in MEEK,  
My fifth is in SAGE, though not in WISE,  
My last is in TRUTH, but never in LIES.  
Now if this problem you unravel,  
First think of salesmen, then of travel!

Answer: (A Pedlar) (V)



## Survival —

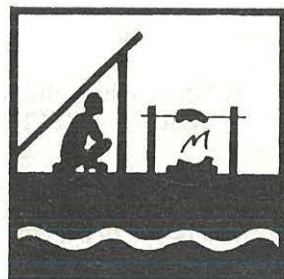
# DON'T PANIC – you'll upset the kids!!!

(Part 2)

Procrastination [putting off] is said to be the “would-be” survivalists worst enemy — and how true this is. We sit in our ivory towers and on our television screens view with indifference the social and natural disasters occurring daily in many distant countries throughout the world. We don't even batter an eyelid when some social or natural disaster occurs on our very doorstep. “She'll be right, Mate, it won't happen here!” or, “the government should do something about it,” is our general attitude. Little do we realise that in the not to distant future “it is not going to be OK, Mate” or that most of our politicians, whether they call themselves Liberal, Labour, Conservative, Moderate or anything else, are nothing less than “political pigs” wanting only to get their snouts in the public trough, and stay there. Let us not delude ourselves, we are living in an ever increasing corrupt society which contains the seed of its own destruction and herein lies the need for survival preparedness.

As stated at the conclusion of Part 1 of this article, our modern Australian is dependent on electricity. With widespread sabotage or an area-wide natural disaster, such as an earthquake, a crisis can be quickly precipitated. With a little preparation and foresight this crisis could be no worse than a camping trip.

Subscriber



Within two weeks the “wheels can be rolling again” — supplies will be coming into the region, transportation and distribution can be restored, communications opened up and a fairly normal life can be resumed. However, these two week could be the most terrifying of your life. The decision to BE PREPARED or NOT is your responsibility. You must prepare to feed and care for your children, yourself, and you must start now!!!

### Prepare

The preparation is rather simple, the cost is very little, the feeling of satisfaction in being able to protect yourself and family is very satisfying and rewarding.

Those who first pioneered this country didn't have supermarkets handy to supply all their needs. They preserved fruit and vegetables, dried fruits, salted and smoked meats, raised a garden, a few chickens, a goat or cow and supplemented these items with fresh fish and wild game.

### Basic Needs

Today — whilst the situation has changed, however, the needs are the same.



The basic requirements of life are still: WATER, SHELTER, FIRE, and FOOD. The order of importance will depend upon where you happen to be at the time of the disaster. In the desert water will head the list; in polar regions shelter and fire will be the main concern. Remember, ordering your priorities is one of the first steps to survival.

### Water

In evaluating the needs to survive, we must place water as the indispensable object. Water is essential to life. All life depends upon it and all living things contain it. The average person can survive three weeks without food but only three days without water.

The human body is 75 per cent water. It is the coolant that keeps the body at an even temperature, it is needed to keep the kidneys functioning to eliminate wastes and it is in some ways the conductor or vehicle for nerve impulses, also water is essential to hygiene. However, as the fluids contained in the body are limited, water loss must be replaced or health and efficiency will suffer. Therefore, water is the number one priority in a survival situation.

Always remember you have a water reserve in your hot water heater which can be used as a last resort.

### Food

Eating is a habit which we all enjoy and the lack of it can be rather tough, especially on the children. We enjoy food,

so a good meal is an excellent morale booster. The body needs food to supply heat and energy and to provide the materials with which it can build new tissues, whether for growth, repair or reproduction. A healthy body can survive for a time (3 to 5 weeks) on reserves stored in its tissues, but lack of food makes it increasingly difficult to keep warm, to maintain a high level of mental and physical activity, to recover after hard work or injury and to fight off disease.

Your food supply should be based upon a minimum of two normal weeks usage for each member of the family. This can be obtained by keeping a detailed list of all food consumed by each member over a two week period. Having done this, study your list carefully. The regular canned foods such as fruits, vegetables, juices, meats, fish, soups, etc., can be listed as is your survival reserve. Fresh meats, fish, poultry should be replaced with equivalent canned products. Fresh milk should be replaced with canned or dried milk. Fresh fruit and vegetables and frozen food should be replaced with canned or dehydrated products, butter and margarine with peanut butter in jars. Bakery goods will have to be replaced with pancake mixes, flour, etc. These products and dried cereals must be used on a rotation basis. Take these products out of your "survival kit" as you need them in your regular food locker as soon as you have purchased replacements. Now add coffee, cocoa, tea, sugar, salt and pepper, dried milk, baking soda, dried yeast (and learn to use them) and matches, and you are in business. Remember, the

new dehydrated foods take very little storage space and have excellent shelf-life qualities. Also, rotate your canned foods at least once each 18 months. Don't forget! a jar of rock candy, etc., will sweeten up the children.

As most foods suitable for your survival kit will be processed and therefore depleted in vitamin and mineral content, it is important that you supplement this deficiency with a source of natural vitamin/mineral intake. This can be achieved by growing a variety of herbs. One such herb that is usually readily available in most gardens is the humble English Dandelion. The leaves can be either eaten between slices of bread or as part of a salad. If you do not already have herbs growing in your garden, plant some immediately. But be sure the ones you plant will provide you with the essential vitamins and minerals that you will require. If you already have herbs growing in your garden, become familiar with both their "medical" and "culinary" properties. Another method of obtaining vitamins and minerals is by growing sprouts. If you are not familiar with this technique you can obtain excellent literature on this subject from your local Health Food store or from your local library.

### Shelter

Shelter is necessary to give shade, to repel wind and rain and, in the cold months, to keep in warmth. Sleep and adequate rest are essential and the time and effort you devote to planning and

preparation will make them easier to get and will do much to develop and maintain a high level of morale throughout this difficult period.

Shelter can be in the form of your home, a tent, a cave, an improvised construction, etc.

Those who live in country areas will most probably not need to relocate. In fact it is doubtful if the problems being experienced in the city will have appreciable effect on remote country areas in the short term. However, this may not necessarily apply to those who reside in the cities. In city areas, food can be expected to run out in three to five days after which you may have to give serious consideration to relocating. Therefore, it is important that you have a contingency plan for such an occurrence.

If you choose to remain in the city, there are some basic precautions you will need to observe in order to weather the crisis:

a). You must be prepared to defend both your lives and your property — all firearms must be cleaned and prepared for defensive action. While there is still time, learn proper use of firearms and safety with same. Ball bats, knives, pick handles, heavy frying pans, etc., make pretty good defensive weapons. Have them handy.

b). A 24 hour watch should be established manned by the men, assisted by teenage youngsters, both boys and girls.

c). The windows should be covered with blankets or black plastic sheeting — this will help keep the place warm and



avoid display of the well being of those within the building. A place that is lit up is more apt to draw dangerous or desperate people who have not provided for themselves.

d). The shelter should be adequately secured to discourage intrusion while at the same time afford adequate ventilation.

### Fire

For heat, warmth and cooking, a fireplace or wood heater and sufficient fuel for at least two weeks is essential.

For cooking, a petrol camp stove, kerosene stove or butane gas camp stove is excellent. According to the use [cooking, heating or both] of these stoves will determine the fuel supply required. Minimum requirements would be either 20 litres of petrol, 20 litres of kerosene or 20 litres of butane [LPG].

It is important to remember when using indoor cooking/heating appliances that proper ventilation is absolutely essential. Adequate ventilation can be obtained by slightly opening window(s) at the top.

Early to bed for warmth will conserve the use of heating fuel and eliminate the

need for lighting.

The use of an outdoor barbecue for cooking food is not advisable as it could attract the attention of desperate people who have not provided for themselves.

### Hygiene

For your sanitation problems, you must make adequate plans for the disposal of body waste. Plastic bags securely tied at the neck is one method. A hole in the back yard in which a shovelful of dirt is thrown in is also a good method.

The use of paper plates and cups will solve the problem of washing up.

### Conclusion

Start immediately listing your food usage and plan your short term survival plan. Remember, you cannot start this program after a crisis has hit.

GOD helps those who help themselves and that doesn't mean helping yourselves to your neighbour's survival supplies — if you try, you may get a deadly reception. So ... plan ahead — it wasn't raining when Noah built the ark.



In loneliness God will be near

*HEB 13:5 {Let your} conversation {be} without covetousness; {and be} content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*



## HERBS FOR HEALTH

### Survival Foods

I. Shipard

Planting food for the future is perhaps the most valuable thing we can do and the best way of using time and money.

There is a lot of behind the scene information to indicate that living in the next few years could be very difficult. The United Nations plans for a New World Order with socialism enforced by dictatorship type government are not very pleasant to think about. Ask anyone who has lived in Communist countries if it worked? The plan is for a one world food bank!!!

Can you see what implication this could have. There are several books that can give information, and a very good video entitled "What is the New World Order" available from the:

Conservative Bookshop  
Centenary House,  
156 Boundry St.,  
Spring Hill, Qld 4000.

This is a must for every Australian citizen to see.

Plants that have survival food potential should meet 2 or more of the following criteria ...

1. Have proved hardy and adapt to any soils and climate and low rainfall.
2. Can be harvested at any time of the year, or have long cropping period.
3. Have a long life when picked.
4. Have potential for storing for later use, or can be dried or used in some other form.
5. Plants that are little known as a food source and are unusual.

(If times get hard and jobs and food are scarce and at the high price in the shops, your gardens will be raided and food stolen, so grow some obscure food supply).

The following list will be useful for you to consider for survival for the future ...

Arrowroot  
Chilacayote  
Jerusalem Artichoke  
Pacalacca  
Chia  
Carob  
Honey Locust  
Tamarind  
Chop Suey Greens

Arrowhead  
Sacred Lotus  
Ch. Waterchestnuts  
Jicama  
Bamboos  
Cape Gooseberries  
Guavas  
Mulberries White & Bl.  
Eugenia Wilsoni

Pigeon Pea  
Broad Beans  
Rice Beans  
Madagascar Bean  
Hyacinth Bean  
Tongan Bean  
7 Year Bean  
Chicory  
Choko



Luffas  
Ceylon Salad Leaves  
N.Z.Spinach  
Sweet Leaf Bush  
Salad Mallow  
Fat Hen  
Purslane  
Nettle  
Pit Pit  
Darooka  
Corn Non-hybrid  
KangKong  
Jobs Tears  
Kudzu  
Amaranth  
Watercress

Lilly Pillies  
Kangaroo Apple  
Kei Apple & Many Others  
Fruits  
Indian Fig  
Licorice  
Foogar  
Pumpkins  
Pie Melon  
African Cucumber  
Giant Cucumber  
Taro  
Coco Yam  
Cassava  
Tampala  
Garlic

Rungia  
Pine Nuts  
Bunya Nut  
Bambara Ground Nut  
And Many Other Nuts  
Asian Potato  
Airial Potato  
Long Beans  
Love Apples  
Burdock  
Fenugreek  
Sprouted Legumes & Grains  
Midyim  
Comfrey!!!!  
Nardoo  
And Many Others

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## HOSTS — FLESH FOOD

*"Abraham ran unto the herd, and fetched a calf... and gave {it} unto a young man; and he hastened to dress it." (Gen. 18:7)*

1. The primitive manner in which Abraham and Sarah personally attended to the wants of their guests, finds illustration in what Dr. Shaw says of the Arab chieftains in Barbary. There the greatest prince is not ashamed to bring a lamb from the flock and kill it, while the princess his wife, prepares the fire and cooks it.

2. This meat was cooked as soon as the animal was killed, in accordance with the oriental usage. A common method of preparing a hasty meal among the Arabs is to cut up the meat into small pieces, run them on small spits or skewers and broil them over the fire.

J. Freeman  
Manners & Customs of the Bible



# The Isles of Prophecy

G. Coley

How many Christians are there who, knowing the history of Israel in the Old Testament, are aware that the further history of that remarkable people can be known with equal certainty? It is our humbly-confident claim that this is definitely possible.

After the veil has fallen upon the God-ordained people, as they go into miserable exile in consequence of their sinful failure to see and obey their noble calling, the torch of prophecy points onward to their future destiny; by its light we can identify them in lands far off from their original homeland and developing a glorious history. This, when recognised, will rebound to the praise of God, who planned the whole gracious scheme that was to be a blessing to all the nations of the earth.

Accordingly, following the clue given chiefly by Isaiah concerning "the isles," we expect to find Israel in an island home at some time in their future.

This is not the place to give the abundant data that identify the British Isles as pre-eminently the isles of prophecy, but to trace the history of the island people and note how they fulfil all the delineation of prophecy concerning their future aspect and development.

No more fascinating study can be imagined, and none more helpful in this day of danger and general fear.

The starting point of any study of history must inevitably be an arbitrary breaking-in upon the stream of continuity. If we begin with the settlement of the Anglo-Saxons in the British Isles, it is not because we ignore the interesting peoples already settled there — the earlier migrants of kindred stock — but because, for the sake of evidence that will be more readily accepted by the general reader, we decide to move within the limits of known history, based upon generally accepted documentary and other written evidence.

Even within these limits, the ascertainable knowledge is at first very dim.

The movements of the peoples that in the fifth century of our era flooded the former provinces of the Roman Empire can barely be traced from the scanty records available. Our information must be pieced together from monkish chronicles of narrow range and often much biased; from conditions indicated by codes of laws, and from snatches of song and story.

At first this is true everywhere, but, while the murk still prevails on the Continent, a lamp is lighted in Britain which throws its rays around and back over much of the past, revealing the England of that day with such evident truthfulness that, after a thousand years,





*"The Last Chapter" — The Venerable Bede dictating, by J. Doyle Penrose*

we can feel as though we have personally visited those scenes and known intimately the men and women who lived amid them.

The man who gave us such invaluable light was that wise and good scholar later known as the Venerable Bede, who knew personally many of the facts he records, and who died in the year 735.

This first authentic light upon the early English, as Bede knew them, reveals them as a religious people rejoicing in their new-found Christian faith and eager to propagate it within the island, and even among the heathen peoples of northern

Europe, whence they themselves had come.

This is the evidence of the man who lived in the midst of such noble interests and activities, yet the conventional modern idea of his times is one of unrest and bloody struggles between the various kings who divided the land.

Bede was familiar with the Heptarchy; he records periods of struggle and conflict. But he also records the gracious development of the Gospel. He saw that the marvellous spiritual transformation which had come over the people was the significant thing to write as history. Can

it be that our modern view is due to historians who have no interest in the Gospel? Is a change of spirit and of values less a factor in history than the passing contentions of rulers?

### Only a Skeleton Left

All the subsequent development of the isles justifies Bede's choice, for the detached observer has always been struck by the influence of the spiritual awareness that is manifested in the character of the British people.

"Religion," says the French Professor Cazamian, *"has always been the most living of the spiritual activities in England."* Sir Charles Lucas, in his book *"The British Empire,"* says: *"Take religion out of English history and only the skeleton of a history would remain. Try to tell the story of the British Empire ignoring religion, and the story could not be told."*

The Heptarchy was an unstable thing, changing, as Bede wrote, and disappearing soon after. All the kingly lines save one were absorbed into the general national life. But the work of Augustine and Theodore, of Aidan, Cuthbert and Hilda, became part of the Isles' abiding inheritance in religion, literature, law and colour of thought.

So, as the curtain rises upon Israel in the Isles, our first impression is of a people who quickly cast off the heathen conceptions of past ignorance and received the good News of the Saviour as though already prepared for it.

Of the beliefs of the Angles and Saxons while still heathen, we know very little in

detail. They were not idolaters. They had not concocted the frivolous and immoral tales which were told of the gods in Greek mythology. Their objects of awe were the forces of nature. The storm, beginning as a far-off whisper through the forest and advancing with imperious might, with crash of thunder and acclaim of tossing branches, was the northern symbol of godlike power.

The transition was easy from this conception to the thunders of Sinai and the Psalmist's figure of the Almighty riding upon the wings of the wind. Surely here was a race-memory still persisting despite the long exile from "the Law."

It should not be surprising, then, to find that when Augustine came to King Ethelbert, of Kent, and Paulinus to Edwin, of Northumbria, both were given a courteous hearing and permission to preach their faith to the people.

### Favourably Received

The immediate reception of the new faith, followed by a rare consecration to its service, surely proves a favourable soil upon which the good seed was sown. The old paganism that, we must not forget, had already begun its fatal course while Israel was still in Palestine imposed no suffering and martyrdoms, such as almost universally elsewhere is the story of Christian missions, and soon it vanished away.

Soon missions led by Winfrith, a Devon man, and known to history as St. Boniface, were established in still heathen Germany and Friesland. Mission-minded friends



kept Boniface and his co-workers supplied with needful literature. Germany largely owes its conversion to England, and signalled it by taking St. Boniface, i.e., the Well-doer, for a patron saint.

Those early days are filled with gracious figures, who lived out the Gospel of Christ.

First stands Aidan, the man sent from the Scottish Isle of Iona and the community established there by St. Columba from the Irish Church, to evangelise the newly-planted English in Northumbria. There he was warmly welcomed by Oswald, the king, who had been converted on a visit to Iona and now even acted as interpreter when Aidan preached. An apostolic simplicity was

seen in Aidan and his companions. As he toured the land preaching and forming churches, it was his practice to walk rather than ride on horseback, so that he might preach the Gospel and give instruction in the faith to all the folk he met.

Such faith and example inspired two brothers Cedd and Chad, who were made bishops and cared for their flocks with untiring devotion. So humble was Chad that even when old he refused to ride, even on long journeys.

There was Cuthbert, too, who "had a light upon his face like the countenance of an angel," who, though Abbot of Melrose yet crossed the wild hills to the remotest hamlets. And Aldhelm, of royal kin and eminent scholarship, who in his zeal to reach the people with the divine



*St. Boniface leaving England; English Saint and Apostle of Germany*

message, anticipated Salvation Army methods in attracting the crowds by his singing.

### Light of the Western World

Christianity in England was indeed marked by the devotion of royal people.

Hilda was such, abbess of the dual monastery for nuns and monks at Whitby, "of such wisdom," records Bede, "that not only all mean persons, in their times of need, but also kings and princes did sometimes seek and find counsel of her." So excellent was her leadership that no fewer than five bishops were trained at Whitby.

Oswald, king and saint, the friend of Aidan, was an example to Oswin, King of Deira, and Sigbert, of East Anglia. Aldfrid, too, a later King of Northumbria, earned the title from his contemporaries of Most Learned in the Scriptures.

This response of royal hearts is so notable that Bishop Stubbs, Oxford Professor of History, says of the faith that "kings became its nursing-fathers and queens its nursing-mothers." This is in contrast to the Continent, where the fierce nobility scorned to become the ministers of peace.

The whole story of the evangelization of the Isles is such that the same historian calls it "*the brightest chapter in the history of Christian missions.*" He sums up: "In a single century England became known to Christendom as a fountain of light, as a land of learned men, of devout and unwearied missions, or strong, rich and pious kings." ("Constitutional History of England," Vol. 1, p. 239).

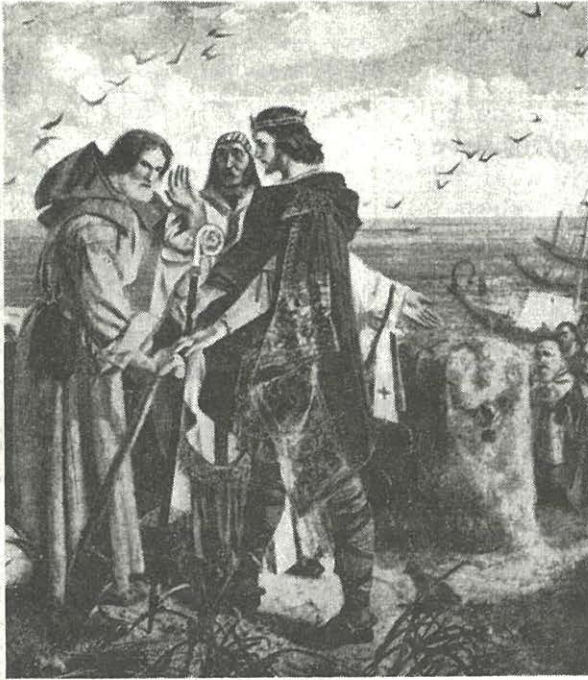
And again, "Europe was still for the most

part unconverted; in France bishops and clergy were ambitious, venal and immoral the state of Italy was little better; that of Spain was still worse, with its Arian heresy. In Germany heathenism practically prevailed everywhere. The whole of the north and the centre was as heathen as it had been in the time of Caesar. During this age, the Church of England was the light of the western world." ("Lectures in Early English History," p.356) Thus we have in the ancestral history of the now world-wide English-speaking race the plain evidence of the hand of God, in steady process of fulfilling His plan and design, first disclosed to the patriarchs of old and later revealed, with always increasing detail, to the prophets. To Jacob it was said that his posterity should spread abroad, in words that indicate places far beyond the bounds of Palestine, and Isaiah, in evident allusion to this promise, places the time-point after the advent of Israel's Redeemer and Covenant Mediator (Isa. 54:2-3; cf. chapters 53 and 54).

Here, then, are the first-fruits of the New Covenant made with the House of Israel. That they should appear in the Isles, and not in Canaan, is clear from the same prophet. After calling on the Isles for attention, and foretelling that there the people should renew their strength (Isa. 41:1), he foretells that, after the advent of Christ, "*the isles shall wait for His law*" (Isa. 42:4) and His praises would be declared in the islands (vv. 10 and 11).

Even more emphatic is the vision of the 24th chapter, where Palestine is depicted as depopulated and desolate: while of the isles it is said, "*They shall lift up their voice, they shall sing for the majesty*





Egfrith offering the Bishopric of Hexham to Cuthbert, 678 A.D.

*of the Lord, they shall cry aloud from the sea. Wherefore, glorify ye the Lord in the fires (mar. valleys), even the name of the Lord God of Israel in the isles of the sea." (Isa. 23:14-15)*

### Prophecy and History Merge

Accordingly, in the Isles there appears precisely the radiant dawn of a new life for Israel that might be expected from the

Scripture prophecies. Thus prophecy and history combine to magnify the Lord and show His greatness and His grace.

It is true that the early dawn before long became clouded over. The spiritual life guided and inspired by the Culdee Church began to be moulded more and more by organisation from Rome, which had always maintained the link first established by Augustine. The process was gradual, but in the end the Roman order prevailed, and England came under the dominance of the Gentile Church that then dominated Western Europe.

The decision of King Oswy, at the Council of Whitby, in 664, fastened the island under its power, though even then and for centuries after, the English Church maintained an independence of spirit and practice that should have indicated its true difference in origin.

The period of the "times of the Gentiles," however, still had to run its course, from which Israel could not yet be free. But the glorious dawn was no "false dawn," as all the centuries, since the Reformation broke the alien chains, can so indisputably attest.

*Courtesy : National Message*



Most of us want the same thing out of life -- more than we deserve.





B. Williams

The word "church," as it appears in the English versions of The New Testament, is wrong. It gives a wrong impression. Nonetheless, "church" was used by the King James translators to replace "ecclesia." In every single case in the New Testament, "church" is the wrong word.

Some of the earliest English translators chose not to use the word "church" to translate "ecclesia" into English. Rather, they kept "ecclesia," or else they used the English word "congregation." The word "church," was later used to replace "ecclesia" for the purpose of justifying a different institution.

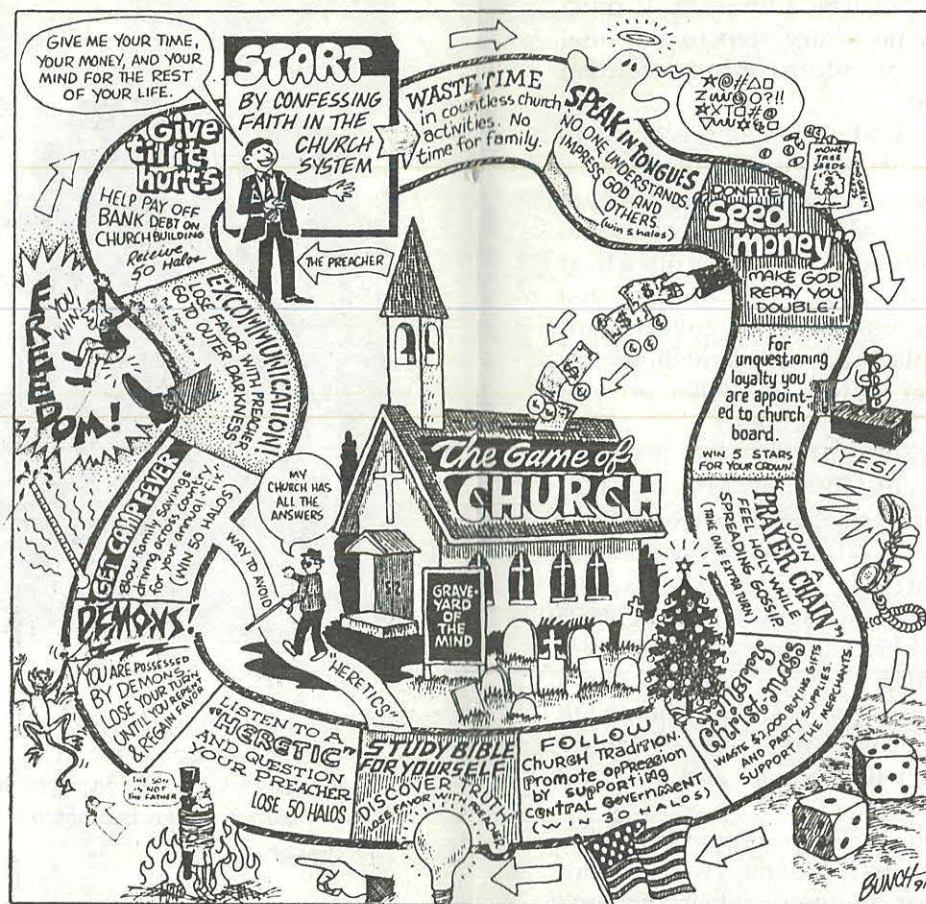
By 1611 (when the King James Version was published) the translators, and their public, had obviously become comfortable with the other institution — and the other word: "church."

The "church" is a distinct religious system created to propagate religion and superstition under the guidance of the State. It does not fit the description of an ECCLESIA. An ecclesia is a political body of Christians, under Christ. It is free, self governing, and is made up of families and communities working together under the Reign of Christ — otherwise called "the Kingdom of heaven."

The 1st century Christians quickly learned that they had to get away from the churches (also called synagogues) because they stifled truth and freedom. They left the churches/synagogues to the Judaizers, and began forming ecclesias (wrongly called "churches" by the KJV translators). All that exciting activity in the New Testament was "ecclesia activity" — not "church activity." Its purpose and impact was quite different from the false scenario painted by the churches. The excitement was not over a new church, but a new government.

The apostles and disciples were "called out" of the Roman/Jewish synagogue/church systems and brought back to the real world. In this process, ECCLESIAS (i.e., independent Christian communities) were formed. This was also called "coming out of Babylon."

# What is the Ecclesia?



# PLAY THE GAME OF CHURCH

FORGET WHAT LIFE IS ALL ABOUT • WANDER AIMLESSLY • ACCOMPLISH NOTHING  
A GREAT WAY TO WASTE TIME AND MONEY

## RELIGION? ... OR GOVERNMENT?

The key to beginning to understand the difference between "a church" and "an ecclesia" is this: one has to do with religion, and the other has to do with government. Christ didn't set up a new religion! He set up a kingdom government! Thus, Christ's government system was immediately at war with the government systems of the world (i.e., the dragon of Revelation).

Jesus called his followers to withdraw themselves from the Roman/Jewish political systems (i.e., the beast system). He called them to form their own independent political systems based upon God's law which is God's true plan for Civil government.

Does this ecclesia system of government relate to us today? Well, as Solomon said, "There is nothing new under the sun." The problems have not changed all that much. Man's tendency toward slavery is still a fact. Central governments are still basically the same in our day as they were in the first century. Central government is the proverbial Babylonian beast system, and we are still being "called out" of Babylon. We are still commanded to withdraw ourselves from the beast system.

But, the process is not easy, nor is it as quick as we would like. It requires a change in the public perspective. It requires that people lose their love of Babylon. As we begin to develop bona fide ECCLESIAS around the country, we will cause people to become more and more withdrawn and independent from the central government system of Babylon. We will become less and less enslaved to

it. But the first, and perhaps most important (and difficult), step is to convince people that they do not need "Big Brother."

Centralized (collectivist) governments are evil, corrupt, and destructive. They are designed only to enslave the masses under myriads of edicts, ordinances, codes, licenses, fees, and taxes — all dreamed up by grasping, greedy politicians.

So, those of you who still cling to a hope that central government can save you — guess again. You will eventually be forced to abandon that false hope and turn and look



to Jesus for your leadership. This change of vision from believing in man, to believing in Christ — is the change that gives us the capability to “see the Kingdom of God.” In John 3:3, Jesus says, *“Except a man be born from above, he cannot see the kingdom of God.”*

Once we see that Christ is to be our reigning king, we can no longer support the lawless systems of man which operate upon the principle of “milk the public for all it’s worth, and destroy all opposition.”

### TEAR DOWN AND DON'T REBUILD

The concept of Christ’s reign, and the ecclesia system, is not easily grasped by people who have lived most of their lives brainwashed to follow the churches propaganda. It’s not that truth is elusive. Rather, people just have a hard time letting go of the delusion. But, they must let go!

The process of changing one’s mind about central government usually precipitates many questions. HOW DOSE AN ECCLESIA WORK? WHAT IS ITS STRUCTURE? HOW, EXACTLY, IS IT DIFFERENT FROM CENTRALIZED GOVERNMENT?

Church is an icon that must be thrown down. However, it is only a diversionary tool designed to keep slaves from discovering the true nature of central government. Central government is the thing that has usurped the ecclesia of God. “Church” is only subterfuge. The direct problem is central government. Central government needs the church system to help keep it camouflaged.

“Church” is a secondary problem, but one which must be addressed. It must fall! It is a necessary step to the final objective of dethroning central government.

Slavery-minded people are quick to object to this. It takes time for their slavery mentality to wear down. We must not get discouraged by objections from new-comers. One of the objections I often hear from new-comers is “Well, you can’t just tear down our present government without replacing it with something. It is easy to tear down, but what do you propose to build in its place.”

Have you heard that one? It almost sounds sensible. But, the fact is, it simply doesn’t apply to the subject of central government. When Babylon (central government) falls, should we replace It? I say no! Our ancestors failed to escape Babylon because as one central government fell, they replaced it with another, and another, and another. And, I submit that they replaced one failure with another failure over and over and over.

The menace was not removed in the past because, as one demon was cast out, another greater demon was being ushered in to take its place. It is like a person saying “We need to get rid of the prisons in our land,” and another person replying, “Well, we can’t just tear down the prisons without replacing them with something!” Do you see the point? A prison is a prison — and prisons are bad. There are no good prisons. Why replace a prison system with another prison system when prisons are condemned by God?

When you cut out cancer, you don't replace it with something similar — as if the cancer had been filling a needed position. It is easy to see that prisons are evil and therefore, when we tear them down we don't need to replace them. Rather, we need to tear them down and abandon the whole concept.

The same is true with central government. We not only have the wrong form of government ... we have about one million times too much of it. Our present government is not only evil, it is overgrown, abusive and top-heavy. It invades, and pervades, every nook and cranny in every business and home. It must be torn down and NOT replaced! It must be eliminated! We need some breathing room!

Understand that an ecclesia is NOT a replacement for central government. Rather, it is an alternative. I am NOT proposing that we REPLACE central government with ecclesiastical government, I'm proposing that we switch from slavery to freedom. I'm saying that we don't need a hoard of bureaucrats to control our lives for us. We don't need corporate national government to control the states. We don't need corporate state government to control the counties. We don't need corporate county government to control the cities. We don't need corporate city

government to control businesses and citizens. We don't need corporate federal and state banks to control our money. We don't need corporate state schools to train our children. We don't need corporate central government on every level. We don't need the gigantic leviathan beast plundering us. We don't need the beast in every station of our lives. We don't need the beast that appears (claims to be) gentle like a lamb but speaks (rules) like the old dragon.

**Central government  
needs the  
church system to  
help keep it  
camouflaged**

*"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast,*

*whose deadly wound was healed. And he doeth great wonders... And deceiveth them that dwell on the earth ... And he had power ... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell save he that had the mark ..."* (Revelation 13:11-17)

*"Be sober, be vigilant; because your adversary the devil (central government), as a roaring lion, walketh about seeking whom he may devour; Whom resist steadfast in the faith ..."* (1 Peter 5:8-9)

*"As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people."* (Proverbs 28:15)



*"Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. ... Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God." (Ezekiel 22:24-31)*

Thus, Scripture describes the plunder and destruction caused by central government in a land. By the same token, it also warns us of the added judgment from God that falls upon our land if we tolerate criminal government.

I am proposing that we drop central government — cut it off at the roots and let it die on the vine. It is parasitic and cannot survive on its own, without a host. All we have to do is stop volunteering to be its host. Stop donating our blood to feed it. We must stop underwriting the destroyers. We must start developing

independent Christian families and communities.

## WHY FREEDOM SURVIVES IN ECCLESIAS

Ecclesias are the natural, healthy form of community for man. It is not just another form of control. It is not a church. It is freedom and independence at the local level.

But, someone may say, "Ecclesiastical government is defined in the law dictionaries as a type of centralized government for churches." And, that is true. Law dictionaries define "ecclesiastical" from the viewpoint of the churches. Churches have used the term wrongly and the courts have upheld the lie for obvious reasons.

A Christian ecclesia is built upon the principle of INDEPENDENT SELF-GOVERNMENT UNDER CHRIST (independent from other people — not independent from Christ). This well-known form of government was more common in the past. It was called PATRIARCHAL SOCIETY. This civil association (co-op) is the type we find in the book of Judges when God was king in Israel, and there were no human kings ruling over them. Each individual, and each family, were free, and personally responsible, to do what they believed to be right (Judges 21:25). Their leadership was from their patriarchs and Judges. God was the only Law-giver as well as the ultimate Judge. There was **no central government** to tell them what to do, and there was no church system to block their

thinking ability.

A patriarch is the leader of a large family — by extension, a clan or tribe. A clan, or tribe, may be large enough to occupy a whole community.

When Joshua took the children of Israel into the promised land it was divided into 12 large parcels and apportioned among the 12 clans (the families of the 12 sons of Jacob). Each

clan (tribe) was its own community, and it was apportioned land for inheritance. Each tribe, with its land parcel, was led by its own recognized patriarchs and judges. The patriarchs and judges were also the ones who periodically met, in Jerusalem,

with the patriarchs and judges of the other tribes. There, they worked out plans of cooperation with regard to national affairs. The clans were bound by common need and goodwill — NOT by enforcement from a central government with a central army of mercenary thugs (central police, central intelligence agencies, central taxing agencies, etc.).

The following quote illustrates the implied method of law enforcement in an ecclesia.

*"The term 'church' was of later usage and not known in the early days. 'Eta' in Aramaic means 'group, or congregation, composed of*

*elders and town counsellors who generally arbitrate disputes and settle quarrels, and pass judgment on legal matters.'*

*"Nomads, as well as inhabitants in small country places, are governed by a group of elders selected from among themselves. These elders are also members of the chief's cabinet who advise on tribal matters. They sit in judgment and pronounce sentences of punishment.*

**A Christian  
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upon the principle  
of INDEPENDENT  
SELF-GOVERNMENT  
UNDER CHRIST**

*"When peaceful means fail to bring settlement between the parties involved, the case is brought before one or two of the Elders, and when the guilty is discovered, he is admonished and chastised or punished.*

*"In the wilderness, Moses selected a group of elders to act as judges, but important cases were submitted to him as chief justice (Exodus 19:25; Deuteronomy 22:18). This custom still prevails in many Eastern countries where the Patriarch acts as chief justice, and the bishops and ministers are the judges. Smaller cases are arbitrated by lay members." ("Gospel Light — from Aramaic on The Teachings of Jesus," by George Lamsa)*

The patriarchs and judges were NOT RULERS! They were businesspeople and statespeople. They were farmers and parents. They were community leaders. They were not RULERS! The people were free, and they gave their support freely —



as it was deserved. By the same token, they freely withdrew their support when a particular leader proved untrustworthy. No central enforcement agency came to their doors with weapons to force them to pay taxes and register their spears and their children.

Tithes were given freely. They were not TAXED! Central governments tax! Free societies TITHE to support their leaders. There is a great difference. A tax is mandatory; a tithe is voluntary. Malachi refers to the voluntary-tithe form of government:

*"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer (central government) for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." (Malachi 3:8-12)*

As this scripture plainly shows, the tithe is for the land; the nation. It is certainly NOT talking about sending money to a church organization! But preachers use this scripture to threaten and shame you into giving them your money. Here, again, the churches have misconstrued and misused scripture.

This tithe is not for churches; not for temples; not for evangelists; not for TV ministries and saving souls from hell. It is for upholding the individual's rights under the law of God, and for upholding the sacredness of the family unit, the clans, the lands and the nations — and to insure that we have righteous leaders who are interested in the well-being of the land, and not just in plundering the people. This is the patriarchal form of government.

In the New Testament scriptures, this form of society is called "the ecclesia." It simply means THE FAMILIES OF CALLED-OUT CHRISTIANS. It works the same as the Israelite tribes, or clans, worked in old Israel. They were called out of Egypt to form free families and communities within a free land. The 1st century Christians, by the same token, were called out of the Roman system. We, today, are still being called out of the One World beast system to form our own ecclesias (politically independent, patriarchal-type communities under the reign of Christ).

## CLEARING THE SUBTERFUGE

If this is true, and the ecclesia is actually a form of civil government rather than a church, then it would explain some things.

For instance:

a. It would explain why national rulers put so much emphasis upon SEPARATION OF CHURCH AND STATE. The powers of the state must remain superior over the church, and the Bible (God's law) must be kept a safe

distance from government.

b. It would explain why the rulers of the first century hated Jesus and his disciples. Jesus preached liberty, which was tantamount to a declaration of war against central government. He declared war on legislated slavery. Jesus stated His mission publicly, and one of His goals was to SET THE CAPTIVES FREE! Not just the captives in the jails of the central governments, but also (and especially) those held mentally captive by the brain-washing from central government and churches.

c. It would explain why central government rulers murdered Jesus and His apostles. They were only doing what central government rulers must do: GET CONTROL, HOLD ON TO IT AT ALL COSTS, AND GET RID OF ANYONE WHO POSES A THREAT TO THAT CONTROL. CENTRAL GOVERNMENTS ARE CONCERNED WITH ONE THING ONLY: THEIR OWN SELF-PRESERVATION!

d. And, it would explain the strange beast of Revelation 12 & 13. This dragon hated the "manchild," that was about to be born. He fully intended to destroy the child.

This MANCHILD symbolized government by God, as manifested

through Christ (i.e. the ecclesia). The DRAGON symbolized central government by man.

In chapter 12, verse 5, we are told that the ecclesia (MANCHILD) was to "SHEPHERD the nations with a staff of iron." Christ's kingdom government (the ecclesia) presented a great threat to dragon government. So, the dragon, being a beast of prey, simply tried to do what it had to

do to survive: he tried to destroy the competition — i.e., the ecclesia. But, the last part of verse 5 tells us that the ecclesia (Christ and his system of government) was "caught away unto God's throne." In other words, Christ's government became invulnerable!

Even so, this beast system wasn't just any ordinary dragon

government. It was portrayed as a CORPORATE beast—with several heads. In Revelation 17:18, this corporate beast is shown also to have one supreme ruler over all the heads. It says that "THE WOMAN" (Babylon) rules over the kings of the earth (i.e., she rules over the heads of the dragon). Back in chapter 13, we are warned that this beast was disguised to appear as a lamb. But, it spoke with the voice of the old dragon. In other words, this new form of government was not really new after all. It was only disguised

***The scriptures  
shows that our  
tithe is for the  
land; the nation. It  
is certainly NOT  
money to be  
given to a church  
organization!***



to appear as if it were new. It was simply the old dragon government with a new twist.

### WHAT CAN WE DO?

The answer is clear. We must remove ourselves as far as possible from the beast. How far can we remove ourselves from it? Well, it depends upon our individual circumstances and how things develop. At the very least we can withdraw our loyalties. We can certainly remove any and all feelings of dependency upon the beast. In most cases, we can also extract ourselves out of debt to the beast's usury-banking system by simply stopping our practice of borrowing from them at usury. This would include throwing away our credit cards and monthly credit accounts, and starting to deal in cash only. If we refrain from spending that which we do not yet have, we will keep ourselves out of debt, and that will eventually show us the way out of slavery altogether.

Next, we should begin interpreting the political events in our nation, and in the world, as they really are — instead of accepting them as the media and politicians portray them. We should begin to recognize the criminal motives of central government. It is nothing more than organised crime. It certainly is NOT

a benevolent institution for the good of the people. We should educate our families to see the truth of the political events near us and around the world. And, if our children will do the same in each succeeding generation, truth and freedom will grow exponentially. Thus, the numbers of people who can SEE THE KINGDOM will grow with each succeeding generation. And, each generation will reach millions of others who will come to see the light. Eventually,

the beast will starve and die!

This we will do by starting right now with our own families! Our families will grow into communities. And our communities will populate the land.

How, you may ask, will we prevent central government

from encroaching again upon our communities? The answer is rather simple once you grasp it. We simply apply the law of Yahweh which commands us to **prohibit the establishment of other gods** (i.e., law systems) in our land. "Other gods" is a Bible term meaning "other governments." To prevent central government in our land, all we need to do is obey God's law which forcibly prevents any form of monopolisation, centralisation, state corporation, state licensing, standing armies (i.e., the police force) and any other tool of central control. Central government is a sin! It is organized

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crime! It is plunder.  
God's law  
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crime! It is plunder. God's law forbids it. To guard against it, we only have to remember God's law and refuse to accept any form of central rulership.

The ultimate answer for establishing godly government is not to agree to support a system, but rather to agree to stand against any and all systems which attempt to centralise and amass power. Yes, the truth is that we've had it all backwards in the past. We were brain-washed into thinking that freedom depended upon us all supporting a system. But, the truth is, freedom depends upon us standing against a system. That means that each individual needs to defend his or her own liberty. We can't hire mercenaries to do it for us. Mercenaries, in the end, take over the land. We must do it ourselves — individually!

## PATRIARCHAL GOVERNMENT

Godly government (Christian Self Discipline) is quite different from central government. Detractors try to say that self government cannot work. They say it is insufficient by itself to keep order in a land. But, the Bible says otherwise. Logic says otherwise. Liberty demands otherwise!

The New Testament provides the following list of titles for leaders in ecclesias. Remember, these are NOT offices on a church board. Jesus' kingdom is concerned with freedom in government and not with playing the useless game of church!

1. ELDER—[Gk. *presbuteros*] older person; someone with experience and wisdom (qualified to be a patriarch).

*"Rebuke not an elder, but entreat him as a father; and the younger men as brethren."* (I Timothy 5:1)

("presbytery" = body of elders — I Tim. 4:14)

*"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and establish elders in each body politic."* (Gk. "polis" = "body politic" [i.e., the civil body: i.e. an ecclesia]). (Titus 1:5)

*"And when they had appointed them elders in each ecclesia, and had prayed with fasting, they commended them to the Lord, on whom they believed."* (Acts 14:23)

2. OVERSEER — [BISHOP; Gk. *episkopos*]—EPI(over) + SKOPOS(sight) = overseer; administrator.

*"... if a man desires the **overship**, he desires a good work. An overseer then must be blameless, the husband of one wife, diligent, sober, of good behaviour, ..." (I Timothy 3:1-7)*

*"For an overseer must be blameless, as the steward of God; not self-pleasing, not soon angry, not given to wine, no striker, not given to filthy lucre; ..." (Titus 1:7)*

[Overseers were picked from among the elders (patriarchs) of each ecclesia. Later in this chapter, the overseers are charged to protect the people against the "devil" of central government.]

*"The elders which are among you I exhort, who are also an elder, and a witness of the*



*sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."* (I Peter 5:1-3)

3. MINISTER—[Gk. diakonos] one who runs errands, a minister, a servant. [erroneously transliterated "deacon," by churches, as an office of the church]. Minsters should serve essentially the same function as the ancient Levites.

*"Ministers (deacons) must likewise be serious, not double-tongued, not given to much wine, not greedy of wrongful gain. Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve, being unaccusable. Let the ministers be husbands of one wife, with upstanding children in their own houses as well. For they that minister well acquire good to themselves and much testimony in faith which is in Christ Jesus."* (I Timothy 3:8-13)

Then, Paul confirms that this lesson in government has to do with the ecclesia:

*"These things I am writing to you, hoping to come to you quickly. But in the event that I am slow, (I write this) in order that you may know how to conduct yourself in the house (i.e., kingdom) of God, which is the ecclesia of the living God, and pillar and ground of the truth."* (I Timothy 3:14-15)

I have likened Christ's ecclesia form of government to the patriarchal-type government we read about in the Old Scriptures. Each tribe (clan) was independent. This idea shouldn't be so

foreign to us. Our Scottish cousins and family ancestors have carried on the tradition of patriarchs and clans in Scotland up to the present day — albeit, since Britain annexed Scotland into the United Kingdom, much of the Scottish heritage has been lost — along with their ecclesia clans.

But let me show you an example at work. This example is actually a patriarchal clan:

*"And they (an invading army under four kings: Chedorlaomer, Tidal, Amraphel, and Arioch) took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these {were} confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained {servants}, born in his own house, three hundred and eighteen, and pursued {them} unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which {is} on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."* (Genesis 14:11-16)

Abram's clan didn't check with anyone before going to take care of the problem. Abram didn't petition the local police to enforce the law for him. He didn't ask permission to defend his family. He just

did it! He and his own family enforced the law and defended themselves. Abram the patriarch, took the law into his own hands and did that which was right in his own eyes. This is the working of an ecclesia.

We must stop repeating the old habits of our ancestors. Remember how the Children of Israel were delivered, through Moses, from the institutions and political games of Egypt? Do you remember what

they said once they were free? They looked around and realized that the games had ceased. They were dumbfounded! They hadn't been free but a few days before they began to complain about the lack of government games. Moses hadn't organized,

institutionalized, and developed welfare games to take the place of the program to which they had become addicted back in Egypt. They wanted Moses to build another Egypt for them — only with "kinder, gentler" slave masters.

American society is still running in the same circles today! We are called to leave Babylon. We are not called to build another Babylon to replace the old one!

We should opt for the ecclesia, with its patriarchal-type, free government system. And as we work toward that, God will reveal more insight into its fulfilment.

In Fredrick Bastiat's classic book, *THE*

*LAW*, the following quote describes the correct Christian attitude toward central government.

*"Away with the whims of governmental administrators, their socialized projects, their centralization, their tariffs, their government schools, their state religions, their free credit, their bank monopolies, their regulations, their restrictions, their equalization by taxation, and their pious moralizations!"*

*"And now that the legislators and do-*

*gooders have so futilely inflicted so many systems upon society, may they finally end where they should have begun; MAY THEY REJECT ALL SYSTEMS, and try liberty; for liberty is an acknowledgment of faith in God and His works."*

Fredrick Bastiat, a century and a half

ago, described for us the basic tenets of the ecclesia! He simply called it "liberty." And, he correctly labels all who cannot kick the habit of central government as "faithless," in that they refuse to acknowledge God's system of government.

The Kingdom of Jesus has been planting seeds of freedom and independence all over the world — in every land where Israel was scattered. These seeds have been growing steadily for centuries. They have been there growing, in spite of oppression from central governments. With all the

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scheming of the enemies, Christ's kingdom survives in thousands of locations.

*"Of the increase of his government and peace there shall be no end, upon the throne of David." (Isaiah 9:7)*

Our greatest, and most urgent, mission today is to wake people up to the message of the Kingdom of Christ: to get them thinking about the government of God and how it applies to us right now! To do this, the people who have been sidetracked by the churches must be enlightened. They must be shaken out of their stupor. If we must offend them, then so be it. Whatever it takes to break their hypnosis, we must do it.

As people begin to look out across the

fields of wheat and tares, and as their eyes are opened to the Kingdom they will begin to SEE the difference between ecclesias and churches. And as the people see the difference, the charlatans and churchmongers will be exposed, and Christ and his Kingdom will take on new meaning to them.

But, I repeat — our biggest task will NOT be organizing and supporting a system. Rather, it will be UNORGANIZING AND STOPPING OUR SUPPORT OF A SYSTEM!

This is the hope for freedom for our people. We need faith, a sincere spirit and open eyes if we are to see the Kingdom of Heaven: that City of God — the ecclesia.

*Courtesy : Christian Identity Ministries*



## RELIGION OF NAMES.

*"And she (Hagar) called the name of the Lord who spoke unto her, Thou God seest me ..." (Gen 16:13)*

One of the most prevalent superstitions in Egypt was connected with the religion of names. The Egyptians gave to each of their gods a name indicative of specific office and attributes. It was thus perfectly natural that Hagar, who was an Egyptian, should give a title of honour to Him who appeared to her in the wilderness. Some suppose that the Israelites were influenced by this superstition during their long bondage in Egypt, and that it is to this that Moses refers in Exod. 3:13; it was at this time in Israel's history that God revealed His name — one expressive of His eternal self-existence, Exod. 3:14. This ancient Egyptian custom found its way to other nations. Zechariah, alluding to this, speaks of the time when *"there shall be one Lord, and his name one."* Zech. 14:9.

J. Freeman

Manners & Customs of the Bible



# On Scandals and Victims

S. Fiske

*Although written some years ago this article remains pertinent today for tragically, our people throughout the Western World have still failed to set up leaders who fear God and keep His Laws. And the results have been devastating as Mr. Fiske points out. (Editor)*

I am generally in favour of Ministers being bounced around by the Press. As a breed, they are accorded a lot more public adulation, respect and latitude to foul things up than they deserve.

But the scandals of the "You knew about it, too," and "Oh no, I never," ilk are scarcely the most efficient way of sorting out the sheep from the wolves (or should we say the wolves from the wolves).

In weighing up Watergates, Info scandals, Opposition leaders' telephone conversations, and undiplomatic flying cameras, we should always bear in mind that there is a little bit of good in the worst of us and a little bit of bad in the best.

Indignant pleas to own up are more likely to be heeded by conscientious sinners than real rogues. Demands for resignation may pierce thin skins, but they seldom puncture thick ones.

Once in a while, the worst sharks do get caught. More often, a couple of relatively harmless fish are hooked instead.

So we should not be too hard on fall-guys. We should instead examine the political systems which encourage the wrong sort of people to climb to the top, and the right sort of people to go astray when they get there.

Isn't it the system that is wrong?

A democracy is supposed to be governed by public opinion. How can this ideal be reconciled with censorship, Press curbs, Government broadcasting monopolies, Ministries of Information, slush funds and State run universities?

In most modern "democracies," an ordinary member of the public with cranky, or even temporarily unacceptable, opinions can nowadays be fined, restricted, barred from promotion or imprisoned for giving vent to them. Yet a member of the Government, can use public money, public platforms and public broadcasting services to force their dogma upon every schoolchild, radio owner and newspaper reader in the country. And even gets paid for it.

Is it surprising that politics have fallen into the hands of ambitious ideologies and extremists? Is it surprising that people with strong ideas are prepared to bend the rules to get to the top, or to tell untruths to stay there?

Our whole capitalist economic system is based on the assumption that the customer is king and that their spending



decisions will force entrepreneurs to produce the right things in the right quantities and at the right times, through the most skilful and sparing use of the land, labour, capital and material resources available.

How can this ideal be reconciled with a system in which the government does a third of the customer's shopping for them, while arbitrarily prescribing the prices they must pay and the conditions under which they must pay them for another third? Can it be reconciled with State monopolies, quotas and licences, with control boards and discriminatory tariffs, with subsidies and prohibitions?

Most of these measures are designed to win votes, curry favour with powerful minorities, or reward individuals for services rendered (or about to be rendered). The rest are imposed to prevent producers from following the dictates of the market place, or else to bribe them to produce things that the current crop of dictatorial busybodies think the ignorant populace ought to be asking for.

Nearly all forms of economic intervention are based on the arrogant assumption that the opinions of the people are wrong. How can that be reconciled with democracy? With honest government? With incorruptible politics?

It can't be. In the economic environment that has been created the rewards are not determined by hard work,

or sound business decisions, or by satisfied customers. They are determined by government favour and political decree. Politicians and civil servants decide your selling prices; it is within their power to subsidise or hamstring your competitors.

They determine where you can put your factory and within what limits it can be designed: They can limit the number or type of people you employ and the terms under which you will employ them: They decide when there will be a credit squeeze and when inflation will be allowed to rip: They fix interest rates. And at the end of the day, they decide how much of your earnings you should be allowed to keep and how much of them you should hand over for them to disperse among the beneficiaries of their choice.

Is it surprising that businesses find bribery profitable? Surprising that some politicians and civil servants are corrupted?

It would be surprising if they weren't. What else can you expect but lies and bribery in an economic system where rewards and penalties are decided not on merit, but by persuasion? Especially when the people to be persuaded spend everybody else's money but their own.

On the pretext of "order," "social justice" and "rationalisation," we have unwittingly put a premium on dishonesty while penalising integrity.

In this connection, it is interesting to



reflect that when income taxes were first introduced, the critics fought against them on two main grounds. We still hear a lot of complaints about "the disincentive to industry." At the time, that was considered the lesser of the two arguments. "The incentive to dishonesty" was understood to be a more serious objection.

In those days, people were more straight-forward and clear-thinking. Less confused by propaganda and less

involved with tax avoidance, they could see what would happen. They warned that discriminatory economic policies would be seen as a form of theft, and that people would be encouraged into dishonest practices in their efforts to avoid being robbed. This would be the thin end of a wedge, which would eventually undermine our whole Christian moral code.

Courtesy: Covenant Message



### Does sermon on the mount occur in the Bible?

"Sermon," a word of Latin origin and signifying "talk" or "discourse," is found nowhere in the Bible. The name "Sermon on the Mount" was given to the fifth, sixth and seventh chapters of Matthew as early as the fourth century, when St. Augustine wrote his commentary on the subject. These chapters open with, *"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, ..."* (Matt. 5:1) and are followed with, *"When he was come down from the mountain, great multitudes followed him."* (Matt. 8:1) Many authorities suppose that the Sermon on the Mount is largely a compilation of the sayings of Jesus that were uttered at different times in different places and that were later collected and arranged as if they composed one discourse. This is based upon parallel sayings in other connections in the Gospels and certain internal evidence that they are not preserved in their original connection. A somewhat similar arrangement of the sayings of Jesus is recorded in Luke 6:20-49. This is sometimes called the Sermon on the Plain, because in Luke 6:17 Jesus is represented as standing "in the plain" when he spoke.

G. Stimpson





# Who Can Save Us?

Selected

A breakdown in law and order is the inevitable result that flows from governmental maladministration. As a nation we have departed far afield from what God requires of us in the operation of the affairs of state, and as a consequence, it has become increasingly unsafe to walk our city streets. Our modern cities are no longer able to provide a secure environment in which to dwell.

The Law of the Lord declares: *"Whoso killeth any person, the murderer shall be put to death ... Moreover, ye shall take no satisfaction (ransom) for the life of a murderer, who [is] guilty of death, but he shall be surely put to death."* (Num. 35:30-31) Elected officials in city, state and nation have repudiated the validity of this law and have refused to enforce it, with the result that the carrying out of justice in the interest of the victims of criminals has been ignored. This brings our leaders under Divine condemnation, for, by their failure to press for the execution of the murderer who is under the sentence of death, according to the Law of the Lord, they align themselves with those who are guilty of shedding innocent blood.

What those who have aspired to political power in our nation have overlooked is the Divine responsibility that rests upon their shoulders to administer righteousness. To occupy



positions of authority over God's people and ignore the perfection of the commandments, statutes and judgments of the Law of the Lord is to follow a hazardous course. They will not remain uncondemned in God's sight when the land is full of violence.

The Prophet Isaiah confirmed the fact of blood guiltiness on the part of those responsible for maintaining law and order and who have failed to do so. He pronounced the decree: *"Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness."* (Isa. 59:3) While they are not aware of this, our national leaders are nevertheless indicted for their failure to stand foursquare for

righteousness and their lack of determination to see swift justice executed against those responsible for turning our cities into jungles.

It has been Divinely declared that the meting out of appropriate penalties is the only retaliatory action that will deter evil-doers. However, Isaiah recorded what the Lord beheld: "Yea, truth faileth; and he {that} departeth from evil maketh himself a prey. And the Lord saw {it}, and it displeased him that {there was} no judgment." (Isa. 59:15) Following this, Isaiah's portrayal of the raiment of the Lord is striking indeed: "For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke." (Isa. 59:17)

Prepared in this manner to deal with every degree of iniquity, our Lord gives utterance to His challenge through the Prophet Hosea: "I will be thy king; where is any other that may save thee in all thy cities?" (Hosea 13:10) It will become overwhelmingly apparent in days to come

that our rescue from evil will only come from a Divine source, as Isaiah maintains, "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; ..." (Isa. 59:18)

The prophetic preview describes what is to follow: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." (Isa. 60:18) Divine intervention is definitely indicated and the leaders of the people, who have utterly failed to establish righteousness when it was in their power to do so, will be ignominiously deposed. The succeeding establishment of the administration of the Kingdom, with justice and equity executed under the Law of the Lord, will bring about tranquillity and peace. Throughout all the domain of the Kingdom: "They shall not hurt nor destroy ..." for the words of the prophet will be completely fulfilled: "... the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9)

Courtesy : Destiny



Figures don't lie, but liars can figure.

Scriptures don't lie, but liars can quote scriptures.

Pictures don't lie, but liars can take pictures.

Truths are not lies, but liars can speak truth.

Israelites are born of truth; liars can be born of Israelites.





# Controversial – Everything After its Kind

(Part 5)

Subscriber

## The Negro and Cannibalism

The word "Negro" in this article refers to the pure African Negro race and the majority of the people usually referred to as Negroes are in fact an admixture.

### Cannibalistic

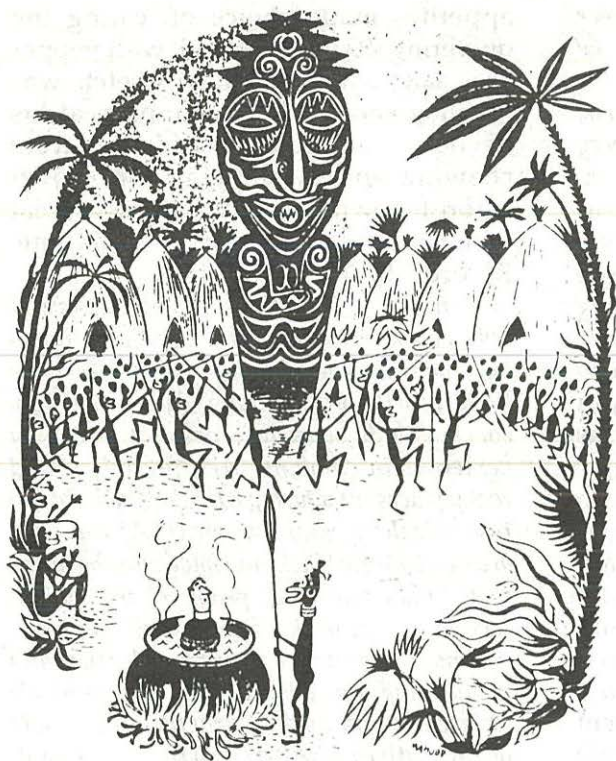
Cannibalism comes naturally to the negro race. It is not a religious rite, and we are fully aware that Voodooism and fetishism require the eating of human flesh. Hislop and Woodrow state that the PRIESTS of Nimrod or Baal were required to eat human sacrifices (FLESH). These priests were known as "Cahna-Bal," that is, "the Priest of Baal." And it is from this expression that we derive our modern word "**cannibal**" — a devourer of human flesh!" — Rev. Alexander Hislop, "The Two Babylons" [p. 232] — Rev. Hislop says that "The word Cahna is the emphatic form of Cahn. Cahn is "a priest," Cahna is "the priest" [p. 232]. How easy it is to see the relationship between the name Cain and Cohen.

My contention is that Nimrod, as Cain before him, had reason to establish cannibalism as part of his worship. The negro does not eat human flesh out of necessity, but does so "*wholly from the common desire of that kind of food, the same as dogs or any other carnivorous animal*" —

Josiah Priest, "Origin And Character of the Negro Race," [p. 199].

The Negro is the roving "beast" which devours the White race. The former is by nature the eater, the latter the eaten. This is why, even at the Communion table, Whites eat Christ's "flesh" and "blood" symbolically, the negro literally. In other words, religion is used by the negro to reenact the slaying of all who will not worship the "beast," while Whites look at Communion as a time to identify with the Christ, their near-kinsman, who was slain by the "beast." Those who believe that the negro cannot be different should consider the fact that throughout all of history, they have been physically unable to change their nature. As Ecclesiasticus 19:28-30 says: "*And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil. A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. A man's attire, and excessive laughter, and gait, show what he is.*"

Interestingly, although the Bible commands us not to drink blood, the priests of Nimrod's religion, Roman Catholicism, teach that Christ is crucified anew at every Communion, because they insist that the elements are changed into the literal flesh and blood of Christ. Woodrow says: "*If they [Catholics] do not*



"Would you care to say grace?"

accept this dogma, they are told that they will be eternally lost; that the belief in transubstantiation is essential to salvation."

— Ralph Woodrow, "Babylon Mystery Religion," [p.128]. However, like the priests of Cain, Nimrod, Baal, and Osiris, the Catholic priests alone are permitted to drink the cup. The members of the congregation since 1415 (the "Council of Constance") have been forbidden to drink the cup since the blood is contained in the flesh-sacrament which they eat [p. 130]. Tannahill writes that the Catholic Church "adopted into its most sacred ritual an act of

pure cannibalism, of unequivocal god-eating on the most primitive level. To the faithful, the bread became not a symbol of the flesh of Christ, but as real as if the flesh itself had been sliced and baked" — Reay Tannahill, "Flesh and Blood," [p. 60].

The following report will show why it can be said that it is natural for the negro to crave human flesh. Dr. Nott states: "Some of his [Negro] senses have an acuteness unknown to the other races: the sense of taste, and that of smell, for instance. But it is precisely this development of the animal faculties that stamps the negro with the mark of inferiority to other races. I said that his sense of taste was acute; it is by no means fastidious. Every sort of food is welcome to his palate; none disgusts him; there is no flesh nor fowl too vile to find a place in his stomach. So it is with regard to odour. His sense of smell might rather be called greedy than acute. He easily accommodates himself to the most repulsive." —

Josiah Nott, "The Moral and Intellectual Diversity Of Race," [pp. 444-445].

Dr. Nott quotes Pruner as saying: "He eats everything, and I have good reason for asserting that odours the most disagreeable to us as positively pleasant to him" — [p. 444]. Furthermore, Nott tells us that he has personally seen the Negroes "discuss a piece of fox, or the still more strongly flavoured pole-cat [skunk], with evident relish. Nay, on one occasion, I have known a party of negroes feast on an alligator for a week ..." — [p. 444].

Josiah Priest adds to this that the Negro



"can digest food of a much coarser and stronger character than white men can, such as the shark, the crocodile, the rhinoceros, the elephant, the hippopotamus, tigers, hyenas, dogs, lions, panthers, and serpents of every description, with the greatest ease and relish. All these are rejected by the white man, as abhorrent to his nature, tastes, and powers of digestion, except in cases of strong necessity and starvation. The horrid and heart-appalling practice of cannibalism has, in all ages, attached more to the African race than to any other people of the earth." In the country of Egypt, according to Baron Humboldt, as late as the 13th century, 500 years ago, this dreadful practice prevailed, even among the higher orders of the people, as well as the lower, so that extraordinary traps and snares were resorted to, in order to catch each other for food, as they would any other animal [Jeremiah 5:26]. He says, that physicians were often sent for, under a pretence of illness, then they who sent for them would kill and devour the physician, having arranged the plan how to deceive and destroy them before their arrival. The large island Sumatra, in the Indian Ocean, is peopled by blacks of the Negro description, who formerly, if not now, devoured all persons among them condemned to death for crimes committed against their laws. The criminal was tied naked to a post firmly fixed in the ground, while the executioners stood around the fatal spot with knives in their hands, who, when the sign for them to begin was given, fell on, in a regular manner, in the sight of thousands, cutting away such parts of the body as their respective fancies and

appetites made choice of, eating the quivering flesh in its blood, with pepper and salt, while the poor wretch was howling and writhing with pain, as his devourers, all negroes like himself, were chewing and swallowing him down before his own eyes with gestures of great delight and satisfaction. — "Masonic Record," [p. 123], No. 1, 1830.

"In New Holland there are, or were, several tribes of negroes, who have very large heads and mouths. Their heads, in form, resemble the head of the orang outang. They are entirely covered with black hair or wool, are very dexterous in climbing trees, precipices, and rocky places, in which particular they greatly resemble the apes and baboons of Africa. They are exceedingly black, and have mouths much wider than any other people of the human race. They eat all kinds of reptiles, as bugs, worms, and serpents, with every decayed and filthy thing; but whether they are cannibals we are not informed. Nearly the same is said of the natives of Australasia ..." — Josiah Priest, "Origin And Character of the Negro Race," [pp. 191-192].

It should be mentioned before we go on that God's food laws (see Leviticus 11 where it differentiates between clean and unclean foods) do not apply to the Negro, because what Whites consider to be unclean does not affect the Negro in the same way. Therefore Dr. Edward Foote's advice that "One of the most common causes of blood impurities is the use of pork" — Edward B. Foote, "Plain Home Talk," [p. 56] and that "with few exceptions [pork is] the most indigestible food that can be taken into the stomach," [p. 58] — pertains to Whites only. And so, the Bible was not



written to or for Negroes, because to punish them for eating foods that their bodies were made to digest would be silly.

Priest continues: "The following is from the pen of Herodotus, the eldest of the Greek historians, ... where it is recorded respecting the Lybian negroes: 'If any man among them appeared to be diseased, his nearest connections put him to death immediately, alleging in excuse that sickness would waste and injure

his flesh. They pay no regard to his assertion, that he is not really ill, but without the least compunction, deprive him of his life, and then devour him when cooked.'" — Josiah Priest, "Origin And Character of the Negro." [pp. 198-199]. St. John says: "In

Hayti ... they do not sell the flesh of their enemies as food, but that of their own neighbours, even sometimes of their own relatives, if not their own children" — Sir Spencer St. John, "Hayti or The Black Republic" [p. 242]. "The deaths of children in Hayti are so numerous that it is impossible for the population to increase rapidly [leading] ... to the supposition that the population is being eaten down ..." [pp. 244-245]. A horrified Catholic priest in Haiti asked a Negress: "How could you eat the flesh of your own Children?" To which she replied: "And who had a better right?" [p. 250]. St. John adds that "the practice of midwives slaying children for the purpose of eating them is an old one in Hayti." [p. 248].

Pierce describes what happened in Africa when slave traders were invited by the chiefs to a feast of "long pig": "The women first cut off the heads of the dead men. Then they disembowelled them. The insides of each body were thoroughly cleaned. The openings were filled with breadfruit, bananas and vegetables. Hearts and livers were stuffed into the fillings. The bodies were then wrapped in banana leaves. The heads were scalped and likewise, wrapped in banana leaves" — Julius

A Pierce, "Black Tide," [p. 9]. "After roasting the bodies, the female butchers "carved the steaming, reddish-brown roasts into individual servings and placed them upon leaf platters. The chief, his family and the traders were served first. The chief was partial to the

**"One of the most  
common causes  
of blood  
impurities is the  
use of pork"**

arms, while his wives preferred to gorge on the hearts and livers. The heads were served to the witch doctor and his priests. The white guests were served platters on which there were both kinds of meats, human roasts and wild game. One can well imagine that they approached the variety of meats with the utmost caution so as to avoid the 'Long Pig.'" [p. 10]. Whites who enjoy eating pork should remember that swine were eaten particularly at Christmas-time to celebrate Nimrod's (Saturn's) birthday — Rev. Alexander Hislop "The Two Babylons," 2nd American Edition, [pp. 93-95, 100]. Isaiah 66:17 condemns this. In Haiti, human flesh is called "the goat without horns" and is sometimes sold as pork in



the marketplaces — Sir Spencer St. John, "Hayti or The Black Republic," [pp. 249, 252]. The Chinese use the term "two-legged mutton" to describe their human victim. — Reay Tannahill, "Flesh And Blood," [pp. 46]. The "human goat" is eaten in Haiti at Easter, Christmas Eve, New Year's Eve, and on Twelfth Night — Sir Spencer St. John, "Hayti or The Black Republic," [p. 211].

In Africa today, cannibalism still occurs, as Pierce testifies — Julius A. Pierce, "Black Tide," [p. 54]. Even Idi Amin, President of Uganda, has admitted being a cannibal, "The Thunderbolt," No. 222, October, 1977. However, cannibalism is also coming to America, just as surely as the negro is coming here — The Thunderbolt, No. 199. December 15, 1975.



## *The Hour Glass is Emptying*

Lord, oft we have asked for our Daily Bread,  
 Who scarce have acknowledged Thee:  
 Ne'er more than a few simple Prayers have we said,  
 Than those learnt at our mothers' knees;  
 Crisis is imminent: distress is dire:  
 Heavy shadows envelop this Land:  
 This loved Land: this pleasant Land:  
 This realm without peer —  
 And, Lord, we have let go Thine Hand!  
 Our voices no longer are raised to the Sky:  
 Nor bend we our heads when occasion demands:  
 Our knees have grown stiff and no longer we cry  
 To The God of our Fathers: nor obey His Commands!  
 We look askance at the Churches we pass by in the  
 Streets:  
 Waste time loitering and wandering on God's Holy  
 Day;  
 For others, we say, but not us it is meet  
 To honour the Sabbath in God-given way!

Voodoo is being offered in courses in American universities today, while in Brazil it has been incorporated in the Catholic Church, "Negro Going Back To Primitive Voodoo In America," [pp. 6-7].

**On the Lighter Side:** A Negro and a white man were discussing the deterioration of Western society. During the heated discussion the Negro made the statement that the White Race was the cause of all the evil in the world. The white man asked him to explain that statement. The Negro replied: "When your ancestors, Adam and Eve, were in the Garden of Eden — they ate the apple! If we were there we would have eaten the snake."

*To be Continued*

The Crises are increasing: men still dilly-dally:  
 Eyes lower'd: apathetic: and on pleasure bent:  
 Forgetting that, ultimately, all things must tally —  
 To this end, to each one of us, was Jesus Christ sent!  
 We are hungry, we are thirsting: for the Food which  
 fails not:  
 Stark barren and empty with a need to be fill'd —  
 There is none who can satisfy but The Son God  
 Begot,  
 Alone He can Save. This The Father Has Will'd!  
 The Hour Glass is emptying: this Old Era near done:  
 Man's rule is expiring: God's Rule is to Come!  
 Let the stiff-neck'd bow down: from Soul's depth let  
 him say  
 "Come Quickly, Lord Jesus! Come Quickly,  
 I Pray!" **LORD: GRANT THIS TO HAPPEN  
 BEFORE 'TIS TOO LATE!  
 THE HOUR-GLASS EMPTY: AND CLOSED  
 HEAVEN'S GATE!**



# THE COMING KINGDOM

Subscriber

## What Your Preachers Don't Tell You!

"We are Abraham's seed..." John 8:33. No doubt if you are Identity believers you should be familiar with that line of Scripture.

However, being the seed of Abraham does not necessarily mean being an Israelite. Abraham had eight sons, his first was Ishmael, coming from Hagar, an Egyptian handmaid, also called a bondwoman.

Then, Abraham and Sarah had a son called Isaac. Sarah, or Sarrat, in Assyrian means "queen." When Sarah died, Abraham's concubine Keturah bore him six more sons.

"Now the sons of Keturah, Abraham's concubine: she bore Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah..." (I Chronicles 1:32)

Thus, in all, Abraham had eight sons by three different women. Are all these to be reckoned as true Israelites? No, indeed! Being a "seed" or "issue" of Abraham does not make it so.

Then who is the father of the true twelve tribes of Israel? The answer is clear, plain, and easily discernible. In Genesis 21:12 we read, "... in Isaac shall thy seed be called." This is confirmed in the New Testament also, as in Galatians 4:28: "Now we, brethren, as Isaac was, are the children of promise."

Even the apostle Paul adds weight to all this as he appears before King Agrippa in Acts 26:6-7, "And now I stand and am judged for the hope of the promise made of God unto our fathers, Unto which {promise}

our twelve tribes, instantly (earnestly) serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." So, Paul knew of the promise by GOD to the twelve tribes, but even originally as a Pharisee: "... in the Jews' religion, how that beyond measure I persecuted the church of GOD, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions by my fathers." (Galatians 1:13-14.)

Was Paul an Israelite? Let him tell you: "Are they Hebrews? So {am} I. Are they Israelites? So {am} I. Are they the seed of Abraham? So {am} I?" (II Corinthians 11:22) and: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, {of} the tribe of Benjamin." (Romans 11:1)

Does all this matter? Is it at all important?

When Christ was seated with the twelve apostles He makes this beautiful and astonishing statement, "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:29-30)

To no other people were such promises made by GOD as were those promises to twelve-tribe Israel. The twelve apostles would sit on thrones judging the twelve tribes of Israel in the coming Kingdom of GOD on this earth.





# The Location of Calvary

J. Thompson

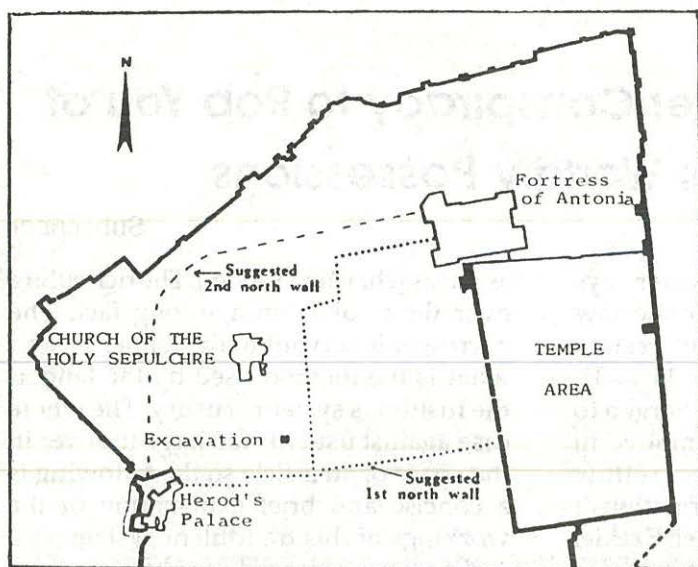
Jerusalem bristles with historical and geographical problems. We do not yet know the exact position of Jerusalem's walls at each stage of its history. We are quite in the dark about what lay inside the walls. There are many questions about the exact position of a variety of places referred to in the New Testament. In almost every area there have been speculations over the years. A variety of maps of Jerusalem at various periods have appeared. The state of Jerusalem in the days of Herod has been proposed by various writers. The site of Calvary has been in dispute, as well as a number of other sites associated with the life of Jesus. In the absence of detailed literary record or of some specific archaeological information, speculation must remain speculation.

Fortunately excavations have continued in and round Jerusalem. The result of these has been to demonstrate that some of the speculations are completely without foundation. In some cases the probability that one site should be preferred to another has resulted. A good deal of re-thinking of earlier views has been undertaken or, in some cases, undreamed evidence has been brought to light.

Take the question of the site of Calvary. Two sites have had strong support for many years — the Church of the Holy

Sepulchre and Gordon's Calvary. Unfortunately it has not always been possible to debate the question objectively because in some quarters the identification one accepts is almost the touchstone of one's orthodoxy.

The Church of the Holy Sepulchre marks the site of a temple to Venus which Emperor Constantine removed because tradition held that it was built over the site of Calvary. This tradition goes back to the fourth century. However, the operations of Titus in the first century A.D., and Hadrian in the second century, did an enormous amount of levelling and filling when they turned Jerusalem into a pagan city, so that some of the specific identifications of sites must have been obscured. There is the further problem of where the first century walls of the city ran. According to Hebrews 13:12 Jesus was crucified **outside** the gate. Hence, if it could be shown that a particular first-century wall enclosed the Church of the Holy Sepulchre there would be some question about the site. Details in Josephus are too few to arrive at a conclusion. There is some evidence that a wall ran west from the northern end of the Temple, turned south to a point beyond the Church of the Holy Sepulchre, meeting the first north wall approximately midway on its course between the Temple enclosure and Herod's palace. If this can be



*Plan of the northern section of Jerusalem showing the walls today and the suggested walls of earlier eras.*

substantiated, the Church of the Holy Sepulchre lies outside the wall.

The alternative position that has been affirmed was first pointed out by General Gordon in 1849. A rock formation not far from the Damascus Gate resembles a skull and has two caves which resemble eyes. This site would accord with Biblical data. But there is no tradition to support the claim, and moreover the rock weathering of the past 2000 years would have produced changes in the appearance of the rock. Further, there has been activity in road-making in the area so that it is impossible today to decide whether what we see at Gordon's Calvary may not have resulted from the cutting of a road through the hillside.

Some possible light on the problem

came from Dr. Kenyon in 1962. When a small area belonging to the Order of St. John to the east of the Church of the Holy Sepulchre, in the neighbourhood of the Lutheran Church, became available for excavation (K. J. Kenyon, "Excavations in Jerusalem, 1963," pp. 7-18), Dr. Kenyon undertook the task. The area proved to be nothing more than a deep hole that had been filled with debris largely from the first and early second centuries A.D. After clearing eleven metres of this debris Dr. Kenyon found seventh century B.C. material. The site was not one which

displayed a stratified sequence of events, but was evidently a quarry which was filled by surface rubbish when Hadrian built his Aelia Capitolina on the ruins of old Jerusalem in A.D. 135. Now quarries lie outside city walls, not inside. Hence this site lay outside the city wall of the previous years. As the Church of the Holy Sepulchre lies further out from this point it, too, must have lain outside the walls.

This does not, of course, prove that the Church of the Holy Sepulchre is, in fact, at the site of Calvary, but it does show that there is the possibility that the traditional site has some claim to being authentic. Even today there is a massive block of the original rock still standing inside the church.

*Courtesy : Buried History*





## USURY — A Sinister Conspiracy to Rob You of All Your Worldly Possessions

Subscriber

Usury: Sum of money a borrower pays for use of loaned capital. Mosaic law prohibited the charging of interest to fellow Israelites (Ex. 22:25; Lev. 25:36-37; Deut. 23:19). Interest could be charged to foreigners (Deut. 23:20). The motive in loaning without interest to fellow Israelites was to prevent the formation of a permanent underclass in Israel. Ezekiel regarded the charging of interest as a watershed act separating the righteous from those practicing abominations (Ezek. 18:8, 13, 17; 22:12). Nehemiah challenged neglect of the Mosaic prohibition which had resulted in dire poverty for some of the returned exiles (Neh. 5:6-13).

The "harsh" master who expects interest and reaps what he did not sow (Matt. 25:24, 26-27; Luke 19:21-23) is hardly to be taken as a model for Christian business practice. Luke's parable in particular contains reminiscences of the hated Archelaus [son of King Herod] (Luke 19:12, 14; compare Matt. 2:22). Jesus stood firmly in the Old Testament tradition when He commanded His disciples to give freely to the needy who asked (Matt. 5:42; 10:8).

*"The rich ruleth over the poor, and the borrower {is} servant to the lender." — Proverbs 22:7*

Alas, the above is only too true today

as it was when formulated. The rich ruling over the poor is an age long fact. The borrower is servant to the lender — and what is the method used by the lender: the insidious system of **usury**. The whole case against usury is too large to cover in the space of an article so the following is a concise and brief explanation of the workings of this fraudulent system.

For the many readers who are aware of these little-known facts, the following will serve as a timely reminder and hopefully, an incitement, to inform the many innocents who are daily losing their farms, houses and businesses as a result of this unjust system. Even more urgent is the need to educate the young before they embark on a future relationship with their bank or financial institution. There is no turning back once those loan papers have been signed: you are trapped right up till the day you pay it off.

For the readers who have never been fortunate to know the following, they may well be shocked and even angry. They will be angry at the banks and the Establishment that permits such a swindle.

### Money

*"For the love of money is the root of all evil" — I Timothy 6:10*

*"The most sinister and anti-social feature about bank-deposit money is that it has no existence. The banks owe the public for a total amount of money which does not exist. In buying and selling, implemented by cheque transactions, there is a mere change in the party to the whom the money is owed to the banks. As the one depositor's account is debited, the other is credited and the banks can go on owing for it all the time.*

*"The whole profit of the issuance of money has provided the capital of the great banking business as it exists today. Starting with nothing whatever of their own, they have got the whole world into their debt irredeemably, by a trick.*

*"This money comes into existence every time the banks 'lend' and disappears every time the debt is repaid to them. So that if industry tries to repay, the money of the nation disappears. This is what makes prosperity so 'dangerous' as it destroys money just when it is most needed and precipitates a slump.*

*"There is nothing left now for us but to get ever deeper and deeper into debt to the banking system in order to provide the increasing amounts of money the nation requires for its expansion and growth. An honest money system is the only alternative."* — Frederick Soddy, M. A., F.R.S., Nobel Prize Winner, 1921.

As the above makes clear, banks are able to manipulate "money" using various methods like the debiting of one account and the crediting of another, and so on,

thus "balancing" the accounts. Banks also "create" money in more ways than one, through a trick that will be looked at later on.

Economists use the term "create" when observing the process by which money comes into being. Thus, creation means making something that did not exist before.

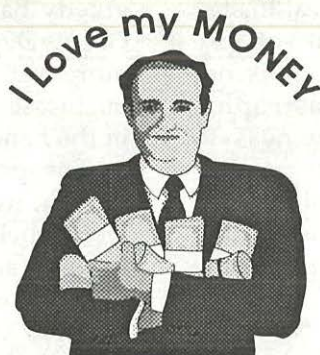
A sawmill makes boards, workers build houses from timber, a glass-blower makes fancy glass ornaments. In these examples, they did not "create," but converted already existing materials into a more usable, and thus more valuable form.

However, money "creation" is somewhat different. Here, and here alone, people "create" something out of nothing. Pieces of worthless paper are printed, given various denominational values, which can be used to purchase, for example, a glass ornament. Its value (of the money, or piece of paper) has been "created" literally out of thin air.

As we can see from the above, manufacturing money is dirt cheap, and whoever does the "creating" and issuing stands to make impressive profits.

## The Supply of Money

*"let me issue and control a nation's money and I care not who writes its laws."* — Attributed to Mayer Amschel (who later changed his surname to Rothschild and





founded the largest financial dynasty ever to exist in its influence and power).

The proper use, distribution and supply of money is of vital importance to the efficient running of society. Modern societies are completely reliant on an adequate supply of money.

Without money, industry would grind to a halt, farms would become mere self-sustaining units, surplus food would disappear, jobs requiring one or more workers would remain unfinished, transport of all goods would cease, hungry populations would kill and steal to stay alive, and government would collapse leading to complete anarchy. It is not hard to imagine the catastrophic conditions created if money was to completely vanish.

Money remains the life-blood of society, money flows throughout society just as vital nutrients flow throughout the body, giving sustained growth, development and vitality.

Money is the method by which goods and services are exchanged; remove money or hamper supply and the results will be disastrous. We need only recall Australia's Great Depression of the 1930s.

Australians all know about the Great Depression and the extremely hard times it brought about; but what of its causes?

In 1930, Australia did not lack industrial capacity, fertile farmland, or skilled, industrious and willing workers, residing in both the city and country. Already, extensive systems of reasonably efficient transport and communications were in place. War had not ravaged the cities or countryside, nor had famine

devastated the land and its population. The one thing that industry and commerce lacked was a sufficient supply of money.

In the early 1930s, Bankers, who were the only source of new money or credit, deliberately refused loans to industry, commerce and agriculture. However, payment on outstanding loans was demanded, which led to a rapid decrease in the circulation of real money.

This caused a complete standstill; jobs could not be done, goods and services could not be purchased. This ploy by the greedy Bankers placed Australia in the Great Depression of the 1930s, and moreover, placed extensive amounts of businesses, private dwellings and farms in the hands of these same Bankers.

The people, not understanding the system, were in a helpless position, and were cruelly robbed of their hard-earned savings and property, they were told things like "times are hard," "money is short," "everyone is suffering." These same statements were being made during Australia's recent so-called "recession."

This was "a 'recession' we had to have," the politicians proclaimed; and one I'm sure the banks loved to have. If you should have the opportunity, a check on how the banks fared during the so-called "recession" will reveal sustained and increased profits, with an abnormal increase in acquired property assets!

**Money for Peace? No! —  
Money for War? Yes!**

"The Rothschilds can start or prevent wars. Their word could make or break

empires." — Chicago Evening American, December 3, 1923.

World War II ended the Great Depression. Overnight, the same bankers who had no money for housing, food and clothing, suddenly had millions to lend for Army barracks, uniforms, rations and weaponry.

This was a remarkable reversal in policy by the bankers. They simply began pumping millions upon millions of dollars back into the economy when war was imminent. The Great Depression ended because of war!

There will be some who believe that a war will lead to a "boom economy" because it leads to a massive increase in activity and production. This fallacy is easily exposed: If we were able to manufacture millions of tonnes of war equipment, dump it in the desert and blow it up, would we therefore have a "boom economy?"

On the contrary, wars create huge debts to the bankers who are able to expand the money supply and lend more money out. In the case of a war, the victor country would have to seize the assets of the defeated nation, occupy its place in the international trade system, and thus, sometime in the future, be able to pay back all its debts

(including interest) to the bankers who made the war possible in the first place. Big banks, that have traditionally been owned exclusively by a few collaborating families, can change the course of history and have done so for much of this century.

*"Who goeth a borrowing goeth a sorrowing."* — Benjamin Franklin.

The only method through which new

money (not true, real money, but "credit" representing a debt) can go into circulation in Australia is when it is borrowed from Bankers. When large amounts of money are borrowed and utilised within society, an illusion of prosperity appears. Thus, when "credit" is

loaned out to borrowers, more wealth circulates within society giving the outward appearance of abundance. Of course when it comes to paying that money back, there is the question of usury or interest. As "credit" is borrowed out, interest accumulates at ever-increasing rates as we will soon see.

The transaction of borrowing money proceeds as thus:

The applicant applies to borrow X amount of dollars from a Banker. The Banker, by the stroke of their pen, issues

***Wars create huge debts to the bankers who are able to expand the money supply and lend more money out.***



the applicant the principal (the amount borrowed), ie., "creates" the borrowed amount. This amount does not come from individual bank accounts. The Banker lends the applicant nothing tangible (ie., gold, silver, paper or ink) on credit, they lend the applicant intangible CREDIT on credit!

Thus, the problem of limited supply is circumvented; the Bankers are lending NOTHING which means they can go on lending forever. A highly profitable venture indeed.

To conceal the fraud of lending nothing, Bankers charge interest, whereby borrowers (of nothing) agree to return more imaginary "credit" than they borrowed.

The borrower whose original loan consisted of principal only, must also pay an extra amount that the Banker specifies (interest). Therefore, the new money never equals the new debt added. The amounts needed to pay the interest on the original loan is not "created," and therefore does not exist!

Under this insidious system, the new debt will always be larger than the new money; as more money is needed to pay back interest, less money becomes available. This whole system is particularly unjust when one realises that he/she is repaying intangible principal ("created" by the bank) as well as interest (which is conceived from the "created" principal!).

The above can be illustrated by the following:

The applicant borrows \$60,000 to purchase a home, farm or business,

and the Bank has the borrower agree to pay back the loan PLUS interest. At 14%, the borrower must repay \$710.92 per month for 30 years. The bank obtains its "mortgage" over the property and the borrower receives a \$60,000 cheque from the bank which is credited to his/her bank account. The borrower then writes cheques to the builder, contractors, other institutions etc. These persons in turn write cheques. Some \$60,000 of new cheque-book money has been added to the money supply.

However, the flaw with this usury system is this: the only new money created and injected into circulation is the principal of \$60,000. The money required to pay the interest was NOT created and was not put into circulation.

In the above case, the borrower must earn and take out of circulation \$255,931, almost \$200,000 more than is put into circulation when they borrowed the original \$60,000. Every new loan, big or small, puts this same process into operation. The borrower adds a small amount of money to the total supply of money and deducts more than quadruple the original sum (as in above example) to meet their "obligations."

Another example given on the opposite page illustrates the year by year progression of a loan for \$100,000 at 20% interest for 15 years. Take note that the borrower has repaid the principal after five years of payments! The borrower continues to pay the bank a total of \$216,134 over the next ten years.

### Payments On \$100,000 At 20% For 15 Years:

| \$100,000 | Borrowed             | Total Repaid |
|-----------|----------------------|--------------|
| 21,075.60 | payment year 1 ..... | 21,075.60    |
| "         | " " 2 .....          | 42,151.20    |
| "         | " " 3 .....          | 63,226.80    |
| "         | " " 4 .....          | 84,302.40    |
| "         | " " 5 .....          | 105,378.00   |
| "         | " " 6 .....          | 126,453.60   |
| "         | " " 7 .....          | 147,529.20   |
| "         | " " 8 .....          | 168,604.80   |
| "         | " " 9 .....          | 189,680.40   |
| "         | " " 10 .....         | 210,756.00   |
| "         | " " 11 .....         | 231,831.60   |
| "         | " " 12 .....         | 252,907.20   |
| "         | " " 13 .....         | 273,982.80   |
| "         | " " 14 .....         | 295,058.40   |
| "         | " " 15 .....         | 316,134.00   |

The inevitable outcome of this system is the diminishment of money in circulation to the point where a depression will be imminent. Money increasingly disappears into the Bankers coffers leaving less and less in circulation. Debtors struggle against each other, vying for new loans which will mean more "created" money and more interest. The banker accrues vast sums of real money and credit that they will gamble on the stock market etc. The banker will also accumulate all types of property assets, snatched from bankrupt farmers, businesses, etc.

The Banker who produces nothing of value, slowly, then more rapidly, gains a death grip over the land, buildings and

labour of future generations. The borrowers have become the servants of the lenders and have placed themselves on the economic treadmill of debt.

### **Banks Always prosper—Through the Bad and Good Times**

Though millions of financial transactions are carried out every year, very little money actually changes hands. 95% of all "cash" transactions are done by cheque. The Banker is perfectly safe in "creating" the so-called "loan" by writing the

cheque or deposit slip, not against real money, but against your promise to pay it back! The cost to the banker is stationery and wages.

### **The Greatest Swindle Ever!**

*"Banking was conceived in iniquity and was born in sin. The Bankers own the earth. Take it away from them, but leave them the power to create deposits, and with the flick of the pen they will create enough deposits to buy it all back again. However, take it away from them, and all the great fortunes like mine will disappear, and they ought to disappear, for this would be a happier and better world to live in. But, if you wish to remain the slaves of Bankers, and pay the cost of your own slavery,*



*let them continue to create deposits.*" — Sir Josiah Stamp (President of the Bank of England in the 1920s, second richest man in Britain).

Hidden under the veneer of respectability, integrity and competitiveness, the Banker's await their next unsuspecting victim. The Banker is partaking in the biggest swindle of all time, and they know it. The Banker's wealth, power and influence extends the world.

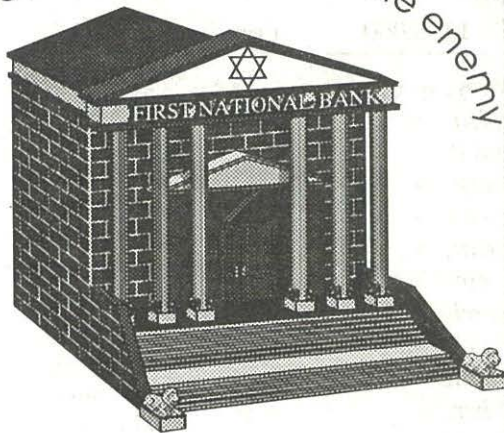
We are ruled by a capitalist Bank-owned Mammon that has usurped the mantle of government, and set about to pauperise and control the people. It is now a centralised power-hungry apparatus which promotes war, steals the people's wealth and uses every type of propaganda to keep its position.

The Banker realises that an under-educated, ignorant and confused population is easier to subvert than a healthy and intelligent people. The ruling establishment therefore promotes all manner of degeneracy, decadence and corruption including drug use, sex perversion and trivialities.

Through the use of technologies, the Banker and their other plutocratic cohorts will have a most efficient and complete control over a nation's finance and thus increase powers to amass even more wealth through their evil use of usury.

The future will give way to an even larger increase in financial transfers done not only by cheque but by computer transfers that the consumer/borrower will execute from ATMs (Automatic Teller Machines) and home computers. When

*Our money is in the hands of the enemy*



100% of all transactions are processed in this manner, the cashless society will have been reached — a Banker's paradise. The cashless society will be the ultimate instrument in social control; no more tax evasion, no more "extra money on the side," no existence outside the system.

So what can we do about this incredible rip-off? We can warn as many people as possible about this evil system and we can tell them not to participate AT ALL. The evil that lurks behind usury must not under any circumstances be supported or encouraged. When enough people realise this iniquity they will develop alternative methods of raising funds. They will come together in new community structures; independent of the old, decrepit worn-out Establishment.

For the love of money is the root of all evil; and the evil that exists at the base of materialistic societies will one day be rooted out and forever destroyed.



"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon (The present world monetary system) the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver,

and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What {city} is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate. Rejoice over her, {thou} heaven, and {ye} holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast {it} into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." (Revelation 18:1-21)

"Today in Australia, as in most other modern economies, all money is a debt of the



banking system. When a banker grants a customer credit by overdraft, the bank 'opens an account' in its books and gives the client the right to draw funds without having first put the money into the account. What they omit to tell us of course is that in order to get

this, the client has had to give security in REAL wealth, ie., real estate, plant, machinery, etc., which the bank then has the right to claim as its own should the client be unable to repay the loan ..." — Bank of New South Wales Review, October 1978



## Hymn of the Month

O God of Bethel, by Whose hand  
Thy people still are fed,  
Who through this weary pilgrimage  
Hast all our fathers led.

Our vows, our prayers, we now present  
Before Thy throne of grace;  
God of our fathers, be the God  
Of their succeeding race.

Through each perplexing path of life  
Our wandering footsteps guide;

Give us each day our daily bread,  
And raiment fit provide.

O spread Thy covering wings around,  
Till all our wanderings cease;  
And at our Father's loved abode,  
Our souls arrive in peace.

Such blessings from Thy gracious hand  
Our humble prayers implore;  
And Thou shalt be our chosen God  
And portion evermore.

PHILIP DODDRIDGE (1702-1751).



Plants such as mentioned in the "Herbs for Health" section of this issue, and a large range of other herb plants or seeds may be purchased from Isabell Shipard by writing to her directly. For a herb catalogue please send 10 x .45c stamps to:

Isabell Shipard,  
Box 66,  
Nambour, Qld. 4560



## *Prayer of the Month*

*O Lord our God, Thou art great and doest wonderful things: Thou alone art the true and living God and Thy Love has provided bountifully for all our needs.*

*We ask most earnestly O Father, that Thou wouldst establish Thy Truth in all the dealings of Thy People. We pray that in all our relations, true service may take the place of greed and a spirit of acquisition so that we may conduct ourselves according to Thy Will. Grant us courage and strength to withstand the onslaught of those who seek to destroy us, so that in all we do the other nations may come to know the meaning of Thy Kingdom on earth.*

*To Thee and Thee alone, be all praise for evermore, in Jesu's Name.*

*Amen*





## Do Not Go There



"Have you ever heard of Gossip Town,  
On the shores of Falsehood Bay?  
Where Old Dame Rumour, with rustling gown,  
Is going the livelong day?  
It isn't far to Gossip Town,  
For people who want to go;  
The Idleness train will take you down  
In just an hour or so.

"The thoughtless road is the popular route,  
And most folks go that way;  
But it's steep down grade, if you don't look out  
You'll land in Falsehood Bay.  
You glide through the Valley of Vicious Talk,  
And into the tunnel of Hate,  
Then, crossing the Add-to Bridge, you walk  
Right into the city gate.

"The principal street is called 'They say,'  
And 'I've heard' is the public well  
And the breezes that blow from Falsehood Bay  
Are laden with 'Don't you tell.'  
In the midst of the town is Telltale Park;  
You never are quite safe while there,  
For its owner is Madam Suspicious Remark,  
Who lives in the street 'Don't Care.'

"Just back of the park is Slanders' Row;  
'Twas there that Good Name died,  
Pierced by a shaft from Jealousy's bow  
In the hands of Envious Pride.  
From Gossip Town, Peace long since fled;  
But Trouble and Grief and Woe  
And Sorrow and Care you'll meet instead,  
If ever you chance to go."



**KEEP OUR FLAG  
FLYING IN 2001**

**SAY NO TO A REPUBLIC!**