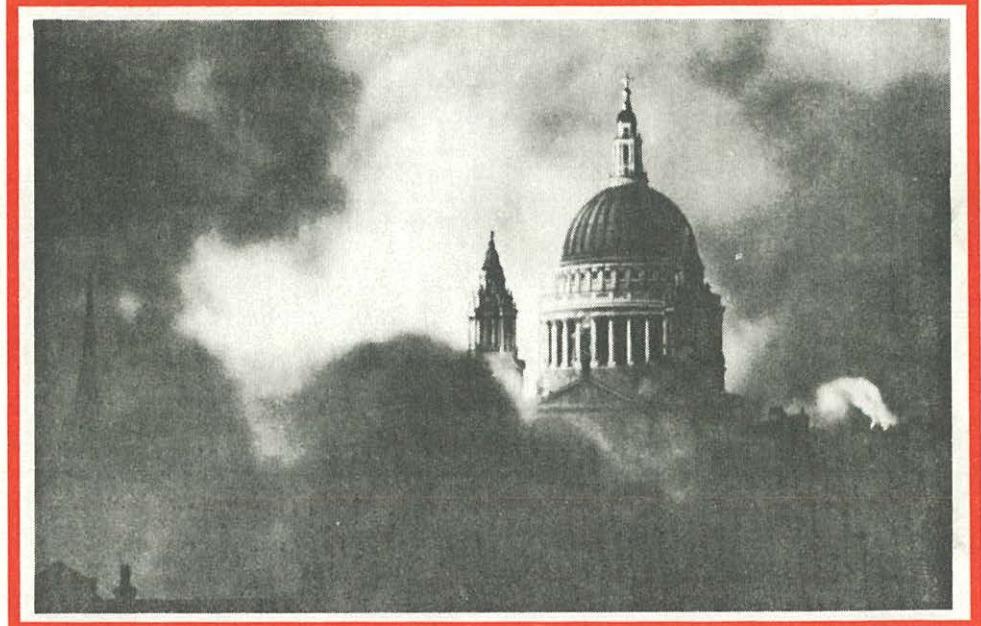


St. Paul's Cathedral – London



Through dark and terrible national tribulation of World War II, St. Paul's Cathedral survived the fiery hell of the night of 29th December 1940, when this famous photograph was taken.

For a brief history of this important landmark in London see page 45.

July/August

1996

SEEK YE FIRST THE KINGDOM OF GOD

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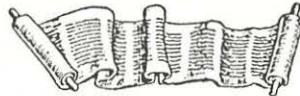
LOOK UP

July/August

1996

CONTENTS

Point of View	<i>Editorial</i>	1.
This Blind Age	<i>DICKEY</i>	4.
Nebuchadrezzar's Dream	<i>Selected</i>	11.
HERBS FOR HEALTH — Chia	<i>SHIPARD</i>	14.
The Basic Message of Jesus	<i>THORNTON</i>	16.
DEVOTIONAL — Isaac a Fitting Type of the Messiah	<i>GIBBONS</i>	19.
Man Hoe (What Is It?)	<i>TORR</i>	20.
CONSPIRACY TRACKER — Conspiracies (Part 3 of 3)	<i>Subscriber</i>	24.
ARCHAEOLOGY REPORT — A Letter to Smyrna	<i>HEMER</i>	30.
SURVIVAL — One Good Reason To Prepare For The Unthinkable (Part 1)	<i>Subscriber</i>	38.
BIBLE STUDY — Racial Contributions	<i>Selected</i>	40.
St. Paul's London	<i>HOWE</i>	45.
CONTROVERSIAL — Noah's Ark & The Flood	<i>WILLIAMS</i>	48.
The Resplendent Word	<i>Selected</i>	54.
CHILDREN'S CORNER — Adam and the Animals	<i>GASCOIGNE</i>	56.
HEALTH — Coping With Back Problems (Part 3 of 3)	<i>GIBBONS</i>	58.
Christians Fight for Survival — The Blood River Battle	<i>Selected</i>	62.
Climax at the Seventh	<i>NICKLIN</i>	64.



Authors alone are solely responsible for the views expressed.

Point of View

Editorial



To fully answer the question as asked by Pilate in John 18:38 — "What is Truth?" It is like asking how far is the farthest star. Yes, we might have some understanding or idea as to how far the farthest star is, but we really cannot be sure. It is true that the Bible is quite adamant about some aspects to the question, "What is Truth?" Whilst faith is an important ingredient in searching for truth, the Bible is nevertheless incomplete as far as answering the whole question of, "What is Truth?"

The Bible makes some rather pointed remarks about what is truth. For example: "*The word of Truth, the Gospel of your Salvation*" (Eph. 1:13); "*I am the Way, the Truth and the Life*" (John 14:6); "*Thy Law {is} Truth*" (Psa. 119:142). Please do not misunderstand me; the above references to truth are most certainly true, but the question, "What is Truth?" is still not fully answered. You could have ten theologians asked the same question on almost any subject and you would probably be given ten various answers.

Why is this so? There are I believe a

number of reasons for this confusion. Down through the centuries the truth concerning many subjects has been denied to the masses: it has been burnt; kept in dungeons; distorted by giving words different meanings; it has been dissected and misinformation added to it. Only certain books are to be studied at universities. Many books are not freely available through the main book outlets, and finally if you express certain views you can be vilified by law. Quite often the masses do not like to be told the truth, for it upsets their preconceived ideas. On the one hand people are encouraged to question certain matters or to investigate some aspects of what is thought to be true, but if you go outside the established parameters of orthodox thinking you can find yourself in all sorts of trouble. After the First World War a journalist wrote about the lies that arose out of many of the conflicts. He found himself in this situation when he published these lies in a book entitled, "*The First Casualty*." Because of the many ways that truth can be distorted, "*Truth is fallen in the street, and equity cannot enter*" (Isa. 59:14).

In view of these attempts to distort the truth it has become more difficult to answer the question, "What is Truth?" I would suggest that it is very dangerous to put a fence around what you believe to be true. With any subject it is important not to place restrictions on the search

for truth. On almost any matter it is important to have an open mind or at least listen to another person's opinion. Many a time when I have listened how another person arrives at their conclusions I have realised just how important it is to research our own beliefs. Without being aloof I believe the Identity Teaching is being updated and vindicated and that we are being guided by the Holy Spirit into all truth.

I am sure you can relate to the fact that your opinion on a particular subject has changed as more facts have come to hand. A stagnant pool dies if there is no in-flowing and out-flowing water. The ecosystem of the pool comes alive when water flows in and out. I am sure we all harbour incorrect ideas, but eventually as searchers for truth we will be granted greater light. Doubting Thomas proves my point in this matter.

We are told that truth will set us free (John 8:32). What does this mean? Whilst it may sound irrelevant I am sure the words uttered by Christ whilst on this earth would fill many more books than we have in the New Testament. It is therefore fair to say that what is recorded in the four Gospels is but a sketchy outline of the discussions that Jesus (Yahshua) would have had with His disciples. With such few words handed down to us it is most difficult to have a complete understanding on many of the subjects raised. It is quite obvious that God has left us with sufficient words in the Old and New Testaments to piece together with reasonable confidence a picture of the Kingdom Story. Even St. Paul

said that we see through a glass darkly (I Cor 13:12) He also says in I Cor. 8:2, "*And if any man think that he knoweth anything, he knoweth nothing, yet as he ought to know.*" A similar parallel is expressed in the following saying: "The more you know, the more you realise the less you know."

Truth and freedom is certainly related. The fact that there is so little freedom in the world shows how far we are from the truth. A sure sign that the major religions of the world have erred in their understanding of what is the truth, is shown by the fact that very few people have their basic needs supplied. What remains of truth today is but a shadow of what the patriarchs understood and knew. It is no wonder that people are confused, disillusioned, and as a result unable to make clear decisions that can positively improve their position in society.

It is a fact that people are creatures of habit. For most, children are the product of their parents beliefs and habits. Very few search out another's belief. There is a tendency for a blind belief in our spiritual and political leaders. The establishment does not generally encourage alternative opinion, especially when that opinion upsets the money system. Very few people swim against the tide of mainstream thought. This goes for all areas of thought whether it be history or science. I am not suggesting that those who swim against the tide are always right, but history has shown in many cases without such people we would be still in the "Middle Ages."

People only like to hear nice reports. Certain established traditions and community held beliefs that pacify or make us feel good in ourselves are clung to with little thought given to the origin of such ideas. Many of these beliefs have been sugar-coated with a "Christian" flavour to give the opinion that they are worthy. As a result, "Truth" is not taken seriously or researched in the light of forgotten and at times proven facts. People's opinions and feelings are taken more seriously than honest reporting. It is therefore not surprising that the Scriptures say, that truth needs to be searched for. The rewards of such an effort are great.

"What is Truth?" It is therefore as a result of our inability to satisfactorily answer this question, that God's servant is both blind and deaf (Isa. 42:18-20). Because of our disobedience to God's Laws and the fact that the churches gen-

erally teach we are under Grace alone, our Creator has given us unto spoilers and robbers. Even though the same God has created both light and darkness and peace and evil (Isa. 45:7), the consequences of our choices are ours alone. Remember that God has set before us curses and blessings (Deut. 30:19). God's Laws interrelate, whether they be the laws of physics, chemistry or economics. It is the understanding of the relationship between these laws that must be acquired. Once this is recognised and we are obedient to them, then God's blessings will flow. This is when our pathway of knowledge will be opened to answer the ultimate question, "What is Truth?" May the error of our ways be realised so we as a nation can return to our rightful role as a Servant People, thus allowing the providence of God to become a reality to all peoples on earth.

2003

WHY WE WAIT

"When Adam sinned and death was decreed against those who should be born, then the multitude of those who should be born was numbered, and for that number a place was prepared where the living might dwell and the dead might be guarded. Unless therefore the number aforesaid is fulfilled, the creature will not live again (for My spirit is the creator of life), and Sheol shall receive the dead. And, again it is given to thee to hear what things are to come after these times. For truly My redemption has drawn nigh, and is not far distant as aforetime."

(The Apocalypse of Baruch, Chapter 23, Verses 4-7.)

2003

THIS BLIND AGE

C. Dickey

Every period of upheaval and destruction recorded in Biblical history was preceded by an era of blindness in regard to Divinely-revealed truth and its inherent obligations. It was so in the days of Noah.

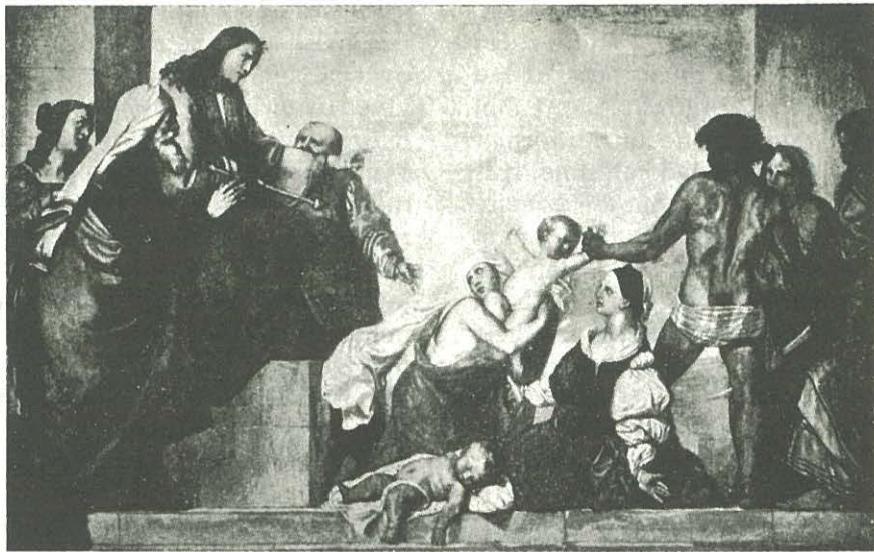
Noah's contemporaries were not in darkness as to the will of God; for it had been made known to them just as it had to Noah. The total blindness and depravity which characterised their era was due to the delusion that they could defy God's specific commands with impunity. This fateful error spread until the day of reckoning — then there was no recourse. The Lord said, *"I will destroy man whom I have created from the face of the earth,"* (Gen. 6:7). However, there was one notable exception: *"But Noah found grace in the eyes of the Lord"* (Gen. 6:8). After that, the deluge!

Another blind age of far-reaching consequences began during King Solomon's reign over all Israel. Solomon received from his father David a kingdom already united and prosperous. For a time he not only maintained the standard of his father, but by the genius of his own personality, his wisdom and dedication, he led the kingdom to still greater heights of wealth and renown. *"So King Solomon exceeded all the kings of the earth in riches and for wisdom. And all the earth sought to (consulted) Solomon, to hear his wisdom, which God had put in his heart,"* (I Kings 10:23-24).

Although the division of the kingdom and the scattering of its people did not occur until after Solomon's death, it was he who undermined the foundation of Israel's Divine law and faith for generations to come. First, Solomon defies God's basic law of segregation in Israel. Read the sordid story in I Kings 11, and note that it begins only five sentences after the remarkable tribute to the king quoted above from the tenth chapter of I Kings. The proximity of two such contrasting pictures of a man seems to emphasises the short span which may lie between an hour of triumph and the day of ignominious defeat. Solomon's violation of God's law of racial segregation is recorded in the first two verses, and reads as follows in Dr. James Moffatt's translation:

"Now king Solomon was a lover of women; he had seven hundred royal wives, and three hundred mistresses. He married many foreign women — Moabites, Ammonites, Edomites, Phoenicians, and Hittites — belonging to nations against whom the Eternal had warned the men of Israel, 'You must not mix with them, nor let them mix with you, for they will be sure to seduce you to follow their gods.' Solomon clung to these women in love." (I Kings 11:1-3).

Next, Solomon is charged with departing from faith in the true God to whom he had prayed with such fervour and devotion at the dedication of the



The Judgment of Solomon. A painting by William Dyce, R.A. God gave Solomon great wisdom to judge his people wisely, yet he disobeyed the law of segregation.

temple. The record of Solomon's defection continues with facts so shocking as to seem almost incredible. The Moffatt version reads:

"When he grew old, he had no undivided mind for the Eternal his God, as his father David had; his wives seduced him to follow foreign gods. Solomon did what was evil in the eyes of the Eternal; he did not follow the Eternal faithfully, as his father David had done. For he put up shrines for Astarte, the goddess of the Phoenicians, and for Milkom, the detestable idol of the Ammonites, and for Kemosh the detestable idol of Moab, on a hill to the east of Jerusalem. He did the same for all his foreign wives, burning incense and offering sacrifice to their gods," (I Kings 11:4-8).

It is written, furthermore, that the Lord was angry with Solomon for his

defiance of the God of Israel, "who had twice appeared to him and given him this order, that he was not to follow foreign gods." Nevertheless, Solomon continued his rebellious course and unwittingly sealed the fate of his beloved kingdom; for God said of his evil decision:

"Since this is your mind, since you have not obeyed my compact and the rules I laid down for you, I will tear the kingdom from you and give it to your servant." (I Kings 11:11, Moffatt Trans.)

What madness possessed the soul of Solomon! What blindness engulfed his mind and heart as he dared to defy God's racial law and build altars for the worship of false gods! Solomon's one-man "united nations" and "fellowship of faiths" led to his undoing and, eventually, to the break-up of the once glorious

Kingdom of Israel.

When Jesus came to visit and redeem His people, He found them scattered and steeped in spiritual blindness. At that time a small segment from the former Judah kingdom occupied Palestine. This fact is generally known. But it is equally important to know that the *main body* of the covenant race, from both Judah and the northern kingdom of Israel, had been in the process of migration from their captive lands, and were then living in various centres all the way from Babylon to Asia Minor, and on westward across the mainland of Europe to the British Isles.

In the thirteenth chapter of his Gospel, Matthew tells how Jesus sat by the seaside and spoke to great multitudes in parables. Then the disciples came and asked why He spoke to the people in parables.

"This is why I speak to them in parables," Jesus replied, *"because for all their seeing they do not see and for all their hearing they neither hear nor understood. In their case the prophecy of Israel is being fulfilled:*

You will hear and hear but never understand, you will see and see but never perceive. For the heart of this people is obtuse, their ears are heavy of hearing, their eyes they have dosed, lest they see with their eyes and hear with their ears,

lest they understand with their heart and turn again for me to cure them." (Matt. 13:13-15, Moffatt Trans.)

Commenting on the Scriptures some years ago, David Dickson wrote:

"Obstinate maintainers of false doc-

trine and of corrupt traditions, enemies to Christ and His disciples, are given over of God, and are worthy also to be given over, and let alone by men; that is, fellowship is not to be kept with them. Where the teacher and people follow mere traditions in religion, and not the rule of God's Word, the leaders and they that are led are both blind. The following of false teachers and blind guides will not be an excuse before God for people to plead immunity; but seeing none should follow any man, but as that man follows the Lord, the blind guide and the blind follower shall both perish, if they hold on in their wrong way."

The most scathing language in all the Scriptures was used by Jesus in His denunciation of the blind leaders who opposed His every word and step. Let those who think He spoke only soft, sweet words read all of Matthew's twenty-third chapter and note the authority and finality in His statements. Here are a few of them, lest we forget:

"But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; ... ye devour widows' houses, and for a pretence make long prayers; therefore, ye shall receive the greater damnation. ... Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! {Ye} fools and blind; for which is greater, the gold, or the temple that sanctifieth the gold? ... {Ye} serpents, {ye} generation of vipers, how can ye escape the damnation of hell? ('the fury of hell,' says Ferrar Fenton, trans.) ... Verily I say unto you, All these things shall come

upon this generation. ... Behold, your house is left unto you desolate," (Matt. 23:13-38).

Thus the fate of the generation that sought to put out the Light of the world by crucifying the Lord of life and glory was sealed. Fortunately for us, the atrocious deeds of evil people are powerless to stop the onward march of God's plan for His people. The death of Jesus ended, not in defeat, but in the wonder of His Resurrection and the inauguration of a new, world-changing Christian Age. This marvellous era is to culminate in the personal return of Christ as King, according to the angel Gabriel's statement to Mary:

"... and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32-33).

What, now, shall we say of the present state of affairs in the modern house (or nations) of Jacob, to whom Christ gave the custody of the Kingdom of God when He took it from official Jewry? (Matt. 21:43). Despite the Gospel's shining light for almost twenty centuries, the condition is blindness, deplorable blindness. In fact, Christians of the Western world are so blind today that they do not even suspect that they are God's chosen Israel. They are wholly ignorant of plain statements in Jeremiah, Hebrews, and elsewhere, which declare that the New Cov-

enant, like the Old, was made with the house of Israel. (See Jer. 31:31-34, Eze. 37:26; Heb. 8:8-12, 10:15-17.)

Jesus, the Saviour and Redeemer, came to a remnant of Israel in Judea, as the prophets had written centuries before. To the faithful few who received Him, Jesus gave the great commission to go forth as His witnesses and take the Gospel to all the world. But note particularly that He had already laid upon His disciples the necessity of taking the Gospel *first* to the wandering Israelites in other lands, the beloved sheep of His pasture. For love of them, Jesus said to His disciples:

"But go, rather, to the lost sheep of the house of Israel. ... I am not sent but unto the lost sheep of the house of Israel." (Matt. 10:6; 15:24).

The apostles understood what Jesus meant by "the lost sheep." He was not referring to Jewry, but to the dispersed multitudes of all the Israelitish tribes. That they so interpreted His meaning is evidenced by the fact that soon after His Resurrection and Ascension, when the great missionary enterprise began, they went immediately to various centres in Asia Minor and Europe, where the "twelve tribes" were "scattered abroad." (See James 1:1; I Peter 1:1-2.) These people never returned to Palestine after the Captivities. They were **never** called Jews. They were so blinded by their pagan sur-



They sought to put out the Light of the world by crucifying the Lord of life – but they failed.

roundings that they had forgotten they were Israel (Hosea Chapters 1 & 2), and sometimes referred to themselves as Gentiles, exactly as their Christian descendants are doing now.

It was customary in the time of the apostles to call any uncircumcised person "a gentile." In that sense the twelve tribes scattered abroad were "gentiles," for they were then, and remain to this day, an uncircumcised people. Paul's Epistle to the Romans cannot be elucidated until one learns that it was written to Israelites who, in the main, had lost their identity and became paganised. Doubtless Paul and Barnabas had this meaning in mind when they said to the Jews at Antioch in Pisidia:

"It was necessary that the word of God should first have been spoken to you (a Judah segment of Israel); but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13:46.)

The woeful plight of the Anglo-Saxon-Celtic peoples at the present time is the direct result of ignorance concerning their Israel lineage and heritage. For some years now the two great Christian nations, the United States and Britain, have been surrendering their leadership in world affairs to Zionist Jews, in the foolish belief that these anti-Christian schemers are God's chosen people. What a break for international gangsters who are taking full advantage of the situation! Masquerading as the holy people of the Bible — and recognised as such by the leaders and laity of Christian Churches — they are getting away with every con-

ceivable type of lying propaganda and usurpation all over the globe. Unless Christians wake up and wrest control of government and finance from the hands of these destroyers, they will soon be writhing in the coils of a world-wide satanic dictatorship.

Isaiah gives a vivid picture of conditions in Christian Israel lands at the present moment:

"Who {is} blind, but my servant? Or deaf, as my messenger {that} I sent? ... But this {is} a people robbed and spoiled; {they are} all of them snared in holes, and they are hidden in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? Who will hearken and hear for the time to come? {Who} gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law." (Isa. 42:19-24.)

Make no mistake about it, the circle of the serpent is about ready to close on us. Have we waited too late to join hands in resistance to this deadly peril? Only the intervention of God can save us now, though He will not hold us guiltless if we make no effort to save ourselves.

The oppressed people of all nations have looked hopefully to the Israel nations for wisdom and guidance, but our leaders have failed them as totally as Solomon failed the kings of the earth in his time. Moreover, they have missed the mark on the same issues that led to Solomon's downfall, namely, departure from the true faith in God, which led, inevitably, to the repudiation of His unchang-

ing fundamental laws.

Jesus did not revoke any of the basic laws which God ordained for His Kingdom in Israel. *One of these laws is racial separation.* It has not been altered "one jot or one tittle" by Christ and His Gospel. "*Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil,*" Jesus declared. Only the old ordinances of worship through animal sacrifice were abolished by the New Covenant. God's laws for the nations of Christian Israel stand impregnable, awaiting our recognition, obedience and fulfilment. Accepting Christ as Saviour does not license one to violate any of God's established laws or commands; on the contrary, a Christian is all the more obligated to obey them, as Jesus explained in Matthew 5:17-22.

It is well to remember that spiritual decline, due to loss of faith in the verity of God and the Bible, always precedes national decline; hence, the former condition is a cause and the latter is an effect. The seeds of subversion were sown in the theological seminaries of Europe and America in the nineteenth century, and blossomed into the "social gospel" of the twentieth, before the theories of Karl Marx became a serious threat to the stability of Western nations. This fact is corroborated by Herbert A. Philbrick, former FBI agent, when he says, "*There are more names of ministers than any other*

profession on the list of Communist supporters in this country." As a result, the church took the road to ruin first, and the nation followed.

Sometimes people wonder why the educated and well-to-do are always in the forefront of socialistic projects. It is to be expected, if one judges by the past history of our race. In every period of decline in Israel, the officials, the prominent, the educated, have led the majority of Israelites into a sense of false security and blindness. Isaiah, writing of an evil time, disclosed the root of their troubles: "*For the leaders of this people cause {them} to err; and {they who are} led of them {are} destroyed*" (Isa. 9:16). Malachi also reveals treachery on

the part of leaders in his time.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he {is} the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." (Mal. 2:7-9.)

The utter confusion which prevails among all our people — rich, poor, educated, unlearned, politician, preacher — cannot be more aptly described than in the following statements:

"Stay yourselves, and wonder; cry out, and cry; they are drunk, but not with wine;

they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all has become unto you like the words of a book that is sealed, which {men} deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it {is} sealed. And the book is delivered to him who is not learned, saying, Read this, I pray thee; and he saith, I am not learned." (Isa. 29:9-12.)

The plight of the wilful blind — those who reject light and truth by choice — finds adequate expression in the lines below:

*"The deaf may hear the Saviour's voice,
The fettered tongue its silence break;*



*But the deaf heart, the dumb by choice,
The laggard soul that will not wake,
The guilt that scorns to be forgiven,
These baffle e'en the spells of heaven."*

Paradoxically, this present age, which has received the greatest light, is also the age of greatest blindness. Consequently, the warning words of Jesus the Christ should be of special significance to our generation. *"If, therefore, the light that is in thee be darkness, how great {is} that darkness! ... Can the blind lead the blind? Shall they not both fall into the ditch?"* (Matt. 6:23, Luke 6:39).

Courtesy: Destiny

REVELATION 22:18-19 "... If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and {from} the things which are written in this book."

This is a favourite quotation used when defending the integrity of the Scriptures as a whole; whereas it should be noted that it applies ONLY to the Prophecy of the Book of Revelation (though it is agreed that the principle should apply to all Scripture, especially in these days when some would delete whole sections to suit their own conception of Truth, etc.).

J. Hawkins



Nebuchadnezzar's Dream

A Succession of Four Kingdoms Contemporary with One Kingdom

Selected

This dream was dreamed by Nebuchadnezzar and revealed to Daniel, the King having forgotten it. The interpretation was also revealed to Daniel. In interpreting it, Daniel said:

"There is a God in Heaven who revealeth secrets, and maketh known to the King, Nebuchadnezzar, what shall be in the latter days."

He then told of the great image which the King had seen:

- (1) Head of Gold;
- (2) Breast and Arms of Silver;
- (3) Belly and Thighs of Brass;
- (4) Legs of Iron and Feet of Iron and Clay;

(5) and contemporaneously the Stone which was cut out of the mountain without hands, which ultimately smote the image upon its feet, which were of iron and clay, and broke them in pieces, and the whole image collapsed.

Now the interpretation given by God, in a few sentences, is the picture of the world, given in empires. Nebuchad-nezzar was the head of gold; followed by a second but inferior empire and again followed by a third — these two have been shown by history to be the Medo-Persian and the Grecian Empires — and last by the fourth which was strong as iron.

We also know from later visions given to Daniel that they were thus to be identified, see Daniel 8:20-21.

The Prophet has four empires shown to him as four great beasts. The fourth world Empire is to be particularly strong "even as iron." This Kingdom was to be divided, and again from later visions of Daniel's we learn, into ten kingdoms. History has again proven that this fourth empire was the Roman Empire which did so divide up. This so far has been agreed by all; the only dispute arises as to the identity of the contemporary empire. Take the dream:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, {but} it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass (bronze), the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream {is} certain, and the interpretation sure." (Dan. 2:44-45)

We who live now may well wonder at its fulfilment. Most of it is past history while the last portion is talking place before our very eyes.

The age of the dream — Complete fulfilment was to come in the "latter days." Most Scripture students agree that the latter days are the Gospel Dispensation: the time between our Lord's two

advents, including the days in which we now live.

The purpose of the dream was an open challenge for all time to the peoples of the earth to test and judge the faithfulness and power of the Living God.

The identity of the contemporary Empire—In the past, it was generally held that the contemporary Empire was purely Spiritual, and signified the Spiritual Kingdom of Christ, set up in the hearts of people who believed in Him, and that it meant nothing else. But during the last century the opinion has steadily grown stronger and stronger that after all it did mean a literal world Empire. All are agreed that "it is the Kingdom of God" or "The Kingdom of Christ." One regards it as a *spiritual*, another as a *literal* kingdom. Needless to say, we cannot conceive of a literal Kingdom of God that is exclusively earthly; the outward and visible must embody the inward and spiritual. The Kingdom of God, therefore, must be reckoned apart from the Kingdoms of this world. When our Lord first came, people were so obsessed with the spiritual that they failed to see the material. Today the world is grossly material and the Churches have so exclusively

"spiritualised" the Scriptures that we run the risk of hopelessly missing the revelation of the dual nature of the Kingdom of God on earth.

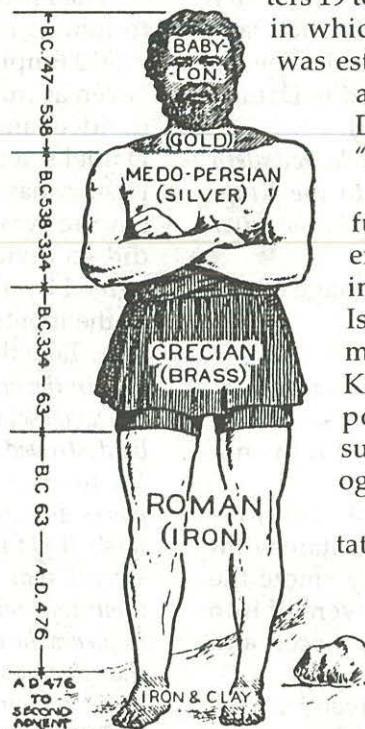
The Kingdom of God on earth was established in Israel. See Exodus Chapters 19 to 20. It was still the kingdom in which "the throne of Yahweh" was established in Solomon's day; and over which the House of David is appointed to reign "for ever."

Prophecy can never be fully understood until it is enacted before our eyes. During the nineteenth Century Israel's seven times of punishment came to an end, this Kingdom has arisen to world power and service, and as such it has gradually been recognised.

Let us analyse the interpretation of the dream in Daniel 2:44:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; ..."

There is here no hint or suggestion that it is a spiritual realm. It is the same promise elsewhere made to David. *"And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."* (II Sam. 7:16). If it is exclusively a spiritual kingdom, when was it set up? Surely not before our Lord came on earth. Then the words do



Nebuchadnezzar's dream of future world empires

not fit, for it is "*In the days of these kings,*" so it must have been set up in Nebuchadnezzar's days as a beginning, and it must have been contemporary to each of the other empires.

"... and the kingdom shall not be left to other people."

This should not be interpreted only in a spiritual way. What it does mean is that the dominion of Israel is not to be taken from them and given to a Sixth World Empire. The contemporary Empire was also to be the final one. It is the Kingdom of our Lord. The literal kingdom of Israel as found in the Anglo-Saxon-Celtic and kindred peoples.

"... {But} it shall break in pieces and consume all these kingdoms, ..."

History shows that Israel has broken all these four kingdoms. Although they

are being brought down low by Satan's "One World System" Israel will never be destroyed.

"... and it (the stone kingdom of Israel) shall stand forever."

And the prophecy goes on to say, the *Stone* was cut out without hands, etc. Could there be a truer description of God's Elect Race? It was called by God in Abraham, made into a nation under Moses known as, "Israel." After the captivities they took various names as they migrated across Europe. Finally they move into their God appointed homeland, now called the British Isles. This Stone kingdom has become the greatest empire the world has ever seen. Nebuchadnezzar's kingdom faded away, but God's Kingdom will stand forever.

Courtesy: National Message



Hymn of the Month

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.

I need Thy Presence every passing hour;
What but Thy grace can foil the tempter's power?

Who like Thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy Cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shad-
ows flee;
In life, in death, O Lord, abide with me!

H. F. LYTE (1793-1847).



Herbs for Health – CHIA

I. Shipard

(A plant with many uses, a survival food, a thirst quencher ...)

These are a few descriptions of this most useful plant. A hardy annual to 1 metre, botanical name *Salvia rhyacophila* is a member of the sage family renowned for its many healing properties.

Plant propagated by seed or cuttings. Blue flower, followed by a seed head which resembles wheat. Seed can easily be threshed and cleaned for storage for all year round use.

Chia seeds are remarkably rich in certain minerals such as potassium, copper, calcium, phosphorus, iron magnesium, iodine: particularly high in vitamin E, D & B complex, also high in protein, 30%, little wonder that through history it has been called an extremely high energy food. So highly valued as a food, that it was accepted as payment for taxes. It has been a vital food of American Indians for hundreds of years. One tablespoon of seed and plenty of water would supply enough energy for an Indian travelling for 24 hours. It is said that an Indian can exist on them alone for many days if necessary. The seed was also used when the tummy would not take other foods, or to fortify the body against the exhaustive effects of blistering desert heat.

The seed helps quench the thirst if used in a glass of water, a most useful benefit in our hot summers. It is an appetite satisfier, so ideal for dieters. It contains a natural enzyme which acts

as a catalyst for proteins, thus making food more readily available for the body to use. Chia seeds are good to calm nerves and strengthen the memory. One teaspoon of seed to one cup of boiling water. Drink 2-3 cups a day. It is also a good brain food. Soaked seeds are used as a poultice for healing wounds. Used by early American settlers for gun shot wounds. Chia seeds placed in the eye is said to remove an offending particle.

As it is difficult for the body to assimilate any kind of seeds in their whole form it is recommended to grind, soak, or sprout seeds. So it can be taken 1-3 tablespoons daily, swallowed with water, or soaked several hours, or seed sprouted, or ground in a blender, or mixed with other foods such as milk, soups, cakes, bread, pancakes, fritters. If used in bread, breads will become lighter with less leavening needed and it improves the keeping quality of the bread. With its nutty flavour it can be sprinkled over breakfast cereal, in fact added to any food or meal. No doubt the leaves would have healing and antiseptic properties similar to sage.

Information has been gleaned from Richard Lucas' book "Common and uncommon uses of herbs for healthful living." The book tells of field tests that were done.

The research showed that those people tested did have remarkable endurance. Chia seeds are readily available in health food stores in America. Why not Australia? So why not grow your own? He finishes off his article, *"Make the Chia test yourself. See if adding Chia seeds to your diet doesn't give you the extra 'push' that will let you finish every busy day of your life with a hop, skip and a jump. Chia seed is for everyone, no age limits. All can enjoy this bundle of go power."*

A Recipe To Try:

Chia & Sunflower Honey Chews

An enjoyable sweet or snack, with no baking. Melt 125 gms margarine or butter, 3/4 cup honey in a saucepan and boil gently for five minutes. Then add to 4¹/₂ cup's cornflakes (crushed with hands), 1/4 cup Chia seed, 1/2 cup coconut, 1/2 cup sunflower seeds and mix well. Press into 11" x 7" tin. Refrigerate till set — a day or two if possible!!! to let the flavours blend. Cut into squares.



MOSES KILLED AN EGYPTIAN — WHY?

Though he was raised up in Pharoah's house, Moses knew his roots were with the Hebrews. When he was forty, he went to visit his own people. Seeing one of them oppressed by an Egyptian taskmaster, he became angry, killed the Egyptian, and buried him in the sand. But why this particular Egyptian? All slaves were apparently oppressed, why was this one situation notable above others? Why did this one case enflame Moses into killing a man? There must have been some special reason. According to the book of Jasher, the Egyptian had raped the slave's wife:

"And when the man who was beaten saw Moses he ran to him for help ... and he said to him ... this Egyptian came to my house in the night, bound me, and came to my wife in my presence, and now he seeks to take my life away. And when Moses heard this wicked thing, his anger was kindled against the Egyptian, and he turned this way and the other, and when he saw there was no man there he smote the Egyptian and hid him in the sand ..." (Jasher 71:2-3)

Something else that is not well-known — and this point is explained in the Bible itself — is the reason why Moses came to visit his brethren at the age of forty. Having been "mighty in deeds" as an Egyptian military leader, Moses now wanted to help his own people. He wanted to help them escape from slavery, then and there, and this was forty years before the actual exodus came! He thought the Hebrews would understand that he would be used by God to bring about their deliverance, but they did not understand this. *"For he (Moses) supposed his brethren would have understood how that God by his hand: would deliver them: but they understood not."* (Acts 7:25). Having killed a man, his efforts were rejected by the people, and he fled to the backside of the desert.

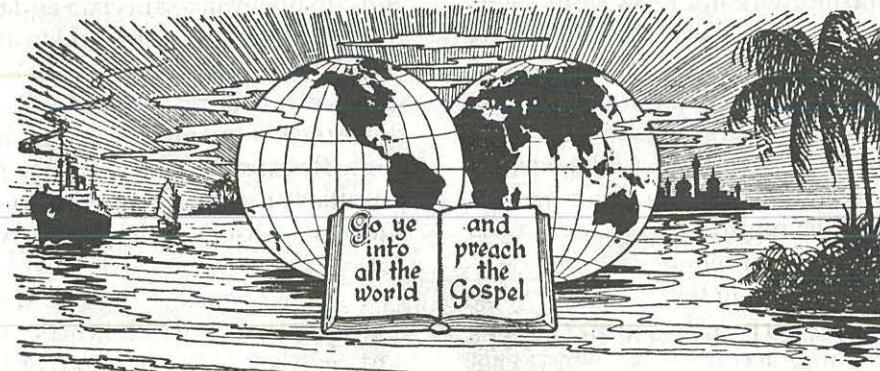
Forty years passed and Moses returned to Egypt, having received a divine directive at the burning bush. Moses was eighty years old now. But it was not time to retire; it was time to re-fire. Through mighty signs and wonders in Egypt, the deliverance of the people was secured and they escaped from slavery.

R. Woodrow



The Basic Message of Jesus

R. Thornton



There appears to be an amazing lack of awareness among Christian leaders today. To help explain exactly what I mean, please consider this statement in I Chron. 28:5. "... *He (God) hath chosen Solomon, my son to sit upon the throne of the Kingdom of the Lord over Israel.*" This statement directly concerns the son of King David. It also concerns a throne and a people called Israel. The throne represents the seat of government over the children of Abraham and Sarah. The remarkable truth revealed in this passage is that this throne, or seat of government, belongs to God. The people ruled from this throne comprise a kingdom which is God's Kingdom. As the Bible declares, this is the **throne of the Lord**. At this point in time, David's son, Solomon, was to sit upon it but it is still the **throne of the Lord**. The people are still *the people of God's Kingdom*.

Confirms The Prophets

To put it another way, this is the **Kingdom of God** and it is upon the earth. Now let us think about the statement in Mark 1:14 "... *Jesus came into Galilee, preaching the gospel of the Kingdom of God.*" The question naturally arises: Is this the same Kingdom of God over which David and Solomon once ruled? Does it involve the same throne and the same people? Is Jesus' ministry concerned with some good news which He is bringing to these same people? The answer to this is to be found (in one of many places) in Hebrews 1:1-3. Here we are told that God, who formerly spoke to us by the prophets, now speaks to us by His Son, Jesus Christ. It is further stated that *Jesus Christ is the exact likeness of His Father* and that He stands for all that His Father has proclaimed through the prophets. In other words, Jesus' proclamations and His

works are all fully in accord with all that the student will find in the words of the prophets. *Jesus is, in fact, the total expression of God*, (see Col. 2:9).

It follows then that Jesus' ministry involves a proclamation of good news toward the very same Kingdom of God over which David and Solomon once ruled. This being so, the eyes of God's people should be opened to the great truth that the Kingdom of God is a Kingdom upon this planet, earth. Most of us know that this is not in agreement with the position of most Christians today. Isn't it amazing that even though it was this earthly Kingdom of God for which the Lord Jesus taught His disciples to pray that most Christians do not give His instructions, in this matter, a second thought? Did not Jesus direct His disciples to pray after this manner ... *"Our Father, who art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as {it is} in heaven. ..."* (Matt. 6:9-10).

Abraham and Sarah's Family — not Jewry

There is no doubt whatsoever that Jesus came proclaiming the good news (gospel) that God's Kingdom will be established upon this earth. He came primarily to declare this great news to the descendants (the family) of the very same children of Abraham and Sarah over whom David and Solomon once ruled. The first chapter of Matthew reveals this fact.

"And she (Mary) shall bring forth a Son, and thou shalt call His Name JESUS (He-

brew, Yahshua); for He shall save His people from their sins." (Matt. 1:21). In this case, we must ask what people were here referred to? Who were His people? We do not have far to look for the answer. God has provided it at the beginning of this same chapter of the book of Matthew. In fact, the answer is to be found in the very words which open the New Testament in our Bibles. Here they are: *"The book of the generation (genealogy) of Jesus Christ, the son of David, the son of Abraham."* (Matt. 1:1). In their place, these words are just as important as the first words of Genesis. Those who refuse to consider them carefully and prayerfully will be greatly confused about many other things to be found in the Scriptures. Such persons, because they have refused God's important words of beginning, are likely to join the vast numbers of "Christians" who are, today, generally in darkness as to the nature of the Kingdom of God. I do not make this statement in judgment or in rancour. It is simply a fact. As Jesus declared — if one cannot accept God's Word about earthly things, how can they be expected to understand the things of heaven? (see John 3:12.)

Heaven Upon Earth

Continuing, now, with the theme of God's earthly Kingdom, let us listen to the words which God gave to the prophet, Daniel: *"... in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, {but} it shall break in pieces and consume all*

these (earthly) kingdoms, and it shall stand forever." (Dan. 2:44).

Anyone reading this chapter, honestly, must come to the conclusion that all these events take place, not in heaven, but here upon the earth. The Kingdom is to be established by *the God of Heaven*, but it is to be *upon the earth*. It will ultimately supersede all other governments upon the planet. It will finally rule over all peoples.

Involved in this glorious prophecy is a clear promise that this kingdom (its authority) will never be given to any other people. The Kingdom of God was first instituted over the children of Abraham. It will never be given to any other people. It will finally fill the earth but its authority will always be established in the children of Abraham and Sarah. This is the gospel of the Kingdom which Jesus came to proclaim.

Moving now to the 7th chapter of Daniel, we discover yet other great and precious promises concerning this Kingdom which was the basic theme of all of Jesus' teaching. Ponder these words as recorded in Dan. 7:13-14. "... behold, *{one} like the Son of man came with the clouds of heaven, ... and there was given Him dominion, and glory, and a Kingdom, that all peo-*

ple, nations, and languages should serve Him; His dominion {is} an everlasting dominion, which shall not pass away, and His Kingdom {that} which shall not be destroyed."

Restoration And Dominion

This refers to the return of Jesus Christ. In Luke 1:32-33, we are told that at this time He will take the throne of David and He will establish His rule over the children of Abraham and Sarah (the family of Jacob). This is the Kingdom mentioned in Daniel and it is the Kingdom under which "*all (other) people, nations, and languages shall serve Him*" (Dan. 7:14). Remember what we have already learned from the second chapter of Daniel that "*the kingdom*," that is, "*the authority*," will never be left (given) to other people.

An important final word to this little study is found in Dan. 7:27. It speaks for itself, "*And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom {is} an everlasting Kingdom, and all dominions shall serve and obey Him.*" Amen!

Courtesy: Thy Kingdom Come



- •
- It's what we learn after we think we know it all that really counts. •
- •



Devotional –

Isaac a Fitting Type of the Messiah

"Abraham took the wood of the burnt offering, and laid {it} upon Isaac his son ..." (Genesis 22:6).

We are usually led by preachers, Bible artists and story tellers to imagine Isaac was a half-grown boy when Abraham offered him as a sacrifice.

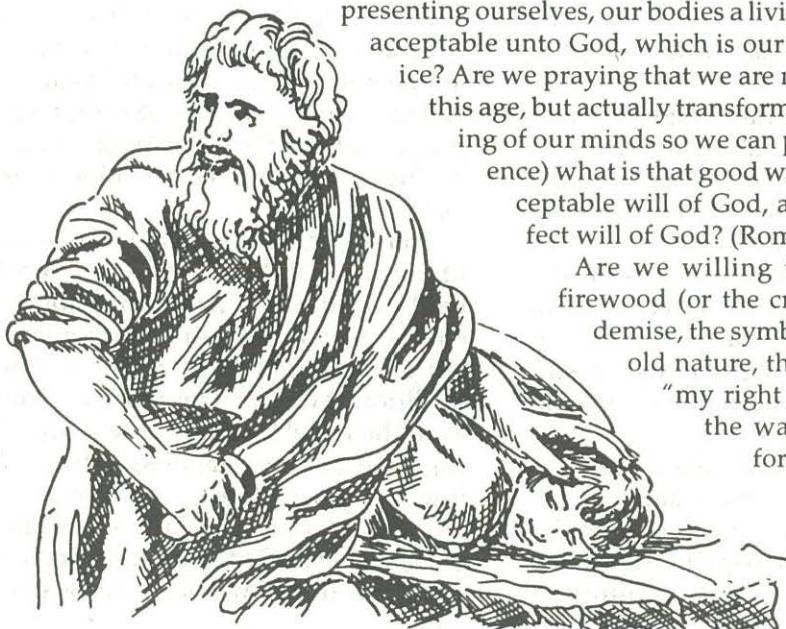
According to Genesis 21:5, Abraham was 100 years old when Isaac was born. The events recorded in chapter 22 followed 25 years later, according to the margin date, so Abraham was 125 and Isaac was a strong matured young man of 25. Indeed, he actually carried the bundle of firewood up the mountain. Bearing in mind his physical maturity he could have easily overpowered his ancient father.

It is to his credit that Isaac went through this test and ordeal willingly, allowing himself to be bound and deliberately laying himself upon the altar. In so doing he was a fitting type of the Messiah, *"Who gave himself a ransom for all, to be testified in due time" — about 2,000 years later. (I Timothy 2:6)*

With the noble example of Isaac, and then YAHSHUA in mind, are you and I presenting ourselves, our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service? Are we praying that we are not conformed to this age, but actually transformed by the renewing of our minds so we can prove (by experience) what is that good will of God, the acceptable will of God, and then the perfect will of God? (Romans 12:1-2)

Are we willing to shoulder the firewood (or the cross) of our own demise, the symbol of death to the old nature, the carnal mind of "my right to myself?" It is the way of eternal life for our whole being — spirit, soul and body.

R. Gibbons
(Subscriber)



8003

Man Hoe (What Is It?)

B. Torr

"... and in the morning a layer of dew surrounded the camp. But when the layer of dew exhaled from the surface of the desert, grains like scales, — grains like hoar-frost, — covered the ground. When the children of Israel saw it, they said each to his brother, — 'Man hoa?' for they did not know what it was. But Moses said to them, 'This is the bread which the EVERLIVING has given for you to eat.'"

(Ex. 16:13-15 — The Bible in Modern English, Ferrar Fenton).

Even in this enlightened twentieth century, a great deal of controversy still surrounds this subject. Indeed, with the Israelites of old, we still echo the cry, "What is it?"

Encyclopaedia Britannica has this to say: "The manna mentioned in the Bible, is *thought to have been a lichen which grows in quantities in Eastern deserts.*" (Italics mine.)

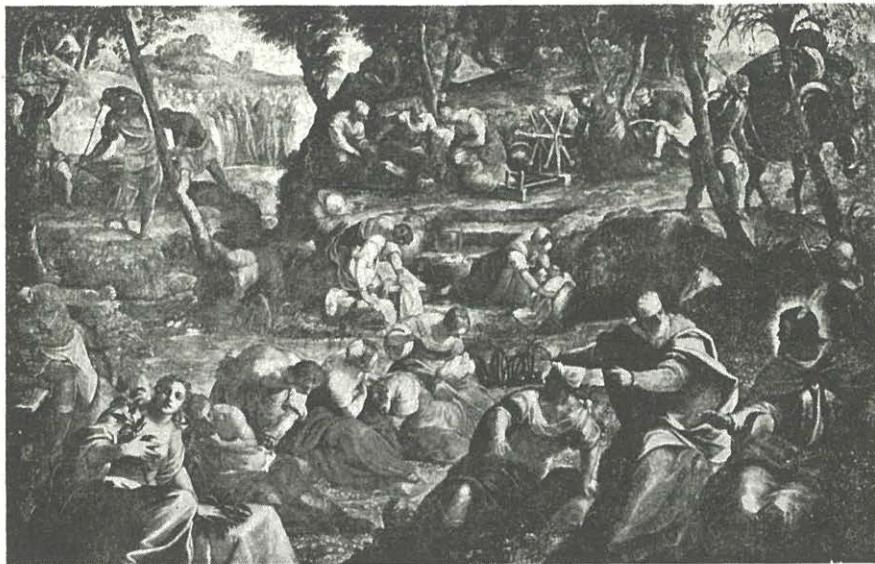
Collins New Age Encyclopedia tends to obscure the facts still further by stating: "The Manna of the Bible being the saccarine exudation *probably from the tamarisk.*" (Italics mine.)

A.P. Stanley in his "Lectures on the History of the Jewish Church" (1863), states that, "The Manna ... according to the Jewish tradition of Josephus ... is still found in the dropping from the tamarisk bushes."

This seasonal manifestation of the tamarisk trees is scarcely a satisfactory explanation, when we remember the huge numbers of the Israelites. Exodus 12:37-38 informs us that six hundred thousand left Egypt on foot, plus a great

many children, as well as the "mixed multitude" which accompanied them, not overlooking their flocks, herds and "very much cattle." To sustain them all, the manna must have fallen in enormous quantities. In fact, the Midrash Tehellim of the Haggadic Literature states that the amount which precipitated every day would have been sufficient to nourish the people for two thousand years! The Tractate Yoma further states that all the peoples of the East and West could see it. Thus it was not merely a local manifestation.

In his "Eddic Mythology" (1930), J.A. MacCulloch talks about the "Terrible Fimbulwinter of Icelandic tradition at the end of the world (age) when the people fed on morning *dew.*" In this Icelandic tradition the same conditions obtained as in the Israel history — the world conflagration, the darkness which shadowed the earth, and, as Velikovsky tells us in his "Worlds in Collision," the morning *dew* that served as food during those years of gloom when nothing germinated.



GATHERING MANNA IN THE DESERT OF SIN.

After the painting by Jacopo Robusti, 1518-1594

The heavy cloud cover is described in the Finnish "Kalevala" as "dreaded shades from which honey dropped."

Warren's "Buddhism in Translations," speaks of a time when "there was no distinction twixt day and night and that heavenly ambrosia served as food."

The same theme is reiterated in the RigVeda from Cf. Roscher's "Nektar and Ambrosia"; in E.W. Budge's "The Egyptian Book of the Dead" and in G.A. Wainwright's "Journal of Egyptian Archaeology XVIII" (1932). The Greeks refer to the manna as "ambrosia." Both Homer's "Illiad" and Hesoid's "Theogony" frequently dwell on this celestial food, writing of it as "ambrosia," and, in its fluid state as "nectar." Aristotle in his "Historia Animalium" even went so far as to state that honey "fell from the at-

mosphere." According to Immanuel Velikovsky, this deduction arose from the experience of those days when the world was veiled in carbon clouds which precipitated hoar-frost.

In Exodus 16:31 we read, "And the house of

Israel called the name thereof Manna: and it {was} like coriander seed, white; and the taste of it {was} like wafers {made} with honey." Numbers 11:7-8 emphasises this. "And the manna {was} as coriander seed, and the colour thereof as the colour of bdellium. {And} the people went about, and gathered {it}, and ground {it} in mills, or beat {it} in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil." Psalm 78:24 calls it "the corn of heaven." The Papyrus Anastasi IV sheds further light on it and speaks of the fragrance of the Manna as "a sweet wind."

When the sun became hot a few hours after daybreak, we read in Exodus 16:21, the heat was sufficient to liquefy the grains and evaporate them, the moisture soaking into the ground as dew. The manna which fell into the water, how-

ever, gave the rivers a milky appearance. Hence Manetho's reference to the "Nile being blended with honey;" also the report of the Israelite scouts concerning the rivers of Palestine which "floweth with milk and honey" (Num. 13:27). Thus we learn that in the coolness of the dawn, the carbohydrates fell with the morning dew. The grains dissolved in the heat, but could be kept for at least 48 hours if boiled first (Ex. 16:23).

The Tractate Yoma of the Talmud describes how the clouds brought the heavenly bread. That manna precipitated from the clouds is evidenced in the traditions of the Maoris of the Pacific, the Israelites on the borders of Africa and Asia, the Hindus and the Finns. They all tell of the "honey-food" which fell from the dreary shades which enveloped the whole earth. We know, too, that the Israelites had to exist on this particular diet for forty years. (Ex. 16:35).

We cannot but wonder why this was necessary. Had some huge cosmic catastrophe upset the growing seasons and destroyed the herbage of the earth?

In his thought-provoking book, "Worlds in Collision," Immanuel Velikovsky describes a world-enveloping disaster which struck the earth at that time. He draws an amazing picture of Venus in its pre-planet days, as it approached the earth as a great smoking comet trailing a lethal train of gases. He describes how this gaseous tail actually contacted the earth and caused unbelievable havoc and devastation. The date coincides with the flight from Egypt of the children of Israel during the reign of

Pharaoh Taui Thom, the last king of the Middle Kingdom.

Referring to these times of cosmic catastrophe, there is certainly no "poetic licence" in Psalm 46:3-6 where we read, "The mountains shake with the swelling ... the earth melted." Or in Psalm 97:2-5: "Clouds and darkness {are} round Him; ... A fire goeth before Him ... His lightnings enlightened the world ... the earth saw, and trembled ... The hills melted like wax." Or in Psalm 104:32, "He looketh on the earth, and it trembleth; ... he toucheth the hills, and they smoke." Psalm 114:1-4 also tells us: "When Israel went out of Egypt, ... the sea saw {it} and fled {the} Jordan was driven back. The mountains skipped like rams, {and} the little hills like lambs." The same events are described in Psalms 68, 77, in Job and elsewhere in the Bible in instances too numerous to relate.

The first visible indications of the cosmic encounter, Velikovsky writes, was the precipitation of ferruginous particles (iron oxide) which turned the world red. This was the "blood" recorded in Exodus 7:17-21.

He goes on to explain that the trailing tails of comets are composed mainly of carbon and hydrogen gases. If these combustible elements come in contact with the oxygen of our atmosphere, they will ignite. At the moment of impact, they will use all the available oxygen, and part of these gases will be consumed. The remainder will liquefy and precipitate to the ground as naptha (petroleum).

Thus, during the cosmic upheaval under review, when this substance fell to the ground, the whole world appeared

to burst into flames. The latter were directly attributable to the lightning and the rain of hot meteorites. Exodus 9:23 tells us that "*the fire ran along upon the ground.*" The Papyrus Ipuwer of Egypt, the peoples of Mexico, of the East Indies, Siberia and Iraq all describe this fire, and this heavy sticky substance which lay on the ground before eventually soaking away into the soil.

It is quite impossible to envisage the horror and the gloom of those days when the earth was wrapped in clouds of stifling gas from on high while a thousand or more volcanoes belched lava, and seas of naptha were ignited. We have only to take into account the havoc wrought by the explosion of only one small island, Krakatoa, to form some idea of the magnitude of the cosmic calamity. Ernst Behrent in "The Amazing World of Nature," informs us that when Krakatoa, an East Indian island, blew up on August 27, 1883, the noise could be heard 5,000 kilometres away, the great ocean waves being recorded 13,000 kilometres away. For nearly a year afterwards, dust from the explosion blown upwards for 50 kilometres, filled the high atmosphere over almost the whole globe.

After this ghastly upheaval which was experienced and recorded by all the ancient peoples then extant on the earth

(see Footnote), it is not surprising to learn that the earth was almost completely denuded of herbage. Exodus 9:22 tells us "*that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.*" (see also verses 23 to 25). The Ipuwer Papyrus of Egypt also depicts this devastation by a hail of hot meteorites in which "trees were destroyed, no fruits, no herbs are found ... Grain has perished on every side ... the land is left to its weariness like the cutting of flax." In this ruined world Almighty God had to sustain His peoples and animals with His gift of manna from the skies.

Indeed, all things are possible with the Lord Our Father, even the perfect timing of His cosmic and earthly machinery, out of which natural manifestations are wrought the seemingly inexplicable events which we call miracles.

FOOTNOTE: *The Papyrus Ipuwer of Egypt, the Mexican Annals of Cuauhtitlan, the PopolVuh of the Mayas, the Kalevala of the Finns, the Icelandic Ragnarok, the Bundhis of India, the Zend-Avesta of Persia, as well as the ancient writings of China all tell of this cosmic catastrophe of global proportions.*

Courtesy: Covenant Message



In danger God will protect:

The Lord shall preserve thee from all evil: he shall preserve thy soul. (Psa. 121:7).



Conspiracy Tracker – **Conspiracies**

(Part 3 of 3)

Subscriber

Conspiracies Have Always Been With Us From The Beginning Of Time

Listing the various conspiracies that have plagued humanity since time immemorial would require more pages than there are in the *Encyclopaedia Britannica*. The Bible is full of accounts of conspiracies of man against man, of man against GOD and even of angels against GOD. Biblical accounts of conspiracies range from Lucifer's ill fated rebellion against GOD, to the scheme to crucify our Saviour, to the princely plot of Abasalom to overthrow his father and seize his throne.

Of all the political conspiracies that have occurred in recorded history, most fall into one or more of the following four and eight previously discussed categories.

9. Conspiracies To Create Dictatorships

Every dictatorship in the history of the world has constituted a conspiracy against mankind: this species of conspiracy alone is sufficient to prove the thesis that conspiracies have been the dominant force in shaping the destiny of the world.

A classic illustration of this type of conspiracy is the scheme of Absalom to overthrow King David's throne which has been briefly summarised by Dr. Sterling Lacy in *Valley of Decision*:

"Absalom cloaked his conspiracy to overthrow his father's throne with promises of better justice to everyone who had received an unfavourable decision in King David's court. He told them that if he had been their judge, he would have decided in their favour. Also, when they bowed down to Absalom, he

would quickly lift them up and treat them as an equal. Of course, he was only cloaking his goal of accumulating power for evil purposes with a claim that the people would benefit. All conspirators have to do this in order to get non-conspiratorial hands to help them accomplish their evil goals. The Bible says that he stole away the hearts of God's people and they helped him overthrow King David. Once in power, Absalom dropped the cloak and began a reign of terror."

The great evil inherent in this evil conspiracy was mentioned by David in his prayer in verses 2 through 6 of the 64th Psalm:

Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity, Who whet their tongue like a sword, {and} bend {their bows to shoot} their arrows, {even} bitter words, That they may shoot in secret at the perfect. Suddenly do

they shoot at him, and fear not. They encourage themselves {in} an evil matter; they commune (speak) of laying snares privily (secretly); they say, Who shall see them? They search out iniquities; they accomplish a diligent search. Both the inward {thought} of every one {of them}, and the heart, {are} deep.

Another classic illustration is the series of conspiracies that resulted in the decline and fall of the Roman Republic. Political intrigue that began in the 2nd century BC gave rise to an era of civil wars lasting more than 100 years in which rival Roman generals battled for supremacy. Rome's demise began with the elections of Tiberius Gracchus and Gaius Gracchus as tribunes. In response to their efforts to redistribute public lands the Gracchi brothers were murdered by mobs under the direction of senatorial leaders. This was followed by open civil war between the forces of the rival generals Marius and Sulla. Their bloody clashes killed thousands of soldiers and civilians.

In an effort to seize and monopolise political power in Rome, Julius Caesar conspired with Pompey and Crassus to form the First Triumvirate in 60 BC. Once their supremacy over all other rivals had been assured the conspirators began conspiring against one another. Pompey's senatorial clique ordered Caesar to disband his army. Caesar responded to this command by crossing the Rubicon River with his army invading the senatorial portion of Italy and defeating Pompey's army.

In 44 BC a group of senatorial conspirators led by Brutus and Cassius assassinated

Julius Caesar on the Ides of March. Once again open civil war broke out and the senatorial army was defeated by forces led by Marc Anthony and Octavian. The two allies then turned against one another in the final conflict for power. Octavian defeated Antony and proclaimed himself a god, accepting from the Senate the title Augustus ("Sacred Majesty"). His accession to power officially signalled the death of the Roman Republic and the birth of dictatorship.

10. Conspiracies To Divide And Conquer

By taking advantage of existing differences among members of the same nation, a foreign power may secretly agitate hostility, tension, violence and turmoil. Exploitable differences among members of the same country may include sex, race, religion, ethnicity, language and geography. The value of this conspiratorial tactic is readily apparent. A nation divided against itself is easy prey for conquest.

In the early days of the American Republic, the British government still harbouring thoughts of recapturing their lost colonies, sought to employ this very tactic by secretly agitating the differences between the New England Federalists and the Republicans in the Southern States. To carry out this plot, Governor Craig of British-controlled Canada sent a secret agent named Henry to New England. Craig's instructions to Henry, dated February 1809, were as follows:

"I request you to proceed with the earliest convenience to Boston. The

known intelligence and ability of several of its leading men must give it a considerable influence over the other States and will probably lead them in the part they are to take. It has been supposed that if the Federalists of the Eastern States should be successful and obtain the decided influence which may enable them to direct public opinion, it is not impossible that rather than submit they will exert their influence to bring about a separation from the general Union. I enclose a credential, but you must not use it unless you are satisfied it will lead to more confidential communication."

This British conspiracy came to the attention of President James Madison, who subsequently laid all the proofs of its existence before Congress:

"I lay before you copies of certain documents which remain in the Department of the State. They prove that at a recent period, on the part of the British government through its public minister here, a secret agent of that government was employed in certain States in fomenting disaffection to the constitutional authorities of the country, and intrigued with the disaffected for the purpose of bringing about resistance to the laws, and eventually in concert with a British force, of destroying the Union and forming the eastern part thereof into a political connection with Great Britain."

Regarding the results of this conspiracy, J. Clarence Stone-Braker observed:

"Henry had written to the authorities, who had employed him in Canada, that although he found the leaders or the Fed-

eralists of New England ripe for any measure which could sever the Union, yet the masses of the people held so strongly to the sentiment of Union that he doubted if it could be immediately dissolved. He suggested that the best way to further this scheme of disunion would be to get up some sectional domestic question on which the prejudices and passions of the people could be permanently divided. This, he was sure, would in time accomplish disunion."

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand"
(Matthew 12:25)

11. Conspiracies To Foment Wars

Determining which side in a war is the aggressor can be difficult because those who desire war often conceal their desires and their motives. Conspirators may plot to provoke their enemies so that the latter will fire the first shot and provide a convenient excuse for "retaliation." Moreover, if their side emerges triumphant, the conspirators who were the cause of the conflict will enjoy ample opportunity to conceal their own treachery, for they will write the history books — for they who control the present, control the past. One great example of a conspiracy to foment war is the conspiracy that led to the American Civil War (1861-

1865). The Civil War was the culmination of four decades of intense sectional conflict and reflected deep-seated economic, social, and political differences between the North and the South. The South, overwhelmingly agricultural, produced cash crops — cotton, tobacco, and sugarcane — for export to the North or to Europe, but it depended on the North for manufactures and for the financial and commercial services essential to trade. By the time Abraham Lincoln was sworn into office as the 16th President of the United States, the crisis of the Union was at hand. Many of the Southern States had already seceded. A Confederate government had already been established in Montgomery and Alabama, with Jefferson Davis as the Provisional President; and Confederate troops had already surrounded Fort Sumter, Carolina, where some Union troops under the command of Major Robert Anderson had taken refuge.

Not a shot had yet been fired by either side. The Confederate government, in fact, had communicated its desire for peaceful relations by dispatching commissioners — judge Martin Jenkins Crawford and John Forsyth — to negotiate terms of accommodation with President Lincoln and Secretary of State William H. Seward. Employing U.S. Supreme Court Justices John A. Campbell and Samuel Nelson as intermediaries, the Lincoln Administration finally promised the Confederate commissioners that Union troops would be withdrawn from Fort Sumter. Despite such assurances of peaceful intentions Judge Campbell

grew suspicious. He wrote a letter to Secretary of State Seward to inquire as to the delay in sending an order to Major Anderson to evacuate Fort Sumter. Seward promptly dispatched a reassuring reply: "Faith as to Sumter fully kept: wait and see." Meanwhile, a secret reinforcement fleet was under sail and heading toward South Carolina. The fleet consisted of eleven ships loaded with arms, ammunition, provisions, and two thousand soldiers.

Shortly before the fleet's arrival at Charleston Harbour, the Confederate government discovered the treachery. Confederate General G. T. Beauregard immediately demanded that Major Anderson surrender Fort Sumter. Upon receipt of Anderson's refusal, Beauregard gave the order to commence bombardment of the fort. Shortly thereafter, Major Anderson surrendered. Although no one had been killed in the bombardment of Fort Sumter, the provocation offered by a secret reinforcement fleet had succeeded in drawing the first shot from the Confederacy. A bloody, fratricidal war had begun.

12. Conspiracies To Tutor Conspirators

After spending a number of years touring Europe and studying the art of deceit and treachery in the world of politics, the 16th Century Florentine nobleman Niccolo Machiavelli wrote *The Prince*, in which he summarised and rationalised all the evil practices that he had discovered in various governments. His objective, however, was not to warn

nations to be on guard against such evils, but to instruct power mongers in their use.

Often described as "a blueprint for dictators," *The Prince* promoted the immoral concept that the end justifies the means. According to the authors of *Civilisation: Past and Present*, "Machiavellian methods became an indispensable part of European politics. Napoleon read Machiavelli, and King Victor Emmanuel, under whose rule Italy was united in the nineteenth century, slept with Machiavelli's *Prince* beneath his pillow."

V. I. Lenin contributed greatly to the conversion of communism into a master conspiracy with his tutorial writings on strategies of infiltration, subversion, and deceitful tactics. Lenin summarised his conspiratorial instruction with these words: "We have to use any ruse, dodges, tricks, cunning, unlawful method, concealment, and veiling of the truth."

The most remarkable specimen of this type of conspiracy appeared during the summer of 1957, when a document written by Jan Kozak, a member of the Secretariat of the Communist Party of Czechoslovakia was presented to a conference of teachers assembled at the communist-run University of Prague. This document was a training manual designed to illustrate how a representative government of a free country could be utilised to peacefully, gradually, and quietly impose communism on a nation. The Marxist subversion of Czechoslovakia was offered as a case study for the students. This conspiratorial training manual has since fallen into the hands

of our so-called "free" world and has been published under the title, *And Not a Shot Is Fired*.

According to Kozak's plan, conspirators would infiltrate the representative government of a free nation and gradually augment its power by creating pressure from above. The conspirators would, for instance, establish a special housing commission to study the plight of the homeless. The commission, of course, would arrive at the prearranged conclusion — only more governmental control of the private sector will solve the problem.

Meanwhile, co-conspirators would agitate demonstrations, mob action, and riots to create a "demand" from the people for government action in this area. Kozak described this as pressure from below. The conspirators in the government, of course, would be only too happy to respond to this popular "demand." In his introduction to the English translation of Kozak's training manual, John Holland Snow observed:

"By such parliamentary means a democratic and representative government can be made authoritarian ... piece by piece. The form remains, an empty shell. Its philosophy and its content are gone. The person, the individual, who one year is free and independent, is next year just a little more restricted. Then a little more, and a little more. Suddenly, overnight he no longer is a person. He is a cog being moved inexorably by the monolithic machinery of the State."

And not a shot is fired. ... And is this what is happening to Australia today!!!

What is meant by a *red and lowering sky*?

G. Stimpson

In Matthew 16:1-3 it is said of Jesus: "The Pharisees with the Sadducees, came and, tempting (testing) him, desired that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, {It will be} fair weather; for the sky is red. And in the morning, {It will be} foul weather today; for the sky is red and lowring. O {ye} hypocrites, ye can discern the face of the sky; but can ye not {discern} the signs of the times?" This passage indicates the antiquity of the popular belief that a red sky in the morning is a sign of foul weather and a red sky in the evening is a sign of fair weather. An old rhyme says:

*Evening red and morning gray
Will set the traveller on his way;
But evening gray and morning red
Will bring down rain upon his head.*

Such weather signs are far from infallible. Nevertheless, meteorologists tell us, they have a slight scientific basis and rightly interpreted may serve as fairly good weather indicators. It is hard to make a scientific distinction between a sky that is red and one that is "red and lowring." The English translators of the Bible in the passage quoted above used "lowring" when "louring" or "lowering" would be used in present day English. "Lowring" and "lowering" are merely variants of louring. *Lour* is an old English verb meaning "to frown," "scowl" or "look angry or sul-

len." Whether spelled *lour*, *lowr* or *lower*, it is pronounced to rhyme with *hour*, *dower* and *sour*. In origin and meaning it has no connection with *lower* as the comparative of *low*. A louring or lowering sky is one that looks dark, gloomy, threatening. Meteorologists recognize two kinds of red skies — a pale or pinkish red, common in the evening, and a much darker red often associated with broken clouds. The former is said to be common during fair weather; the second shortly before a rain. A pale or pinkish-red sky in the evening usually means that the atmosphere contains very little moisture and that rain is improbable within the next twenty-four hours. When the evening-sky is overcast with uniform gray the dust particles in the air have become loaded with moisture, giving rise to the proverb, "If the sunset is gray, the next will be a rainy day." On the other hand a gray morning sky generally justifies the expectation of a fair day. In the morning, however, it is a red sun, rather than a red sky, which is the sign of rain. Any modified appearance of the sun is most conspicuous when it is near the horizon, because the solar orb is then seen through a greater distance of atmosphere. The rays at the red end of the spectrum are refracted to the eye by increased moisture in the atmosphere, and accordingly when the air is heavily charged with dust particles laden with moisture the sun often appears as a fiery red ball whether it is morning or evening.



Dr. C. Hemer

Smyrna stands at the head of a deep land-locked gulf, 80 kilometres north of Ephesus. Modern Smyrna presents a striking contrast with modern Ephesus. At Ephesus a great city of the past has died completely. Smyrna, alone among the seven churches of Revelation, is a great city of the present. Izmir — to give it its modern Turkish name — is now the third city of Turkey, with half a million people, and still growing fast. It was, in fact, the largest in Asia Minor until overtaken by the phenomenal recent expansion of the new capital, Ankara.

We get the finest panorama of Izmir from the 150 metre summit of its citadel-hill, Kadifekale, the ancient Pagus. The city stretches in a vast arc along the shore and to the foot of the long mountain ridge which closes the northern horizon.

The scene is rich in historical and mythological associations. The mountain opposite is Sipylus, where legend located the crimes of Tantalus and the weeping of Niobe for her children. Pagus itself, which seems from below to be an isolated conical hill, is a spur of another range rising eastward, and close at hand was the spring of the little river Meles, on whose banks, tradition said, the great Homer was born.

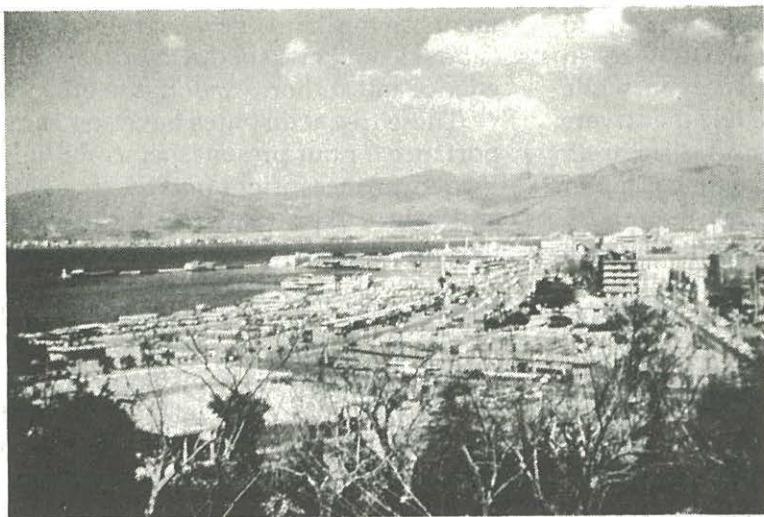
These and other traditions were blended in the fierce pride of the citizens of Smyrna in their city. In Roman times it boasted proud titles, "first of Asia in

size and beauty" and "ornament of Ionia." Patriotic oratory delighted to praise its beauty under recurring flowery metaphors. It was likened to a statue rising from the sea as a pedestal to a crowned head of battlements.

There is little to be seen now of these ancient splendours. We can look down on the remains of the Roman Agora, replanned and reconstructed after an earthquake in the second century A.D. And about three miles to the north, near the north-east tip of the gulf, are the excavated remains of Eski Izmir (Old Smyrna), beside the modern suburb of Bayrakli. That was the town which was destroyed about 600 B.C., the archaic predecessor of modern Smyrna. For Smyrna was a city which had "died and lived again."

The History of Smyrna

The origins of Smyrna are lost in the remote past. It is first known as a Greek colony, though its name is probably indicative of a more ancient Anatolian origin, and there is remarkable evidence of outlying Hittite influence in the district. Greek Smyrna was at first an Aeolian colony, but was then occupied by Ionians from Colophon, and became a flourishing and ambitious power by the seventh century B.C. It then occupied a small promontory, originally an island, which



View across Izmir towards the north with Mt. Sipylus in the distance and Bayrakli at the head of the gulf, the suburb containing the site of Old Smyrna.

had become linked to the shore at the head of the gulf by a low isthmus. Though a small place by later standards, it aspired to expansion into its Asian hinterland, and so came into conflict with the rising power of Lydia. It apparently survived an attack by the Lydian king Gyges before falling about 600 B.C. to Alyattes, the father of the more famous Croesus.

Alyattes made a particularly thorough job of the assault. The Anglo-Turkish excavations of Old Smyrna found the mass of the great siege-mound which had been thrown up against its northwest wall. This is said to have formed the highest point of the modern hill, overtopping the previous summit. There was little trace of occupation of the site for a long interval afterwards. And in fact today the topography is totally changed,

for the excavations are now half a mile inland where a low hill now breaks the coastal plain.

The Greek geographer Strabo tells us that for 400 years Smyrna was inhabited "village-wise" (Gk *komedon*). It did not altogether cease to exist, but it ceased to function as a Greek civic unit. "Pride," wrote the poet Theognis, "destroyed Smyrna."

The idea of founding a new Smyrna was attributed to Alexander the Great. The local legend declared that he was sleeping on Mount Pagus when the local goddesses, the twin Nemeses, appeared to him in a dream and commanded him to restore the city. The actual task was performed by his successor, Lysimachus, and the new town was built on a fresh site, clustered round the hill of Pagus, as it has remained ever since.

The new city rose to great prosperity despite recurrent suffering and many vicissitudes. It claimed to have been the first city of Asia to show itself a loyal friend to the rising power of Rome, long before that power had become pre-eminent. Tacitus reports the claims of the Smyrnaean ambassadors to Tiberius in Rome in A.D. 26. Smyrna was the very first place to erect a temple to the city of

Rome, in 195 B.C.; they sent help to Rome, even for their domestic wars in Italy, and supported them even while Carthage yet stood and while there were still strong rival kingdoms in Asia itself. And when Sulla's army was in peril from winter cold and the fact was announced in the assembly at Smyrna, the citizens spontaneously stripped off their own clothes to donate them to the Roman soldiers.

In fact the ambassadors gained their purpose, for Tiberius chose Smyrna from eleven competing cities for the honour of being *neokoros* (lit. "Temple-sweeper") in the imperial cult, that is, to be graciously permitted to build an officially sponsored temple to Rome and the emperor. The distinction was previously held only by Pergamum, though Ephesus used the same title in the cult of Artemis.

These three cities become bitter rivals for primacy in Asia. In the second century A.D. the emperor Antoninus Pius (138-161) had to intervene personally to persuade the Ephesians to accept an apology from Smyrna for their failure to use the correct titulature of Ephesus on a decree. The matter seems to have been patched up by the issue of coinage proclaiming the friendship and alliance of the three "first" cities of Asia. Yet this did not prevent further tensions. Under Caracalla (211-217) the three cities each issued coins whose reverse sides were devoted simply to a pointed recital of their titles.

The orator Dio Chrysostom, writing almost at the time of the Revelation, com-

ments on this kind of civic rivalry. It was "about a donkey's shadow: the real precedence and authority belongs to others."

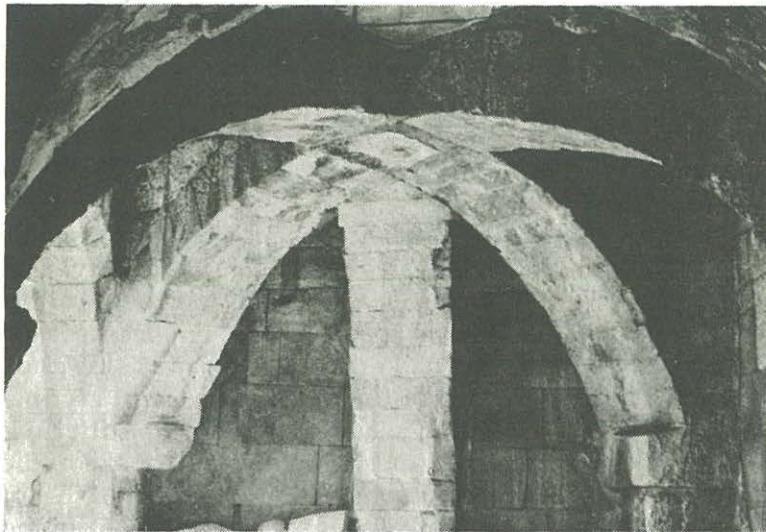
These trivial disputes have some importance for our present theme, for they give us further insight into the thoughts and values of a society so strangely unlike our own. The citizen was deeply identified with the traditions of their city. The history of this city, was a living and formative influence on their mind.

We have record, for instance, of a local historian, one Hermogenes, of about the first century A.D., who wrote two books on the history of the city, others on Homer, and a chronological table of famous Romans and Smyrnaeans.

Such works may have helped to crystallise these historical traditions before the date of the Revelation. We find the sequel in the orations of Aelius Aristides in the second century. In the time of Marcus Aurelius (161-180) Smyrna suffered from a catastrophic earthquake. Aristides appeals to the emperor and his colleague Commodus. Smyrna, he says, had two notable founders, Theseus and Alexander, but now two yet greater. Destruction might be final for other cities, but this was not true of Smyrna. Again it would rise anew from its ruin, like the phoenix, as it had done before. The point of the argument turns upon the parallel between the city's past and present fortunes.

Jews and Christians in Smyrna

The circumstances of the coming of Christianity to Smyrna are not recorded.



Section of vaulted arches on the first level of the second century A.D. agora buildings at Smyrna. Such solid constructions carried the weight of the second and third levels.

We must suppose that when during Paul's two-and-a-half-year residence in Ephesus "all Asia heard the word of the Lord Jesus" (Acts 19:10). Smyrna must have been a prime objective of evangelists instructed by him, if indeed the gospel were not already known through other lines of transmission before his arrival.

The Jewish community was evidently an important factor in the environment of the church in Smyrna. Several inscriptions of the city attest the presence of a synagogue there. Some, and perhaps all, of them are later than the Revelation, but there is every reason to suppose Smyrna was a strong Jewish centre throughout the period. One inscription of the time of Hadrian (117-138) refers enigmatically to "the

people who were formerly Jews" (*hoi pote loudaioi*). The phrase has been thought to denote something like a society of apostates: probably, however, it refers to the Jewish community as such, now no longer since A.D. 70 recognised as a legally constituted entity, but preserving its separate identity. If this interpretation is correct, it is clear evidence for our period.

The Jewish question is prominent here.

We have the reference in Rev. 2:9 to the "synagogue of Satan." We also have remarkable evidence from subsequent Christian sources of the particular hostility the church faced from Judaism in Smyrna. We shall find this in the classic case of the martyrdom of Polycarp. But the circumstances need closer scrutiny as we study the letter.

This letter seems, in fact, to owe remarkably little to the Old Testament or to specifically Jewish thought or expression. Yet the city may have had a considerable Jewish population, and perhaps many of the Christians were converts from Judaism. There was probably a bitter separation between church and synagogue. The text here finds a more obvious explanation in local terms.

The Letter to Smyrna

"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and {I know} the blasphemy of them which say they are Jews, and are not, but {are} the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast {some} of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." (Revelation 2:8-11)

This letter is the shortest of the seven. It has several notable parallels with the letter to the Philadelphians (Rev. 3:7-13). Only these two churches receive unmixed praise. Both face the problem posed by the influence of the "synagogues of Satan." The symbol of a crown appears in both.

Smyrna was the church standing firm in the face of suffering. The symbolism of the text is strikingly illustrated from the traditional history of the city.

Christ introduces Himself as "the first and the last, who died and became alive." Ramsay pointed out the force these words would have had in Smyrna. Christ had Himself known the experience of death and resurrection which the city claimed. These Christians were facing persecution unto death and needed strength and assurance to nerve their

endurance. Their Saviour had been faithful unto death and had conquered even that. If they were called to a like suffering they were to remember that He had gone before. His eternal victory triumphed over the transitoriness of suffering.

We have seen that Aristides uses some of the same images. He likens Smyrna to the phoenix. And there is evidence in this case that people saw a significance in the very name of the city. *Smyrna* is the usual form of the Greek word for "myrrh." Myrrh was an emblem of suffering, death and burial, but also spoke of the hope of resurrection. It was used in Egypt for embalming, and it appeared in the phoenix legend. This same myrrh appears, with evidently symbolic significance, in the record of the Gospels. The wise men presented myrrh (*smyrna*) as one of their gifts to the baby Jesus: Joseph and Nicodemus brought an exceptional quantity of myrrh and aloes as a gift of devotion for His burial.

Here again we see how a series of related images were apt to recall readers in Smyrna to the sufferings of Christ, who had gone before them in the path they were called to follow.

The Sufferings of the Church

There is no promise in this letter of escape or rescue from suffering. And the trial involves both present destitution and impending martyrdom. In this extremity Christ offers strength for the present and life beyond death.

The "poverty" of this church may be



Mt. Pagus, "crowned head" of Smyrna, as it appears today from the remains of the second century A.D. agora at its foot.

contrasted with the ostentatious assurance of the Laodicean church in its own wealth. Yet here they were spiritually rich despite material poverty. The circumstances of the poverty are not explained. It has been suggested that the homes and possessions of Christians were subject to plunder by hostile mobs.

The central question here is the meaning of the term "synagogue of Satan." This has been variously explained, either as referring to a corrupt, syncretistic "magical Judaism," which made money out of pagans by fortunetelling and religious charlatanism which played on their superstitions, or as referring to the synagogue community as such.

It is remarkable that the most striking evidence for the hostility of Jews to-

wards Christians in the following years is drawn from documents relating to the same two cities of Smyrna and Philadelphia. There are some important passages in the Epistle of Ignatius to the Philadelphians and in the contemporary account of the martyrdom of Polycarp. It seems likely that this hostility sometimes expressed itself in the rejection of Christians as co-religionists, and even the denunciation of

them to the Roman authorities for evading the obligations of emperor worship. This placed the Christian in acute peril in the circumstances of Domitian's reign. Only as a recognised Jew might they escape the obligation to acknowledge the emperor's claim to divinity. This background may help to explain the apparent controversy about what constituted a true Jew. The debate is reflected elsewhere and earlier in the New Testament, but seems to have reached a new intensity in this kind of setting. We have noted the inscriptive phrase which may allude to the persistence of an ethnically conscious community in Smyrna.

Verse ten sheds some light on the nature of the anticipated catastrophe. "Prison" had more drastic implications than might appear to a modern reader.

The state would not burden itself with keeping offenders at public expense. Imprisonment was normally used either for locking up disturbers of the peace overnight, the fate of Paul and Silas at Philippi (Acts 16), or for those awaiting trial or execution. It was usually a brief, transitional condition, but it meant something very serious. For people in this church it conveyed the prospect of trial on a capital charge. They must be faithful "unto death" (*achri thanatou*): the implication is "up to and including."

The "ten days" of tribulation are often connected with Dan. 1:12. I am not sure whether Christians in Smyrna would have appreciated this rather erudite reference. Perhaps at least it came home to them through some locally significant idea. Possibly there was some proverbial expression referring to suffering as a temporary state to be transformed by revival and restoration. I have seen in Smyrna an inscription referring to "five days," and using exactly the same syntactical form as here (*hemeron pente*). The context is obscure, but it is likely to refer to a gladiatorial exhibition. The popularity of this brutal Roman idea of sport in Smyrna is otherwise attested, though we do not usually associate such displays with the Greek East.

Possibly, then, the prospect before the Christians was one of suffering in some great festival in the arena. The "ten days" in any case would seem to denote a limited period, where terror and death are seen as transient things in the light of the eternal reality of Christ's victory and life.

The Crown of Life

The words of verse 10, "*Be thou faithful unto death, and I will give you a crown of life,*" may again be related to objects of local pride. Smyrna had claimed pre-eminence for their traditional "faithfulness" to Rome. And their characteristic emblem was a crown. The numerous coins of the city usually include a crown or wreath at least once in the design.

Wreaths had a wealth of symbolism in ancient life. They denoted victory, worship or festivity. They were awarded as a mark of special honour to a distinguished citizen or to a visiting potentate.

In Smyrna the metaphor was very variously applied. The city was itself the "crown of Asia." Aristides pictured it as a statue rising to a crowned head of battlements. And its "crown" was more than mere bricks and mortar. There were the great men who were its glory, including Homer himself.

Attempts have been made to link the phrase with some custom current in Smyrna. There are indications that a practice existed of bestowing a crown upon outstanding citizens at their death, an institution amounting to a state funeral. Cicero mentions this Smyrnaean custom with emphatic sarcasm.

For the Christian there was laid up a crown, not bestowed posthumously on a corpse, but a "crown of life." The phrase also occurs in James 1:12, and suggests the familiar ancient metaphor drawn from victory at the games. The picture may be strikingly illustrated in the later life of one who may have been

present as a young man in the original Smyrnaean church of the Revelation. Polycarp was one who followed in the steps of his Master. Many years later, as an old man, in the arena on that very hill which was termed the "crown of Smyrna," where athletes were accustomed to compete for a "crown of fading leaves" (cf. I Cor. 9:25), Polycarp went through death to the victor's prize of life.

The final promise of the victor here is that they "*shall not be hurt of the second death*" (v. 11). Even though they suffer physical death as the cost of their stand for Christ, their enemies shall be powerless to destroy their spiritual life, and though they face accusation and human judgement they shall be exempt from divine judgement on the spiritually dead.

Courtesy: Buried History



Was Zipporah a Black African?

Did Moses marry a black woman when he wed Zipporah, who was referred to by Aaron and Miriam as an "Ethiopian woman" (Num. 12:1)?

A great deal of nonsense has been written and taught about this 'Ethiopian' wife of Moses. The use of the term 'Ethiopian' in referring to Moses' wife has prevented many from understanding to whom reference was made. Miriam and Aaron described her in this way to voice their contempt for her.

The first and major question to be answered is: Where is the Ethiopia to which they were referring as the country from which Moses' wife came? Rev. W. M. H. Milner has this to say about Cush and Ethiopia in his booklet, *The Russian Chapters of Ezekiel*:

"In Bible geography there were two Cushite areas: one in Asia and one in Africa. Similarly, the Greek writers allow for an Eastern and Western Ethiopia."

Arabia was a part of ancient Eastern Ethiopia and there the Midianites resided. With these facts in mind we realise it was in Arabia that Moses married Zipporah, his Midianite wife, the daughter of Jethro, the Priest of the Midianites. She was a Cushite from the Asiatic land of Cush and, though actually a Midianite, she could be called an Ethiopian.

Moses' brother and sister were very jealous of Moses' wife who had come into the camp, Moses' father-in-law having brought his wife and sons to him. Because they were incensed against Zipporah, a slanderous campaign was under way and it was making headway in the camp as Miriam and Aaron stirred up the people against Moses.

Moses' wife, a Midianite from Arabia, was not a coloured woman, the Ethiopian country from which she came being the Asiatic and not the African Ethiopia.



Survival – One Good Reason To Prepare For The Unthinkable:

*Because Those You Trust Least
Say It Can't Happen*

(Part 1)

Subscriber

The "unthinkable" is NUCLEAR WAR. Those you should TRUST LEAST are government leaders who are CHRONIC LIARS (to which I include the more subtle varieties of lying — namely, DOUBLE SPEAK, EUPHEMISMS, MISINFORMATION, HALF-TRUTHS, DOWN-PLAYING, and other means used to purposely obscure, deceive or avoid telling the truth). Prominent members of the "Nuclear Denial" club are:

✖ **The RUSSIAN GOVERNMENT** whose lies about nuclear, chemical and biological disarmament are almost too numerous to list. With the Russians, you assume it's a lie unless proven otherwise.

✖ **The CHINESE GOVERNMENT** who has so many crimes of humanity to hide that lying is a full-time profession. The only recent truth they have admitted is that they can now reach the city of Los Angeles in the U.S.A. with nuclear missiles.

✖ **Any US PRESIDENT or AUSTRALIAN PRIME MINISTER** who calls Russia an "ally" and claims there is virtually *NO THREAT* from ballistic missiles.

✖ **The US STATE DEPARTMENT** when it proudly announces that the Russians are not targeting US installations any more (knowing that even if technically true, which is doubtful — it only takes 15 minutes to reprogram all targets).

✖ **The US DISARMAMENT COMMISSION** which just recently negotiated an anti-ballistic missile treaty extension with the Russians that limits **Anti-Ballistic Missile (ABMs)** speeds to just *UNDER* that required to successfully intercept ballistic missiles. Why would the Russians demand such a speed limit if they had no intention of launching a future ballistic missile strike? Why did the Clinton Administration agree with such a suicidal policy? Why build ABMs if they can't catch missiles?

I'm not going to mince words — this threat is real and will someday happen. Naive Australians who believe what government leaders and the established media say about the "demise of communism" are going to die ignorantly someday. Now I don't want to promote the fatalist point of view that in a nuclear strike "we're all going to die anyway — so why prepare?" Most, in fact, **will not**

die even if unprepared, but because of widespread fallout, they will be so chronically ill *they will wish they were dead*. I'm sorry to say, I don't have a lot of patience for people who can't seem to *SENSE* when someone is lying, or trying to lull them into false security. I don't know of any way to help those who are wilfully blind. But, what saddens me is the thousands of our race who *KNOW DEEP INSIDE* that something is wrong and yet *fail to do anything about it*. Believe me, while it takes a great deal of planning, time, energy and expense to prepare for a normal survival situation — it takes a lot more effort to prepare for a nuclear event — it will take at least two years to get all your preparedness equipment and stockpiles put together — it's not just food, but lighting, sanitation, ventilation, spare parts, tools, fuel, repair kits, bikes, batteries, and on and on and on. Even so, it is not technically difficult

to survive nuclear fallout, if you build even a modest shelter in a basement (if you've got a basement). But if you don't prepare you're faced with digging a Kearney-type makeshift shelter under a car and living for a month or more in a wet trench without food, water, light, sanitation, sleeping beds, etc. Think about it. Don't let soft, wishful thinking keep you from acting providentially for the future. You want to get something *simple done now* while products are still available. An ideal fall-out shelter should, if possible, be earthquake proof, fire proof, radiation shielded and storm proof — as well as highly resistant to any type of forced entry. Having an adequate water supply, minimal living quarters, bath and storage facilities, as well as independent communications, electrical systems, and filtered air supply.

To be continued

8003

BISHOP TITCOMB (Rangoon): "The inspiration of Scripture must stand or fall by the Churches' discovery of Ephraim as a company of non-Palestine nations restored to the Covenant of God during the last days, ie. the Christian Dispensation.

"Thousands who have begun by cavilling at British-Israel truth, have ended with conviction; and for the most part, those who have not become convinced, have failed only because they were without sufficient patience to go through an examination of the subject carefully."

8003

Bible Study - Racial Contributions

Selected

Black Race

The Black Race has been on earth for over 40,000 years, for identifiable negroid skeletons have been discovered which can be scientifically dated as that old. Yet in all those 40,000 years there has never been a Negro civilisation. Yes, a few Negro tribal chiefs have conquered other tribes and built themselves up a larger kingdom; but it takes more than the brutal tyranny of a successful war-chief to make a civilisation. That was all they had prior to their assimilation into the white civilisation. The difference between cannibals and respected Negro citizens is that the latter have been able to accept the blessing of the white race's standard and have risen above their own. It is very doubtful that any Negroes in America want to return to their homeland, Africa, especially where the particular country is ruled by blacks. There is the ever-present fear of being butchered and eaten by primitive countrymen even though it is a new era of modern scientific achievement throughout the white nations of the world. It appears that neither Negroes, Orientals nor Whites will have the blessings of civilisation in a nation reduced to black standards of thinking. If blacks were capable of producing a civilisation at all, 40,000 years is long enough to do it.

Mongoloid Race

In Asia, 2,300 years ago, Confucius taught some high ethical principles, but without a word of religion in them; and the Ming Dynasty saw the production of some nice pieces of porcelain. But what did either of these do for the Asiatic people? Did it ever teach them how to produce enough food to fill those fine porcelain bowls? Shouldn't 2,300 years of Confucian philosophy be enough to develop something more than poverty, disease and misery? Aren't the Asiatics who live in the United States, England, Australia, etc. better off than those who live in Red China, Korea, or South-east Asia? Here they are under the influence of white, Christian standards. We don't dislike them; but we don't want them to reduce us to their level. This is what God was talking about in the second chapter of Genesis, when He said that other beings lived in the country round about but could not produce a suitable wife for Adam, "AS HIS COUNTERPART."

Adamic Race

Because of the spiritual understanding which God put in the AWDADM (Adam), today the White Race has the highest civilisation, the greatest freedom, the highest standard of living, in the world; they are the so-called "have" na-



Black power in the United Nations, leads to control over the White race.

tions. Whites have not hated the other races; they have tried to help them, to show them our ways. But all of them have hated us. In the centuries when we were very few against their many, they repeatedly tried to conquer and destroy us, but God's watchful care over His people didn't allow that to happen, although several times they came dangerously close to success. In lands rich with minerals, they sit in wretchedness and poverty, too lacking in enterprise to mine the enormous wealth beneath their feet; in lands where the fertile soil and ample rainfall cover the land with lush growth, they live in perpetual hunger, fighting among themselves, or are too dull to clear the land and plant nutritional food crops. If we provide the capital to pay them for clearing their land and planting and harvesting useful crops, or for digging and refining the minerals in their soil, they curse us for "exploiting" them, but if we don't, they curse us for being indifferent to their misery. Now, through-

out many Western nations they outnumber and outvote us, they plan to rule us (through world law, world currency, world police force, etc.) and reduce us to their level. Well, did God classify them as "*Enosh*," lacking utterly in the spiritual understanding necessary to follow God's Ways.

New Testament References On Discrimination

Perhaps you may say, all these were quoted from the Old Testament; but in the New Testament, God changed His mind and changed all that." So, let us see what the New Testament says about them. In his Epistle to Titus 1:12, Paul says, "*One of themselves, {even} a prophet of their own, said, 'The Cretians {are} always liars, EVIL BEASTS.*" The word "beast" here is the Greek word "*Therion*," meaning "a dangerous animal." Jude 10 says "*But these speak evil of those things which they know not; but what they know naturally, as BRUTE BEASTS, in those things they corrupt themselves.*" And II Peter 2:12 says, "*But these, as NATURAL BRUTE BEASTS, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.*"

These *Enosh* were commonly called "*Dogs*," both in the Old and New Testaments. For example, Psalm 22 is recognised by all Bible scholars as prophetic of Jesus Christ's first coming and crucifixion. In the 16th verse, it says: "*For DOGS have compassed me: the assembly of the wicked have enclosed me; they pierced my*

hands and my feet." God is certainly not complaining that some four-footed dogs barked at Him, and there is no record that any ever did. He is speaking of those who delivered Him up to be crucified. The use of this word is common in the New Testament. In Philippians 3:2, Paul says, "Beware of DOGS, beware of evil workers." The four-footed dogs are no more "evil workers" than cats or cows. Paul and those to whom he wrote knew that these "dogs" were the two-footed kind.

If you say, "This is discrimination between races!" you are exactly right. Has someone told you that monstrous falsehood, that "it isn't Christian to discriminate between the races"? Let's see what Jesus Christ Himself did. In Mark we read of a certain woman, whose young daughter had an unclean spirit, coming to him and falling at His feet. She was, *"A Syrophenician by nation — and she besought Him that He would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled; for it is not meet (right) to take the children's bread and to cast {it} unto the DOGS. And she answered and said unto Him, Yes, Lord; yet the DOGS under the table eat of the children's crumbs. And He said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter lying upon the bed."* (Mark 7:26-30).

Christ certainly did discriminate; and not until the woman recognised the righteousness of the discrimination did He help her. She had first asked help of

Him on the same basis as the Israelites, (true Adamics) on that basis, she was not entitled to it. Jesus told her, Let the children first be filled with the Bread of Life; then they will establish the Kingdom of God on earth, and from this God's blessings will be extended to such others as can understand and receive them in the proper spirit. Meanwhile, Jesus Christ did not hesitate to openly call the *Enosh*, "dogs." When the woman indicated that she understood that the blessing would come to others out of the abundance which God gave to His own children, then He told her that "for this saying" he had healed her daughter.

Again, Jesus Christ carefully warned His disciples never to make the mistake of failing to discriminate, never to try to bring the *Enosh*, who lack understanding, into the Kingdom of God on the same terms as the *Awdawm*. In Matthew 7:6, He warned them, *"Give not that which is holy unto the DOGS, neither cast your pearls before SWINE, lest they trample them under their feet, and turn again and rend you."* Strong words? Yes, but the direct command of Jesus Christ, Himself. We have tried to treat the other races as equals, we have expected them to learn the same lessons from our religion that we do, we have expected them to behave with some self-restraint when they find power in their hands; just the very things that Jesus Christ warned us not to do, *"lest they trample them under their feet, and turn again and rend you."* To His disciple, Jesus said (in John 14:16-17): *"And I will pray the Father, and he shall give you another Comforter, that he may abide with you*

forever; {even} the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Therefore, it was logical to speak of those whose minds lacked the spiritual understanding as "beasts," because of their nature.

Rise and Fall of Four World Empires

In the Book of Daniel, the prophet traces the rise and fall of four great world empires ruled by these people. First he interprets Nebuchadnezzar's dream of the great image, whose head was of gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, as prophesying the successive dominance of four great empires, Nebuchadnezzar's Babylon being the first of these, the golden head, and the others being Medo-Persia, Alexander's, and then Rome. But in chapter 7, Daniel had a vision of four remarkable creatures, rising one after the other out of the sea. We know that, in prophecy, the sea symbolises races of people. Out of them came the four creatures: the first, a lion, symbolised Babylon, like the golden head of the image; the second, a bear, symbolised the empire of Media and Persia. These first two were primarily the *Enosh*. The third, a leopard, for the swift-striking empire of Alexander the Great; and the fourth, a terrible creature with iron teeth, 10 horns, and great strength, symbolised Rome. The last two were originally Adamic but after absorbing pre-Adamic peoples, took on their characteristics. This was exactly

the same series, in the same order, as the image of Nebuchadnezzar's dream. Its repetition was to confirm the first one as true prophecy.

As further confirmation, in the Book of Revelation we again find a beast, representing these world empires rising out of the sea. In Revelation Chapter 13, we are told that this strange creature had the mouth of a lion, the feet of a bear, yet was otherwise like a leopard, but it had ten horns, like the fourth beast which Daniel saw. The fact that the qualities of all four are now combined in one creature is to show that the four great world-empires were all of one origin, all manifestations of Satanic power, all arising out of the sea of diverse mankind. They came to power in succession, each gained enormous power over the people who lived in great areas; but the rule of each was harsh, tyrannical, brutal, each one more so than those before it. Their planning, and skill in putting these plans into effect, and ability to judge what was needed in ruling an empire they had; but the spiritual understanding, the capacity to receive the thoughts of God, the capacity to organise and rule a nation under God's laws, this they lacked.

Revelation Chapter 13 shows that this composite "creature" gained its power from the dragon, Satan. Surely, these empires demonstrated their Satanic character. Finally, to make sure that the symbolism of the vision could not be misunderstood, Revelation 13:18 concludes, "*Here is wisdom. Let him that hath understanding count the number of the BEAST;* for it is the number of a*

MAN." And in Revelation 22:14-15, referring to the final end, when God's New Jerusalem is set up on earth, we are told "*Blessed {are} they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City.* FOR OUTSIDE {ARE} DOGS" and various others. This doesn't mean that you can have your pussy-cat, canary and goldfish, but faithful Fido is excluded; these "dogs" are just another name for other races

that Jesus Christ named.

Discrimination? Yes, indeed! From start to finish, from Genesis to Revelation, Yahweh Himself has chosen individuals as well as nations to accomplish His righteous plan for this earth.

*The Greek word, "*Therion*," here translated, "Beast," has another connotation **DESTRUCTION!**

Courtesy: U.S.A. Bible Institute

8003

"VENISON" — Misunderstood

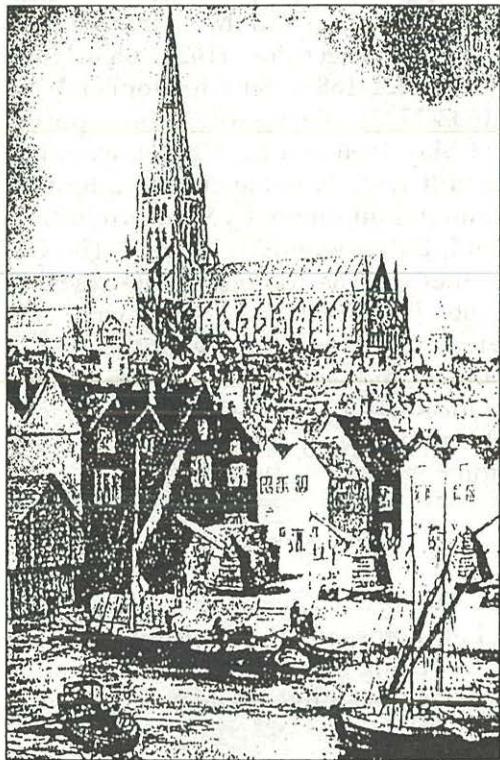
The word "venison" has been commonly misunderstood. This word appears in the Bible a total of eight times, all of which are in connection with Esau and Jacob (Genesis 27). In order to obtain the blessing of their elderly and blind father, each son brought him a portion of meat. Esau went to hunt for venison, we are told, but Jacob killed two kids of the goats from the family flock. It is not necessary to repeat the details of the story here, except to point out that it is a common mistake to suppose that Esau went out to hunt a *deer* while Jacob offered goat meat.

Probably each son presented the flesh of young *goats*, Jacob's being that of a domestic kid, while that of Esau was a wild kid. When the King James Version was translated, "venison" was applied to the flesh of *any* wild animal killed by hunting and used for food. The word is derived from the Latin *venation*, meaning "hunting." It was applied to the flesh of wild boars, hares, deer, pheasants, ducks, geese, quail and other game animals and birds. Limiting this word to the flesh of the deer kind is a comparatively recent development. It came about because the deer became the most important game animal in England and this usage has been passed on to us.

8003

ST. PAUL'S LONDON

A. Howe



Old St. Paul's
Destroyed in the Fire of 1666

For thirteen and a half centuries a cathedral has stood on Ludgate Hill dedicated to St. Paul, and Wren's Cathedral is in fact the fifth. The history of St. Paul's begins with the consecration of Mellitus as Bishop of the East Saxons by St. Augustine of Canterbury in 604 A.D. The first wooden Cathedral was destroyed by fire — as were the following four — it was rebuilt in 675-685 to be destroyed by the Vikings in the 9th century and again

rebuilt in 962. The Saxon Church was burned down in 1087 and rebuilding began with the support of William Rufus, son of William the Conqueror, who had just succeeded as King. Maurice, a Norman, had been appointed Bishop of London and seized the opportunity to build a Cathedral on a vaster scale than anything in London. The Cathedral, known as "Old St. Paul's" was destroyed in the Great Fire of London in 1666.

Work on the choir was delayed by a fire in 1136 and it was not in use until 1148. The upper stages of the nave and the west end were completed by the end of the twelfth century. About 1220 the great spire was begun. The Cathedral was finished and dedicated in 1240.

The length of the building grew to 180m (596 feet), the largest Church in England and surpassed only by those at Seville and Milan. The spire, 150m (489 feet) was the tallest ever built and one hundred and thirty-two years after its completion in 1372 was struck by lightning and not repaired till 1462.

In 1377 Bishop Courtenay of London summoned John Wyclif, the great writer and reformer on a charge of heresy. During the early 15th century, St. Paul's was the setting for many trials for heresy and witchcraft. The unhappy souls found guilty passed to nearby Smithfield to die by burning at the stake.

Six months after Arthur married

Catherine, Arthur died and seven years later at Greenwich she married King Henry VIII who often attended St. Paul's.

The reigns of Henry VIII and Edward VI, at the time of the Reformation saw the Churches stripped of their wealth and treasures and the Services reduced to great simplicity.

On St. Barnabas's Day 1549 the high altar was pulled down, the reredos was hacked to ruin and many tombs damaged. Some former glory returned under Mary I but Elizabeth I had many restored pieces removed quietly at night.

After the Reformation Londoners conducted their business there which grew to scandalous lengths. The chatter of people, horses being led through the building, a place for rogues and beggars, forced the Services to be held in the choir.

On the afternoon of 4th June 1561 the spire was again struck and the decay of Old St. Paul's set in. Although temporary repairs were made the Cathedral never again regained its former glory.

Elizabeth I came on Sunday 27th November 1588 to a Thanksgiving Service for the Armada's victory amid blaring trumpets and drawn in a chariot by four white horses.

James I carried out restoration in 1628 and further work was done in 1634-1643. The Civil War stopped the work. The nave became a cavalry barracks for the puritan soldiery; the windows were smashed, and the woodwork burnt. Thus the ravages of the War completed the deterioration which had commenced with the fire of 1561 and by 1660 when

Charles II was restored, St. Paul's was in the final stages of decay.

In 1663 the St. Paul's Royal Commission was set up and the Commissioners were Sir Rodger Pratt (1620-1685); Hugh May (1622-1684); Sir Christopher Wren (1632-1723). Wren wrote in his report of 1st May 1666 that the Church would be rebuilt with "a noble cupola, a form of Church building not yet known in England, but of wonderful grace." The Old Cathedral was completely destroyed in 1666. The Great Fire leaped across the precincts from the nearby burning houses and set alight the surrounding scaffolding. The entire building was soon ablaze and very little escaped destruction.

The New Cathedral

The New Cathedral plan is based on a Latin cross plan the western arm (the nave) being longer than the eastern (the choir) with a huge dome over the crossing.

The foundation stone was laid on 21st June 1675. In 1697 a faction of the House of Commons was so dissatisfied with the rate of progress that it was proposed that half of Wren's salary should be withheld until the building was complete.

The last stone at the apex of the lantern above the cupola was placed in position by Sir Christopher's son in 1708 forty-two years after the Great Fire of 1666. Thus, the whole great enterprise was completed under one Bishop of London, one master mason, and Wren — the architect and builder — had the supreme

satisfaction of seeing his masterpiece completed during his lifetime in 1710. Wren died in 1723 aged 91 and was buried in the crypt of his Cathedral.

The interior length is 140m (463 feet), the breadth 30m (101 feet) and has an area of 6,000 square metres (64,000 square feet). The nave is crowned by saucer-like domes 27m (91 feet) high. The main dome carried on eight huge piers is 34m (112 feet) in diameter at the base diminishing to 30m (101 feet) at the top of the drum. There are in fact three domes over the crossing. The inner and intermediate are of 46cm (18") brickwork and the outer, visual dome, is formed of timber and sheeted with lead. The dome weighs 68,000 tonnes.

The crypt is a museum in itself and contains Wren's simple grave, also Millais, Holman Hunt, Reynolds and Turner, the Duke of Wellington's body lies in an immense 17 tonnes tomb; the carriage which carried his body is also in the crypt.

Lord Nelson, enshrined directly beneath the centre of the dome has fellow admirals Collingwood and Lord

Northesk surrounding him. Florence Nightingale, along with many more hero's is remembered here too.

A Grand Memorial

During the Second World War bombs actually entered the Cathedral but mercifully failed to explode. St. Paul's, during the war was guarded night and day by a band of dedicated persons who were the fire-watchers, and extinguished fires created by incendiary bombs. Restoration of an enormous magnitude was carried out after the war and the new high altar, which is the British people's memorial to those of the Commonwealth who lost their lives in the War, was consecrated on 7th May 1958. Behind the altar is the American Memorial Chapel to American Servicemen and women.

St. Paul's contains many Chapels, but one which ties the ancient rites of Monarchy and Church is the Chapel of the Most Excellent Order of the British Empire at the east end, is one of two in St. Paul's dedicated to Orders of Chivalry.

Courtesy: Heritage



The Church in England has continued from the days of the Apostles

The Continuity of the Church of England is seen in **Archbishop Cranmer's** statement to Parliament In 1549 that the Prayer Book, then being authorised, contained the same prayers that had been in use in Britain for over 1500 years — that is from the days of Joseph of Arimathea and the Apostles. "The British Reformers," Vol. VIII, p. 271. Also "Proceedings in the House of Lords," British Museum.



Controversial – NOAH'S ARK & THE FLOOD

(Quotes are from the King James Version of the Bible and are in italics.)

A. Williams

To say that Noah's ark came to rest on top of Mount Ararat as it is known of today, is a misinterpretation of the Bible.

There was no mountain called Ararat in the days of Noah.

The word *Ararat* is mentioned twice in the Bible (Gen. 8:4 and Jer. 51:27), and the same Hebrew word is translated, *Armenia* in II Kings 19:37 and Isa. 37:38.

It distinctly states in GENESIS 8:4:

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains (Note: there is an "S" on the end of mountains) of Ararat."

The Strong's concordance gives the meaning of *Ararat* as: Ararat or rather Armenia: Ararat, (Armenia).

The meaning of *Armenia*: A region between the lower ends of the Black and Caspian seas.

Ararat is the low land at approximately sea level (flood areas) to the East of the Black Sea — keep in mind water will always find a common level once connected.

Mount Ararat of today is in Turkey, its height is 16,916 feet above sea level, (taken from the Websters dictionary, 1949 edition).

The land of Armenia of today gives a false interpretation to the true meaning of the word, the land of Ararat (Armenia) starts from the Black Sea, as we will

see in more detail further on.

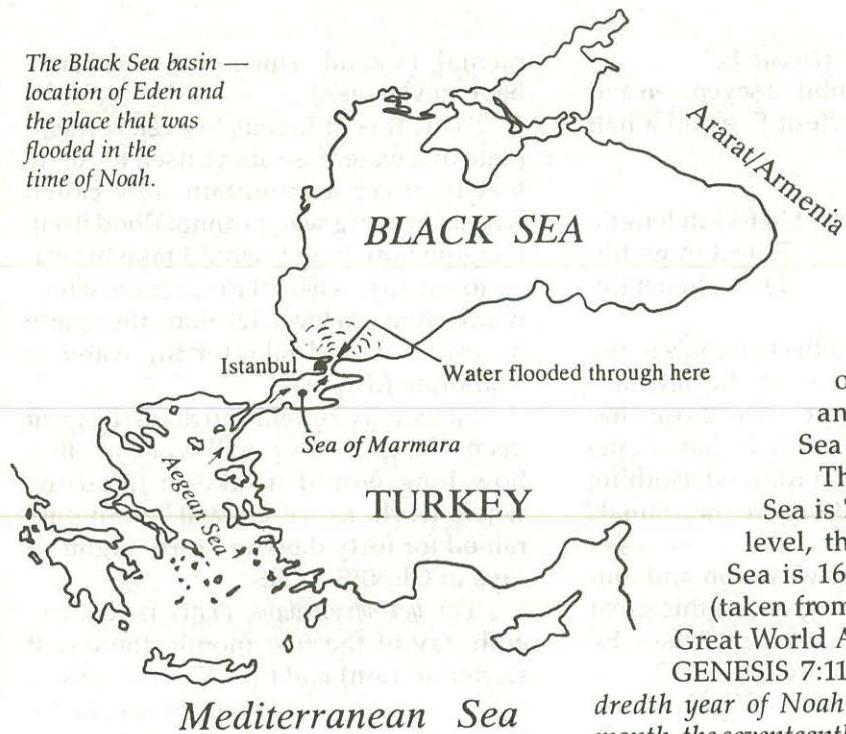
Since the beginning of time there have always been floods. Many people and animals have perished, but most survived. They survived without a boat (vessel) in the past, why in Noah case did he have to build an ark? If Noah had been living on earth (land) as we know it today why build this ark? A vessel of such a size with no oars to row it, and no means of controlling it, would be left to the movement of the waters. Why wait for a flood to move the ark from one point to another? Over a period of time Noah and his family could have journeyed over the same distance herding animals to safety. This however would have been impossible to do from the earth (land) where Noah was living at the time.

My reason for this will be apparent when I answer the question where was the Ark built? To do this I would like to go to AMOS 9:5:

"... and shall be drowned, (this is referring to the GREAT DEEP) as {by} the flood of Egypt. (If we change the word "flood" to read "water" then we have the "water of Egypt".) The words "flood" and "waters" are interchangeable words, for example in JONAH 2:3, we read:

"... and the floods compassed me about,"
and the same "floods" are spoken of as "waters" in verse 5:

The Black Sea basin — location of Eden and the place that was flooded in the time of Noah.



"The waters compassed me about,"

If we apply this principle to AMOS 9:5, we have a better translation:

"... and shall be drowned as {by} the waters of Egypt," the waters being the sea of Egypt, (now known as the Mediterranean Sea — in Noah's time there were no names given to these seas).

GENESIS 1:10 — *"... and the gathering together of the waters called he Seas."*

Egypt did not flood, it was the waters of Egypt that flooded the great deep — the garden of Eden.

These waters (seas) are the Mediterranean, Aegean and Marmara.

Between the land of Ararat (Armenia) and the Sea of Marmara you have the

Black Sea, from the Sea of Marmara near Istanbul there is a channel of water flowing through to the Black Sea. This I believe is where the flood (waters) of Egypt poured into and filled the Black Sea basin.

The depth of the Black Sea is 7,362 feet below sea level, the area of the Black Sea is 168,500 square miles (taken from the Readers Digest Great World Atlas).

GENESIS 7:11 — *"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up,* (as the water from the Mediterranean Sea started pouring into the empty Black Sea basin the rain stopped) *and the windows of heaven were opened."*

It was in the great deep (Eden) that God created Adam and Eve — the Adamic-white race of Peoples — this is the earth (land) God walked upon before it became the Black Sea.

Because this basin was at a depth of over 7,000 feet, it was impossible to herd animals out of this area. This was the reason God had Noah build the ark. The measurements are given in GENESIS 6:15:

"The length of the ark {shall be} three hundred cubits, the breadth of it fifty cubits,

and the height of it thirty cubits,"

Using the short cubit of seventeen and a half inches — one foot five and a half inches we have:

300 cubits	= approx.	440 feet in length.
50 cubits	= "	73 feet in width.
30 cubits	= "	44 feet in height.

Noah could not collect animals in the world he knew nothing of, the only animals he could collect were those that **were with him**, the animals that people were dependant upon for food, clothing and transport — these were the animals God created before man.

Is there any other way man and animals came to be living at (in) this great depth if they were not created there by God? How else did they get there?

There were other races of people and also animals on earth (world), outside the earth (land) where Adam was created. We read in GENESIS 8:17:

"Bring forth with thee every living thing that {is} with thee" (seven pair of cattle, beasts and bird life that were on the earth (land) at the time where Noah was living, the creepy crawlly things would have been on the ark while Noah was building it).

The size of the Ark would adequately accommodate animals from only this basin area.

If we go back to GENESIS 8:4:

"... upon the mountains of Ararat," (looking upwards from the bottom of this great deep [depth] and being surrounded by great mountains you would be looking up at the mountains of Ararat [Ar-

menia], beyond which is a world they have never seen).

To me it is ludicrous to even contemplate that water rose above itself to 16,916 feet to cover a mountain now called Ararat, existing water cannot flood itself, imagine how long it would take for water to rise to this height to cover the whole world from sea level, let alone the length of time it would take for the water to evaporate (disperse).

If it took five months to flood the great deep (the great deep will work in later) how long would it take to flood the whole world as we know it? Yet it only rained for forty days and forty nights. It says in GENESIS 7:4:

"For yet seven days, (This is the seventh day of the first month, the day it started to rain) and I (GOD) will cause it to rain upon the earth (land) forty days and forty nights," (twelve hours of daylight, twelve hours of darkness = one day).

Take forty days away from the day it stopped raining on the seventeenth day of the second month as is stated in GENESIS 7:11, and you have the seventh day of the first month. Here it shows there were thirty days to each month in Noah's time. Take thirty days away from the seventeenth of the second month and you have the seventeenth day of the first month, take another ten days off and you have the seventh day of the first month, the day it started to rain. It appears that there could have been ten days to the week. While I am on this subject, today we have seven days to the week, Sunday to Monday, each day having a name. If in Noah's time there were ten days to

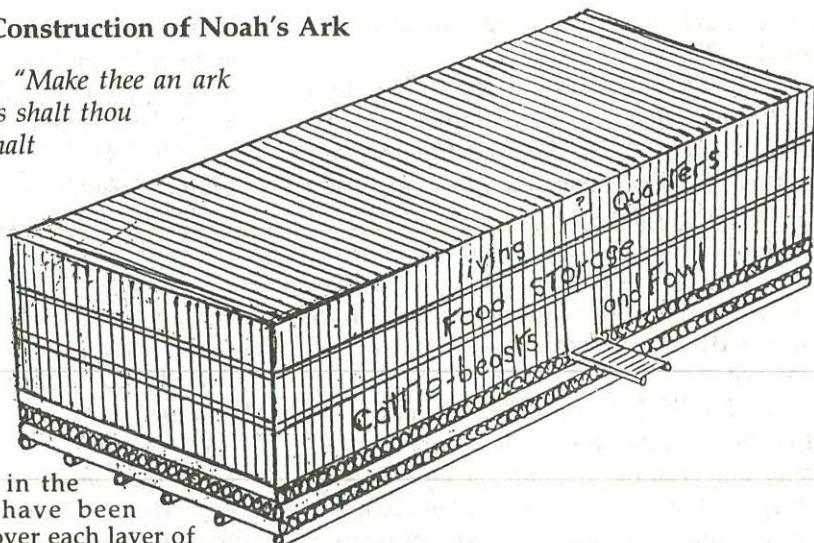
Possible Lift-Like Construction of Noah's Ark

GENESIS 6:14 — *"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."*

Illustration of Noah's ark, with timbers in the flooring for buoyancy, strength and weight and footing of the cattle and beasts.

These timbers in the flooring would have been sealed with pitch over each layer of timber to keep the feet of the animals dry.

The sides of the ark would have been sealed with pitch only to a certain height inside and outside, (maybe to two or three feet above floor level, otherwise if sealed within and without all over would put the interior in total darkness). Light would filter in from between the timbers, or there were gaps left here and there between the timber for light.



the week, what were the other three days named? Then again how was it derived at the Sabbath being the seventh day of the week, a Sunday?

The reason it rained for forty days was to soften the earth (land) between the sea (Marmara) and the great deep, a narrow neck of land.

The constant rain caused many rivulets to wash the soil away over the rim of the great deep, these were the fountains mentioned in GENESIS 7:11. Many rivulets — as the volume of water increased they became larger — joining into one and *breaking up* the earth (soil), becoming larger and larger all the time, working their way towards the great

open basin of the Black Sea across the narrow neck of land, (near Istanbul). Eventually the sea took over, flowing through these channels, further washing more earth away until there was formed a massive waterfall going over into the land below.

Looking from the bottom of this great hole it would appear as if the water was coming from out of the sky, *the windows of heaven were opened*.

Had only rain water flooded the great deep then the Black Sea would be a fresh water lake, but instead it is salt water connected to the Mediterranean.

The reason Noah had to build the ark was because there was no way out.

The ark was built to operate as an elevator (lift).

GENESIS 7:17 — "And the flood was forty days upon the earth (land); and the waters increased, and bore up the ark, and it was lifted up above the earth (ground) — the ark floated.

GENESIS 7:20 — "Fifteen cubits (about 22 feet) upward did the waters (flood) prevail; (water still rising after rain had stopped) and the mountains (hills) were covered."

GENESIS 7:21 — "And all flesh died that moved upon the earth (land), both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth (land), and every man;" (everything that was not on the ark).

GENESIS 7:22 — "All in whose nostrils was the breath of life, of all that {WAS} IN THE DRY {LAND} died." Dry land is what it once was, the wording WAS DRY LAND tells it is not dry land any more, it is wet, under water in fact — the Black Sea. Before the flood it was the land of Nod, the land Cain dwelt in, the land where they all went to sleep (became complacent).

GENESIS 7:18 — "And the waters prevailed, and were increased greatly upon the earth; (the seas continued washing the earth away, more volume of water pouring into the great deep) and the ark went upon the face of the waters." (The ark was floating.)

GENESIS 7:19 — "And the waters prevailed exceedingly upon the earth (land); (the sea continuing to wash more earth away, the volume of water becoming greater) and all the high hills (mountains, as in GENESIS

7:20), that {were} under the whole heaven, (to the people nothing else existed, only what they could see from the bottom of the great deep), were covered."

GENESIS 7:23 — "And every living substance (thing) was destroyed which was upon the face of the ground (EARTH), ..."

GENESIS 9:11 — "... neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood" (of water) to destroy the earth (land), (water will stay in the same place forever, as the Black Sea).

GENESIS 7:24 — "And the waters prevailed upon the earth an hundred and fifty days." (Five months it had taken to flood the great deep.)

GENESIS 8:3 — "And the waters returned (the tide was returning) from off the earth continually: (this is the new world Noah was lifted onto — our world), and after the end of the hundred and fifty days (five months) the waters were abated. (The waters stopped rising, the waters had found its own level.)

GENESIS 8:4 — "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (the ark came to rest on top of the mountains; the great deep was surrounded by them before it flooded — the ark stopped drifting).

GENESIS 8:5 — "And the waters decreased continually (continued to recede) until the tenth month: on the {first} day of the month (after 74 days), were the tops of the mountains seen, (the land of Ararat/ Armenia).

GENESIS 8:9 — "...for the waters {were} on the face of the whole earth:" (the land at

the bottom of the great deep, including all land at sea level [flood areas], the land of Ararat / Armenia).

It is significant that around the Black Sea the majority of wars (battles) over the centuries have been fought.

Joshua 24:2 — "... Your fathers dwelt on the other side of the flood in old time, ..." (dwelt, lived, resided on the bottom of the great deep — the opposite side to top is bottom).

JOSHUA 24:3 — "And I (God) took your father, Abraham from the other side of the flood," (garden of Eden). Abraham the ninth generation from Shem, tenth from Noah.

JOSHUA 24:14 — "... and put away the gods which your fathers served (idols/false) on the other side of the flood" (bottom).

EZEKIEL 31:15 — "I (GOD) restrained its floods, (stopped the waters from rising), and the great waters were stayed;" (once again, the waters stopped rising).

II PETER 3:4 — "... For since the fathers fell asleep (drowned), all things continue on as {they were} from the beginning of the crea-

tion." (The life God started in the garden of Eden.)

II PETER 3:5 — "For this they willingly are ignorant of, that by the word of God the heavens were of old," (the heavens [sky] that could only be seen from the bottom of the great deep, this the people believing was all of heaven, they could not see anything else, did not know anything else existed outside the earth [land] they dwelt in), "and the earth standing out of the water (the world that we know of today — this the people were ignorant of) and in the water" (the land [earth] that is now under water — the garden of Eden).

II PETER 3:6 — "By which the world that then was (the garden of Eden), being overflowed with water" (from the flood [waters] of Egypt), perished."

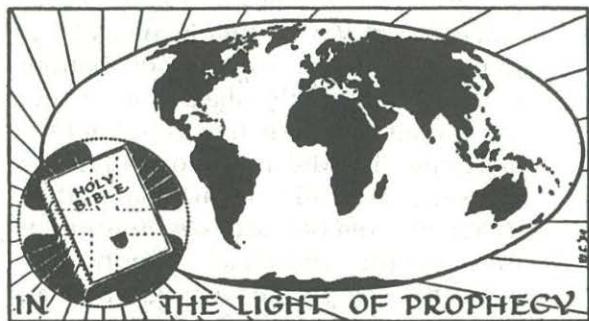
II PETER 3:7 — "But the heavens and the earth which are now, (the new world Noah was lifted onto — our world) by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

SERMON

Optimist Defined: An optimist is one who can always see the bright side of the other person's problems.

THE RESPLENDENT WORD

Selected



The Psalmist many times emphasises the importance of the Word of the Lord. They speak of a hope centred in the promises of God's Word and they express their love for it as they meditate upon its precepts day and night. By diligent application to the study of the Word, the Psalmist declares wisdom and understanding is acquired. Knowing the value of its guidance, they proclaim: "*Thy word {is} a lamp unto my feet, and a light unto my path*" (Psa. 119:105). It is indeed a *Resplendent Word*, shining brightly above the turmoil of a world beclouded by sin.

If it were not for the marvellous revelation of a Divine plan for mankind, set forth in His Word and consistently proclaimed by its chroniclers, prophets and apostles, who envisioned a glorious day coming when sin and sorrow will pass away, the outlook from humanity's standpoint would be dark and hopeless. If there were no Bible shedding its wonderful light of truth upon the past, the present and the future, people born into a world of trouble "as the sparks fly up-

ward," would find life a frustrating path of fruitless toil and sorrow through a world doomed to despair.

An accurate knowledge of the past, a factual comprehension of the present and a true vision into the future is all essential to engender in the breast of people full confidence in the God whom they worship. In His Divine providence, God knows this and He has provided the needed information to light the way for those who turn to Him in faith for instruction and direction.

The Apostle Peter, who had been an eyewitness of the coming of the Lord in power and majesty on the Mount of Transfiguration, referred specifically to one aspect of the Word of the Lord which will illuminate the believer's way. "*We have also a more sure word of prophecy*," he said, "*unto which ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts*" (II Peter 1:19). In this way Peter was stating that an understanding of prophecy is far better evidence of the faithful performance of the Divine purposes, actually more convincing, than the fact that he was himself an eyewitness on the Mount of the coming of the Lord in His Glorious Majesty. This being true, those who neglect the study of the messages of prophecy are despising Divine revelation, considering it of no value. They do this even while they

have Peter's testimony concerning its source: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake {as they were} moved by the Holy Spirit" (II Peter 1:20-21).

Those who are without a sure knowledge and firm understanding of the Prophetic Word are classified with those to whom Jesus referred who would be in great fear in these closing days of the present age as they contemplate coming events. Looking forward, the Lord saw, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke 21:26). The powers of heaven are certainly being shaken in this generation as mortals play with the titanic forces of nature. Therefore, a spirit of grave apprehension is abroad throughout the earth today.

In a much earlier generation, through the Prophet Esdras, the Lord plainly revealed the development of such conditions when He said:

"So I considered my world, and, behold, it was lost; and my universe, and, behold, it was in danger, because of the devices (splitting the atom) of those (the human race) who had come into it" (II Esdras 9:20, Smith & Goodspeed Trans.).

The tragedy of a world lost in sin is enough to evoke Godly sorrow, but now, coupled with the defection of human nature is their ability to toy with atomic powers which may set in motion forces beyond human control, endangering the very earth itself.

Nevertheless, those who have knowledge concerning the Divine plan and its ultimate consummation are not living in fear. Having the guiding light of prophecy, they look ahead to the day of deliverance. They behold, not a time of destruction for them, but the coming of a new and glorious age of peace and prosperity when evil aggression will never again harass mankind, and righteousness will fill the earth as the waters cover the sea.

Courtesy: *Destiny*



Plants such as Chia 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



CHILDRENS CORNER

Adam and the Animals

M. Gascoigne

"*Brian, Brian!*" screamed two-year-old Baby Hilary Jane, running towards the children with tears pouring down her face, "*me no like moo-cow, me no like moo-cow. Moo-cow bite!*"

"*There, there, girlie,*" smiled Brian, quietly picking her up and putting her on his shoulder, "*she won't hurt you, she's a nice old moo-cow. She's only sneezing, only saying 'Atishoo!'— just like Hilary does when she has a cold. No, the moo-cow won't bite you, you come and see.*"

"*I do wish,*" sighed Mavis, as with the others, she followed them out through the garden-gate and into the meadow, "*that Hilary Jane wasn't so frightened of cows and dogs and horses. Dear old Fanny is such a nice gentle cow, I'm sure she'd make a lovely pet.*"

"*I suppose,*" said Hugh thoughtfully, while Brian seated the tiny one on Fanny's broad back and watched her

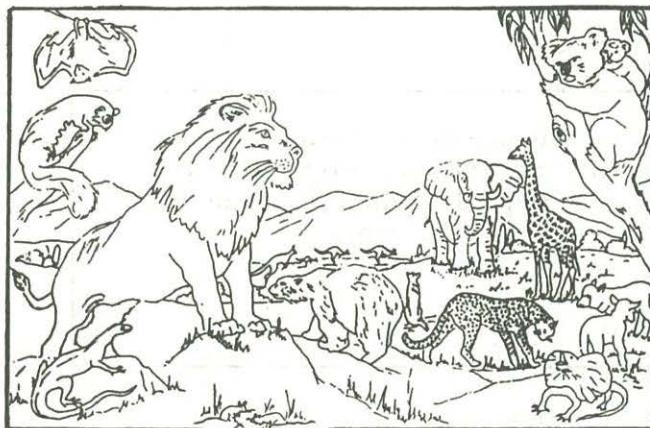
tears change into chuckles of delight, "*that she is afraid because they all look so very big and fierce to her.*"

"*Oh Brian,*" laughed little Pete, secretly wondering if he too could somehow climb up behind Hilary Jane and have a ride, "*don't babies say things in a funny way when they first begin to talk? How did Adam learn to speak, or did he know how to do it as soon as God had made him?*"

"*It's rather interesting you should ask that just now,*" Brian answered him, and led Fanny round and round in a circle, "*because, you see, it was through animals like this old cow here that God began to teach Adam how to talk. Of course you remember that, when God first made Adam and gave him the Garden of Eden to be his home, he was alone there except for the grass and the flowers and the trees, and God knew that he would very soon be feeling lonely.*"

"*Yes Pete,*" went on Sheila, patting Fanny's warm brown side, "*God said: It isn't good that this man I have made should be left here all by himself, so I will give him companions and friends and someone to help him and stay with him always.*"

"*Then Pete,*" said Brian, holding Hilary Jane safe and steady as Fanny ambled happily up the hill, "*God made some more cows and sheep and dogs and horses and animals of that kind*"



specially to live in the beautiful garden with Adam and to help him to look after the garden, and to be his friends and He made birds, too, to cheer him with their singing and to talk to him in their own lovely way."

"And after that, Pete," Mavis told him happily, "God took them all to Adam to see what he would call them, and the different sounds he made as he saw each one in turn became their names and these names were, as far as we know, the very first words that

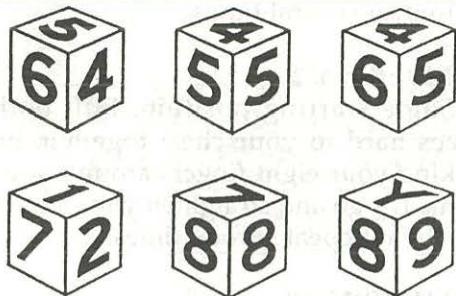
Adam ever used. Yes, and I shouldn't be surprised if both God and he didn't have quite a lot of fun and laughter over it too."

"You mean," chuckled Pete, "like we have over the funny things Hilary Jane says? Yes, I expect they did — oh, don't you want to ride any more now, girlie?"

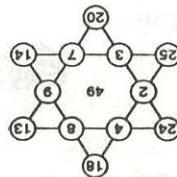
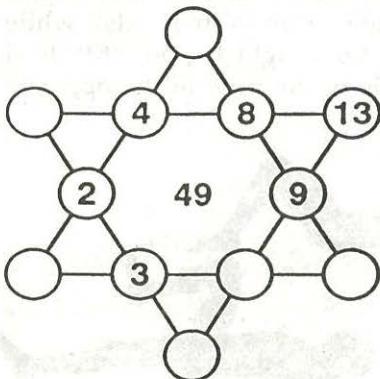
"Me," said the little one scampering up the garden path, "go play tickly-ickly-anna."

(*Genesis, Chapter 2:18-20*)

What is the value of Y?



Find the missing numbers. The four numbers along every line add up to the number in the centre.



୪୮

For each cube, add the two numbers on the side and subtract the number on the top. The results are 5, 6, 7, etc., ending in 10. The cube on which Y appears is the last one, totalling 10 after Y has been deducted from 8 plus 9, i.e., 17 less 10, therefore $Y = 7$.

What is the value of Y ?

For each cube, add the two numbers on the side and subtract the number on the top. The results are 5, 6, 7, etc., ending in 10. The cube on which Y appears is the last one, totalling 10 after Y has been deducted from 8 plus 9, i.e., 17 less 10, therefore $Y = 7$.

Which Brick Gives into the Empty Space?

No. 1. There are three nine-line black and eight white dots in each row.

What is the Value of y ?

Health - Coping With Back Problems

Part 3 of 3

R. Gibbons
(Subscriber)

Exercises for Lower Back Pain

If the ache in your lower back is muscular, then the following exercises performed each early morning, and then later in the day or evening as convenient, will be of considerable help.

The *Lumbar* spine consists of five vertebrae situated below the twelve Dorsal vertebrae of the upper back. A crooked or rotated vertebra here can pinch a nerve causing much pain, hindering normal walking, or even crippling one. It can be a helpless misery of a condition to be in, and usually requires one or several treatments by a competent manipulator. However, problems of lesser severity, plus a desire to keep the back supple and free from nagging pain can be successively handled by your daily limber-up.

Heat applied to warm up the trouble area immediately beforehand will relax the muscles and so achieve a better result.

You will need a carpet or rug on the floor on which to lie flat on your back (not on a bed, which is not nearly firm enough) to carry out these movements. **N.B.** Wear loose garments (pyjamas, track suit, etc.).

LUMBAR No. 1

Lie flat on your back on the carpet, legs straight, arms at your sides.

- (a) Raise your left knee. Grab the upper shin with both hands and pull your knee as close as you can to your chest. Hold briefly.
- (b) Let go and lower the leg to the floor.
- (c) Do the same action with the right knee.

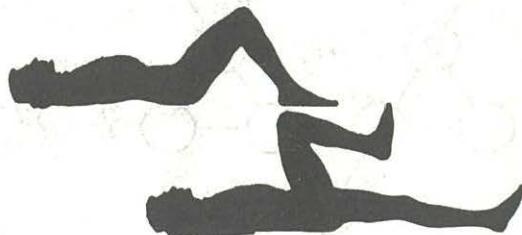
Repeat several times.

LUMBAR No. 2

Same starting position. Pull both knees hard to your chest together, by locking your eight fingers around your shins. Let go and straighten your legs to the floor. Repeat several times.

LUMBAR No. 3

Lie flat as before, but hold fingers of both hands behind your head. Bend knees up, feet on floor. Now bring your left knee back towards your chest (without any help from your hands), while stretching your right leg out stiff, heel rubbing along the floor in the opposite direction.



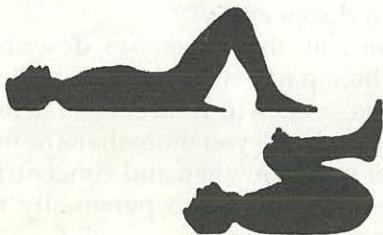
Reverse the action, bringing the right knee up back towards the chest and the left leg down and straight. Do several times.

LUMBAR No. 4

This is a specially recommended self-treatment for the condition where two of the Lumbar vertebrae have grown too close together, tending to squash the disc and nerves between them. What a crippling experience that can be! Be sure to do both this and the following exercises (4 and 5), to make supple the full range of motion from one extreme to the other, forward doubling-up and backward arching.

Lie flat as before. Pull both knees to your chest with interlocking fingers. Pull really hard now! This stretches the Lumbar bones apart. Then relax a moment (but don't remove your hands). Pull very hard again and relax again. This can be done fairly fast and rhythmically, say 6-12, even 20 times or more if you feel you need it.

This treatment stretches the posterior (that is the rear) or the outer regions of the Lumbar vertebrae. What you need next is a complementary treatment to stretch the anterior (that is the front) or



inner edges of the Lumbar vertebrae, and that is the next exercise.

But first I must comment concerning the above exercises — if you have arthritic knees that cannot tolerate such tight bending, try instead locking your hands underneath your knees to pull your thighs up tight against your chest.

LUMBAR No. 5

Lie face down on the carpet, arms bent and hands palm down, level with your head. Whilst trying to keep loins and hips in contact with the floor, by firmly pushing with your arms raise the upper part of your body as far as possible, lifting your head to look at the ceiling. Lower and relax a moment before repeating a few times only.

Final Loosen Up

From your previous position raise your body to "all fours" position, on two hands and on two knees.

(a) Bend head back as far as possible to look at the ceiling and lower the middle of your back, breathing in.

(b) Drop head down to face your thighs, and arch the middle of your back as high as you can, breathing out.

Do several. You may need to take it gently and cautiously for a start, but it becomes easier.

POSTURE

It is important to support the lower spine when seated. Some seating is built to do so, but this is not frequently done. Get the habit of always placing a small cushion in the middle of your back to

support the gentle curve of the Lumbar. Do this for comfortable eating at the table, reading, TV viewing, sedentary (sitting) occupation, etc.

DRIVING

Keep a small cushion in the car for the middle of your back (a very thin cushion may be quite enough), and the seat-belt will help to maintain an upright posture. Have the seat moved forward enough so you don't have to stretch your legs to depress the pedals. This is all important to avoid stress to the Lumbar vertebrae and their muscles.

SLEEPING

Old fashioned, sagging beds and mattresses frequently cause or aggravate back problems. Investigate the modern, firm, specially designed and supportive mattresses created to help and comfort back problems. You spend a third of your life lying on a mattress, so why begrudge yourself the sleeping comfort you really need? Compare cost with the cost of your car!

LIFTING ADVICE

Don't lift very heavy or awkward objects alone; get help.

General rules for lifting to avoid injury to yourself are as follows:

- (a) Don't bend your back like a crane, use your legs.
- (b) Keep your back both straight and vertical.
- (c) Hold your head erect, chin in.
- (d) Hold the weighty object as close as possible to your body to avoid unnecessary, adverse leverage.

- (e) Place your feet apart with one leg further forward to help stabilise and balance you.
- (f) Bend your legs first, and then make them work — make them do the lifting!

In conclusion, there is a special exercise that will benefit the full length of your spine including your neck.

Turn over to face the floor. Place your hands about 40 cm's apart and your feet also the same distance. You are now to rise up on your hands and toes. Use the four limbs to raise your posterior towards the ceiling as high as you can, rising up on your toes and hands, thus making an arch, and face to look towards your knees as you breath in. Tense your muscles briefly. Now lower gently to a very "sagging in the middle" position, but not quite far enough to touch the floor with either your knees or your body. The arms are stiff and the head should be swung up and right back to full extent to look towards the ceiling as you exhale. Tense the muscles briefly at this point also.

Yes, you will probably cheat and rest your knees on the floor at the start, but persevere, and you will soon find you can do a dozen easily!

Among all these exercises described in the three parts of "Coping With Back Problems" you will find several which suit you and help you more than the others. Feel your way then and concentrate on those which do you personally the most good.



WHO OR WHAT ARE ANGELS?

Reference to the creation of the angels is given in Psalm 148:2 and 5. In Job 1:6 and 2:1, angels are called the sons of God or sons of Elohim (ie., in the Hebrew text, but, the Septuagint correctly translates "sons" as "angels" - Ed.). According to the Hebrew usage, this refers to the members of a class called "the heavenly powers." They are also designated as "watchers," "messengers" and "ministering spirits."

It is apparent that the angels, were in attendance when the world was created. They were so filled with wonder and gladness that they shouted for joy (Job 38:7).

The conception of angels as winged beings has no support in the Scriptures, (The Cherubims were not angels). Often when the Scriptures refer to an angelic visitation, the human being contacted is not always aware that it is a heavenly visitation but assumes the visitor to be another human being until they reveal their mission or identity. The angel Gabriel is called "the man" (Dan. 9:21). The three "men" who visited Abraham while he sat in his tent door turned out to be three angels (Gen. 18:1-2). Lot, in entertaining the two who left Abraham, assumed them to be men, *ie.*, strangers who had come into the city. Their true character was not revealed to him until later. (See Genesis 19:5-12.)

In speaking of man, the Psalmist declares that God has made him a little lower than the angels; that is, a little lower than the holy ones (Psa. 8:5). Angels belong to the heavenly host or army. Though pre-

sumed to be the holiest of created beings, they are charged by God with folly (Job 4:18). In Job 15:15 the statement is made that "*He putteth no trust in his saints.*" That angels could sin, and did sin, is clearly set forth in II Peter 2:4 and also by Jude, verse 6.

We are told of angels who hold high rank in the heavenly host, the archangels to whom special missions are assigned. But of the actual nature of the angels themselves we are told nothing. However, the existence, reality and activity of angelic beings is beyond question as set forth in a volume of interesting references in the Scriptures. We are told, "*Do not forget to be hospitable to strangers, for, by being so some, without knowing it, have had angels as their guests.*" (Heb. 13:2, *Smith & Goodspeed Trans.*)

It was a destroying angel who went through the cities of Egypt at the time of the Exodus and the first-born in every family was slain. It was a "mighty one," an angel from God, who entered into the camp of the Assyrians and in the morning 185,000 of their officers and leading men were dead. The Bible clearly indicates that angels are going to be in attendance in the final scenes of world conflict: the mighty ones, the hosts of heaven, as set forth in Isaiah 13:3 and Joel 3:11. It is the angels who are going to gather out of His kingdom all things that offend and do evil. Thus, they are destined to play an important part in the closing scenes of the present order.



Christians Fight For Survival

The Blood River Battle

Selected

The "Great Trek, or Afrikaner exodus from British rule in the Cape, started in 1835 and culminated in the founding of the Boer Republic. The following story by South African author Dirk van der Marwe was copied in Richard Hoskins newsletter, Issue #144, September 1986.

C.A. Venter, an Afrikaner historian says: "The major reason for the Great Trek was Ordinance 50. This infamous ordinance stated that there would thenceforth (circa 1835) not be any further discrimination between White and Black (full citizenship) one man one vote et al in the Cape ... and the ordinance could only be repealed or amended by the British Government in England (making it an Englishman's law to be obeyed by South Africans)."

This act, Venter states, left the Afrikaners feeling that they had lost control over their lives and destiny to a foreign power, and moreover that a government they believed was not of their own kinsfolk was arrayed against them on the side of those who were not of their race.

Practically speaking, this "Ordinance 50" was designed to place the South Africans under the heel of the Blacks and make them subject to their tender mercies as was done in Haiti 45 years before and in the Southern United States 30 years later.

Unable to survive under such conditions, the Afrikaners abandoned their businesses and farms, which were

quickly grabbed by the British authorities for their own use, loaded their wagons, and started their now famous trek into the virtually unknown lands to the north.

They were pioneers moving into new country. When camping for the night or when in danger, they arranged their wagons in a circle. This circle of defense was called the "laager."

The historic Battle of Blood River made the "laager" synonymous with survival, solidarity and victory for the Afrikaner. This battle was fought on the 16th of December 1838. It followed after seven days of prayer and pleas for intercession to the Almighty in which the Afrikaners beseeched the Lord to give them the victory in the pending attack by Dingaan and his 30,000 Zulu impis (warriors) and to preserve them as a nation.

On the morning of Dec. 16, 1838, under the leadership of Andries Pretorius and Sarel Cilliers, a covenant was made with the Lord. It reads as follows:

"My brothers and fellow citizens, here we stand in the presence of the Holy God, crea-

tor of heaven and earth, to make a vow unto Him, that if His protection shall be with us and (He) give our enemy into our hand so that we might be victorious over him, that this day and date every year shall be spent as a birthday and a day of thanksgiving. Just as a Sabbath is spent, and that we shall erect a temple to His honour wherever it will be pleasing to Him, and that we shall also instruct our children that they must also share in it, as well as for our generations yet to come. Because the Honour of His name shall thereby be glorified, and the glory and honour of the victory shall be given Him." (Original in Dutch).

By the end of the day the 460-odd Afrikaner men and women and children not only successfully fought off the repeated onslaughts with the loss of Zulu lives estimated at 12,000 and not a single casualty on the Afrikaner side, but they also irrevocably bound future generations for survival to Him.

If the outcome of the battle is to be considered a miracle, then equally miraculous is the fact that the Afrikaners did not lose a single one of their animals, notwithstanding the thousands of spears hurled inside the "laager." Neither did the animals (900 oxen, 500 horses) stampede at the blood chilling battle cries that accompanied 30,000 warriors' attack after attack. Neither did the odour of blood which permeated the air give cause to stampede.

Old Zulus who took part in the battle as young warriors were later to tell that what decided the battle against them was

not the Boers shooting from between the wheels of the wagons, but Boers shooting from the White cloud hovering above the laager all day ... Afrikaners know their survival is completely dependent on divine intervention.

In 1838 the Afrikaner faced an enemy, the Zulu. To day the Afrikaner faces still another and more formidable enemy ... the Jew.

At the meeting of the "Talmudic Council" of South Africa held in November, 1988 the following two statements were made:

"We will bastardise the Afrikaner nation into oblivion" — Rabbi Rabinovich.

"We must do everything in our power to stop the poison of this concept (White Nationalism) from spreading, as this is the Afrikaners' only hope of survival. We must, with the greatest urgency, poison the minds of the white populace against this evil ... At the time of the Anglo-Boer War, it was a great pity that our influence did not cause the extermination of all their stinking women and children, we were only able to do away with 26,000. Right now the Cape Dutch Liberal Afrikaners are cringing at our mercy: We hold the power . . . The Boers must be erased for two reasons both of which militate against our cause. Firstly, because of their nationalism, and secondly, because of their religion."

— Fay Bloomberg (Jewess).

To day there is a rumour circulating throughout South Africa that the Afrikaners are about to enter into another covenant with our Holy GOD, creator of heaven and earth.

Climax At The Seventh

J. Nicklin

The number "seven" occupies a prominent place in the works and Word of God. At least seven things of immense import are to end happily for God's people at the close of this Age.

Several episodes in the Old Testament in which there is reference to a "seven times" appear to foreshadow the following felicitous endings, as if to suggest that what is prefigured will occur at the end of a seventh period, or cycle:

1. Israel's enemies will receive their death-blow.
2. The present corrupt world order will be destroyed.
3. The prevailing madness of the nations will end in sanity.
4. Dross in the Kingdom will be purged out.
5. Israel will be completely cleansed.
6. A great outpouring of the Holy Spirit will transform everything.
7. An age of peace, liberty and righteousness will be entered.

Let us consider them in detail:

1. The "seven times" Jacob bowed to Esau (Gen. 33:3)

Esau's hatred of Jacob passed to his descendants, and this ancient feud would continue to the end of the age. Of the Amalekites, the military power which stemmed from Esau's grandson

Amalek, Moses said "*the Lord {will have} war with Amalek from generation to generation*" (Exod. 17:16). "*Esau is the end of this age, and Jacob is the beginning of the age that follows*" (II Esdras 6:9).

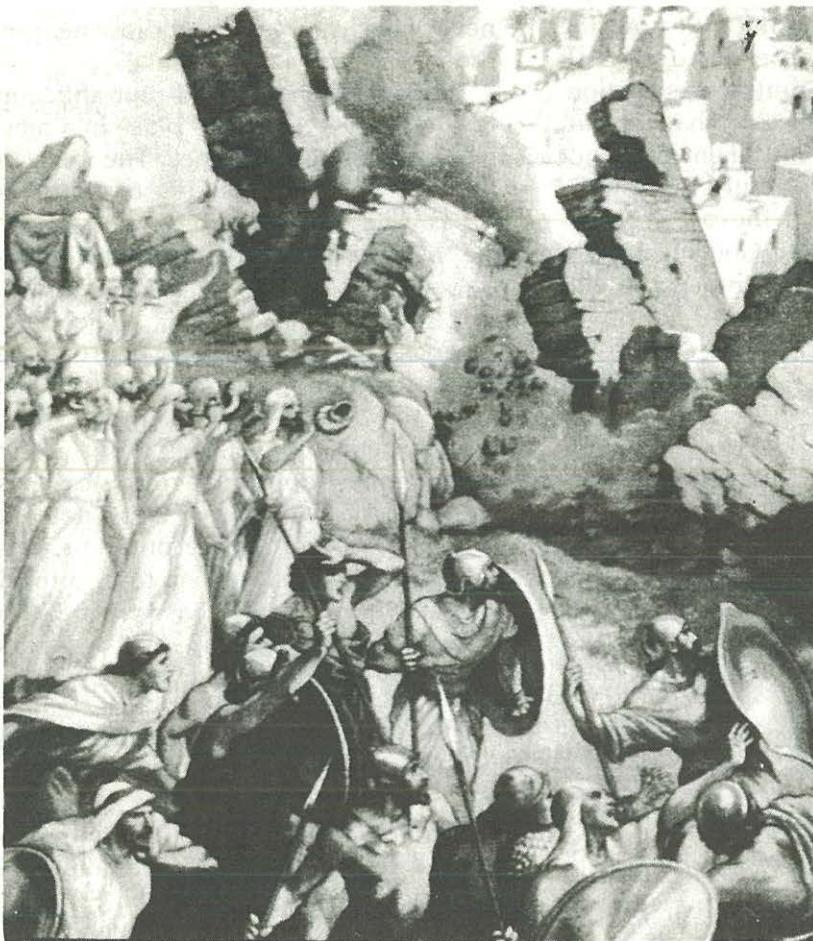
Are we near the end of the "seven times" when Jacob will be finally delivered from Esau, in fact from all our enemies?

2. The "seven times" march around Jericho (Josh. 6)

Having ended their long trek through the wilderness, God's chosen people were about to enter their promised inheritance when, barring the way, stood the seemingly impregnable city of Jericho — the centre of a corrupt civilisation — which had first to be destroyed.

Israel's armed men, with seven priests bearing seven trumpets of ram's horns, and the sacred ark — symbol of God's presence — were told to encompass the city once each day for six days; then, on the seventh day, after marching seven times round that day, the trumpets being blown and everyone shouted, the walls suddenly crashed and the city was taken and burned with fire. Only Rahab was spared, and her family, because of her faith.

Today, greater "Jericho" — the corrupt civilisation of our modern world — in Revelation Chapters 17 and 18, it



3. The "seven time" madness of Nebuchadnezzar (Dan. 4:31-37)

Boastfulness of his own powers and achievements and forgetfulness of God brought this king's downfall, and as a result he was deprived of his reason and became mad for "seven times;" but at the end of the period his reason returned, and he praised, extolled and honoured the God of Heaven.

Has this episode a counterpart in history? Materialism has increased greatly in recent years; never was the hu-

The walls of Jericho came crashing down at the climax of the seventh cycle.

is identified as "Great Babylon." It will be swept away; and just as Jericho's destruction came at the seventh cycle, so its destruction comes at the seventh trumpet (Rev. 11:15), and seventh vial (bowl) (Rev. 16:17). It will suddenly come, the complete overthrow of this anti-typical "world city" (Rev. 18:8, 10).

man race more boastful of its powers and accomplishments. National and world affairs are conducted with scant recognition that God is supreme, and with little or no attempt to ascertain His will or to seek His guidance. Indeed, for the most part, God is left out.

What is the result? It is confusion and chaos. There have been two world wars

of carnage and suffering and now the dominant nations are divided with atomic weapons for mutual destruction. If such is not "madness" what is? But, unless we are much mistaken, in the not very distant future, a return to sanity is to be experienced, as in the case of Nebuchadnezzar, when the God of Heaven will he universally worshipped and glorified.

4. The "seven time" heating of the furnace (Dan. 3:19)

An incident early recorded in the history of God's chosen people had a significance that is often overlooked. The bush on fire yet unconsumed by the flames, which Moses saw, was a sign that Jacob's descendants would survive every fiery ordeal through which they would pass.

Later Isaiah was given this assurance:

"When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour" (Isa. 43:2-3).

The worst trial of all would come at the end — and is prophetically portrayed, it would seem, by the furnace being heated "seven times" more than usual. Daniel's three companions were cast *bound* into the furnace, but they passed through unharmed.

For when the king peeped into the furnace, he exclaimed, *"Lo, I see four men loose, walking in the midst of the fire and they have no hurt; and the form of the fourth is like the Son of God"* (Dan. 3:25). Christ

never fails to succour, and draw near to, those who suffer for His sake.

Malachi likens this end-time affliction to the process that takes place in a metallurgical refining furnace. The metal is *not* destroyed, but merely purged of its dross. And thus will it be:

"For I {am} the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

Freed from impurity, they will emerge a "new nation," fit for God's service, from then on to be known as Israel, which means "God rules." But is the "seven times" applicable in this case? Is the furnace a state of war? Was it entered in 1914-1918; and for a second time during 1939-1945; and is there to be a third and last more intense phase when Jacob will finally be purified? And will this happen at the end of a seventh cycle?

5. The "seven times" Naaman dipped in Jordan (II Kings 5:14)

Another thing of great import to happen at the King's return is a complete spiritual cleansing of Israel. Such, it would seem, may have been foreshadowed by Naaman's cleansing. Leprosy, in the Bible, is a type of sin, so the incident is worth consideration.

How long Naaman had been afflicted with this, then incurable disease we are not told, but he knew his case was hopeless. A drowning person will snatch at a straw. In a somewhat similar circumstance a chance word from a little Hebrew maid, a slave, resulted in Naaman speeding off to Samaria in



NAAMAN'S WIFE, by Topham. "a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord {were} with the prophet that is in Samaria! for he would recover him of his leprosy." (II Kings 5:2-3).

search of an old prophet, with enough gold and silver to pay the huge price that might be demanded for the cure. Arriving at last at Elisha's dwelling, the latter did not even show himself to this eminent man, but sent his servant with the message — God's message, "Go and wash in Jordan *seven times*." Resenting such treatment and, as he imagined, such a frivolous remedy, Naaman turned away in a rage; but eventually, being persuaded by his servants, he went to the river. Once, twice, three times he dipped, and each time he came up — glancing, doubtless? at his hands, legs and body — he observed the blotches still there. Four, five, six times, no improvement. *Seven times!* He looked! Was he dreaming? Every mark and sign of leprosy had

vanished! He was clean, completely cured! His first thought was to repay the old prophet, but Elisha would accept nothing. All God's gifts are *free* — "without money and without price" (Isa. 55:1).

Much else concerning this story we would like to know, but the important thing stressed is that, after dipping "seven times" in the sacred river, Naaman was cleansed.

Ezekiel speaks of a complete cleansing in store for Israel:

"Then will I sprinkle clean water upon you, and ye shall be clean; ... from all your idols, will I cleanse you. ... Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities, I will also cause {you} to dwell in the cities, and the wastes shall be built" (Ezek. 36:25-33).

Is this cleansing of Israel also to come at the end of a "seven times"?

6. The "seven times" Elijah's servant looked for rain (I Kings 18:43-44)

A great religious revival of the Israel nation was needed — idolatry had crept in and a long drought had signified God's displeasure. At Mount Carmel Elijah had proved the superiority of Yahweh over Baal and with one voice the nation had confessed "*the Lord, he {is} God!*" A purge of the false prophets had followed, so that nothing now stood in the way of Elijah interceding for the much needed rain.

Ascending to the top of Mount Carmel with his servant, he "*cast himself down upon the earth, and put his face between his knees.*" Then he sent his servant to look for a sign that God had heard his prayer. First, he saw nothing. "*Go again, seven times,*" said Elijah. "*And it came to pass at the seventh time*" he reported "*a little cloud ... and presently there was a great rain.*"

Similarly, after a drastic purging at the end is to come a mighty outpouring of the Holy Spirit:

"Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name ... Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God" (Ezek. 39:25, 29).

Will this final "great rain" come also at the end of a "seven-times" period?

7. The "seven times" seven years ending the Jubilee (Lev. 25:8)

A glance at the Hebrew calendar given in Leviticus reveals something extraordinary planned to occur at the end of every seven-times-seven years.

In that forty-ninth year, on the Day of Atonement, at the blowing of a loud trumpet, upon the reappearance of the High Priest from the Holy of Holies, not only did the trumpet announce forgiveness, but it proclaimed the liberation of slaves, captives and prisoners, the cancellation of all debts and loans, the expiry of leases, and that a year of redemption, liberation and rest had been entered — a new beginning! Prophetically, this Jubilee year is termed "*the year of liberty*" (Ezek. 46:17), "*the year of my redeemed*" (Isa. 63:4) and is associated with the New Age to be inaugurated at Christ's Second Coming.

Will this new age of liberty, righteousness and peace be entered at the end of a seven-times seven period of years?

The above "seven times" Old Testament prefigurations emphasise the suddenness and surprise with which it will come. Jericho's walls crashed without warning, and St. Paul declares: "*He will finish the work, and cut {it} short in righteousness; because a short work will the Lord make upon the earth*" (Rom. 9:28). We are not to know the day or the hour; but seeing the present development of the signs which Christ gave, we are to "*look up, and lift up our heads; for your redemption draweth nigh.*" Of these signs we have not been left in ignorance.

Courtesy: National Message



Prayer for the Month

Our Heavenly Father, we seek Thy Fatherly goodness for ourselves and for all who are oppressed and afflicted. Give us all the courage to say "Thy will be done" and to accept all things which work together for our good.

Show us the pathway of liberty and not of ease; help us when we stumble over the matters which Thou hast in Thy control, so that we may learn the secret of trusting Thee.

Remember in Thy grace, our families, our homes and our friends. Help us to see that our dwelling-places should be happy and we should enjoy this contentment as we anticipate the coming of Thy Kingdom.

Grant Thy divine enabling to all who are faithful in proclaiming the Good News of Thy Kingdom and meet with them in all their circumstances. These blessings we ask in the Ever-Powerful Name of our Lord Jesus Christ.

Amen.



What Used To Be...



What used to be called Modesty is now called Sex Hang-Up.

What used to be called Christian Discipline is now called Unhealthy Repression.

What used to be called Disgusting is now called Adult.

What used to be called Chastity is now called Neurotic Inhibitions.

What used to be called "Living in Sin" is now called a Meaningful Relationship.

What used to be called Perversion is now called Alternate Lifestyle.

What used to be called Depravity is now Creative Self Expression.

What used to be called Moral Irresponsibility is now called Being Freed Up.

What used to be called Self-Indulgence is now called Self Fulfilment.

What used to be called Good Discipline is now called Child Abuse.

What used to be called Christian Values are now called Fundamentalism.

What used to be called Your Rights is now called Illegal Discrimination.

Anon.

