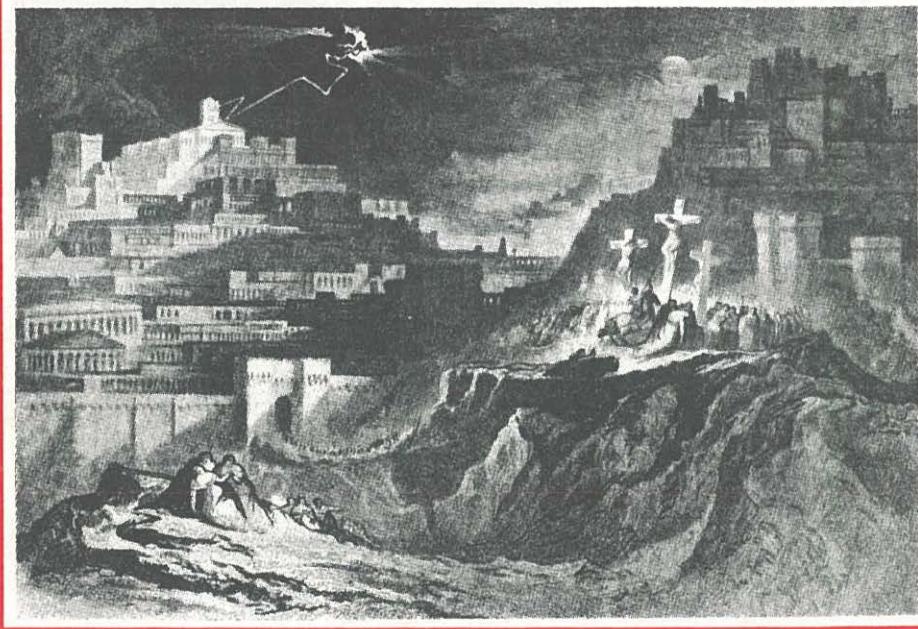


Execution of the Innocent



One of the most important eye-witnesses at this dramatic scene was Nathanael-John who faithfully recorded this event –

You can read about the circumstances which led to this crime and the special disciple – Nathanael, on page 3

March/April

1997

SEEK YE FIRST THE KINGDOM OF GOD

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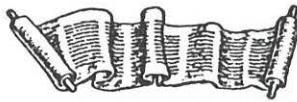
LOOK UP

March/April

1997

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Authors alone are solely responsible for the views expressed.

Point of View

Editorial



As a result of the constant propaganda from governments, big business and many individuals who are the voices of centralised control, the people are being slowly lulled into a false sense of security. The cold war is over, more and more countries are turning over to varying degrees of Democracy, and finally as barriers are being stripped away between countries and we are becoming more regionalised we have less reason to fear a World War. Because the world is becoming smaller we have nothing to fear.

On the other hand are we being led towards something that is completely unexpected. For those in tune with the signs there is more than smoke in the woods. What is happening today also happened during the time of the prophets. They also gave warnings but who would listen. The only major difference between those days and today is that the signs are on a world scale.

The first verse of Amos has two interesting points. Amos was "among the herdsmen of Tekoa" and secondly the

verse mentions a natural disaster, namely an "earthquake." Will God use natural means to awaken the Israel people out of their apathy and smugness amongst the riches that we have inherited and do not own? Or will God use the modern day version of Israel's ancient enemies to help Israel to come to its senses and accept the responsibility of being a Servant people to the world.

It is obvious that time will tell. The method to awaken Israel to their predestined role is yet to be revealed. Whatever suggestion one makes will generally be not thought possible. The so often baseless Bible teachings regarding latter day events, that arise from within the churches have not prepared the bulk of the "sheep" to be prepared for the future. From discussion with a number of friends of mine who attend church on a regular basis they appear to be afraid of Christ's return. Quite often they say, "I am not ready," or "I am not good enough." I believe that this type of reply is the result of the teaching that either heaven or hell is the next stop of life after death. The ones who should be frightened are the shepherds of the flock because they have fed themselves and not the sheep.

The other point in this first verse is that Amos was a man of no great prominence. Like all of us he felt unworthy and unprepared for his calling. Nevertheless

his humility and humble existence were no barrier for him to understand with crystal clarity the cause of the problems in Israel at the time. I am sure he had plenty of time to think and ponder over the issues of the day as he tended the sheep.

Because the base of all worldly wealth is vanity we must as much as we can separate ourselves from the money system that originated in Babylon. Even though we can not physically detach ourselves, at least in our minds we can be another Amos.



Devotional – Called According To His Purpose

“And we know that all things work together for good to them that love God, to them who are the called according to {His} purpose.” (Romans 8:28)

Very few of us indeed can really believe this remarkable statement! We SAY that we believe the Bible, but we constantly deny that claim by getting fearful, angry and frustrated at annoying circumstances. How lacking in faith are we!

It is only the loyal disciple of the Saviour who has been flooded with both the Spirit and Love of God; who indeed has glimpsed the Glorious majesty of His great Everlasting Kingdom and its ultimate almighty triumph throughout all creation, that can honestly believe such an amazing declaration applying to everyday life.

Are you one of “*the called according to His purpose*”? If so, God is engineering every circumstance of your life with your ultimate long-term benefit in mind, for the fulfilling of His wonderful purpose. How thankful then, you should be! And you thought other people, or “chance,” or maybe “the devil” were causing your disappointments, so you got angry, complained, criticised and condemned others! Actually your Heavenly Father was gently and patiently revealing to you your old nature and your need of constantly drawing from Him His new nature imparted in transforming power.

Yes, our great need is to get to KNOW ourselves, our rebellious, stubborn, self-centred, critical, petty, self-righteous “old man;” to get heartily sick of him, then surrender him to death, so the new nature of the Messiah Himself within us can reign supreme, for His glory.



R. Gibbons
(Subscriber)

Nathanael

I. Elder

The first step in any study of the disciple Nathanael must be, of necessity, one of identification. The Aramaic name, Nathanael, signifies "Gift of God," while the same name in the Greek language becomes John, and carries a like meaning "Gift of God."

The first chapter of the Gospel according to John may be divided into three parts:

- (1) The profound prologue, verses 1-14.
- (2) The identification of John the Baptist as Forerunner and Witness, verses 15-34.
- (3) The call of Nathanael to discipleship by our Lord, and his prophetic destiny revealed.

Our Lord's reception of this disciple, brought by Philip, was unusual and arresting. *"Behold an Israelite indeed, in whom is no guile (self-seeking)"* (John 1:47). Calling to mind the words of the Psalmist, *"Blessed {is} the man ... in whose spirit {there is} no guile"* (Psalm 32:2). This declaration on the part of our Lord was intended to impress those amongst His disciples who later on would seek for themselves places of honour in the coming Kingdom (Luke 22:24). This rivalry ended during the Last Supper when the disciples learned their final lesson on humility by

the servile task of feet washing being performed by their Lord and Master. In their later service as Apostles there is no trace of competition or rivalry.

For purposes of identification we should remember that three persons named John were involved in the events of our Lord's ministry. (1) John the Baptist. (2) John, son of Zebedee. (3) Nathanael — John. The end of John the Baptist is clearly stated in the Scriptures. John, son of Zebedee, whose twin brother James was put to death by Herod, met, according to tradition with a like violent death in fulfilment of our Lord's prediction to the brothers (Mark 10:39). Vide Papias, Bishop of Hierapolis in the middle of the 2nd century in the second book of his "Expositions" whose statement is reproduced by Philip of Side (C.450) and again by the 9th century chronicler, George Hamartolos; see also the Syriac Martyrology (C.A.D. 400) and the Companion Bible on Mark 10:39. The Martyrdom of the brothers took place C.A.D. 44 (Syriac Martyrology).

By three names Nathanael is recorded in the New Testament, Bartholomew — Nathanael — John. Bartholomew, son of Tolmai is a patronymic and its bearer would have another name too. He has been variously identified, but especially with Nathanael. J.W. Taylor in his "The Coming of the Saints" mentions Bartholomew or Nathanael (p. 19). In St.

John's Gospel Philip is associated with Nathanael and no mention is made of Bartholomew, while the other three Gospels associate Philip with Bartholomew and do not mention Nathanael. It is significant that whether referred to as Bartholomew or Nathanael he is associated with Philip, the disciple who was instrumental from the very first in bringing disciples of John the Baptist to our Lord (Matt 10:3; Mark 3:18-19; Luke 6:14; John 1:45).

The Call Of Nathanael

The great Levite of the House of Aaron, John the Baptist, trained his disciples in the prophecies concerning the Messianic Kingdom, hence Philip's declaration to Nathanael "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth" (John 1:45). The reaction of Nathanael to this announcement is that of one who is not only a seeker after truth, but a student of Scripture prophecy. "Can any good thing come out of Nazareth?" Nathanael responded immediately to Philip's invitation "Come and see," and was completely disarmed by the reception he received as he approached our Lord; his astonishment that our Lord had knowledge of him and his movements caused Nathanael to exclaim, "Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:49). Nathanael confessed that our Lord was the Son of God and King of Israel. This was the confession of an "Israelite indeed," in recognition of both Kingdom



The disciples learned during the Last Supper their final lesson on humility by the servile task of feet washing being performed by their Lord and Master.

and Lord, proclaiming the Person of the Lord with the Kingdom. Immediately afterwards our Lord promised the Apocalypse to Nathanael (John 1:50-51). From this day onward the special friendship between our Lord and Nathanael led to this disciple being known as "The disciple whom Jesus loved." Henceforth the self-effacing Nathanael refers to himself, not by name, but by his most sacred title "The disciple whom Jesus loved."

Nathanael played a more important part in the ministry of our Lord than is generally realised, giving him that faithful companionship "a David and Jonathan friendship" which must have been oft-times a great solace to his Lord and Master in times of persecution and jealousy of the Jewish hierarchy.

The Fourth Gospel

Nathanael was the first to record the events of our Lord's ministry, therefore

his Gospel should precede the narratives of the other three Evangelists as pointed out by Ferrar Fenton in his translation. Nathanael wrote in Hebrew while the other three Evangelists wrote in Greek. Nathanael, however, in his old age, translated his Gospel into Greek from the original Hebrew for the Greek churches, largely composed of dispersed Israel scattered about Asia Minor. It was natural that Nathanael in his Greek translation should use the Greek form of his name and so we have "The Gospel according to John;" in his Gospel there are many details not recorded by the other three Evangelists. (Ferrar Fenton).

This loved disciple is mentioned, as having been present at the Last Supper "the disciple whom Jesus loved ... leaning on Jesus' breast" to whom Peter beckoned that he should ask the Lord who it was who "should betray him" (John 13:23-25).

After our Lord's spiritual Crucifixion in Gethsemane, and His arrest by order of the Sanhedrin, Nathanael-John, followed his Lord into the palace of the High Priest, to which this disciple appears to have had the entree, either as a personal friend of the High Priest, or possibly being, like the High Priest, of the House of Aaron, which, with the House of David, was the most exalted "House" in Israel. Whatever Nathanael-John's source of prestige it was sufficient to gain permission to bring in Peter. "But Peter stood at the door without (outside). Then went out that other disciple, who was known unto the High Priest, and spoke unto her that kept the door, and brought in Peter"

(John 18:16). There was greater significance in this action on the part of Nathanael-John than a mere friendly gesture towards a fellow disciple. It was necessary in strict observance of the Mosaic Law that "at the mouth of two or three witnesses shall every word be established" (see Deut. 19:15). Nathanael-John brought in his fellow disciple to be the second witness at the trial of their Lord ere He was led away to His physical Crucifixion on Golgotha.

The Cross on which our Lord suffered was set up in the centre of the earth, and where, according to the ancient Syriac version, the first Adam was buried, giving rise to the age-long appellation "The place of a skull." Afterwards when Nathanael-John came to write his Gospel he could say "*This is the disciple who testifieth of these things, and wrote these things; and we know (the two witnesses) that his testimony is true*" (John 21:24). It is very possible that our Lord discussed this question of witnesses beforehand with this loved disciple so that "every jot and tittle of the law" might be fulfilled.

The Sacred Charge

"Now there stood by the cross of Jesus His Mother ... When Jesus, therefore, saw his Mother, and the disciple standing by, whom He loved, He said unto His Mother, Woman, behold thy son! Then saith He to the disciple Behold thy Mother! And from that hour that disciple took her unto his own {home}" (John 19:25-27). Immediately after this commitment by our Lord Nathanael-John led the stricken Mother away from the dread

scene; the sword had indeed "pierced her own soul also" as prophesied by the aged Simeon (Luke 2:35). Upon taking our Lord's Mother to his own home, Nathanael-John returned to the scene of the Crucifixion where he remained to the end to be witness and recorder of the events of that day.

Post Resurrection Incident

On several occasions, after His resurrection, our Lord appeared to His disciples, in which they were assured of the reality of the resurrection of the Christ. The third meeting is recorded by Nathanael-John himself, and in recording this meeting uses the Aramaic form of his name (John 21:2).

It was after an all night fishing expedition that Nathanael-John, from the boat, recognised his Master standing on the sea shore. "It is the Lord" he announced to the impetuous Peter. When they had dined together at the invitation of their Lord, his Master drew from Peter the three fold confession, obliging him to give voice to his contrition for his three fold denial of his Lord (John 21:17). Presently when Jesus

and His disciples began to move away from the sea-shore Peter having heard the words of his Master signifying what death he should die, turned around to behold Nathanael-John following, and said "*Lord, and what {shall} this man {do}?*" (John 21:20). Quite obviously expecting that some special favour would be shown this loved disciple, to which he received the swift rejoinder from his Lord "*If I will that he tarry till I come, what {is that} to thee? Follow thou me*" (John 21:22).

In contrast to the early martyrdom of John, son of Zebedee, Nathanael-John lived to extreme old age, reaching according to tradition almost 100 years, the manner of his death is not recorded.

From our first introduction to Nathanael-John to the completion of his book "The Revelation of Jesus Christ" we find that the similarity in mode of expression between his Gospel, Epistles and the Revelation leaves no manner of doubt that Nathanael-John was the writer of all three.

When Nathanael-John was in the isle that is called Patmos, whither this Apostle had gone on a mission, for the Word



"Now there stood by the cross of Jesus His Mother ..."

of God and the testimony of Jesus Christ, Nathanael-John, writing under his Greek name, was projected forward in spirit to "the day of the Lord" while the great panorama of the future of Israel and the World unfolded before him, the Apostle was commanded to write all these things "in a book."

The day of the Lord should not be confused with the Sabbath Day; the day of the Lord and the events which prophetically belong to it are clearly stated in the "Book of Revelation." We have no Scriptural warrant to alter the name of the day of rest, the Sabbath, or "Day of rest for the heart" as the term Sabbath signifies, nor to refer to the Sabbath as "The Lord's Day."

Hymn of the Month

*Arise, O Israel! rise and shine,
For thou art blest with light Divine;
The glorious light of truth and grace
Now beaming from the Saviour's face.*

*Though darkness does the earth o'erspread,
Yet light and truth shine round Thy head,
And on thee shall the King of kings
Arise, with healing in His wings.*

*The Gentiles, wrapped in shades of night,
Shall, wondering, come to see thy light!
And kings, from distant lands, shall meet
To bow at thy Redeemer's feet.*

The Apocalypse

The Divinely appointed Apocalyptic vision promised to Nathanael-John at the time of his discipleship (John 1:51), and which in fulfilment God granted "To inform His servants what must speedily happen ... Happy are the readers and the hearers of this prophecy who observe its records" (Rev. 1:1-3, Ferrar Fenton translation). These, the Apostle was commanded "to write in a book," an enduring record wherein the message of salvation, the redemption of Israel, together with the conditions in the "new heavens and the new earth wherein dwelleth righteousness" (Rev. 21:1; II Peter 3:13).

Courtesy: Covenant Message

*Then shalt thou praise thy heavenly King,
And unto Him thy tribute bring:
The saints shall for His coming wait,
While thousands crowd around thy gate.*

*All nations shall thy kindness know,
And unto thee like rivers flow;
Then God shall bid thy fears depart,
Thy borders stretch to every part.*

*The trump of war no more shalt sound,
But peace shall spread creation round;
Thy reign, O Christ! shall then extend
Throughout the world, and never end.*

Cradle Of Christianity

Selected

Christianity originated in Palestine, and when the centre of activity moved from that land, it did not go to Rome but, *hundreds of years before there was a Pope at Rome*, it was transferred to the Isles of the North and West by Joseph of Arimathea and those who fled from Jerusalem and Palestine to escape persecution. They established the first church in the British Isles — only a few years after the crucifixion — at Glastonbury, England.

Furthermore, we seriously question if the Apostle Peter ever visited Rome, for he was an apostle to Babylon (see I Peter 5:13) where, in his time, many Israelites were dwelling. There Peter no doubt suffered his martyrdom by being crucified. Paul went to Rome and there is abundant evidence that, on one of his missionary journeys, he also visited London where, from Ludgate Hill, he preached the Gospel. If Peter had been in Rome, Paul would certainly not have failed to include him in his greetings to the friends there. His very silence indicates that Peter was where he declares that he was in his Epistle — at Babylon. The claim of the sacred heritage of apostolic descent is hardly sustained in the lack of all evidence that Peter ever was at Rome.

In spite of all this, and despite the fundamental fact that missionaries from Rome admittedly found a strong flourishing Christian Church in the British Isles, established centuries before their

arrival, many continue to erroneously repeat the statement that Rome brought Christianity to the Isles. That city, once the centre of the pagan Roman Empire, is now the centre of the Papacy — a powerful politico-ecclesiastical organisation — but never has it been the centre of true Christianity from whence the House of Israel, the Anglo-Saxon-Celtic peoples, received the Gospel.

When God called Israel to be His servant, He saw to it that His Gospel, which Israel was to transmit, was taken directly to the Isles by the disciples of our Lord. His people Israel received their commission directly from Jerusalem, not by way of Rome, regardless of the claims of Rome and of those who accept those claims as true!

Jesus commissioned His disciples to "go unto the lost sheep of the House of Israel" and He constituted them the lightbearers of the Gospel to His people. When He said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," it was to the House of Israel that the disciples carried the message and to Israel that the transfer of the Kingdom was made. The company of disciples and believers who, with Joseph of Arimathea, established the first Christian church in the Isles, were instruments in the hand of the Lord in accomplishing the transfer directly from Eastminster (Jerusalem)

to Westminster in the Isles of the Sea north and west of Palestine.

Our Lord did not wait hundreds of years, as taught by Rome, before giving Israel the glad tidings of their redemption, but sent the disciples directly to the Isles with the message of the Gospel. The conversion of England to "Christianity" is given in the *Encyclopedia Britannica* as taking place between 597 and 686 AD, but the following inscription in the Church of St. Peter-Upon-Cornhill, London, England, is evidence that there was a flourishing Christian church in the Isles long before the Church of Rome was able to send emissaries to Britain — which it did not do until 597 AD when Pope Gregory the Great sent a mission to England headed by Augustine, who landed at Ebbsfleet in that year. Note this inscription carefully and mark the date:

"Bee it known to all men that in the year of Our Lord God 179 Lucives, the first Christian king of this Land, then called Britaine, founded ye first Church in London, that is to say, ye Church of St. Peter-Upon-Cornhill and hee founded there an Archbishop's See and made that Church ye Metropolitane and Chiefe Church of this kingdome and so it endured ye Space of 400 years and more, unto the coming of St. Avstin the Apostle of England, the which was sent into this land by St. Gregorie, ye Doctor of ye Church, in the Time of King Ethelbert and then was the

Archbishop's See and Pall removed from ye said Church of St. Peter-Upon-Cornhill unto Dorobernia that now is called Canterbury and there it remaineth to this day and Millet, a monke which came into this land with St. Avstin, hee was made the first Bishop of London and his See was in Paul's Church and this Lucives king was the first founder of St. Peter's Church upon Cornhill and Hee reigned king in this land after Brute 1245 yeares and in the yeares of our Lord God 124 Lucives was crowned king and hee was buried (After some Chronicles hee was buried at Gloucester in that Place where ye order of St. Francis standeth now)."

It is interesting to note the reference to Brute, or Brutus, who came to London after the destruction of Troy, for he was also of Israel stock.

No nation, or city, outside of Israel's lands can rightly lay claim to being the true seat of Christianity. It is only logical to recognise that the origin of the Christian Church was in Palestine — where Jesus Christ lived and completed His work as the Redeemer of Israel and Saviour of the world. When the Gospel activities were transferred from that land, they went to another Israel land — to the Isles of the Sea. When the People of the Book recognise this, abundant light will be shed on their history and destiny.

Courtesy: Destiny

People who say it's impossible should not interrupt those who are managing to get it done.

The ANZACS

This article appeared in March-May 1982 of "Heritage" — the Quarterly Journal of the Australia Heritage Society.

Sir Colin Hines, O.B.E.

Introduction

Each Anzac Day, 25th April, Australians remember a major feat of arms credited with our recognition as a Nation. John Masefield before he became the Poet Laureate, described the Gallipoli Campaign in his book "Gallipoli," not as a tragedy, nor as a mistake, but as (quote) "... a great human effort which came very near to triumph, achieved the impossible many times and failed, in the end" (for it was a defeat) "... as many great deeds of arms have failed, from something which had nothing to do with arms nor with the men who bore them. That the effort failed is not against it; much that is most splendid in history failed, many great things and many noble men have failed ... No army in history has made a more heroic attack; no army in history has been set such a task ... No other troops in the world ... would have made good those beaches on the 25th April, 1915." (unquote).

It was with such inspiration that Australians ever since have acquitted themselves in battle. Yet we have difficulty developing a nation at peace. Note the incidence of union confrontations, demarcation disputes and political acrimony eroding our collective welfare. Is patriotism dead or, as another Anzac Day

approaches should we not re-dedicate ourselves to our County and cherish the heritage we have?

ANZAC

Were the Anzacs patriotic? Perhaps that is an unfair question. In one sense, they were indeed intensely patriotic, but their patriotism was almost subconscious until the challenge of actual combat when they all set out to prove they were Australians, men from a far off land, but true patriots. They did not care to be called British except in a general sense, they were Australians and the enemy very soon recognised the fact, as did senior officers of many other Commonwealth countries, sometimes to their chagrin.

Australians did not join the forces to serve in far off countries from patriotism alone. The war was far from Australia's shores in 1914. There was no immediate threat to their homeland, but they did see freedom threatened and took up a more righteous challenge, to protect Christian democratic freedom, as they knew it. Patriotism tended to come later. Yet others, at least until their first battle, took the opportunity offered "to see the world." The urge for young Australians to travel is with us still and may it al-



Simpson and his donkey carting a wounded soldier.

ways be present, together with the associated spirit of adventure, in lands no

more than names in books and scenes on film.

Rather than patriotism, even under fire, the Australian Diggers — members of the now famous Australian-New Zealand Army Corps (ANZAC) — were known for quiet heroism in battle. Such men as John Simpson, the Man with the Donkey, who took upon himself the task of moving the wounded down the shrapnel and bullet scarred tracks to the beach at Gallipoli, epitomised the quiet sacrifice. He gave his life together with 8,586 other Australians in the Gallipoli Campaign. Many of the 20,000 wounded in that battle-scarred few acres owe him their lives. Colonel (later General Sir John) Monash lauded Simpson and his C.O. considered him for a V.C., but he was in the company of heroes and no posthumous decoration was awarded, though he was "Mentioned in despatches."

The Returned Services League of Australia has perpetuated the memory of Simpson and his Donkey in the nation-wide Annual Anzac Award Medallions. These consist of the Silver Anzac Peace Prize awarded "in recognition of outstanding efforts in promoting international understanding, and contribution to world peace," and the bronze Anzac of the Year Awards. The Peace Prize and Awards were started in 1979. Seven Anzac of the Year Awards are selected each year by a distinguished Selection

Panel from submissions from all State Branches.

A linked chain surrounding the embossed figures of Simpson and his Donkey carrying a wounded soldier, symbolises our strength and unity. Symbolism of the chain to show both unity and strength in our national life has not been accidental; both are essential to the future of Australia. In commemorating the illustrious deeds of our forefathers at Gallipoli, through the peace-loving figure of Simpson, we show the qualities of humility with strength and consideration for other people. The feats at Gallipoli inspired a fledgling nation into maturity, but are we able to sustain the image so hard won, or are we to succumb, as a Nation, to the easy life of short working hours, the pursuit of leisure, the breakdown of family life and the surrender of democratic freedom to the forces of totalitarian socialism making inroads to our lives today?

There are serious questions concerning our heritage. Are Australians able to meet the challenge of the 1980's and 1990's towards a glorious Centennial Anniversary of Federation celebration in 2001; of one hundred years of growth and freedom as an independent Nation? Or will our steps falter and our democratic way of life be lost before the end of the century?

Australians born and those from some 85 countries who have joined us since the Second World War — 1939-45 — must encourage unity which alone can in turn provide the strength of moral fortitude to honour the Anzac's sacrifice.

There is no need to remind readers of the Anzac's fortitude, courage and resourcefulness; or their patriotism, either. Subsequent wars have shown Australian's rising courageously to meet further challenge.

Fewer perhaps have since faced the carnage at Gallipoli and France that was faced in World War I, but there is greater diversity than ever before in our population today. Many of our new settlers know from bitter experience, how insidious and formidable the enemy is, but until all are forged into the nation with strong and resolute leadership, we can only aspire to greater nationhood, with little chance of success.

One National Flag

Let us have one national flag; one national anthem; one defence policy; and a democratically elected government reflecting the will of the majority of Australians — not bending to the noise of minority voices, loud though they be, but a country united in purpose; prepared to protect our freedom by any means at our disposal. Accepting the minorities' right to seek change, but they in their turn using fair means, not foul, to convince the remainder to adjust if necessary. This unity of purpose breeds true patriotism and that is our Country's major need.

If we can establish a national consensus with Australians considering themselves one Nation, then suitable means to defend ourselves will readily follow. How do we establish a



standard of patriotism and respect for our Flag?

Schools

Our enemies recognised long before us, that they should first capture the minds of the young, if they were to rule the world. Australia's short history is already being distorted to support proposals for a new national flag and some schools in the State of New South Wales in 1981, failed to acknowledge Remembrance Day for our Fallen on 11th November, previously known as Armistice Day. Some education authorities are now apparently prepared to accept a so-called local population opinion on such matters as recognising national days. Do they

suggest we honour each of the 140 or 150 countries now represented in our population, or are we to retain our British traditions and our own national days? What better way to subvert children's minds than to ignore or distort the importance of remembering 73,000 who died in war for our freedom. All Australians aware of our heritage and culture must insist upon, not less but greater recognition of the few nationally significant days in our patriotic calendar. We must ensure our local schools are NOT overtaken by misguided teachers espousing a foreign ideology, not based upon the proven Christian ethic and British Common Law. This is not to exclude information to our children, but the emphasis on honour, truthfulness and conscience in our cultural tradition is too important a responsibility to leave with those teachers (we trust they are few in number) who subtly corrupt young minds and further damage our basic family social structure.

Activities such as School Cadets, with minimal emphasis on actual military type skills, are ideal venues for development of honourable character traits as well as helping develop physical fitness and love of country. The dangers of drugs of all kinds and basic human physiology must be taught in our schools, without emphasis on the unnatural or extreme minorities who tend to gain so much media attraction.

The R.S.L. has long supported Youth Clubs and Day Care Clubs, the latter for the benefit of the aged and the infirm in our community. Our Youth Clubs accept

people up to the age of 25 years, but Australia's long-term future may well depend upon our defence preparedness. Those in the 18 to 25 years age group traditionally provide the core of a nation's Defence Force and we firmly believe that all young men and women should contribute at least one year of service to the community, either in the defence forces or as civilians helping some public work or social endeavour.

National Service

If young people allotted one year to full-time service to their Country and an extended period of part-time service, we believe the spirit of patriotism or love of country could be enhanced. Obviously those who elected military service would contribute to the defence preparedness of our Nation. Those who elected to participate in public utilities, local Government, hospitals and the like would also contribute to the nation's welfare in a satisfying way. Such a contribution widens a young person's interest from normal work specialisation, be it in office or factory or elsewhere. Combined with experience in School Cadets, our young citizens would have wide ranging interests and experience contributing to well-balanced character and maturity.

There are many difficulties raised by opponents of universal national service, but its potential must soon be viewed seriously by our national leaders, if the divisive trends in our population are to be arrested.

Defence

On a visit to Russia some years ago, we were most impressed by the bearing and behaviour of their youth. We had little opportunity to study members of the Armed Forces but, if they followed the apparent dedication of the youth in Russia we, in the West, have a serious problem. Subject only to adequate amounts of public funds, the Armed Forces of any nation will reflect the attitude of the youth of that nation. Disciplined, dedicated, well-educated youth will not produce decadent, drug dependant and inefficient troops.

For the defence of Australia, the lesson is obvious. We must at least maintain, if not improve our standards of education and physical fitness. Although no measure of physical fitness was involved in the following example, a recent report stated that in one large town in New South Wales 61% of applicants for apprenticeships were unable to pass the simple mathematics examination set. Evidently this education lack would place some five of every eight school leavers outside of regular trade training opportunities. We are assured the rest of Australia is not so disadvantaged, but the information is distressing. What a blow to the parents and how could you advise the so-called students that their education lack was not their fault, but ours.

Education and general Youth Support Schemes MUST be encouraged and Universal National Service needs further consideration, despite certain political implications.

For defence in general, the R.S.L. stands for a balanced independent self-defence force, capable of working with our Allies as required, but basically armed for the defence of Australia and our trade routes. We should apply at least 5% of Gross National Product to our defence, including Civil Defence preparation and training. Our present allocation is about 3% G.N.P.

We have the lead of the Anzacs for inspiration; our British heritage is evident and should be retained in our flag and we,

the silent majority, must pay more attention to the education of our youth if we are to save Australia from an unthinkable future. The motto of the Australian Heritage Society aptly states, "Let us link the past with the present — for the future." To that, for the majority of Australians, we should add the R.S.L. motto "The Price of Liberty is Eternal Vigilance."

God save the Queen.

Courtesy: Heritage



The Pyramidal Structure

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the CHIEF CORNER {stone}." (Eph. 2:20)

This is seemingly irreconcilable, that both Jesus Christ AND the Apostles AND Prophets should be classified as "foundations." See I Cor. 3:11-12. Also Matt. 16:15-19, where Peter is described as "upon this ROCK I will build my church." The term Peter meaning Rock, and this incident was forecast when Jesus was first introduced to Simon-Peter, in John 1:42.

According to the words of our text, Jesus seems to be superimposed on the foundation of the Apostles and Prophets — which seems to be unscriptural.

BUT when the idea of a PYRAMIDAL structure is considered, all is well. God works from the top!

The chief-corner, or, cap-stone, is at the apex of the pyramid. So, Christ as the chief corner (stone is not in original text above) is supreme; beneath is the "foundation" of the Apostle's Doctrine — upon which He is the Head of the Body the Church; and in ever increasing numbers are built in the "lively stones" which constitute the "spiritual house." (See I Peter 2:4-7). This structure is truly four-square, representing the Redeemed and Saved from the four quarters of the world. Eventually, when the 12 Tribes of Israel are fully restored, and functions as the Kingdom of God, then this four-square city (as described in Revelation 21 and 22) will reveal the full GLORY OF GOD Amen.



J. Hawkins

"Is there any word from the Lord?"

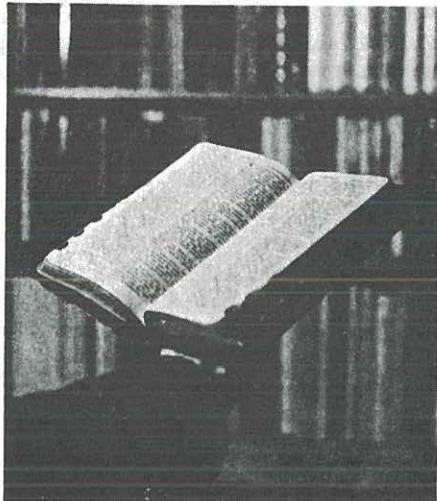
Jeremiah 37:17

L. Walford

There was a great deal of turbulence in the world in those days. The then Great Powers were at war. Egypt and Babylon were struggling for supremacy and Judah was their battleground. The boy king, Jehoiachin, had submitted to the king of Babylon and had been carried captive to Babylon, together with all the princes and the mighty men of valour and all the treasures of the House of the Lord. Zedekiah had been made king in his stead.

Now we read that these last kings of Judah did that which was evil in the sight of the Lord. The knowledge of what had happened to the kings and people of the northern kingdom of Israel was not sufficient for them and they persisted in their wickedness until the cup of the wrath of God became full. As the rulers behave so do the people. The king was evil so, *"All the chief, of the priests, and people, transgressed very much after the abominations of the heathen, and polluted the House of the Lord which he had hallowed in Jerusalem"* (II Chron. 36:14).

They all remained deaf to the Divine pronouncements for *"They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people until {there was} no remedy"* (II Chron. 36:16). It seems



that the human race has the proclivity built into it of not knowing when to stop.

So we see Zedekiah sitting in his palace in his capital of Jerusalem, persisting in his evil ways and humbling not himself before Jeremiah the prophet as he spoke the warnings of the Lord. He was foolish too, for he also rebelled against king Nebuchadnezzar and was shocked to see once again the Babylonian armies surrounding the city. Surely one thing most abhorred by God is disobedience. Saul lost his kingdom solely because of disobedience. David, too, whose house and kingdom were established forever suffered for his disobedience by pestilence and rebellion of his own son.

Solomon, to whom was imparted great wisdom and who was endowed with vast riches, was disobedient so that the nation was divided after his death. Jeroboam might have had his kingship of the Northern Kingdom sustained but he was disobedient. The whole history

of both Judah and Israel is riddled with disobedience and the consequences of it.

With the whole history of his people before him and with all the recent utterances of Jeremiah still fresh in his ears, one wonders at the attitude of Zedekiah. One can almost hear him saying "Oh! but that is all past history and these words of Jeremiah—these things just can't happen to me." Looking for mercy and some manifestation of the might of the Lord God of his fathers which had been demonstrated so many times before, he could not know that the point had been reached when there was no remedy. The king had, as is quite normal, advisers, both good and bad. The good were stout-hearted enough to persuade the king to let them release Jeremiah from the noisome, miry dungeon, but their combined voices led by the doughty Jeremiah were ineffective to change the course of either king or people and the drama inexorably continued to its conclusion—the capture and burning of the city, the slaying of all the king's sons, the blinding of Zedekiah and his captivity. The cup of wrath had filled and there was no remedy.

A Mirror of Modern Times

The story seems to be a perfect mirror of our times. In one aspect it is different—our monarch is one in name only. In the great name of Democracy, the royal power, prestige and prerogatives have been so whittled away by presumptuous power-hungry politicians that the steady voice is no longer heard. In-

stead, we have a multiplicity of rulers, and they do not speak with one voice, for each will contradict the other. They are alike in one respect, that in the tremendous welter of words there is little that has a bearing on the spiritual welfare of the people. Under these circumstances, is it any wonder that each and everyone exercises their own philosophy and does that which is right in their own eyes? Since all the old waymarks have been destroyed and the sign-posts obliterated, it is an untutored philosophy which governs. It would be tedious to catalogue all the different sorts of iniquity which are perpetrated today—they are served up to us daily by the communications media.

Unfortunately, the fact that they are so frequently displayed before us only seems to dull the public sense of horror or disgust and any possible cry of "*This shall not be!*" is stilled before it is born. Nevertheless, the spate of words of would-be rulers and the constant knowledge of crimes and misdemeanours enumerated daily is creating a sense of insecurity among the people. Although the supernatural has long been derided we hear more and more of witches covens, both black and white, and the satanic Black Mass. Plainly, there are numbers of people who recognise their own inadequacy and are searching for something—they know not what—to fill the spiritual void which they feel to exist within themselves.

The number of books on the occult on the book store shelves is legion. The closing years of the last century saw the be-

ginning of the Modernist philosophy which really is the radical criticism of traditional theology. In our day and at the level at which theological discussion touches the general public there seems to have come to mean that anything which cannot be understood by the human mind or rationalised is automatically branded as superstition, and so the Bible is thought of as a conglomerate of myth, anachronistic illustration and trite sayings bound up in a matrix of contradictory statements. In this way, for many the Scriptures have been rendered a closed book and they are denied the comfort and guidance of them.

"Is there any word from the Lord?"

Assuredly there is, indeed, there are many from Genesis to Revelation. Could it not be said that to teach that the inspired word of the Lord has no truth or validity for this day and age is an offence? Our Lord himself has a word for such as do, in Matthew 18:7 he says: *"Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!"* Woe is such a doleful word pregnant with deep, deep sorrow.

All those who live in large cities or the environs of them know how great parcels of land are assembled for development, drawing to the owners much wealth and, what is worse, great power. In this regard, Isaiah said: *"Woe unto them who join house to house, {who} lay field to field, till {there is} no place, that they may be placed alone in the midst of the earth!"* (Isa. 5:8).

Our young people are told that in this enlightened age, there is nothing wrong in having sex before marriage, in fact, that stuffy paper certificate means nothing at all. They are told, nay, encouraged to behave homosexually. Isaiah has a word for this: *"Woe unto them who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter"* (Isa. 5:20).

These sorts of teachings are from the mouths of those who enjoy some standing in the medical, legal, sociological and even, in some cases, the ecclesiastical world. There are those who tell us that a high rate of unemployment is nothing to be concerned about, that high prices, especially necessities, are compatible with high wages and that the economy of the country is sound, that we live in a state of affluence even though personal debts have never been higher; that higher taxes are inevitable even though huge amounts are just frittered away. Isaiah has a word for this too! *"Woe unto {them who are} wise in their own eyes, and prudent in their own sight!"* (Isa. 5:21).

God is often called the Great Architect of the Universe. Now, an architect, when they design a building, concerns themselves not only with the material components which will form the structure but, also, with the use to which it is to be put so that sufficient space, conveniently located, for the various activities is available. They see to it that adequate heat and light are provided together with proper ventilation. Means of ingress and egress with effortless internal thoroughfares and facilities for the comfort of the



The indictment against the Pharisees — "Ye have made the commandment of God of none effect ..."

occupants must be considered and lastly comes the beautification of the edifice so that it is pleasing to the eye. As long as all the requirements are met none of them are apparent, but if one should have been neglected, the whole building receives condemnation.

The Great Architect, being perfect, knows this and has provided all the facilities for a perfect world, entirely suited to the inhabitants whom He also created. It is strange, therefore, that we should

observe some of the laws and ignore others. We accept, not always without question, those laws which we call the laws of nature, but repudiate the economic, the dietary and the behavioural laws as being unwarranted restrictions of our freedom. In an effort to justify this attitude, it is often said that the ten commandments have been superseded by that new commandment: "Thou shalt love thy neighbour as thyself."

But the Lord who gave this new law, also said that he came not to destroy the law but to fulfil it and furthermore, in his answer to the rich young ruler (Matt. 19:18-19) he specifically restates the law "Thou shalt do no murder, etc." How can any one by breaking these laws demonstrate their love for their neighbour?

Belabouring the Pharisees, the religious leaders of his day, the Lord accused them of being hypocritical, teaching for doctrine the commandments of men (Matt. 15:9). Those who purport to teach the word of God must be very sure that they do indeed teach the word of God and not what they, with the limited mental ability of man, consider that He should have said.

But not all the words of Scripture are condemnatory and woeful. There are words of praise as well as of condemnation; of pleading as well as of admonition; words of anger, but also of mercy; words of warning but many words of comfort and hope. "All scripture {is} given

by inspiration of God, and {is} profitable for doctrine, for reproof, for correction, for instruction in righteousness" and for a reason "That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

And who is this who gives us all these words of love and life, for who can love unless he reproves and who can give assurance of life unless he points out that which causes death. Who sustains them and Who is the light shining in darkness. Darkness does not understand this for the reason that blindness in part is happened unto Israel (Rom. 11:25). For who shall understand if Israel be blind and how shall Israel be a blessing to all nations if they are ignorant?

He is the Word of whom God said "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5). The amazing thing is, not that we should love God but that He should love us to the extent "That he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." (John 3:16)

If we, then, sincerely desire to have an end to violence, inequity, iniquity, deceit, if we truly wish to live at peace with our neighbour, we shall see to it that we hear what the Word has to say, we shall read, study and strive to understand and observe the requirements of the Scriptures and we shall continue to

teach that which we understand. Being what we are however, for many this is much too simple for such a complicated problem and not spectacular at all; like Naaman, to dip in Jordan is much too easy. So, it seems that we must continue in our heady, foolish ways until our disease becomes so distressing that it can no longer be borne and we are compelled to remember the gracious words of our God and Saviour:

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

There are many words from the Lord in the Scriptures not the least of which is: "Again I say unto you that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:19-20)

Wherefore let us proceed with fervour and enthusiasm in our appointed task of doing all we can to bring the people of the Lord to their Lord and let us come boldly unto the Throne of grace that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:16)

Courtesy: Thy Kingdom Come

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Bishop Butler once said of the Bible: "... nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered."

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Noah's Flood Was Not World-wide

(Part 1 of 2)

Selected

Among the many mistaken and unscriptural notions commonly taught in nearly all churches is the idea that the Flood, mentioned in the Bible, covered all the earth, and drowned everybody on earth excepting only Noah and his family, who escaped death by being in the Ark. So many churches have firmly insisted that the Bible says this when there is ample proof that the Flood was not world-wide — that they have destroyed the faith of multitudes of people in the Bible, made atheists or agnostics out of hundreds of thousands of people who might have become Christians if they had only been taught the truth about the Bible.

Part of this mistaken idea about the Flood is due to the many mistranslations found in the commonly-used King James Version of the Bible; but also, part of it appears plainly to be false if you merely carefully read even the King James Version. Let's have a look at it.

In Genesis Chapter 6, we read that God found the people so corrupt that He regretted that He had ever created them, so He decided to wipe them out by a flood; and He warned righteous Noah of the coming flood, and told Noah to build a great boat, or ark, in which he and his family might find safety, and where they might preserve a few of each kind of the animals. In Chapter 7, it tells how Noah received the final

warning that the time was now at hand, and he should move into the ark. Then it says — according to the King James Version: *"And it came to pass after seven days, that the waters of the flood were upon the earth. 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, and the windows of heaven were opened, And the rain was upon the earth 40 days and 40 nights ... And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that {were} under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. ... And the waters prevailed upon the earth 150 days. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged (subsided). ... And the waters returned from off the earth continually: and after the end of the 150 days the waters were abated. And the Ark rested in the 7th Month, on the 17th day of the month, upon the mountains of Ararat. And the waters decreased continually until the 10th month: in the 10th month,*

on the 1st {day} of the month, were the tops of the mountains seen." (Gen. 7:10-8:5)

Now, first, let us see what the translators have done to what Moses originally wrote. You remember that the King James Version says that the rain was upon "the earth," and the waters increased greatly upon "the earth," and that "All flesh died that moved upon the earth." But are they right in translating this "the earth"? Definitely not! Remember that in Genesis 4:14, when God had driven Cain away in punishment for his murder of Abel, the King James Version quotes Cain as saying: "*Behold, Thou hast driven me out this day from the face of the earth.*" So what did Cain do? Climb into his rocket ship and take off for outer space? Of course not! He was not driven from the face of "the earth," and he never said so — only the translators said so. The word Cain used was "ad-aw-maw," meaning "the ground;" God had told him that his farming would no longer be successful, so Cain said: "*Thou hast driven me from the ground.*" (And you have probably noticed that Cain's descendants today are not farmers.)

When we come to the 7th chapter of Genesis, where it is talking about the Flood, wherever it says that the Flood covered "the earth," the Hebrew word used in the original writing by Moses was "eh-rets," meaning "the land" — the flood did cover the particular land where it occurred. That is, it was a local flood which covered one particular region or land, not the whole earth.

Again, notice that it specifies that "15 cubits upward did the waters prevail, and the mountains were covered." In ancient



times two different lengths of the cubit were in use: the Hebrew sacred cubit of 25 inches, and the common cubit of $20\frac{5}{8}$ inches. Therefore, the waters rose above the tops of the mountains it is speaking of by either 25 feet 9 inches or 31 feet 3 inches, according to which cubit you use. If this meant that all the mountains on earth were covered, the waters would have to cover Mount Everest, which is nearly six miles high; therefore, all the earth would be covered by water six miles deep. In that case, where could it have run off when the Flood subsided? No, we don't mean that the Bible was that badly mistaken, only the translators made this mistake, because they took a Hebrew word "eh-rets" which means

"that land" and mistranslated it to mean the whole world. In part two we shall look over the evidence which proves where "that land" was.

When Was The Flood?

The date given for the Flood in the margin of most of our English Bibles, namely 2349 BC, is nearly eight centuries in error. As our Authorised and Revised Bibles, as well as nearly all the translations which preceded them, rest almost entirely upon the Massoretic Text, any chronology given therein cannot be relied upon. There is clear evidence that they have been deliberately tampered with, for in the Massoretic the periods relative to every patriarch have been systematically shortened by an exact 100 years in almost every case. This fact is definitely recorded in history, Ephrem the Syrian, who lived only 300 years after Christ, wrote: *"The Jews have subtracted 600 years from the generations of Adam, Seth, etc., in order that their own books might not convict them concerning the coming of Christ."* It should be noted that this historian does not say anything about a further corruption of just 650 years in respect of those Patriarchs in the period following the Flood, thus showing that the corrupting of the Hebrew text was executed in two stages, the antediluvian Patriarchs having been tampered with first, and the postdiluvian Patriarchs at a later stage. The well-known Christian Father Justin Martyr, writing about AD, 148 also accused the Jewish rabbis of tampering with the Scriptures. Josephus the son of a priest who lived in the same century as Christ, in his preface

to his "Antiquities of the Jews" says that he had derived his information from the Hebrew Scriptures and yet his chronological data, in regards to the Patriarchs of the era from the Flood to Abraham, agrees in almost every instance with that of the Greek in the Septuagint, thus showing that in Christ's day there was no material difference between the Greek Septuagint and the original Hebrew Scriptures. Also, a study of the Hebrew Samaritan text will show that its chronology is much closer in agreement with the Septuagint regarding the ages of all of the Patriarchs, than with Massoretic Text. The most accepted way of determining the Flood date is to add together the various periods relative to the respective patriarchs given in the Bible between Arphaxad and the birth of Terah, Abraham's father. To this period add the two years interval from the Flood to the birth of Arphaxad (Genesis 11:10). The Septuagint Text and the Samaritan Hebrew both give 872 years for this period and as Terah was born 2273 BC, then 872 years prior to that date brings us to 3145 BC, as the date of the Flood. From the birth of Arphaxad, under two years after the Flood, till the birth of Abraham was exactly 1,000 years and this is in agreement with the facts of archaeology. To the same period the Massoretic Text assigns only 350 years, which the advancing light of the science of archaeology has now demonstrated to be impossible. No archaeologist of standing today accepts the chronological data of the Massoretic Text of the early chapters of Genesis.

Courtesy: "The American Institute of Theology"
To be continued



Herbs for Health – JOB'S TEARS

I. Shipard

For a fascinating conversation piece with clever craft potential, for a food and medicinal source, multi-coloured Job's Tears is a unique, and easy plant to grow.

Description

This attractive grass is native to South-east Asia, but adapts to many climatic conditions. It is a hardy perennial in the sub-tropics, and in very cold areas can be grown on sheltered sites, or treated as an annual.

Job's Tears is a genus in the Maydeae tribe, a sub-family of the very large Gramineae family, which includes low growing grasses to giant bamboos. Job's Tears is grouped together with cereals, which includes corn, wheat, oats, barley, millet and rice; and so we see this family of plants is one of the most important to man, providing many staple foods. There are about 5 species of Job's Tears, several with thin-shelled form grown more specifically for grain content and processing into flour.

The plant stands with erect stems about 1 metre tall, surrounded by long lanceolate leaves which form in a graceful flowing fashion. Basal node aerial roots develop at the base near the ground.

The flowers and seeds of the plant, make it a unique novelty. The female inflorescences form in the end of the leaf axils. In bunches of 3 or 4 these bead-like

structures about the size of a pea seed arrange themselves at different lengths to give such a graceful and eye-pleasing effect. The male spikelets or stamens form and flow from the top or orifice of the bead. The beads are the seeds of the plant, so attractive at any stage of development, changing colour from green to yellow, dark red to brown, or shiny black, with some being delightfully marbled in appearance with shades of caramel or grey. The leaves, the seed formation and colours are so very pleasing to the eye.

It is these appealing glossy multi-coloured bead-like tear-shaped seeds, that have given the plant its common name — Job's Tears, after the Old Testament Biblical book telling the story of Job crying out to God because of his many tragedies.

Other Chinese synonym names of Job's Tears are — One Pearl Barley (because of its use in soups like pearl bar-



(Coix lacryma-jobi)

ley), Adlay, Every Time Rice, Blind Man's Tree, Labour Inducer, Mountain Barley, and Urine Pearl (referring to its benefit as a diuretic). In the Philippines the plant is called Adlai, in Fiji — Silain, and is known as Tangatanga in Polynesia.

How To Grow

Job's Tears are easily grown from seed or division. Seed germination is usually within 3 weeks. Grown as a commercial crop, plant spacing is 40-60cm with 10-15kg of seed planted per hectare.

This grass will tolerate a wide range of soils, growing well in extremely poor soils, dry conditions, and even in swampy places. On our Herb Farm 100 km north of Brisbane, Queensland, the plants are not adversely troubled by disease or pests. Occasionally grasshoppers or other leaf eating insect may attack leaves. Diseases that can effect plants are leaf gall and mosaic due to viruses, leaf spot and rust due to fungus.

Harvesting And Uses

Of the soft shelled varieties, seed is eaten raw when young, or crushed to produce a cereal flour. Seed can mature in 140-160 days. A general yield can be 3000-6000 kg of seed per hectare. In Asia the seed is also used in soups, or as a substitute replacement for rice, or added to other traditional dishes, and to make a fermented drink.

The husked grain contains 306 calories per 100 gm of edible portion, 14%

protein, 58% carbohydrate, 8% fibre; 46mg calcium. It is a valued survival food because of hardiness of the plant, and the long shelf life of stored grain.

Animals enjoy the stems and leaves. Bran from the processed grain is used as a substitute for wheat bran in feeding poultry.

With the matting root system, the plant is valued for wind and water erosion control, helping to hold the precious top soils, and stabilising slip-prone terrain.

The plant can be a wonderful feature in garden landscaping, with built-in multi-functional uses.

Harvesting for dried flower arrangements or craft potential, the stems can be cut at any length as required, when the seeds have matured they take on an array of colours. The cut back plant will then put on new growth and a new crop of seeds.

Cut stems, can be hung in small bunches in an airy place to dry, or the stems spread out on trays or wire screens in shade to dry. Time taken to dry, will depend on air weather and air temperatures. It is wise not to pick stems during wet or humid weather or the thick stems may go mouldy before they have a chance to dry out.

The dried stems can be used with other dried flowers and foliage in large arrangements. Small bunches arranged as a sheath with stems 20-30cm long can be tied with gold ribbon or autumn coloured paper craft ribbon to make a bow, to finish the arrangement which makes a very decorative wall hanging.

Seeds can serve many purposes, in many different crafts, like bead work, macrame, decorating hats, collage work and many other novelties. Nature has provided a hole right through the seed, so this natural bead, is ready to use for threading into necklaces, bead curtains, crochet and other interesting crafts. Threading the beads is a practical craft for small children to develop dexterity of the hand muscles.

Medicinal Uses

Job's Tears have featured in folk medicine in Asia and Africa for hundreds of years. Asian peasants would pass down from generation to generation traditional "medicinal built-in benefits" of eating grains, greens and fruits. Their food was regarded as an important part in maintaining and restoring health.

The seed, leaves and roots were utilised as a decoction for various conditions. A decoction was prepared, from the specific part of the plant, infused and simmered in water for a few minutes to half an hour, removed from the heat, allowed to cool, strained and drunk.

Leaves of Job's Tears were a traditional Chinese medicine to tone up the stomach. The root was used as a spleen tonic and for headaches. The seed was believed to benefit the lungs, and for diarrhoea, rheumatoid arthritis, difficult urination, Edema and any swelling due to excessive accumulation of fluid, and so valued as a diuretic and for weight loss. Other recorded uses include, for

muscle twitching, difficulty in movement of joints, warts, Beri Beri caused by a lack of Vitamin B12 with symptoms of exhaustion or muscular failure, for jaundice, hernias, reducing internal heat, and increasing energy.

Another folk recipe, used the "tears" boiled in water in equal quantities with peanuts, a little brown sugar and husked rice. The *Jiangsu Chinese Medical Journal* 1962, also gave research data on using Job's Tears daily in hospital cancer treatment, with complete patient recovery within 6 months.

The seeds are very hard, due to their high silica content. Silica is an important mineral in our health, being an important component for healthy hair growth, strong teeth, benefits to eyesight, formation of red blood cells, blood circulation, calcium metabolism and healthy skin — in fact, silica has been called "a beauty mineral" as it is vital for cell growth. In Indonesia, Job's Tears are regarded very highly, and it was believed, that, wearing a string of these hard seeds helped to give a child strong teeth!

Growing Job's Tears with a great array of uses, is a novel way to gain fun and enjoyment from a creative pastime. I wish you lots of pleasure!

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Who was Barabbas?

Barabbas was a prisoner whom Pilate pardoned because the mob preferred his release to that of Jesus. *Bar*, equivalent to Aramaic *ben*, was a Chaldean loan-word meaning "son." *Barabbas* literally means "son of the father or master." In some manuscript copies and ancient versions of *Matthew* Barabbas's first name is given as Jesus. The Gospels say it was customary for the Roman governor to release at the Passover any one prisoner whom the people desired. There is no other authority for this custom, which appears to have been comparable to birthday pardons granted by monarchs. Such an act of clemency would be appropriate to the Passover, a commemoration of the deliverance from bondage. Barabbas was "a notable prisoner" who "lay bound with them that had made insurrection with him, who had committed murder in the insurrection." He had been cast into prison "for a certain sedition made in the city" and was "a robber" as well as a murderer. Pilate was willing to release Jesus of Nazareth, but "the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." Barabbas had led a rebellion against Rome and was probably popular with the zealots. So Pilate, "willing to content the people, released Barabbas unto them," and "delivered Jesus unto their will." Very likely the two malefactors crucified with Jesus belonged to the rebels under Barabbas. The Gospels are silent on what became of Jesus Barabbas whose life was spared at the expense of Jesus of Nazareth.

G. Stimpson

803

Conspiracy Tracker –

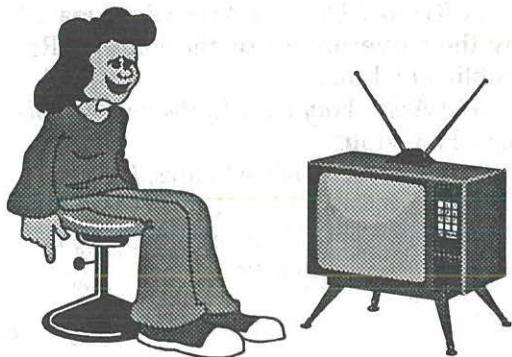
MEDIUM FOR TAKEOVER

Subscriber

The following is an excerpt from a talk by Dick Sutphen at the world Congress of Professional hypnotists' Convention in Las Vegas, October, 1982. Mr. Sutphen is employed in advertising as a subliminals expert and now designing and selling auto-suggestion cassette tapes — Subliminals and hypnotism are extremely effective in reprogramming one's brain. Each subsequent exposure to subliminal suggestion or hypnotism lessens one's ability to resist further incursions of this sort and can eventually result in permanent manipulation by those who are adept at these arts. Certain governmental, religious and commercial interests determinedly seek to achieve the subservience of the persons they regularly subject to such subliminal control. Mr. Sutphen is an acknowledged expert in the areas he describes.

"I believe that it is very important to remember that in the entire history of man, no one who has ever been brainwashed has realised or believed he has been brainwashed.

"Recording engineers are able to psycho-acoustically modify and synthesise the voice so that it is projected in the same chord and frequency as music, giv-



ing it the effect of being part of the music. It is the most effective use yet of subliminal programming. Similar techniques are being used in radio and television commercials to program you to buy their product.

"In his book 1984, George Orwell described the 'Big Brother' takeover. The medium for takeover is in place. The television set in your living room is doing a lot more than entertain you.

"You must be aware of the altered state of consciousness. When you go into an altered state, your brain activity transfers predominantly to the right hemisphere, which results in the internal release of the body's own opiates: encephalin and Beta-endorphin (chemically almost identical to opium). In other words, it feels good, and you want to come back for more. Recent research by Herbert Krugman showed that when viewers were watching television, right brain activity outnumbered left brain activity by the ratio of two to one. In other words, the viewers were in an altered state — in trance more often than not.

They were getting their Beta-endorphin "fix."

"To measure attention spans, physiologist Thomas Mulholland of the VA Hospital in Bedford, Massachusetts, attached young viewers to an EEG machine that was set up to shut the television set off whenever the children's brains produced a majority of alpha waves (alpha equals altered state). Although the children were told to concentrate, only a few could keep the set on more than 30 seconds!"

"Most viewers are already hypnotised. To deepen the trance is easy. One simple way would be to create a visual pulsation perceived only by the subconscious mind at the ideal pace to generate deep hypnosis. The commercials or suggestions presented following this alpha-inducing broadcast would be much more likely to be accepted by the viewer. The high percentage of the viewing audience that has somnambulistic [dreamer, daydreamer, INATTENTION] tendencies could very well accept the suggestions as commands. We are rapidly moving into a alpha\beta-level world — the world of 1984 — placid, glassy-eyed, and responding

obediently to instructions.

"A research project by Jacob Jacoby, a Purdue University psychologist, found that of 2,700 people tested, 90 percent misunderstood even such simple viewing fare as commercials. Only minutes after watching them, typical viewers missed 23 to 36 percent of questions about what they had just seen. Of course, they were going in and out of a trance. If you go into a deep trance, you must be instructed to remember, or you automatically forget.

"When you start to combine subliminal messages behind the music, subliminal visuals projected on the screen, hypnotically-produced visual effects, sustained musical beats at a trance-inducing pace and then add some of the latest neuro-linguistic manipulation, you have an extremely effective brainwashing technique. Every hour that you spend watching the television set, you become more conditioned. And in case you thought there was a law against any of these things, think again, there isn't! There are a lot of powerful people who obviously prefer things exactly the way they are. Maybe they have plans for you!"

BOB

If you keep saying things are going to be bad, you stand a good chance of becoming a prophet.

BOB

The Khazars

The kingdom of the Khazars vanished from the map of the world many centuries ago. Today many people have never even heard of it yet in its day the Khazar kingdom [Khazaria] was a very major power, indeed holding sway over a large empire of subjugated peoples. It had to be reckoned with by the two neighbouring superpowers of that day. To the south and west of Khazaria the Byzantine Empire was in full flower with its Eastern Orthodox Christian civilisation. To the south-east, the Khazar kingdom bordered on the expanding Moslem Empire of the Arab Caliphs. The Khazar's influenced the histories of both of these empires but, far more importantly, the Khazar kingdom occupied what was later to become a southern portion of Russia between the Black and Caspian Seas. As a result, the historical destinies of the Russians and the Khazars became intertwined in ways which have persisted down to the present day.

In case you have never heard of the Khazars, I think I should mention where you can look to learn more about them. In 1976 a book about the Khazars was published by the British writer [a Jew] Arthur Koestler. The book is titled, "*The thirteenth tribe — The Khazar Empire And Its Heritage.*" The American publisher is Random House, New York.

History records that the Khazars were derived from a mixture of Mongols,

P. Beter

Turks and Fins. As early as the 3rd Century AD, they were identifiable in constant warfare in the areas of Persia and Armenia. Later, in the 5th Century, the Khazars were among the devastating hordes of Attila, the Hun. Around 550 AD, the nomadic Khazars began settling themselves in the area around the northern Caucasus between the Black and Caspian Seas. The Khazar's capital of Itil was established at the mouth of the Volga River where it emptied into the Caspian Sea, in order to control the river traffic. The Khazars then exacted a toll of 10% on any and all cargo which passed Itil on the river. Those who refused were attacked and slaughtered.

With the kingdom finally established in the Caucasus, the Khazars gradually began to create an empire of subjugated peoples. More and more Slavonic tribes, who were peaceful compared with the Khazars, were attacked and conquered. They became part of the Khazar Empire, required to pay tribute continually to the Khazar Kingdom. Tribute by conquered peoples has always been a feature of empires, of course, but not in the fashion of the Khazars. The so-called great empires of the world always gave something in return for the taxes they extracted. Rome, for example, made citizens of those they conquered; and in return for the taxes they levied, they brought civilisation, order and protection



against attack from would-be invaders. But not so in the Khazar Empire. The people who were subject to the Khazars received only one thing in return for their payments of tribute, and that was a shaky promise — the Khazars would refrain from further attacks and pillage so long as the tributes were paid. Therefore, the subjects of the Khazar Empire were nothing more than the victims of the giant protection racket. The Khazar overlords were therefore resented universally and bitterly throughout their domain, but they were also feared because of the merciless way in which they dealt with anyone who stood up to them. And so

the Khazar Empire expanded northward to Kiev [Kiev now the capital of UKRAINE, on the Dnieper River. It is Ukraine's largest city and a major port. One of the oldest European cities, it was a commercial centre as early as the 5th century, and became the capital of KIEVAN RUSSIA in the 9th cent.] and westward to include Magyars, the ancestors of modern Hungary.

In about 740AD, a stunning event took place. The Khazars had been under continual pressure from their Byzantine and Moslem neighbours to adopt Christianity or Islam, but the Khazar ruler, called the Khakan, had heard of a third

religion called JUDAISM. Apparently for political reasons of independence, the Khakan announced that the Khazars were adopting Judaism as their religion. Overnight an entirely new group of people, the warlike Khazars, suddenly proclaimed themselves Jews — adoptive Jews. The Khazar kingdom began to be described as the "Kingdom of the Jews" by historians of the day. Succeeding Khazar rulers took Jewish names, and during the late 9th Century the Khazar kingdom became a haven for Jews of other lands.

Meanwhile the brutal Khazar domination over other peoples continued unchanged. But then a new factor appeared on the scene. During the 8th Century there came coursing down the great rivers — the Dnieper, the Don and the Volga — the eastern branch of the Vikings. They were known as the VARANGIANS, or the RUS. Like other Vikings, the Rus were bold adventurers and fierce fighters, but when they tangled with the Khazars, the Rus often ended up paying tribute like everyone else.

In 862 a Rus leader named Rurik founded the city of Novgorod, and the RUSSIAN NATION was born. The Rus Vikings settled among the Slavonic tribes under Khazar domination, and the struggle between Vikings and Khazars changed in character. It became a struggle by the emerging nation of Russia for independence from Khazar oppression.

Over a century after the founding of Russia's first city, another momentous event took place. Russia's leader, Prince Vladimir of Kiev, accepted baptism as a

Christian in the year 989. He actively promoted Christianity in Russia, and his memory is revered by Russians today as "Saint Vladimir," and so a thousand years ago Russia's tradition as a Christian nation began.

Vladimir's conversion also brought Russia into alliance with Byzantium. The Byzantine rulers had always feared the Khazars, and the Russians were still struggling to free themselves. And so in the year 1016, combined Russian and Byzantine forces attacked the Khazar kingdom. The Khazar kingdom was shattered, and the kingdom of the Khazars fell into decline. Eventually most of the Khazar Jews migrated to other areas. Many of them wound up in eastern Europe, where they mingled and intermarried with other Jews. Like the Semitic Jews some 1000 years earlier, the Khazar Jews became dispersed. The kingdom of the Khazars was no more.

As the Khazars moved and lived amongst the Jewish people, the Khazar Jews passed on a distinct heritage from generation to generation. One element of the Khazar Jew heritage is a militant form of ZIONISM. In the view of Khazar Jews, the land occupied by ancient Israel is to be retaken — not by a miracle but by armed force. This is what is meant by Zionism today, and this is the force that created the nation which calls itself Israel today. The other major ingredient of the Khazar Jew heritage is hatred for Christianity, and for the Russian people as the champions of the Christian faith. Christianity is viewed as the force that caused the ancient so-called Kingdom of

the Jews, the Khazar kingdom [Khazaria] to collapse. Having dominated much of what is present-day Russia, the Khazar Jews still want to re-establish that domination — and for a millennium they have been trying continually to do just that.

In 1917 the Khazar Jews passed a major milestone towards the creation of their own state in Palestine. The same year they also created the Bolshevik Revolution in Russia. There followed a Christian holocaust, the likes of which the world has never seen. The Khazar Jews were once again in control of Russia after more than 900 years, and they set about the task of destroying the Russian Christians — over 100-million of them, at the same time over 20-million religious Jews also died at the hands of the Khazar Jews. This is what the Russian Christians were up against in their 60-year struggle to overthrow the atheistic Bolsheviks, but they finally succeeded in their overthrow program, and now the 1000-year-old war between the Russian Christians and the Khazar Jews is reaching a climax.

On August 19, 1979, Rabbi Joel Teitelbaum died in New York. He died in the morning, and was buried the same afternoon. Very short notice, and yet 100,000 Jewish men arrived in time for the funeral. It is hard to imagine how many more hundreds of thousands could not arrive on such short notice. A month later, September 18, his followers placed a memorial tribute by way of a paid advertisement in the "New York Times," and clearly it spoke for many Jews. Among other things it said, quote:

"He was the undisputed leader of all Jews everywhere who had not been infected by Zionism;" and also, quote: "With a courage all too rare in our time, he called the Zionist state 'a work of Satan, a sacrilege, and a blasphemy.' The shedding of blood for the sake of the Zionist state was abhorrent to him."

These words were spoken by Orthodox Jews mourning for their fallen leader. And the new Christian rulers of Russia would agree, for they too regard the Zionist state of Israel as a counterfeit, a cruel and dangerous hoax for Christians and Jews alike. The Khazar state called the "Kingdom of the Jews" [Khazaria] a thousand years ago was a parasite, living on the tribute from conquered peoples. Likewise today, Israel depends for its survival on a never-ending flow of support from outside. Left unchecked, the Russian's believe that the Khazar Jews will destroy Christianity by means of Zionism; so Russia's Christian rulers are on the offensive against their enemies of a thousand years — the Khazars.

We Americans who call ourselves Christians have not cared enough to open our eyes to try to save our own country, or to defend our faith. So our land has become the battle-ground of the Christian Russians and their deadly enemies — the Bolsheviks and the Zionists. And like it or not we are caught up in this all-out war.

(Source: Dr. Peter David Beter's Audio Letter #50. Transcribed by Amber Clark and published in the Wisconsin Report, October 25, 1979.)

Archaeology Report – CAPERNAUM OF GALILEE

Discoveries and Debates

(Part 2 of 2)

G. Garner

The First Century Buildings

The real question arises, however, why did the Christians of the fourth and fifth/sixth century locate their buildings over one particular section of a first century insula? The continuity of building and proportions up to the central octagon of the Byzantine church is obvious.

As far as the excavators are concerned the answer is clear — this was the house of Peter, which was venerated by the Christians at Capernaum through the ages. An unbroken tradition, it is felt, supported by the archaeological evidence, justifies the claim. Hence this room was preserved even in the fourth century, as Egeria's record suggests — the original walls were still standing.

In support of this the excavators point out the difference between this particular room and the houses of the rest of the insula and those found elsewhere, such as between the synagogue and church. All the houses of these insulae are made of undressed basalt blocks laid without mortar — although earth could possibly have been used. Small stones filled in the larger interstices or cracks. Floors and pavements were of large basalt stones (a difficult

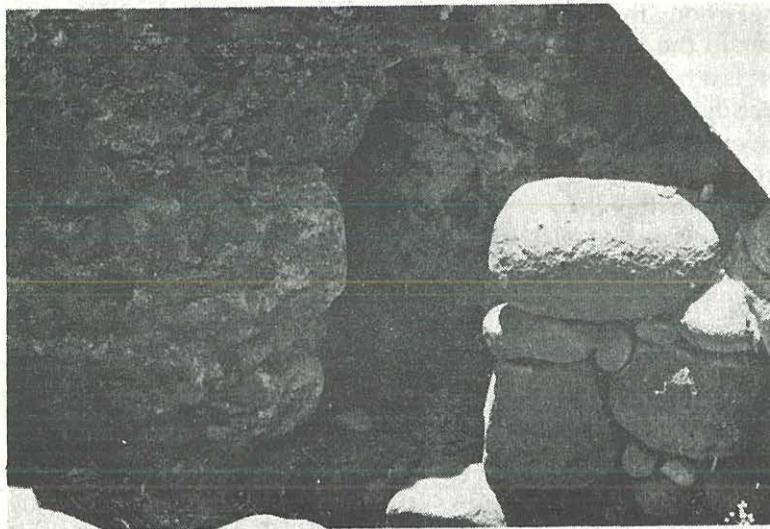
place to find lost coins — Luke 15:8) or beaten earth and ashes. The only dressed stones were door sills.

Of the roof no traces remained. Steps in the courtyards of the insula to the north of the church demonstrate that there was access to these. So we may assume they were flat, as would be expected. They could have been made of beams with branches and an earth and straw mixture. The narrative of the paralysed man being lowered through such a roof would tally with this (Mark 2:1-4).

The insulae were all built in the late first century BC or first century AD. The houses lasted, with some changes in floors in certain areas, down to the fourth century at least. Several families apparently occupied the rooms around a common courtyard where ovens and grindstones were found. The whole picture is one of poverty.

Peter's House?

The room beneath the central octagon and house church was no different in its original construction, except for its size. But the excavators point out that under the lime floor of the house church there are some *eleven* layers of older pavings of lime. Between the lay-



North-western wall of central octagon of the Capernaum Byzantine church foundations with present entrance into the central room and "Peter's house." Dry laid first century basalt wall on right.

ers were found fragments of Herodian lamps, that is of the first century AD. As this is the only room where plaster was used in the first three centuries, the room obviously had some special significance. Thus it is concluded that it was indeed the house of Peter already being used as a place of worship, a primitive house church.

This could, of course, be a correct interpretation. The house of Peter was at Capernaum, and the tradition, reflected in the later pilgrim's writings, could be an accurate one. In this case we do have the discovery of a house vitally connected with the ministry of Jesus.

On the other hand there are problems yet to be resolved, which perhaps the final report on the excavation may resolve. First, there is no positive information as

to what pottery and lamp fragments were found in which layers. If Herodian lamps and early Roman pottery of the first century were found only in the lowest layers of lime paving, Corbo is justified in claiming that "a good number (sic!) of which belong already to the first century" (*The House Church of St. Peter at Capernaum*, V. Corbo, Jerusalem, 1969).

When was the first floor of lime laid over the basalt floor? The answer to this is all important. If it was early in the second half of the first century, the claim of the excavators seems reasonable. If it was not until the second century, then all that can be established definitely is that this room was regarded *traditionally* as the home of Peter. And only positive information can resolve this.

But there are other problems. The plans and dating of the whole insula, above which the church is located, are too uncertain as Foerster has already noted, (*Notes on Recent Excavations at Capernaum*, *Israel Exploration Journal*, G. Foerster, Vol. 21, 1971, P. 210). Clearly delineated rooms and more certain levels and dates are required. Even the size of the room selected as Peter's house raises questions. At 6.50 by 7 metres it is

far larger than any other room in the same insula or the houses to the north. Why is this so? Perhaps it is a triclinium (dining room, as Foerster suggests), but that then marks the home out as an unusual one here, and means it was not a simple single-roomed home like the others around about.

As evidence for rooms to the east is missing, as was indicated above, one wonders if there had been changes, too, in this central room. If it was a primitive house church, was it enlarged at some stage?

All that can be established is that the fourth century house church, which is the first level at which worship was definitely practised according to the evidence found, was erected above a site which traditionally was accepted as Peter's house.

The Synagogue

The well known synagogue at Capernaum was built on an artificial platform in a central part of the town. As has been mentioned, it is separated from the area of the Byzantine Church by one insula of houses. Basalt stones were used only for lower courses of the courtyard and a storeroom. White limestone blocks polished to a high degree to resemble marble were used for the rest of the building.

Erected in two stages the synagogue comprises a prayer hall or synagogue proper and a courtyard, added later on the east. The prayer hall is a rectangular hall with aisles marked out by rows of

columns on the north, east, and west sides. Side benches were placed along the east and west walls. The focal point, therefore, of the synagogue, was the southern wall facing Jerusalem.

Two points only will be dealt with here. First, there is the question of the date of construction. On the basis of its style and historical considerations — the difficulty of erecting synagogues after the early third century AD, although some were built — the German excavators and most archaeologists accept a late second to early third century AD date for its erection. The Franciscan excavators, from coins and pottery discovered in the excavations of 1969, with additional information from digs on the east, north and south of the synagogue, are now proposing a late fourth to early fifth century date.

This is based mainly on the coins and the late Roman pottery found in trial trenches dug in the synagogue. Some coins of the late fourth century AD were found embedded in plaster about 30 centimetres thick, which originally carried the floor slabs of the synagogue.

There is considerable technical debate about this evidence. The building of a house church and synagogue about the same time in the era when Christian authority dominated does raise problems. This is not lessened by the fact that the two structures are only some 30 metres apart, and that the synagogue dominates the area, having streets on all four sides. As Loffreda himself points out, the roofs of the houses round it would hardly have



Southern wall of the Capernaum synagogue platform near western corner. Note the first century AD basalt stone walls running beneath the platform which has no foundations.

reached the level of the platform of the synagogue.

There appears to be some inconsistency here, and only further evidence from future excavation and comparative study can be expected to resolve this.

The Synagogue of Jesus' Day

Much interest is shown in the Capernaum synagogue because of the Gospel records' references to Jesus' ministry there. As various architectural elements of the known synagogue are strongly influenced by Roman culture, and the motifs in reliefs include motifs borrowed from Roman and other cultures, as well as Jewish motifs, it is often suggested that the Roman influence is due to the centurion's gift to the town.

This, however, is a precarious assumption as extensive research by E. R. Goodenough has shown a widespread use by Jewish builders of many motifs, (*Jewish Symbols in the Greco-Roman Period*, Vols. 1-13, 1953-1968). The nearby synagogue of Chorazim even has a head of Medusa, as does Capernaum.

It has also been assumed on more reasonable grounds that the first century synagogue would have

been built on the same site, and even that part of the earlier structure could have been incorporated into the later building. The work of Corbo and Loffreda has established conclusively that this is not so.

Below the fill of the artificial platform of the later synagogue there are the typical remains of first century housing. The normal dry laid basalt stones are used for paving, if anything of inferior quality to other courtyards, and ashes, broken ovens, cooking pans and cooking pots blackened from use testify to houses rather than a synagogue. Also two drains of the early level were blocked by the construction of the synagogue and its court, again militating against an earlier synagogue.

This does not mean, of course, that an earlier synagogue did not exist. Further

research may uncover this or throw light on the relationship between it and the later synagogue.

The work of the Franciscan archaeologists, however, is to be commended. We now have a much better picture of this town of Jesus of the first century and an insight into early Christian buildings and

beliefs. Whether the alleged house of Peter is just that is not all important. The total picture of the discoveries cannot but help our understanding of the New Testament and early church history in Palestine, whatever problems remain yet to be resolved

Courtesy: Buried History



Savourless Salt

"If the salt have lost his savour, with what shall it be salted? It is therefore good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5:13, see also Luke 14:34-35)

Salt produced by the evaporation of sea-water in hot countries is said sometimes to lose its saline properties. The same result is also sometimes seen in impure rock-salt that has long been exposed to the air. When such is the case there can nothing be done with it but to throw it out into the highway, where men and beasts trample it down. Dr. Thomson tells of some salt which was brought from the marshes of Cyprus by a merchant of Sidon, and stored in small houses with earthen floors. "The salt next to the ground in a few years is entirely spoiled. I saw large quantities of it literally thrown into the street to be trodden under foot of men and beasts. It was good for nothing — *The Land and the Book*, vol. ii, p. 43.

Schöttgen supposes reference is here made to the bituminous salt from the Dead Sea, which, he says, was strewn over the sacrifices in the temple to neutralise the smell of the burning flesh, and when it became spoiled by exposure it was cast out upon the walks to prevent slipping in wet weather, and was thus literally "trodden under foot of men."



How Money Was Used in the Bible

"Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current {money} with the merchant." (Gen. 23:16)

1. The Hebrews probably learned the use of metallic money from the Phoenicians, among whom their ancestors dwelt, and who are said to have been the inventors of silver money. Other nations for a long time made oxen and sheep the standard of value. Silver was the metal at first generally used for currency, gold being kept for articles of jewellery. Gold money is first mentioned in I Chron. 21:25, though, of course, it may have been used before the time there referred to. Some suppose that in early times gold jewellery was made of specified weight, so that it might be used for money. See Gen. 24:22.

2. Ancient money, being uncoined, was weighed instead of being counted. Even to this day Oriental merchants weigh the silver and gold which are the medium of traffic; not only the bullion, but the coined pieces also, lest some dishonest trader might pass upon them a coin of light weight. The ancient Egyptians, and some other nations, used rings of gold and of silver for the same purposes that coins are now used.

These rings were weighed, the weights being in the form of oxen, lions, geese,

sheep, and other animals. Some of these weights have been found; they are made of bronze, and with a ring projecting from the back for a handle.

The weighing of money is also referred to in Jer. 32:9-10 and in Zech. 11:12.

3. The word "shekel" (from *shakal*, to weigh) indicates the original mode of reckoning money by weight rather than by count; and when coined money was introduced it was natural that the name originally applied to what was weighed should be given to what was counted. Thus we find in the Bible a shekel of weight and a shekel of money. The exact weight of the shekel is not known. It is estimated to have been between nine and ten pennyweights.

4. The expression "current," seems to indicate some understood standard of value, either as to the purity of the silver or the weight, or both. "The Phoenician merchants usually tried the silver themselves, and then, after dividing a bar into smaller pieces, put the mark upon them." (Michaels.) There may also have been a mark on the bar or on the ring money to indicate its weight.

J. Freeman
Manners & Customs of the Bible



Survival – Recession Proof ... Your Family

(Part 3)

Subscriber

Find An Extra \$1000 You Never Knew You Had

YOU can find an extra \$1000 if you learn to watch where you're wasting money, says consumer expert Douglas Bergman.

And he's developed a Penny-Pincher's Quiz to help you get started. *"If you're like most people, the following scenario will sound very familiar,"* says Bergman.

"You pick up your daughter from day care and suddenly remember that there is no milk in the refrigerator at home. So you make a quick stop at a convenience market.

"After dashing into the store you arrive at the cash register not only with the milk, but with batteries, chewing gum, a lolly for your child, a litre of oil for the car and a magazine.

"To your surprise, when you get ready to pay you check your purse or your wallet and you find nothing but some loose coins. You could swear you had a twenty and a ten the night before. Your only recourse is to use a credit card. On the ride home you go nuts trying to figure out what happened to the money.

"When a similar scenario happened to my wife, we decided to reconstruct her day — retracing every step she took in the last 24 hours. Each time she remembered going into her purse, I wrote down

the amount. We ended up accounting for \$28.35 — nearly all of the missing \$30.

"So we decided that we needed to keep better track of our pocket money. The result is a system I invented that might very well help you and your family, too.

"By following this plan and a few basic rules it is possible to save you and your family at least \$1000 each year."

Bergman breaks down his plan into four simple steps:

STEP ONE: Photocopy the Penny-Pincher's Quiz and Spending Work-sheet for each member of the family (On pages 42-43). Next to each item listed on the quiz, each person should indicate the spending habit that most applies to him or her. Circle the letter in the appropriate category — *Never, Seldom, Sometimes or Often.*

CUT YOUR BILLS IN HALF

STEP TWO: Use the work-sheet to figure out your total for a year — and ask the other family members to do the same. Then add all the personal totals together to arrive at the family total. This amount — a fairly accurate estimate of

how much disappears, a few coins at a time — is the spending you want to lower for your \$1000 family raise.

STEP THREE: For one month each member of the family should carry a small notebook and write down every cent spent. The strict rule here is this: Don't change your spending habits! Just write down what you spend. It can be a bit tedious, so just hang in there. At the end of the month you'll be really shocked at how much money disappears on small, inexpensive items.

STEP FOUR: Look closely at your responses so your family can discuss where changes can be made. The discussion should lead to family budgeting and spending rules. You could decide, for instance, that everyone must pack a lunch twice a week instead of buying lunch.

Then try to include as many of the following rules as possible to make the most of your new budget:

- **Carry only money you need.** Try living up to the old adage, "*You can't spend what you don't have.*" Lose change can be a real killer causing you to buy things on a whim instead of being used for a real important reason;
- **Leave credit cards at home.** Keeping credit cards in your wallet also causes you to use them when you don't really need to. Most of the time you can predict when you really need them —

and if you see something really important, you can always go home to get your credit card (which will help you think over the purchase before you actually make it);

- **Make a shopping list and stick to it.** Since cutting back on impulse buying is the basic goal, the few minutes you spend on drawing up a list is well worth it. You can decide in advance what is really necessary;
- **Bring food from home — don't buy it.** Take your lunch to work and avoid buying snacks at the shopping mall or on the streets. Vending machines charge a lot more for products than you can get them for at the supermarket;
- **Stop using disposable items.** It may shock you to see what you spend on disposable razors, lighters, paper plates and serviettes, to name only a few;
- **Don't use shopping as therapy.** When a spending spree seems a solution for a bad day, slow down, take a deep breath and pat yourself on the back. Don't shop for an emotional outlet;
- **Subscribe to the publications you read regularly.** You will save a bundle over the newsstand cost.

See over page for **THE PENNY PINCHERS QUIZ and SPENDING WORKSHEET**

THE PENNY PINCHERS QUIZ

How frequently do you spend money on:

	Never	Seldom	Sometimes	Often
Daily papers	O	O	O	O
Magazines	O	O	O	O
Sunday paper	O	O	O	O
Donations to charities	O	O	O	O
Batteries, video/audio tapes, etc.	O	O	O	O
Lunch out	O	O	O	O
Film and Developing	O	O	O	O
Treats for kids at supermarket	O	O	O	O
Grass cutting, gardening, etc.	O	O	O	O
Door-to-door sales	O	O	O	O
Vending machine products	X	X	X	X
Greeting cards	X	X	X	X
Pay phone calls	X	X	X	X
Junk food	X	X	X	X
Throwaway lighters	X	X	X	X
Disposable razors	X	X	X	X
Chewing gum or breath mints	X	X	X	X
Gifts when a card is enough	X	X	X	X
Local: A letter when a phone call would do	X	X	X	X
STD: A phone call when a letter would do	X	X	X	X
Snacks at parks, malls, amusements	X	X	X	X
Office Lotto or betting pools	X	X	X	X
Taxis when you could walk	Y	Y	Y	Y
Morning coffee and pastry	Y	Y	Y	Y
Cigarettes/tobacco	Y	Y	Y	Y
Impulse clothing purchases	Y	Y	Y	Y
Lottery tickets, gambling, etc.	Y	Y	Y	Y

SPENDING WORKSHEET

Number of O's under Seldom is x \$35	=	\$ _____
Number of O's under Sometimes is x \$75	=	\$ _____
Number of O's under Often is x \$175	=	\$ _____
Number of X's under Seldom is x \$25	=	\$ _____
Number of X's under Sometimes is x \$40	=	\$ _____
Number of X's under Often is x \$90	=	\$ _____
Number of Y's under Seldom is x \$125	=	\$ _____
Number of Y's under Sometimes is x \$275	=	\$ _____
Number of Y's under Often is x \$525	=	\$ _____
Personal Total	=	\$ _____
FAMILY TOTAL	=	\$ _____

to be continued

8008

Milk in the Bible

The word "milk" today causes most of us to think of milk from cows. But most of the milk mentioned in the Bible came from goats, sheep, or camels. In a few references in the King James Version, the older spelling for milk (milch) still remains. Jacob, for example, offered "thirty milch camels" as a present to Esau (Gen. 32:15).

I met a preacher once who never would be without goats' milk. He travelled here and there preaching, pulling a trailer with his goats behind his car. Proverbs 27:27 was quoted in this connection: "And {thou shalt have} goats' milk enough for thy food, for the food of thy household."

Interestingly enough, according to scientific tests, the milk with the most nutrition is neither that of humans, goats, cows, or camels, but the milk of seals.

"Every body needs milk," says an advertising slogan. But every body does not need milk. The *Dictionary of Misinformation* (p. 155) points out that many people do not possess the enzyme by which milk is digested. For such people, milk induces diarrhoea.

R. Woodrow

8008

Have Your Say

Dear "Look Up"

Over Christmas religious leaders chose Multiculturalism as the theme for this Christmas message. The Archbishop of Melbourne, Dr. Keith Raynor of the Anglican Church of Australia stated: "*Modern Christians in Australia often forget Jesus was a Jew*," while the Roman Catholic Archbishop of Sydney Cardinal Edward Clancy said: "*Australia may be proud of Multicultural unity.*"

In view of the above comments I believe the key to the world's problems is that Anglo-Saxon-Celtics awaken and realise who true Israel is, and to whom the covenants were made. Whilst the majority of people in all walks of life continue to believe that the Israeli impostaers are the rightful heirs of the covenants and inheritance, there will continue the decay in society.

Because of distorted truth our misguided tolerance and compassion for helping the stranger in our midst, the Anglo-Saxon-Celtic (Christian Israel) have not only adopted the stranger, but also their beliefs to the detriment of our own Nationally founded faith, namely Christianity, and due to the rise of Multiculturalism (many *isms*) all faiths have been placed upon the alter of miscegenation.

The hypocritical situation is that Anglo-Australia is blissfully handing over their "Birthright" of inheritance to strangers via immigration policies, international trade and inter-faith (religious) programs.

I believe Christians in their ignorance have become so stultified in their attitude to believe Jesus Christ was a Jew and Christianity comes out of Judaism, when both these beliefs, although now well established in the Christian mind, are lies. Jesus Christ was not a Jew but a Galilean as were all of his disciples, except Judas the Edomite Jew.

Today we have the Judeo-Christian ethic (Judaism before Christ) when fundamentally Judaism is anti-Christian.

What is happening is the breaking down of barriers to destroy the homogeneity of our Christian heritage.

Every day we are being accused of being racist. Yet racism is no more than another word for Patriotism a righteous cause for which millions of our Caucasian race have died to defend, to put one's kind first is a virtue, not a crime.

Immigration has become an alien invasion in this country, why should we be prepared to share and accommodate aliens to such an extent that they eventually dominate our National scene, our children will become slaves to foreign masters.

In 1921 Israel Cohen wrote a book on communist tactics titled "*A Racial Program for the Twentieth Century.*" It has proved to be prophetic: "*We must realise that our parties most powerful weapon is racial tension by pounding into the consciousness of the dark races that for centuries they have been oppressed by the whites, we can mould them to our program. The term 'colonialism' and 'imperialism' must be featured in our propaganda while in*

flaming the Negro minority against the whites we will endeavour to instil in the whites a guilt complex for exploiting the Negroes (Australian Aboriginals?) we will aid the Negroes to rise to prominence in every walk of life, in the professions and in the world of sport and entertainment with this prestige the Negro will be able to intermarry with the whites and begin a process which will deliver America and Britain (Australia) to our cause." (An Atheistic dictatorial ruling?)

As this age of "Jacob's Trouble" draws to a close and until the Lord returns, we must stand to preserve the right for TRUTH: "...be wise as serpents and harmless as doves." Matthew 10:16. Just like in the days of the disciples, we are still the same sheep (Israelites) amongst the wolves.

God's full blessings for the coming year.

June Muller 2298.

Dear "Look Up,"

On the last page under "Did you know" of your November/December edition of "Look Up."

As you know the Strong's Concordance is made up from the words in the King James Version of the Bible.

Persia is mentioned 29 times in the Concordance, the first in the Bible being II Chronicles 36:20, this would be a few years before it was ever thought of being changed to Iran.

The closest I can find any mention of Iran (which is not in the Bible) is in the

Webster's dictionary, this comes under the next "Did you know?" Istanbul/Constantinople which is "Arianism" — leave out the first "i" and change the first "A" to "I" you would have "Iranism."

Under "Nicene" In The Webster's Dictionary

NICENE — Pertaining to Nicaea or Nice, a town in Asia Minor, or to the council held there in 325 (AD).

NICENE COUNCIL — In church history there were two councils held at Nicaea; the first in 325 under Pope Silvester I, on account of the Arian heresy. It drew up the Nicene Creed, and settled the controversy as to the keeping of Easter. The second, in 787, under Pope Adrian I, was convened to put an end to the Iconoclastic controversy, both are considered ecumenical by the Roman church. The Anglican church admits the authority of the first only.

The Nicene creed is a summary of the Christian faith, composed by the Council of Nice against Arianism, AD 325, altered and confirmed by the Council of Constantinople, AD 381. The Council of Nice was the first and most important general council ever held by the Christian church.

You can see here it was called Constantinople well before it was ever called Istanbul.

Pope Adrian. changed the first "A" of his name to "I" then left out the "d" and "i" and so created the name of "Iran."

Regards and best wishes for the new year.

A. Williams 2850.

2003

The Battle of the Celtic Church

(Part 1 of 4)

P. Trumper

Even though the author admits that "Christianity in Britain dates from a very early period," Mr Peter Trumper generally akins any reference to Christianity prior to around 150AD as being mostly legend. Nevertheless this article provides some very interesting history regarding the destruction of the Celtic Church, right up to the time when the few remaining Christians were expelled from Iona in 717AD. In the light of recent Ecumenical moves this article shows Israel's confrontation with Rome goes back a long way before the Reformation, which at least for a while slowed down their intentions.

Introduction

At my meetings throughout Wales, people have come up to me and asked about the Celtic Church.

There is certainly a great deal of ignorance within and without the Church of Britain today, concerning those early days when Christian men and women suddenly found themselves confronted by invaders dressed in religious garb.

As a result of this intrusion, the Bible became a closed Book to all ordinary folk who were left in deepening darkness, superstition and corruption.

This was the inheritance left to our forbears by those foreigners who trampled upon apostolic Christianity in our land of long ago.

It was only the hand of God raising up Wickliffe, and later the Reformers, which prevented the total annihilation of Biblical truth in Britain.

This article in no way claims to be an exhaustive study of the subject, but it will give the Christian seeker and others

some idea of what happened before this country was plunged into the long dark Winter between the 7th and 14th centuries.

May Christians today learn to heed the dangers.

Before The Invaders Arrived

School children have become accustomed to being told by their teachers about the arrival of Christianity to Britain, and how it was the Roman Catholic church which brought it. The story is told of Gregory visiting the slave market in Rome and seeing some fair-haired and fair-skinned boys. Upon inquiring, he learned that the boys had come from Britain and were called Angles. "Right," Gregory is reported to have said, *"for they have an angelic face and it becomes such to be co-heirs with the angels in heaven."* As a result of this encounter Gregory was determined to evangelise the Britons, although whether his interest in the little slave boys guaranteed their freedom, is not known!

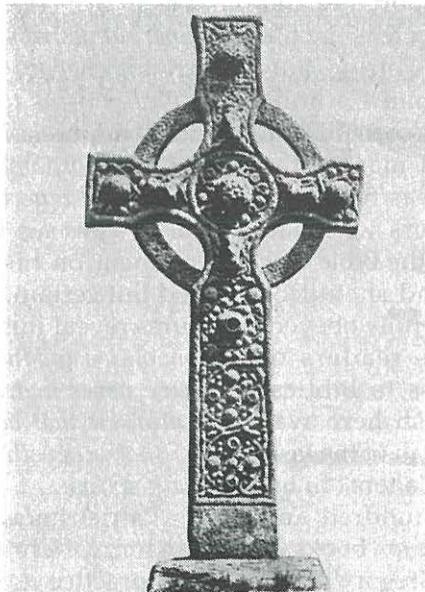
That sentimental story was originally recorded by the Venerable Bede in his "History of the Nation of the Angles," but he penetrates more deeply into the "evangelism" of Britain by Roman Catholicism.

Gradual changes had taken place within Christianity; changes which evolved out of the general departure from Biblical teaching. On the one hand, the role and importance of the bishops had been wrenched from their Biblical context and elevated above and beyond what God evidently intended. On the other hand, the convenient friendships between the emperors and ambitious Roman "bishops" did nothing to maintain the basic simplicity of authentic, New Testament Christianity. However, when Gregory sent his missionaries to Britain in 597AD with instructions to spread the Latin version of the Gospel message, they found a Celtic Church in the land already well grounded in Biblical truth.

The arrival of authentic Christianity in Britain dates from a very early period. Merchants from the east, Roman soldiers stationed in the land; these and other travellers brought the Good News concerning the Person and Work of Jesus

Christ. Bede takes his readers back as far as 156AD when "*Marcus Antoninus Verus ... was made emperor together with his brother Aurelius Commodus. In their time, whilst Eleutherus, a holy man, presided over the Roman Church, Lucius, king of the Britons, sent a letter to him, entreating that by his command he might be made a Christian. He soon obtained his pious request, and the Britons preserved the faith which they had received, uncorrupted and entire, in peace and tranquillity until the time of the Emperor Diocletian.*" Historians generally admit that Bede's story of the letter is more akin to legend than to fact. Still, what is certain is the remark made by Tertullian in the year 200AD, that "*parts of Britain were inaccessible to the Romans but have yielded to Christ.*" Origen, too, testified similar evidence.

The fourth century provides historical witness also, all of which suggests the early appearance of New Testament Christianity in Britain long before Gregory sent his missionaries. For instance, at least three of the Christian martyrs during Diocletian's reign of terror, were British. There was Alban of Verulam, Julius of Caerleon and a lesser known figure of one called Aaron. Again, representatives of the British Church attended impor-



The Celtic Cross, symbol of the early church

tant Councils at Arles (314AD), Sardica (343AD) and Ariminum (359AD), which reveals that the Celtic Church was well organised and established at least two hundred years before the New Christianity arrived, and genuine Christians lived and worshipped in these islands well before that.

Perhaps the most surprising choice in proving the case for the importance and antiquity of the Celtic Church, is the life and ministry of Ireland's, Patrick. Surprising, because the Roman Catholic Church claims him for their own. In fact, Patrick was very much a man of the Word of God. In this he was typical of the Celtic Church members who had been carefully taught that the Bible was God's Word and could and should be understood by all, and carefully obeyed. N. J. White reminds his readers of Patrick's own faithfulness to Biblical teaching. Indeed, the Irish hero was known in his day as "the man of the lasting language, ie. the holy Canon." In his writings there are three hundred and forty quotations from forty six books of the Bible. By comparison, Gregory's Dialogues — the man who is supposed to have sent Christianity to Britain — is liberally peppered with superstitions, unscriptural doctrines and legendary stories.

Patrick was born in 385AD in a village called Bannavern. There has been much speculation regarding its locality, but nevertheless, in that village existed a Christian community. One of its leaders was Patrick's father, Calpurnius. Therefore, Patrick (his actual name was

Succat) was brought up to know and understand the Scriptures.

This knowledge served him well in later years, for when only a young boy he and his two sisters were victims of a kidnapping. They were taken to the land where he became such a power for Christ, in Ireland. In 401AD, a radical change took place in Patrick's heart. *"I was sixteen years old, and knew not the true God; but in that strange land the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoled me as a father consoles his children."* From that moment on his faith was unsophisticated but certain. His appeal to the Scriptures reveal this: *"The words are not mine, but of God and the apostles and prophets, who have never lied, which I have set forth in Latin. He that believeth shall be saved, but he that believeth not shall be damned. God hath spoken."*

Patrick knew very little about the Italian form of Christianity and certainly did not practice it. Bede wrote of the Celtic missionaries that they "diligently followed whatever pure and devout customs that they learned in the prophets, the Gospels, and the writings of the Apostles." This could not be said of the Roman Church even as early as the fifth century.

This background information helps us to understand more clearly the problems of Ireland in the twentieth century. The twenty six Roman Catholic counties of the Republic may desire to overthrow

the six Protestant counties of the north, but the Protestant message was spreading through the whole of Ireland nearly two centuries prior to papal intrusion into British affairs.

Patrick's influence in pagan Ireland was remarkable, and not confined to that land. Many churches were established and the converts from paganism were grounded in their new faith by the Scriptural doctrines upheld by the apostles. They, therefore, became a people sturdy in spiritual matters, reminiscent of those first century Christians in Rome who had been spiritually reared in a similar manner.

Many years later the fire in the Irish churches was still burning brightly. From one of them came an outstanding man of God, Columba or Columcille. Some historians have placed him in the first rank after the apostles. Either in 562AD or 563AD (historians are undecided) Columba set sail with a few friends — by "the love of Christ" — for Scotland. There they settled upon an island now known as Iona. They carried with them the same Scriptural truths that God's people at Bannavern had cherished, and that Patrick had so successfully taught.

Like Patrick, Columba and his missionary friends did not recognise the See of Rome. Indeed, they took steps to protect the people from the influence of the

extra-Biblical doctrines brought into the land at a later date. Those who gathered at Iona and elsewhere to hear the preaching of the Word were taught that, "*the Holy Scriptures are the only rule of faith. Throw aside all merit of works, and look for salvation to the grace of God alone. Beware of a religion which consists of outward observances: it is better to keep your heart pure before God than to abstain from meats. One alone is your head, Jesus Christ. Bishops and presbyters are equal ...*"

Thus, a preparation was being made in parts of Britain in readiness for that battle against the New Christianity which was to begin thirty four or five years later. Iona has been called, "The light of the Western world." From this Scottish island the New Testament gospel radiated its warmth and light to other parts of the nation. In fact, the Christian faith had become so entrenched in Britain by the end of the sixth century, that in 590AD, Columbanus — who should not be confused with Columba — left the country with his fellow missionaries in order to preach the true gospel to the Burgundians, Franks and the Swiss. Their tour began in the same year that Gregory ascended the papal throne, but seven years before his representative and fellow monk, Augustine, came to the British shores.

To be continued



The Lord says:

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." (Isa 66:13)



CHILDREN'S CORNER

The Wonderful Promise

M. Gascoigne

"Isn't it lovely," cried Mavis as she stood on tip-toe to fix a silver star to the topmost bough of the Christmas-tree, "to think that God our Heavenly Father loved us all so much that He sent His very own Son down on earth to save and help us, and to be born in a stable in Bethlehem as a little tiny Baby?"

"Yes it is," smiled Brian, handing her a box filled with shining balls of different coloured glass which Sheila had been threading with cotton ready for hanging, "and isn't it lovely too to know that our Lord Himself also loved us so much that He wanted to come and be born and grow up here on earth and to live among us as a Man, and that He was even ready to die for us upon the Cross?"

"And that, I expect," cried little Pete fiercely, "was all old Satan's fault? I mean, that God the Son had to leave God the Father in Heaven and come and be born in Bethlehem that first Christmas morning so that He could die for us on the Cross and then become alive so that we can live for ever? It all happened because Adam and Eve listened to Satan and believed him instead of God, and ate of the fruit of that tree which God had told them they mustn't touch, didn't it?"

"Yes, Pete, it did," Brian answered him sadly. "You remember that God had warned them that if they ate of the fruit from that tree they would most surely die, and by that, of course, He meant that not only would their bodies not be able to go on living for ever, but

that their souls too would die? Well, Pete, this was just what Satan wanted, for our souls, you know, are the real us which live inside our bodies, and which God made to be like Himself, or 'in His image,' as the Bible calls it. So you can guess how pleased Satan must have been when he saw Adam and Eve hiding from God among the bushes."

"But, Pete" chuckled Hugh, picking up a bunch of holly and dropping it again with a squeal as it pricked him, "he wasn't allowed to stay pleased for long. You see, first of all, God called Adam and Eve to come out to Him, and, knowing that they had disobeyed Him, made them tell Him all about it. Then He turned to the serpent — the serpent whose body Satan had borrowed as a disguise so that he could hurt the man and woman God had made — and told it that, as a punishment for lending its body to God's enemy, for ever onwards serpents should be no longer glorious shining creatures, but snakes crawling silently in the dust."

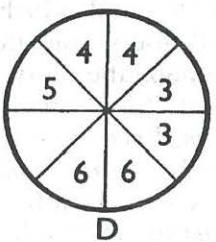
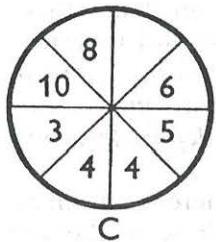
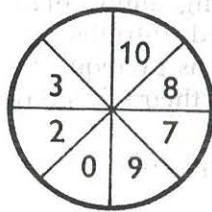
"Then," cried Sheila joyfully, "God spoke to Satan. He said that there would always be war between him and Eve's children, but that one day there was going to be born into Eve's great family a Child Who would fight Satan and beat him. Satan would hurt Him a little, it is true — the Bible calls it



'bruising His heel' — but He would defeat Satan completely and bring to nothing all his evil plans. That Child, Pete, was the Baby Who was born in Bethlehem on the first Christmas morning — our Lord Jesus Christ Himself."

"Oh, Sheila," sighed Pete contentedly, "I am so glad God let Adam and Eve know that one day all the wickedness they had started working in the world was going to be put right. Oh, I can see that they had to be punished to teach them how wrong it is to break God's Rules, but they were really sorry, weren't they, and it is lovely to think that they knew that Jesus would come to bring

What number (up to 10) fill the blank sections?

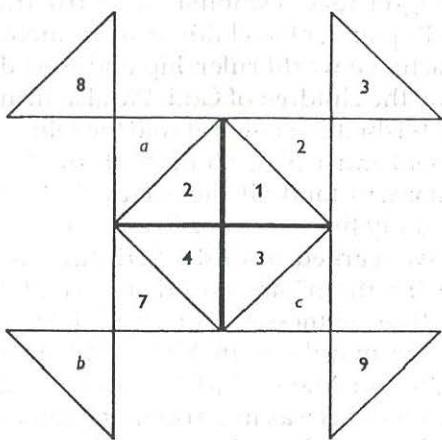


people back to loving God and keeping His Laws?"

"Yes, lovely!" smiled Brian, putting a match to the candles on the Christmas-tree and turning out the light. "Do you wonder Pete, that all Christian folk love Christmas — that wonderful time when God the Son came down to live among us and to help us to find that true happiness which God our Heavenly Father had always meant us to have, right from the very beginning of the world?"

(Genesis, chapter 3, verses 14 and 15.)

What are the values of a , b and c ?



middle triangles add up to the number in the outer one. Therefore, $a = 6$, $b = 11$ and $c = 6$.

Each of the structures built on the central triangles consist of three triangles, the number of the inner and outer triangles add up to the number in the outer one. Therefore, $a = 6$, $b = 11$ and $c = 6$.

Circles $A = 1$. Opposite numbers total 10. $B = 8$. Beginning with 1, in an anti-clockwise direction each number is the total of the two preceding ones.

Squares $C = 1$. Opposite numbers total 10. $D = 5$. Adjacent numbers are equal.

Circles $A = 1$. Opposite numbers total 10. $B = 8$. Beginning with 1, in an anti-clockwise direction each number is the total of the two preceding ones.

2028

Controversial – Are The Sacred Books Written To You?

(Part 3 of 3)

Ross MacAlister

In the first two parts of this series, through God's written word in the *Sacred Books*, which He tells us is "the book of the generations of Adam" (Gen. 5:1), we learnt that Adam and Eve were the couple chosen by YHWH to produce His progeny, the Celtic-Saxon-Nordic, white race.

We also learned to identify Satan's mongrel race, established to frustrate God's plan for His children, in an attempt to achieve world rulership and thus destroy the children of God. We also firmly established the integral role the Old Testament must play, along with the New Testament (and all the *Sacred Books*), in the daily lives of every Christian.

We learned from the Scripture, who the "brethren" are, and that YHWH, by His three witnesses as one (see I John 5:7-8), commands us in Matt. 5:43, 19:19, 22:39 and Mark 12:31 to "love" (#G25 *agapao* — love as in a social or brotherly [and sisterly] way), our brethren only second to God Himself, emphasised ever so clearly, in Lev. 19:18, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour¹ as thyself: I {am} the Lord." (#H7453 regarding — brother, husband [wife], neighbour.)

So now we turn to the subjects that in these days of fear and confusion, epitomise the prophetic writings recorded in the Scripture of the "end time," for our *example and learning*, to discover the identity of the "false shepherds," who are in full flight leading many of God's family astray and to their own destruction. We also identify the tempting, almost plausible and often accepted untruths promoted by these people as prerequisites for any Christian worth their salt today.

The False Shepherds

Among the many passages one can call to mind, which are directed at these evil-doers, the simplest and therefore perhaps the most effective, is found in Matt. 7:23, "And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Over recent times, there has been an upsurge in activity of these workers of iniquity. No more so, than amongst the churches, in an attempt to establish the Babylonian catholic church. It is not the intention of this article to list a historical perspective of events, save to give a few recent examples of these false shepherds' work. It was important for them to

achieve success in the destruction of conservative Protestant churches (of recent times), to destroy those with the deepest "roots" that could threaten their falsehoods. The church in England for example, is under assault today as much as ever it has been since 314 AD.

On 25 April of 1972, the congregations of the Presbyterian churches of NSW voted 71 for "union" 77 against, nevertheless these "workers of iniquity" simply held a second ballot and no doubt would have held as many ballots as necessary to get their way. Many older Presbyterians who had already cast their vote didn't believe it possible that they could lose their "kirk" and so they did not even cast a second vote. They had let their "nay" be a "nay." Not only did they lose their house of worship, in some instants even all of the church marriage records, Bibles and hymn books, etc. In one case some hundreds of hymn books were burnt in the church yard! All this in the name of Union?

So it was through the ensuing years, that which was promoted as union was in fact confusion and destruction along with the scattering of thousands of His flock, and the setting up of churches that bare no resemblance to the Christian church. Just as in the days of Christ, when by example He showed us the fruits of the Scribes and Pharisees the workers of iniquity, today they cast off the Divine Law, to serve the vanities of man and just as the Scriptures tells us, in Jonah 2:8, "*They that observe lying vanities forsake their own mercy.*" For indeed the management of these churches today sends their

form of "Christianity" around the globe, just as we are told they did all those years ago, Matt. 23:15 "*Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte (convert), and when he is made, ye make him twofold more the child of hell than yourselves.*"

The "Carrots" Of The False Shepherds

To divide the "flock" these false shepherds must sow "tares" and invite "wolves" to enter the flock. There are many false teachings these people use as tools for this task. Perhaps the most common claims they shout from the roof tops are: "Christ came to redeem every one; You must be born again; Love your neighbour; Come and be adopted into God's house and become Sons of Gods."

To answer these falsehoods, let us do as Jesus Christ instructed us in John 5:39 "*Search the Scriptures.*" Remember we already have established that when He gave examples to His brethren, to emphasise a point, to validate his teaching instruction, He almost always referred to the Scriptures, the Law, or the Prophets, to whom God spoke directly. Here we look at Christ addressing these false shepherds in John 5:45-47, "*Do not think that I will accuse you to the Father; there is {one} that accuseth you, {even} Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings (and the law), how shall ye believe my words?*" This rebuke is witnessed in Luke 16:29-31, "*Abraham saith unto him, They have*

Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Now let us see what these Pharisees of Christ's time, who would "hear not" and, what Moses had to say on the subject of redemption Lev. 25:25 "If thy brother be waxen (hath become) poor, and hath sold away {some} of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Further in Lev. 25:48-49, "After he is sold he may be redeemed again; one of his brethren may redeem him. Either his uncle, or his uncle's son, may redeem him, or {any} that is nigh (near) of kin unto him of his family may redeem him." Remember "brother" and "brethren" as we said earlier means *in the flesh, from one womb*, as here it clearly indicates. Jesus Christ had to be related to all of those he came to redeem, the Israelites, and related to them in the flesh, hence YHWH assumed the flesh of his race as Jesus Christ, thus entitling Him under Divine Law, to redeem us. If you now turn to Isa. 48:20 "Go forth from Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, utter it {even} to the end of the earth; say, YHWH hath redeemed his servant Jacob."

The Biblical meaning of the word "brother" and "brethren" is not a spiritual meaning, but a blood relation in the flesh, or from one womb.

You can read further witnesses to these truths in Ruth 2:20 and 3:2. In Strong's Concordance we find "#H1350, "ga'al, gaw-al' a prim. root, to redeem (according to the Oriental law of kinship), ie, to be the next of kin and as such to buy back a relative's property, marry his widow etc."

Little wonder that in Matt 1:1-17 and in Luke 3:23-38 our Redeemer's pedigree is clearly set out. Further readings for you to consider are Ruth 3:12-13, 4:1-12 and then if you turn to the origin of this directive in Deut. 25:5-10 "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without (outside) unto a stranger." We quote only the first reference here.

This clear directive is put into effect in Ruth and the nearest relative or "kinsman" is sought to take Ruth as his wife, and if he is unable to carry out the task of redemption, then it is to pass to the next of kin, and then to the next and so on. Ruth is forbidden to marry a "stranger without," one not of her "kin." Another witness on this most important subject can be found in Neh. 13:25-26, "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, {saying}, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? Yet

among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless, even him did outlandish (foreign) women cause to sin."

Born Again

Over the last 25 years or so there has been almost an explosion around the world of this born again phenomena. They inevitably quote one passage that fits their dogma I Pet. 1:23 "*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.*" Sadly they fail to search the Scriptures! If we now turn to Job and read all of the 38th Chapter, you should see the real meaning of being born again of "in corruptible seed" and God challenges Job, prompting him in the form of a long series of questions as "statements of fact," and in verse 21, "*Knowest thou {it}, because thou wast then born?*" This in harmony with the stated position in Genesis 1:26 "*And God said, Let US ...*" (ie, us being **YOU AND ME**)...etc, Remember, we are sons and daughters of God. This fact is entirely consistent with what is recorded in Job, and I Peter, but to clear up the mistranslation of born "again" we turn to John 3:3, 7 "*Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God. ... Marvel not that I said unto thee, Ye must be born from above.*" In three earlier Authorised versions of mine, each from a different publisher, the concordances and notes tell the reader

the corrections emphasised here in bold above are what should be written. Let us look at Strong's Concordance where we see the word "again" is #G509, *anothen, an'-o-then* from #G507 *from above* by anal. *from the first; from above, from the beginning (very first), the top.*" This explanation is entirely consistent with what we read in John 8:23 "*And he said unto them, Ye are from beneath; I am from above (#G507 ano, above): ye are of this world (#G2889 cosmos): I am not of this world.*"

Further witnesses can be found in II Thes. 2:13 "... because God hath from the beginning chosen you to salvation." Then again in Rev 17:8 "... whose names were not written in the book of life from the foundation of the world." And further in Isa. 40:21, "*Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?*" And then in Isa. 41:4, "*Who hath wrought and done {it}, calling the generations from the beginning? I YHWH, the first, and with the last; I {am} he.*"

The "Trinity"

It would seem prudent at this time to explain the Godhead, and to clear away the clouds of confusion put there in people's minds by the "teachers" of Scripture today, who are simply repeating the errors of their teachers from the halls of theology. The word "Trinity" comes from the Latin, "*trinitate*" the Father, Son and Holy Ghost, in one Godhead, so that all are one God as to substance, but three individuals when He so desires it. God, YHWH, was our literal Father in heaven, when we, the chil-

dren of God, were in a "body of light" (heavenly spirits), which was cast off when Adam and Eve were formed into bodies of flesh and blood. You will remember God tells us in Gen 3:7, they both suddenly became aware of their 'eyrom, (nakedness), after they had fallen, when Eve was *nasha'*, is, literally seduced, by Satan. They had lost the "brilliant aura," or "light" which surrounded them.

To fulfil his promise of redemption of His children, as we explained earlier, he had to be "born of the flesh" as one of our relatives. So it was that He was born of Mary, and the Holy Ghost was the means by which Mary conceived.

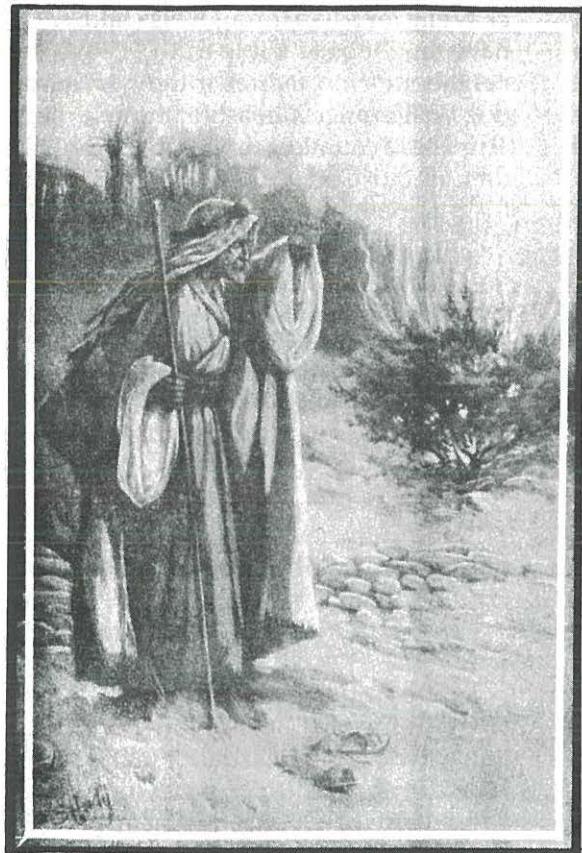
Jesus Christ, who we see from the Scriptures in "The book of the generation of Jesus Christ," Matt 1:1, was descended from Abraham, who was descended from Adam the Son of God. This is witnessed in God's word as written in Luke 3:38. Therefore Jesus Christ had those same three parts as do all descendants of Adam. Being an offspring of the Father, having a body (the temple), of flesh and blood. Possessing the Holy Spirit contained in an inner sensory area of perception, that enables us to communicate with our Heavenly Father and understand his holy word, and abide by it. This ability, and the Holy Spirit, are the vital attributes denied to not only the "children of Satan," but all the earlier creations. As such, God's words were recorded by the Psalmist as saying "Ye are *elohim*" ie, "gods" and "and all of you are children of the most High." As we are his literal descendants, what is so startling about the fact that we have inher-

ited all these attributes? For it would be very strange indeed if it were otherwise!

The created peoples of this earth have not this ability, in fact have not the same physical nervous system to be able to communicate with the Most High God, as they are not bone of His bone, flesh of His flesh. For only the children of God are bone of His bone, flesh of His flesh and indeed Spirit of His Spirit.

God Himself answers the "Trinity question," in the Scriptures. Ex. 3:14 says: "And God said unto Moses, I AM THAT I AM: and he said, Thus shall thou say unto the children of Israel, I AM hath sent me unto you." This explanation, would to most people seem a little confusing. Little wonder, for, unknown to the translators of the day, the manuscripts had been corrupted by the Jewish Scribes. For perhaps a more easily understood translation, I suggest we look to how it's translated by Rotherham, where Moses says unto God "... so surely will they say unto me — What is His name? What shall I say unto them? And God said unto Moses, I Will Become whatever I please" and He goes on to say, "Thus shall thou say to the sons of Israel ... YAHWEH, God of your fathers, God of Abraham, God of Isaac, God of Jacob hath sent me unto you. This is my name to times age-abiding, and this my memorial to generation after generation."

So we see here that God says quite plainly He can be, God Almighty, our Father in Heaven, Jesus Christ our Saviour and Redeemer or the Holy Ghost. This is the spirit that lives and abides in each one of us *human, spirit-man*, the "Family of God," His descendants, the children of God.



Yahweh said to Moses at the burning bush, "I AM THAT I AM." The more accurate translation being, "I WILL BECOME WHATEVER I PLEASE."

Adoption Into The Kingdom

The False shepherds in the main, use the passage in Romans to legitimatise this claim. Remember earlier in this study we firmly established Paul wrote his Epistle under the inspiration of God, to and about those in Rome called "saints" and we further established these "set apart ones" were descendants of

Adam and were Israelites. So any claim that Paul was suggesting adoption into the "kingdom," of all and sundry is quite erroneous. Now when God made His covenant with Jacob and changed his name to Israel all his children except Benjamin were born — "Jacobite," so requiring them to be adopted into Israel. There is the exception and that is the case with Ephraim and Manasseh. At the time of Christ there were three tribes which together made Israel. They were Benjamin, Ephraim and Manasseh, all the other sons were of Jacob. The adoption of Ephraim and Manasseh by Israel their grandfather, gave Joseph two portions of the birthright, as he was the eldest son of Israel and Rachael his favourite wife. If you turn to Gen. 48:5 "And now thy two sons, Ephraim and Manasseh, who were born unto thee in the land of Egypt before I came unto thee into Egypt, {are} mine; as Reuben and Simeon, they shall be mine."

So these are the only adoptions, there are no mention or inference of any others, and so the False Shepherds' led these people down blind alleys full of empty promises.

All The Sinners

The church today at every opportunity is quite obsessed with the notion of assuming all have sinned. Paul is one recorder of God's word, who explains the situation very well. He writes in Rom. 5:13 "For until the law sin was in the world;

but sin is not imputed when there is no law." The Divine Law was codified and given to Israel in Sinai at Horeb and, to no one else. The churches teach that the law was made redundant by Calvary, so it is quite a strange situation altogether. A few years ago I asked a parson to explain I John 3:4 "*Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.*" After a considerable time I felt like apologising for asking him, for his explanation was no more than a confused agnostic would offer!

Love Thy Neighbour

This is a very trendy saying in the evangelical churches. The passage is taken out of context from Lev. 19:18 "*Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I {am} YHWH.*"

This commandment is very straight, easy to understand. How this commandment can be twisted to include loving people who have down through the ages murdered, and in the dark hours worked iniquity and conspired the enslavement of every Christian is quite beyond my comprehension. I have searched the Scriptures and no where can I find instruction to turn the other cheek to the endeavours of Satan and his minions, let alone love them. If you think about this situation for just a moment, you should realise very quickly that if a wiley confidence man is to steal a person's wealth or their most treasured possession, he must first convince that person of his sincerity or indeed his love. What

better lie for Satan through his children, to have taught as a "Bible truth," "love thy neighbour" (no matter if they are tares, dogs, fallen angels, beasts of the field, etc.). To mislead countless thousands of the children of our God, YHWH, and condemn them to passive lukewarm action at best, but more likely to unknowingly through their ignorance actually assist "that wiley old serpent" to steal from them their most valuable and irreplaceable possession their heritage, and ultimately their Heavenly Father's promised redemption.

Summary

You surely have noticed that throughout this study I have omitted the word "LORD" and inserted God's name YHWH or YAHWEH, you might ask, why?

Quite simply the word "Lord" in the Hebrew, means "Baal." This deceit was only effective because the Israelites spoke Hebrew up until they went into bondage in Babylon. They left Palestine speaking Hebrew, they returned speaking Yiddish, they left worshiping in the Temple, they returned worshiping in a synagogue, they left with the Scriptures they returned with the Babylonian Talmud, they left with the Hebrew religion and returned with Judaism. In fact the word translated LORD in the Bible was only untouched by the Scribes in one instant, as we can still read in Gen. 4:1 "... *she conceived, and bore Cain, and said, I have gotten a man from the LORD (BAAL).*

In this short study we have searched the Scriptures, "Yea the deep things of

God." We have checked God's witnesses in the Old and New Covenants and found them entirely consistent with all the different recorders of God's word, as the truth must be. We have examined and re-examined the Scriptures where often the verses cover several different instructions that are there for our learning and example. In this study I have shown you why it is that the churches fail to teach Scripture, but rather "brush under the carpet that which is contrary to the dogma of the denomination and preach that which is "lukewarm." We have looked carefully to whom the Old and New Covenants are addressed — "*the lost sheep of the house of Israel, and no other.*"

The "New English Bible" was translated by the major Christian bodies of the British Isles. Perhaps to make our point clear, they are listed here:

- The Baptist Union of Gt. Britain and Ireland;
- The Church of England;
- The Church of Scotland;
- The Congregational Church in England & Wales;
- The Methodist Church of Gt. Britain;
- The Presbyterian Church of England, as well as a;
- Society of Friends,
- two United Kingdom Bible Societies and;
- two Councils of Churches.

Many learned people spent some 22 years of work on this translation the need for which was in their words, necessitated by the "Authorised (KJ) Version having become even more definitely archaic and less generally understood." I

submit that despite all of the untold hours of labour that went into this project, and the fact that the Presbyterian church at least preaches from this translation, the churches fail to understand this translation just as Christ identified them as never understanding. I believe I have clearly shown that here in Australia the Presbyterian Church (as indeed all of the mainstream churches today), still do not understand or follow the Scripture's clear commandments and instructions given to us by YHWH in The Old Covenant, and reinforced by our Everliving God, Jesus Christ our Saviour and Redeemer in The New Covenant, as is written in Rom. 15:4 "*For what ever things were written aforetime (in The Old Covenant) were written FOR OUR LEARNING, that we, through patience and comfort of the scriptures, might have hope*" ie, faith and confidence. This failure to understand, by these people as "being for all time" is further explained in the parable of "*Lazarus and the Rich Man*" found in Luke 16:19-31 from which we read in verse 31 "*And he (Abraham) said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

In closing, if you read Matthew 13:24-30, I believe Jesus Christ's parable is so easily understood by "the good seed," it requires no explanation, save to say read it, understand it, and know that "... when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." (Luke 21:28)

Amen.



Health – The Eyes Have It!

R. Gibbons

"He who formed the eye, shall He not see? ... The eyes of the Lord {are} in every place, keeping watch on the evil and the good." Ps. 94:9, Prov.15:3.

"Who would believe that so small a space could contain the images of all the universe."

— Leonardo Da Vinci.

Surely, of all the organs of our bodies the eyes are the most jealously and instinctively guarded from harm, and in many respects the most precious. Possibly no other organ comprises such amazingly wise design and effectively successful function. As we consider the basic features of our optic organs design we cannot fail to realise that this type of designing demands the existence of a designer of the highest order of intelligence.

Sight is one of our most precious gifts, and without it we would have no window on the world, no consciousness of colours and shapes in their endless variety — many of them so beautiful. The distant scene, the vast ocean, the mountain ranges, the forest giants, the exotic flowers, the friendly smile, all these and many other things would be incomprehensible.

Our eyes are directly and intimately connected with our brain. One of the earliest developments of foetal life is the protrusion of the optic nerve from the brain. As the eyes develop in the embryo, connection is maintained with the brain via the optic nerve which expands within

each eye into a delicate membranous innermost lining called the retina.

The Wonderful Retina

This retina, located at the back of the eye, is the sensitive plate upon which, in the normal eye, the image falls, awaiting interpretation by the brain, in the same way that the picture is registered on the film of a camera until the owner develops it.

In the normal eye the retina consists of ten layers. Next to the innermost, the ninth and most important layer contains the rod-shaped nerve ends and the cone-shaped nerve ends which are essential to the function of seeing. Rods aid in night vision and dull lighting by forming hazy grey, black and white images and are concentrated toward its outer edges. Cones are less sensitive to light than rods but are sensitive to colours and to details, and these are situated more thickly in the central position of the retina.

Also in the ninth layer of the retina, a little off-centre is a small yellow spot, the "macula lutea," or centre of sight where vision is keenest. This macula is almost entirely composed of cones, and at its heart is a small depression called the "fovea centralis" or central pit, a still

more sensitive group of coned nerves whose role it is to hunt light. It is the macula that presents a clear picture to the brain for interpretation. Just how it carries the pictured image to the brain, and just how that image is interpreted or becomes conscious vision in the brain using memories of former images, is not clearly understood, for the gift of sight is a marvellous mystery.

The physical eye is but the camera which aids vision, but vision is fundamentally a mental process. For example, as in a camera, the image falls on the retina upside down, yet the brain sees the picture right side up!

Living Photography

As mentioned above, the retina corresponds to the film in a camera. Like the film it is coated with a chemical which helps it to capture this shadow picture. In the eye this chemical is called visual purple or rhodopsin. When the film in a camera is exposed to a shadow image the chemical wash with which it has been sensitised is immediately used up. In the normal eye, however, when a shadow image falls on the retina, the chemical (visual purple) is replaced immediately, so that the retina is ready to receive the next visual image.

Scientists estimate that on the normal retina the visual purple is exposed and restored at lightning speed, thus enabling the eye to receive a continuous succession of visual images. What a fabulous pair of automatic colour cameras are built into our heads! No changing of the film, either!

Protection

Obviously the retina is the most precious part of the eye and needs careful consideration and the greatest protection. Our Creator has wisely provided plenty of protection for our eyes. Their location, although prominent for best visual purposes is one of shelter, for the eyes are nestled inside two "bone hollows" and are defended by seven of the skull's bones and by layers of fat which absorb shock. All the tiny pieces of our eyes are connected and "wired" for protection. A sudden sound, a quick movement, a gust of wind, a particle of dust; any of these things will trigger an alarm and we shut our eyes automatically, thus hiding them from the harmful outside environment.

Tear Ducts

With our eyes shut, the eyelids form an airtight and watertight barrier to the world and help lubricate our eyes. The inner surfaces of the upper and lower lids, as well as our eyes are covered by a transparent membrane called the conjunctiva which helps to keep the surface of the eyes moist. When we blink, the eyelids sweep tears over the conjunctiva, preventing the eyes from drying out. These tears not only lubricate but also cleanse and kill bacteria, the powerful enzyme called lysozyme being the all important disinfectant.

The lacrimal glands or tear ducts are located in exactly the best position, just within the upper outside corner of the

eye socket, in a little pocket. Such a clever design of all parts of the eyes, the wise positions and effective comfortable functions of the above mechanisms all speaks to us of a very great and loving Creator.

Let the atheistic evolutionist tell us how many generations of blind humans managed to live; or how many thousands of years of painful dry eyes had to be suffered before the tear ducts suddenly (or gradually?) evolved in the right position with the right disinfectant? If humans managed all right without them—why develop them? No, perfect design always demands a very intelligent designer.

Avoid Tension

Our fovea centralis (central pit) containing the most sensitive group of nerve ends, can furnish keen vision only if the eye is in a state of relaxed activity. If the mind is tense, the voluntary muscles of the eye tighten, thus pulling the eye off focus, deflecting the light rays from the small area of the macula, (and of course the tiny fovea located in the centre of the macula), and towards the less sensitive peripheral nerves. The macula registers sharp, specific images, but peripheral nerves register blurred general images only, on which the mind strains in its attempt to interpret what is not definite, thus causing more strain and stress. What is seen has no clarity. If the macula is in position and the fovea functioning, there is no strain in the eye or mind and the vision is perfect.

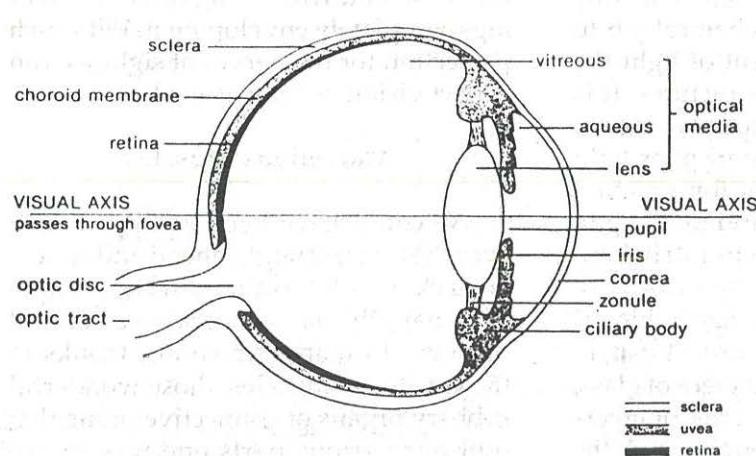
Another form of tension is the emotional stress of great sadness, grief and sorrow as in a bereavement. Our tendency then is the very beneficial act of weeping; this provides relief for pent up emotion and gives the eyes a refreshing cleanse.

If your eyes are sore and tired you naturally go to the cold water tap and splash your face to refresh them and stimulate the circulation. However, there is a very simple exercise you can try called "palming." Sit at the table with your elbows resting on it and so supporting your head, your palms completely covering your closed eyes, which will perspire after a few minutes, to rest and refresh them.

Protective Design

The above description of the retina with its wonderful nerve endings, especially its macula and fovea in the centre should cause us to realise the Creator's wisdom in providing a lot of protection for this delicate organ. He has carefully encased the retina in two protective coatings and has filled the hollow of the eye with protective fluids.

Our "sclera," or white of the eye has an outer opaque coat of armour, has in itself numerous layers so that if one is scratched, bruised or burned, the eye is still protected. This covering reaches completely around the globe of the eye, pierced at the back where the optic nerve enters and changing in the front to a transparent window like a watch crystal, called the cornea. This cornea win-



Horizontal section of the eye

dow being the most exposed portion of the eye, has in itself five layers and one tough horny sheath as an added protection against puncture or injury.

Beneath the sclera, the outer coating, is a second tunic, the choroid lining, dark in colour and non transparent in order to furnish the dark chamber for the eye "camera." This choroid has also multiple layers in which lie the blood vessels that provide the nutritive fluids for the nourishment of the retina. It holds, as well, the veins which carry away the used blood and waste matters. This choroid also has one hard layer rather like a thin-shelled fingernail for the further protection of the delicate tissues of the precious retina that lie just within it and attached to it for their nourishment.

Where the choroid reaches two-thirds toward the front of the eye it is called the ciliary body, in front of which is the iris, the beautiful coloured portion of the eye

which lovers and iridologists stare at.

Iridology or Iris Diagnosis is a very useful science, for a trained and skilful naturopath using this diagnostic tool can discover a plethora of information recorded on the iris tissues in minute patterns, shapes and colours. Our inherited constitution, be it weak and sickly, right through to a robust, strong constitution can be clearly seen by the texture of the fibres.

Indications of the state of degeneration in individual organs and the state of every system in the body — gastrointestinal, nervous, circulatory, respiratory, reproductive, urinary, glandular systems, as well as the muscles, bones and brain area can all be seen by a good practitioner. To actually detect such a wealth of information concerning about one hundred areas or points located on the iris requires good eyesight in the practitioner coupled with a suitable magnifier. The fact that sickness or injury located in any part of the head, body or limbs is faithfully recorded by minute markings in the iris of the eyes tells us the amazing network of the nervous system connects all areas with the eyes. Perhaps there is a parallel between spiritual and physical to be seen in Matthew 6:22-23?

Apart from the above factors, the iris has a very important mechanical job to do, it regulates the amount of light the eye requires for taking its pictures. It is like a diaphragm in a camera since it opens wider for a picture in poor light but closes to a small point for a picture in brilliant light. This round opening in the centre of the iris is the pupil. Behind the iris and pupil in a little capsule of fluid floats the crystalline lens which is similar to that in a camera except that, in a camera, the lens is a solid piece of glass, whereas the eye lens is a series of layers of transparent tissue, through which the light admitted by the pupil may be directed to the retina at the back of the eye.

The Vital Fluids

A clear watery fluid fills the spaces under the cornea, in front of and behind the iris and around the crystalline lens, (see diagram on page 63). This fluid is called the aqueous humor and aids in holding these parts in shape and position. Another heavier fluid, more like the white of egg fills the greater space inside the eye between the lens at the front and the retina behind. This thicker fluid, called the vitreous humor maintains the spherical contour of two-thirds of the eye, keeping it inflated as air inflates a balloon, and is further protection for the retina.

So we find our precious retina (being an extension of the optic nerve) protectively placed as an innermost lining, deep inside the eyeball with cornea, lens and two sorts of fluid protecting it from

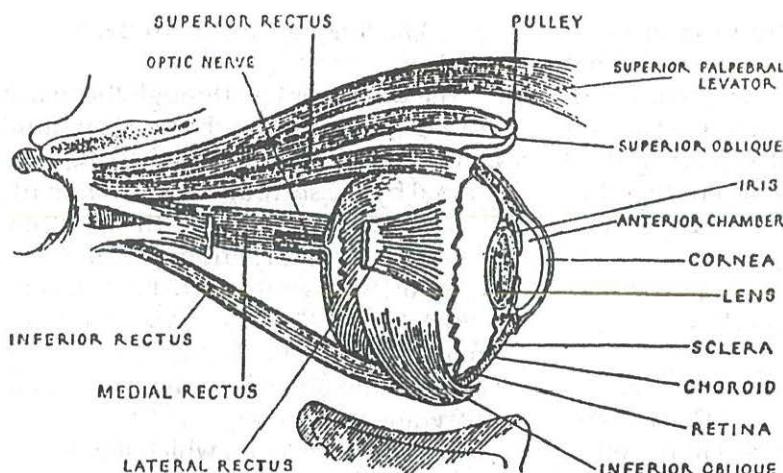
the front, and two strong tunics or coatings completely enveloping it. With such protection for the nerves of sight we can expect vision as long as we live.

Marvellous Muscles

We could have been equipped with eyes that stare straight ahead and so rely on neck muscles to alter direction. However, happily this is not so, we can roll our eyes in many directions, thanks to the Creator of muscles, those wonderful rubbery organs of connective tissue that pull our various parts one way or another. (Imagine life without them!)

Muscles are of two basic types, striped and smooth, ie. voluntary and involuntary. Voluntary muscles require conscious directing; by contrast involuntary muscles work automatically, without conscious direction. This fact in itself is wonderful enough, but when we realise how the two types of muscles are combined and co-operate in the mechanics of our eyes it speaks to us of a most clever, wise and kindly Creator.

Consider the diagram opposite and you will see the mechanical work of the eye is done by six important muscles attached to the outside of the eyeball, actually the sclera, (white of the eye). Four of these muscles reach from front to back, starting near the cornea and extending to the bony structure at the rear. With one above, one below and one on each side of the eyeball it is obvious that these "recti" muscles are used in raising and lowering, also turning to left and right. Two other muscles called obliques, cir-



Section of the eye showing surrounding muscle structure

cle the eye obliquely, one attaching itself to the sclera underneath, the other to the upper side of the eyeball. As you can see from this diagram, this upper or superior oblique has a most remarkable innovation; because its bony anchor is in quite the wrong direction for its job in rolling the eye, it is therefore equipped with a "pulley" through which it is threaded! (What are the mathematical chances of this system evolving?)

Now we turn our attention to the beautifully organised combination of voluntary and involuntary muscles as they operate to give us the precious sight that we enjoy. All six of these muscles are long and striated or striped, except where they attach to the sclera. At these important junctures they are smooth. The striped portion of any muscle is voluntary and can be commanded; but the smooth portions are involuntary, which means that they operate without conscious direction. So what happens here

— competition or co-operation, Chaos or Divine order?

It is with the long striped portion of these outside or extrinsic muscles that we roll our eyes or turn them up, down or from side to side.

By contrast, the smooth portions of these **same muscles** involuntarily (automatically) lengthen or flatten

the eyeball to accommodate for near vision or far vision, ie. they **focus**. If the object to be viewed is close by, these muscles lengthen the globe; if the object is far away they flatten the eye somewhat. Proper lengthening and flattening of the eyeball itself enables the shadow image to fall on the proper point of the retina, the sensitive macula. But in order for the identical picture to enter both of your two eyes, another accurate focusing adjustment is made by the muscles. For viewing close objects a certain amount of squinting by aligning the two eyes inward toward the centre is necessary. But for distant views the alignment is spread apart to a parallel position and, of course the necessary adjustments in between are achieved without conscious directions. So we automatically enjoy this remarkable achievement of focusing! What a clever arrangement! And who taught them to do this job,

and what does actually prompt them to focus — and to focus correctly? What again are the mind boggling astronomical chances against such a wise and useful, living and self repairing dual mechanism happening to fall together at just the right place, at the right time, in the right way?

Yes, these two groups of smooth muscles will do their work perfectly, lengthening and flattening the eye in full co-operation, if tension does not interfere; that is, if they remain relaxed, just as any opposing group of muscles in the other parts of our bodies permit us to move by co-operating with each other.

Twin Living Cameras

When taking photos I remind myself to check and adjust the "speed, aperture and focus." Speed in a camera applies to the fraction of a second the aperture is opened for light and images to fall on and react with the sensitive film chemicals, used only once.

By contrast eyes are open most of the time, and in order to cope with the constantly changing scenery pouring in through the "aperture" (the pupil), the sensitive "film chemicals" on the retina, macula and fovea are constantly being replaced at very high speed, (an incredible concept)! However, the "film" itself, the organs of sight (retina, macula and fovea) with their wonderful rod cells and cone cells remain there indefinitely. (Periodic replacement of individual cells goes on as is normal in all body parts.)

The Seeing Process In Brief

The picture enters through the watch crystal cornea, through the clear fluid behind it, through the pupil (the hole formed by the surrounding coloured iris which changes the size of this aperture as required on an automatic, nervous basis); then passes through the clear crystalline lens that concentrates the light, then through the thicker fluid in the dark chamber and on to the rods and cones of the retina at the rear.

Each light beam on which the picture rides stimulates the macula and frees the cones of the fovea into activity. When the eye is relaxed, these foveal cones vibrate with lightning rapidity, hunting light all about and in the object viewed, literally etching it in bold relief, flashing out most minute details into vividly contrasting contours of light and dark.

This etched shadow picture is taken by the optic nerve transmission line to the visual centres of the brain where the mind has the opportunity to study the picture and interpret it. The shadow picture becomes conscious vision by a brain process strictly mental! Just how the retinal impressions are registered so that they become conscious vision is not known.

Interpretation of a new or unknown object, (eg. a "U.F.O."), is possible because of stored away former impressions which are called forth from memory. Then, by the aid of the imagination, the new picture can be pieced together from past visual experience. Eye-mind co-ordination is then complete and good vision has taken place.

Such marvellous design and co-ordination between various physical members of the sight family and the nerves and mental energies of the brain should fill us with awe. This gift of sight is not peculiar to highly developed animals and humans but is fully shared with lower forms of life such as tiny insects which have variations of seeing abilities suitably conformed to their particular lifestyle.

Eyestrain And Fatigue

Strained eyes have been accredited with the power to impair the body's vitality by even 90%. When the system is thus depleted, fatigue is felt as an ever-present condition and the point of exhaustion may be reached early in the day. Once the mind and eyes are relaxed, this nerve force is restored for normal functioning, and a person's power and potentialities are tremendously increased.

We have all had the experience of a modern day's work, irritating, rushing and exhausting us because we started the day with tension. But on a day when we feel relaxed, eight hours of hectic activity, multiple problems and irritations will be taken in stride with no more than average weariness as a result. This can only happen if and when we maintain relaxation while we work.

The optic nerve and the nerves which are distributed in the stomach are in such close sympathy that one can tense or upset the other. An attack of acute indigestion can react on the eyes and lower the vision. Conversely, strained eyes can

upset the stomach and bring on indigestion or nausea. Car-sick children, book-keepers, draftsmen etc, who grow nauseated at their work, get relief when they learn to use their eyes with relaxation.

We cannot relax the eyes without, at the same time relaxing the entire nervous system. This, in turn, improves the condition of every organ and every part of the body by freeing the circulatory channels from tension, thus speeding the circulation.

Advice

"A change is as good as a rest" is a helpful adage. During sedentary occupation, a different posture, gentle exercises, deep breathing or some contrasting effort is beneficial. During strenuous activity a brief stop for a rest, a different type of movement such as changing left hand for right, or just having a laugh at something will reduce tension, (especially a bit of humour!) Helping the body helps the eyes, and helping the eyes improves the body.

If a person is anaemic with a low red blood count the retina will be anaemic too, and the eyes will lack power and endurance. The same holds true of muscle tone; a person with slack muscles in the rest of the body will have poor muscle tone in the eyes, and may show up in lack of endurance and ability to maintain good focus. When the blood count and muscle tone improve, a marked step up in vision can be noticed.

Eyes, however, can be affected even more violently by the emotions than by

the physical condition. Physical condition is likewise affected by emotions since mental strain creates tension throughout the entire system.

Your eyes are protected from the outside world and have a remarkable ability to repair themselves from external accidents, but are exceedingly vulnerable and can be seriously injured inside by what can happen from within, in the mind and in the emotions. Eyes have been known to be cut or punctured, scratched or burned and still mend themselves, but apparently-normal eyes have been known to suffer torn retinas and heavy blinding haemorrhage because of grief or shock or mental strain. When there comes an emotional relief and mental relaxation is induced with positive thoughts of peace, joy and love, even such eyes may heal themselves again.

Preventing Eyestrain

1. Illuminate your work brightly, with light coming over your shoulder, and illuminating the entire room.

2. Position yourself to avoid bending your head or lean over too much. Reading material should be at about 45 degree angle, about 14 inches from your eyes. Change your position at least every hour, get up and walk around.

3. Rest your eyes every 20 minutes. Look up and focus on distant objects.

4. Wear sunglasses and brimmed hat when in bright sunlight.

5. Do the "palming" exercise described in this article.

6. For sore, red eyes, try lying down with a cold wet cloth across your eyelids.

7. Focusing exercise: Look briefly at your raised finger and then briefly at a distant scene, repeating this several times over and over.

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

Isabell Shipard,
Box 66,
Nambour, Qld. 4560

Prayer for the Month

Teach us; O Lord, to understand the need for silence – when our words could hurt others: for patience, when those around us are curst for deafness when scandal abounds. May we at all times, be mindful of the deep woes of others and of the need for promptness when duty calls. May we know the transforming courage of faith when adversity falls. O Lord, give to us all the soundness of conviction that our service for Thee may be more than mere words – that the reality of our faith may be seen of all.

Hear us in these and all our supplications, Most Gracious Heavenly Father, and make us to know and appreciate the dimensions of Thy Love in the sending of Thy Son in Whose Life, Death, Resurrection and Coming Again is our faith. In His Precious Name, these mercies are asked.

AMEN





Mothers' Day Message

I Must Not Tease My Mother

*I must not tease my mother,
For she is very kind;
And everything she says to me
I must directly mind;
For when I was a baby,
And could not speak or walk,
She let me in her bosom sleep,
And taught me how to talk.*

*I must not tease my mother;
And when she likes to read,
Or has the headache, I will step
Most silently indeed:
I will not choose a noisy play,
Nor trifling troubles tell,
But sit down quietly by her side,
And try to make her well.*

*I must not tease my mother;
I've heard dear father say
When I was in my cradle sick
She nursed me night and day;
She lays me in my little bed,
She gives me clothes and food
And I have nothing else to pay
But trying to be good.*

*I must not tease my mother;
She loves me all the day,
And she has patience with my faults,
And teaches me to pray.
How much I'll strive to please her
She every hour shall see;
For if she should go away or die
What would become of me?*

Mrs. Sigourney



**KEEP OUR FLAG
FLYING IN 2001**

SAY NO TO A REPUBLIC!