

LOOK UP ...

"... FOR YOUR REDEMPTION DRAWETH NIGH"



***"Behold, I
stand at the
door and
knock ..."***

*Holman Hunt's
famous painting of
Jesus – "The Light of
the World"*

*Did Jesus look like
the Jewish people of
today, or was he as
this picture portrays
him as, Northern
European.*

For a study on this
important subject see
"Israelites Were
Europeans" on page 6

July/August

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SEEK YE FIRST THE KINGDOM OF GOD

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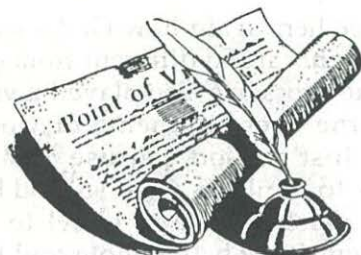
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Authors alone are solely responsible for the views expressed.

Point of View

Editorial



The Bible is not short in detail about how Israel has failed their responsibility and sold their inheritance. In effect our role as a servant people has just about been turned around to being that of a slave. The curses of disobedience have become the accepted way of life. We have learnt to live with the consequences. The dross that has come to the surface has blinded our vision of what God has planned for His people.

One dictionary says that dross is the waste or scum that comes to the surface of melting metals. Strong's concordance says that the root meaning is: to go back, retreat or figuratively to apostatise, backslider. To apostatise means to forsake completely one's religion. This is not always meant in a negative way. For example the Apostles, had to be apostatised, that is give up their previous beliefs and become followers of Christ. That is why they are called Apostles. Turning from Marxism to Christianity is another example of positive apostasy.

It is quite possible that the underlying intent of the word "dross" as so of-

ten used in Scripture is that, those who have apostatised have turned from the TRUTH to a teaching based on error. More and more dross is evident today, this is probably due to fact that more and more people have given up a God-based belief to one that is more inclined to the fostering of the money system. Are we not told that the love of money is the root of ALL EVIL? The evasion of tax is more often looked upon more seriously by the courts than the murder of a human being. As they say "everyone has a price" (well almost everyone).

This dross is not only the result of a faith that has been abandoned but also our inheritance and heritage. The selling of our birthright and resulting blessings is the cause of the dross. The curses that have followed from this unlawful sale to nations who have no appreciation of its worth have caused much heartache in the nations that constitute Israel. The paradox here is that we are doing what Esau did when he sold his birthright for a mess of pottage. Jacob today in many ways is giving back to Esau this birthright.

Trivia in our news has become paramount. Parochial headlines affect our lives. The sludge of our nation's problems is constantly portrayed in the most graphic detail. The real issues that should be made known are declared as not necessary to be known.

But here ends the dross part of the story for we are told that beneath the worthless sludge, is the metal that can be separated and be fashioned for a purpose. In Isaiah 1:25 we are told that God will turn His hand upon thee (Israel) and purely purge away the dross and take away all thy tin and the judges will be restored as at the first.

The dross in one sense protects us from the world, this is a part of God's plan and purpose for Israel. The blindness in Israel as to their identity and destiny is like a two edged sword. Pride within Israel has to a certain extent fostered the dross. Whilst distasteful, the dross has in effect covered the dealings of God with His people. One of the reasons why so few know of our Identity with Israel is because the dross has clouded the underlying message of Israel's redemption. But we must not lose heart for it is the remnant that will call upon God to remember the unconditional covenants.

Even Edom within Jewry has been unable to foil the plan and purpose for God's remnant. The reason being, is that the remnant is not generally known to the world. So many of the parables are quite clear about the fact that the Kingdom Message is not publicly made known. It is to be searched out from amidst the kingdoms of this world which are at present under the control of Satan. We are instructed to search out this Kingdom. It is the time and effort put into searching for this

understanding that will to a certain extent determine our position of authority in Christ's Kingdom on earth.

We see here again how God's ways and thoughts are so different from our own. The dross has also played a vital role in the overall scheme of world events. Just as God can use Satan's servants to fulfil His plan, so God has use the disobedience of Israel to redeem them. What better quote could be given than that of Jeremiah 2:19, where it says, *"Thine own wickedness shall correct thee, and thy backslidings (apostasy) shall reprove thee; know, therefore, and see that {it is} an evil {thing} and bitter, that thou hast forsaken the Lord, thy God, that my fear {is} not in thee, saith the Lord God of hosts."* Surely in a world of rush and bustle we can find solace in the belief that even the dross or consequences of our own disobedient actions can be used by God to fulfil His Covenants. Again we turn to the Scriptures: *"Who {is} a God like unto thee, who pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not His anger forever, because he delighteth {in} mercy. He will turn again; He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the Truth to Jacob, {and} the mercy to Abraham, which thou hast sworn unto our fathers from the days of old"* (Micah 7:18-20).

Amen.



Health – Have You Got “Nerves” ...?

“BOO!”

Do sudden noises make you jump? Are your nerves feeling “frazzled?” You find it hard to be placid or to relax? Here are some helpful suggestions; first spiritual, and second dietary.

For a start, maybe you have forgotten that good advice of our Maker gives us through His apostle Peter. In I Peter 5:7 we read, “*Casting all your care (margin “anxiety”) upon Him; for He careth for you.*” Are you carrying around on your own shoulders any burdens of anxiety? If so, cast them onto the great Burden Bearer and leave them there. Don’t take them back again either! Also notice the beginning of this letter by Peter was addressed to the dispersion, our tribal forebears, with a blessing of “*grace unto you, and peace, be multiplied.*” This is for you and me if we obey his instructions! Yes, grace — unmerited favour from God — and peace, the freedom from feverish agitation, and a harmonious relationship with our Redeemer.

James also wrote his excellent, thought provoking letter to our forebears of the dispersion, “*To the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations,*” (margin “*trials and testings*”). The next verse tells us why — “*Knowing {this}, that the trying (proving) of your faith worketh patience.*” (James 1:1-3) How can we have joy during negative happenings?

R. Gibbons
(Subscriber)

Nehemiah tells us “*the joy of the Lord is your strength,*” (Neh. 8:10) and Paul tells us to “*Rejoice in the Lord always,*” (not sometimes). (Phil. 4:4)

All this sounds wonderful if we could only do it, but it seems so out of reach, so perfectionist and unrealistic. Could there be some practical advice, something simple we can do to help us up into this land of spiritual rejoicing where our nerves are calmed and relaxed, and our relationship with the Almighty is so much happier?

Significantly enough it is Paul who gives us the simple secret; the man who appears to have suffered more than any other disciple in the entire Bible — dangers, persecutions, physical attacks, attempted assassinations and trials multiplied, (see II Corinthians 11:23-30 for the shocking list). He had plenty of opportunities to try out what would keep his faith and joy intact and preserve his integrity to the end.

Yes, it is this psychological secret that performs a miracle in our own lives like it did in his! It may sound silly, but foolishness of God is far greater than the wisdom of people; and it works! Here is the secret to overcoming success for every true disciple of Yahshua, found in I Thessalonians 5:18, “*In everything give thanks; for this is the will of God in Christ Jesus.*” There is your precious secret formula, God’s will for you to achieve con-

tinuous inward joy, and so to "rejoice evermore" (verse 16).

Now look at this formula again under the magnifying glass of the Amplified Bible — *"Thank God in everything — no matter what the circumstances may be, be thankful and give thanks; for this is the will of God for you in Christ Jesus."* Notice this: **it is Gods will for you!**

Simply thank God deliberately in every circumstance no matter how bad, for *"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.

This is the Old Testament instruction and example too. King David who probably had more troubles than anyone else in those times could pour out such words as: *"I will bless the Lord at all times; His praise shall continually be in my mouth."* Psalm 34:1. When things are against you and sorrows assail you, thank and praise God amidst it all, for this is living by faith, not by feelings. Try it for a week, every day when things annoy you; and suddenly you are an overcomer! Things that used to cause pain and worry you can now laugh at! *"... all things work together for good ..."* God cannot lie, so it is true, very true!

Commit the above verses to memory and each day find how the power of god's word changes your attitude, so making you happier whatever the day brings forth.

To help you get the longer view, the BIG view that God has concerning the ultimate victory of His Kingdom, try

reading the best Psalm for breakfast each day, Psalm 145. This will encourage you to have a thankful attitude in your trials.

From spiritual nerve food we will now consider physical nerve food; some dietary advice.

Maybe your nerves are starved. You could be overeating unsuitable foods and even so starving your nerves.

Lecithin

Your brain cells and nerve cells consist of about 32% lecithin when healthy. Lecithin is phosphorised fat, very essential in nutrition, and is sometimes called vitamin F. If the cell content falls below 28% your nerves feel strained, starved and "edgy."

Human milk has a good supply of lecithin to feed and proliferate the baby's rapidly growing brain and intelligence. By contrast, cow's milk has very little lecithin, but a large quantity of coarse calcium to help the calf's rapidly growing bone structure. So we see more evidence of the Creator's design, provision and purpose.

Lecithin is provided in such foods as egg yolks and soya beans. Now I don't recommend eating eggs every day, for although they are a great source of complete protein, they are very concentrated and highly acid. Therefore for those of us not engaged in heavy physical work, one or two eggs twice a week may be plenty. Soya beans however, would be a safer food to eat more often, and they are not acid.

For those who require a quick and easy form of lecithin to feed their nerve and brain cells it can be purchased in a soft granule form (extracted from soya beans), available in health food stores. A dessert spoon or so on your daily breakfast fruit or cereal is a good habit. If you feel you need more to counteract melancholy or timid fear, do have more, for it

won't hurt you, being a good food concentrate, not a medicine or drug with bad side effects.

In addition, daily use of lecithin has the desirable quality of dissolving excess cholesterol from your artery walls, so easing the flow of blood and thereby reducing the threat of a "heart attack." A nice, practical bonus!



What is meant by a beam in the eye?

In Matthew 7:3-5 Jesus says: "*And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam {is} in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye.*" With slight variations the same observation occurs in Luke 6:41-42: "*And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*" It is believed that this comparison of a *mote* and *beam* in the eye is an allusion to a Jewish proverbial saying that was familiar to the people to whom Jesus was speaking. The Greek word translated *mote* signifies "dried twig" or "splinter." English *mote* is similar in origin and meaning and is probably related to Dutch *mot* and Low German *mut*, "dust" or "grit." A mote is a small dry twig or stalk, an atom, a trifle, a minute dust particle, a speck seen floating in a sunbeam, especially an irritating particle in the eye or throat. Literally *beam* means one of the main timbers of a building or other wooden structure. In the Icelandic Bible of 1540 the *beam* in Matthew 7:3-5 and Luke 6:41-42 is translated *vagle*, which is an old Scandinavian word meaning "beam" and which is supposed to be the source of *wall* in *wall-eyed*. Jesus merely employed *mote* and *beam* figuratively to contrast a small fault and a great fault.

G. Stimpson



Israelites Were “Europeans”

Selected

Their Parent Stock

Abraham and Isaac were Hebrews; Jacob, also a Hebrew, was the first person who could call himself an Israelite. Quite late in life he was renamed *Israel* — “God rules” — a name intended to convey the Divine significance of the nation’s future role. The Israelites assembled at Sinai were commanded not to take or bear it “in vain.”

Research has shown that the *Habiru* were a section of the restless *Sac* or *Sag* peoples of Shem known to have been migrating westwards and northwards, towards Syria and Palestine, at about the time of Abraham. They were prominent among the “Indo-Europeans” who had subdued Hethites descended from Ham, and the indigenous peoples of Syria, to found the so-called *Hittite* empire centred on Boghaz Keui — their *Sag* name appears on the inscriptions discovered at the site of that ancient capital. When Abraham migrated, with his relatives, from Ur to Syria, he went to a land where the Hebrews were already strongly represented. Their Shemite kinsmen of the line of Aram (the true Syrians) had already colonised this region from Kir in the Caspian area. They would assuredly provide an “aristocracy.”

Their Language

Identification of the Hebrews (and therefore of Israel) from the racial view-

point has been rendered the more elusive owing to confusion caused by difficulties of language. The name *Hebrew* has been conveniently applied to the language in which the Old Testament was once written, the Hebrews having been classified as “Semites;” these being peoples of many tribes and of several races who spoke *Semitic* languages. It is now realised that similarity of language is no proof of racial affinity, but only a contact between peoples. For instance, the Normans adopted the French language when they moved from Scandinavia to northern France, only to merge it with the Anglo-Saxon within a few generations of their entering Britain, except in Court circles.

In point of fact, the linguistic term Hebrew may be quite misleading. Hebrew was *par excellence* the language of the land of Canaan. The Ras Shamrah tablets, which relate to the Exodus period, show that in Syria, a little farther north, no less than eight languages, including an early form of Hebrew, were recognised at the time when God’s people entered their promised land. The Israelites, when in Canaan, spoke the Hebrew language and used it for the compilation of their Scriptures. The modern Jews have retained a form of Hebrew for their religious ritual, but this does not of itself show that any portion of them are Israelites, nor does the non-use of that



Hittite prisoners of Egypt's 19th dyn. displaying the typical hooked-nosed features of many modern-day Jews. Note the contrast with the features of the Israelite who show the Northern European type – compare figure on page 9

Semitic language by any means prove that peoples outside the Jewish fold are not of Hebrew stock.

It is a matter of some importance that there are now scholars who are considering the possibility that the Semitic languages had common origin with the Indo-European, from which most of the present European languages are derived. It is wholly unsafe, therefore, to attempt to determine the physical type of the Hebrews by reference to the ancient usage of the language which now bears their name.

Multi-Racial Palestine

A hotchpotch of races and peoples, speaking many languages, inhabited Palestine, Syria and Jordan at the period of Israel's entry. Indo-European "northerners," who included a large proportion of Shemites, had subdued Hethites and Armenoid folk in Asia Minor and Syria. In Canaan itself lived the Hamitic tribes: Gergasites, Amorites,

Perizzites, etc. To the east dwelt the considerable non-Israelite sections of the Hebrews known as Moab and Ammon, whilst to the south were the Edomites descended from Jacob's brother, Esau. These latter had degenerated into a doubtful blend of Hebrew, Canaanite and aboriginal, in which the barbarous Amalekites were paramount. There were also the Philistines, a Hamitic people who migrated from Crete and other Greek islands a little later than Israel's entry. Scripture further mentions the unaccountable *rephaim* giants, most of whom were exterminated by the Israelites under Moses and Joshua.

The whole of the peoples of Palestine (Israelites included) were, at one time or another, vaguely classed by the writers of antiquity as "Phoenicians." Ships from Tyre, Sidon, Joppa and Dor may have had Hebrew, Hebrew-Israelite, or Canaanite crews, but one and all were dubbed "Phoenician" by early writers. The *Tarshish* of Scripture, with which they traded, extended from Spain to north-west Europe. Solomon's Israelite shipping ranked with that of Tyre, both sailed the seas on trading enterprises which ranged from the British Isles and Scandinavia to India, using Red Sea ports for eastern commerce. Ancient historians indiscriminately called all these mariners Phoenicians.

When the Israelites entered Canaan, they drove out or destroyed most of the Hamitic tribes, and though some of these people were not ejected they eventually lost their identity in the rapidly expanding population of Israel. Thus, when

David welded together his great kingdom and established it from the Egyptian border to beyond Damascus and reaching eastwards to the Euphrates, he controlled a population which was largely Israelite and overwhelmingly Hebrew, yet containing some admixture of other races within the Israel territory, in addition to subject peoples in certain areas.

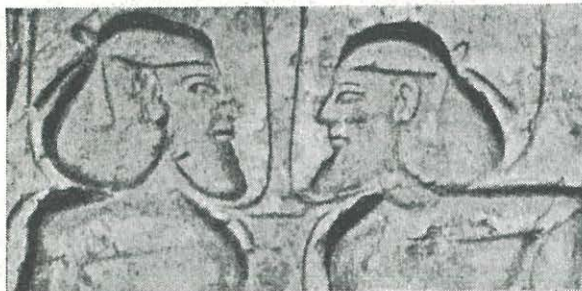
A few modern scholars have endeavoured, without marked success, to classify the ancient Hebrews and Israelites in terms of physical type. They have found it useless to attempt to make comparisons with the Jews of today, for it is now accepted that, racially, these are a very mixed people. The main sources of secular evidence, therefore, are the sculptures, inscriptions and wall-paintings of contemporary peoples. Of this type of testimony there are but few examples which may usefully be consulted.

In the British Museum lies the Black Obelisk of Shalmaneser an Assyrian king who defeated Jehu, king of northern Israel. The obelisk, which portrays emissaries of Jehu paying tribute, shows these as having features similar to those of many of the Jewish people of today. It was, at first sight, considered that here at last was evidence as to the physical type of the ancient Israelite. However, the value of the obelisk in this connection became reduced considerably as scholars realised that the facial contour given to Jehu's tribute-bearers is not Hebraic at all, but Armenoid and typical of the aboriginal "Hittites" of that and earlier periods. Sayce, a well-known writer on

these matters, mentions that the Assyrians portrayed all people with Assyrian features, their artists making little attempt to distinguish between the inhabitants of different countries in the sculptures. Dr. S. A. Cook says that the facial type depicted in the Black Obelisk is "outspokenly Hittite." Thus this interesting relic must be discarded in the search for the racial identity of the Hebrews.

"Like Northern European"

There are, however, one or two outstanding items of testimony from archaeological sources with respect to the racial characteristics of the Israelites in Palestine. On the temple walls at Karnak, the sculptors of the Egyptian king Shishak have depicted prisoners taken from named Israelite cities when that monarch overran most of Canaan. This invasion, faithfully recorded in Scripture, occurred at a time when the Israelites completely dominated Palestinian territory, from the Sinai desert to well north of Damascus and eastwards to the Euphrates. David, and Solomon after him, had consolidated the kingdom and extended their borders to include the whole of this considerable region, except the small coastal strips occupied by the friendly, cosmopolitan Tyrians and restive Philistines. Within their enlarged kingdom Israel was indisputably supreme: their ships plied their trade on all the known seas and their soldiers kept their frontiers, the only non-Israelites being Hebrew kinsfolk, labouring



This relief from the Temple of Rameses portrays the general appearance of Israelites. Note the noble, aristocratic features, particularly the finely cut noses – in stark contrast to the Canaanites.

Canaanites and tributaries. Shortly after the death of Solomon, however, there was civil war in Israel, which divided the nation into two separate kingdoms, and this at once made easier the victorious onslaught by Shishak. In his eyes the only people worthy of notice were the dominant Israelites, whose conduct had inflamed him to the extent of sending a great military expedition against them. Serfs and bandsmen would have been considered beneath contempt as subjects for portrayal in the sculptures which extolled his conquests.

The Israelite prisoners, depicted in the careful manner of the Egyptian artists, are shown as being of the same physical type as the majority of the folk who today reside in the North Sea "fringe" countries, from whom sprang the great overseas communities now peopling the world's open spaces. Unfortunately, in their quest for the true Hebrew type, only a few of the scholars who have given consideration to this matter appear to have paid proper respect to the trustworthy

Bible narrative. The majority have disregarded the fact (well known in informed Jewish circles) that the main body of Israel is outside Jewry and that it must be contained somewhere among the so-called "Gentile" nations. This palpable omission has led to great confusion of thought.

Shishak's sculptors portrayed the "northern European" type; the features they have depicted bear no resemblance to the "large-nose" Jews of modern times. A non-Hebraic classification seemed requisite. The ancient, comprehensive term "Amorite" was therefore revived and applied by the scholars to the prisoners taken by Shishak from the Israelite cities. Confusion is seen to have been worse confounded when it is realised that this obscure term holds more than one meaning. To the cultured residents of Babylonia at the period under review, the Amorites were rather "backwoods" people, of several races and many nations including the Israelites, who resided in Palestine, Syria and Jordan. These territories were known as *Amurru* — the land of the West. Its inhabitants were "westerners."

In Scripture, however, the name Amorite, as applied to events after the settlement of Canaan by the Israelites, refers only to the remnant of one Canaanitish tribe, descended from Ham, which gave trouble to sections of Israel from time to time, but was reduced to servitude by Solomon. It would be absurd to imagine that this remnant of demoralised Canaanites could have either

peopled or controlled the hundred or so Israelite cities vanquished by Egypt at a time when the Israelites, within their borders, were unquestionably supreme.

"Northern European" features are also depicted on the heads of "Amorites" carved at the top of the pylon of Ramesseum (period C. 1,300 BC) and on other Egyptian monuments of the nineteenth and twentieth dynasties. It is perfectly plain, therefore, that the "blond" Amorites of the archaeologists are not the remnants of the tribe descended from Ham, who bear that name in Scripture, and that the "Amorites" of Shishak were, undoubtedly, examples taken from the Israelite section of the virile Hebrews; something far greater than the small residue of the Biblical tribe of Hamitic Amorites which had passed into obscurity before the occurrence of the events so carefully illustrated by the victorious Egyptians.

The Karnak sculptures show, beyond reasonable doubt, that the Israelites and their Hebrew kinsfolk who dwelt in the cities of Palestine were similar in physical type to the majority of the Celto-Saxons of today. In the concise account in the *Encyclopaedia Britannica*, these "Amorites" were a race "like the northern Europeans." The same authority also says: *"The motherland of these people was the region of the middle Euphrates, the place mentioned in Genesis as the area of settlement by a section of the race of Shem at some early period after the Deluge. Pre-Israelite migrations between Bible lands and the countries of north-west Europe have definitely been established."* A trail of stone circles

and other rough-hewn ancient monuments, stretching along the sea-route all the way from Palestine to Scandinavia, marks their path.

The Views of a Great Artist

Most interesting corroboration as to the racial type of the Hebrews comes from Holman Hunt, the great artist world-renowned for his pictures of the Saviour. Rejecting the traditional Scriptural portraiture of the Italian school, he took the greatest pains to ascertain, as far as humanly possible, the characteristic features of the true Israelite. He journeyed to Jerusalem, where he painted pictures of members of the small colony of true Jews which had not suffered the racial admixture of those whose ancestors had moved west following the expulsion by the Romans. His subsequent pictures of Jesus and His contemporaries, based on these actual portraits, are manifestly "northern European" in appearance. His views agreed with those of Sir Gardner Wilkinson, a noted explorer and archaeologist, who also had visited Palestine before the racially mixed Jews of Europe commenced to infiltrate into that country during the later years of the nineteenth century.

A Revealing Conclusion

Here, then, is a revealing conclusion, emerging from a study of ancient Egyptian sculptures and supported by the painstaking observations of a great artist and of a famous archaeologist. The

Israelites in Canaan were "like the northern Europeans." Some of their Hebrew predecessors, springing from southwestern Asia, after sojourning in Palestine, north Africa and Spain, had reached the North Sea "fringe" areas, even before God's people fled from Pharaoh, thus blazing the trail for their Israelite descendants who were to follow, many centuries later.

Sifted through the Nations

The miracle of Israel's disappearance, scattering, splitting into sections and ultimate regathering, is frequently mentioned in Scripture. It is, indeed, nothing less than an act of Divine Purpose that a people so struck down should pass into the obscurity of the *Scythian* medley of nations, survive the constant shock, strain and turmoil which inevitably ac-

company perpetual strife and wanderings; yet finally emerge, piecemeal, to be reassembled and fashioned as a coherent entity, ready to function as a vessel worthy to be used in the great Scheme.

Through the prophet Amos, God made a pronouncement which epitomised His intentions for the servant-nation which went astray: *"I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth."* (Amos 9:9) The prophecy has been dramatically fulfilled: the "dry bones" of the House of Israel have come together, "bone to its bone." With the breath of Christ's Gospel upon them, they will one day stand on their feet, "an exceeding great army," ready to fulfil their God-appointed mission as nucleus of His Kingdom on earth.

Courtesy: B.I Quarterly



Customs Concerning Wells

"All the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth." (Gen. 26:15)

In the East, digging wells gives title to unoccupied lands. Isaac therefore owned by inheritance the land in the vicinity of which these wells had been dug by his father's direction. In a pastoral country it is serious matter to choke up the wells which have been dug for the convenience of flocks and herds. It is in fact, a declaration of war, and has always been considered a hostile act. Thus the Israelites did according to Divine command when they invaded Moab II Kings 3:19, 25. In some parts of Persia the people have a way of concealing their wells with boards covered with sand, so as to conceal them from the eye of an enemy.

J. Freeman



HAVE YOUR SAY

Subscriber

Dear sir,

I am always interested to read the many thought provoking articles in "Look Up." Some have involved considerable research, even so, I find it incredible that given that research some important details are missed.

It is with this in mind that I write this comment on two articles. 1. Are You A Nicolaitan (Vol 3 No 6) and more recently 2. Letter To Pergamum (Vol 4 No 5). In the first the writer talks of the gods of Mythology and in the latter the author could not see where Satan's seat was even though he wrote of it at some length.

There are no gods of Mythology but the heathen races referred to Patriarchs of the Bible as gods due to their long lives. The perfidious Jew made fact into fiction and so they over the course of time became Myths and their identity lost.

Let us look at a few in more detail and get more from the story. Take Noah who was a perfect Anglo Saxon type, blue eyes and fair haired. The Book of Enoch refers to his hair as white as wool, his skin as white as snow and his eyes brilliant. Noah lived for nine hundred and fifty years. In our time he would have come to England as a young man aged 20 with William the Conqueror, taken part at Runnymede in 1215 as a man of 169 years, was only

middle aged 542 at the time of the Spanish Armada, was 742 when the first fleet arrived and when in 1988 was 942 and then say in August 1996 died at 950 years.

How many generations would there be of the native people to cover that life span, some 40 generations no doubt. So he was regarded as a god by them. The Greeks called him Poseidon, the Romans Neptune. It was considered that he came from one world to the next in his own boat. The Hebrews referred to it as the ARK.

If we now go to Lucifer we find he is also called Satan, The Devil, Serpent, That Old Dragon. In Rome we find him as Saturn and Saturday is his day and the Jews his children keep it as their Sabbath. His is also known as Bel, Baal, Mullil Baalial. The Greeks refer to him as Zeus, so we have no trouble to see where Satan's seat is — the throne-alter of Zeus Soter the Serpent God. Have you not noticed how all the so called sacred sites of the aboriginals involve upsetting the Serpent God or the Rainbow Serpent if interfered with, and incidentally, red and black are the Devils colours as they reflect the least light.

The Devil's children when setting up his Government Headquarters (United Nations) ruled that Christ's name could not be used in the area while the statue of Zeus stands in the forecourt.

The Asians always parade a dragon, are referred to as the Dragon Seed. Indonesia, Thailand, Malaya, etc., refer to themselves as mini Dragons, read Revelation 12:7-9.

Eve is Ishaw, Ishtar, Ea, The Queen of Heaven. The Madonna and child of all heathen religions are none other than Eve and Cain, the Devil's son and the first white JEW. Naamah the sister of Tubal-Cain, Genesis 4:22, the Gorgon Medusa who Ham cohabited with after the flood, she was the mother of Canaan who was the father of Heth whose daughters married Esau and "Who were a grief of mind unto Isaac and to Rebekah." (Gen. 26:35)

Abel was Tammuz and you celebrate

his murder, by Cain, at Christmas.

Naphtali was Mercury, the fleet-footed messenger. God was equated with the sun as nothing grows without the sun's light and warmth. Nothing lives without God, YHVH. He is the Kah of Ra or God of light. Osiris' day is Sunday and His children keep it as their Sabbath.

There are many others you can identify, one has twelve sons and one of these fathered all the earth's kings, so you should be able to work out who that is and who the other son's are.

I hope this is interesting to your readers and broadens their understanding of the articles mentioned and benefits their future reading.

A.R. 2650.



Spirit Or Ghost?

I have known people who believe there is a difference between the holy "Spirit" and the holy "Ghost." A person who believes this way told a preacher I know: "Well, you *may* have the Holy *Spirit*, but if you get the Holy GHOST it is really good!" Some think such a distinction is indicated in John 7:39: "*This spoke he (Jesus) of the Spirit, whom they that believe on him should receive; for the Holy Ghost was not yet {given}, ...*" But the word "Spirit" and the word "Ghost" are *exactly the same word* in the Greek (pneuma). Why the King James translators were not uniform in their translation of this word is difficult to say. In the minds of many, the word "ghost" has come to have a spooky meaning — as though it were the spirit of a dead person. Consequently, the expression "Holy Spirit" actually better conveys the meaning that was intended by the writers of the New Testament.

R. Woodrow



Conspiracy Tracker – *A Mysterious Blueprint*

C. Dickey

A mysterious blueprint of subversion was embodied in a book by Sergyei Nilus, published in Russia in 1905. During the Kerensky regime all known copies of this book were destroyed, but succeeding leaders in the Soviet Union went a step farther and declared that possession of a copy was a crime sufficient to warrant the owner being shot on sight. Such drastic procedure indicates that the book contains material detrimental to the progress of the Bolshevik Revolution.

Fortunately, one copy of Nilus' book found its way into the British Museum bearing the date of entry, August 10, 1906. Due to the barrier of language, its contents were unknown to the British until after the outbreak of the Revolution in 1917. At that time, Victor E. Marsden was Russian Correspondent of the London *Morning Post*. His vivid accounts of events angered the Soviet leaders and he was thrown into prison. Eventually he was allowed to return to England, broken in health by his painful experiences.

Mr. Marsden's first task, when a small measure of his strength returned, was to translate into English the material which Professor Nilus had incorporated in his book. Mr. Marsden had to do this taxing work day after day in the British Museum, using the one copy of the Nilus book which had been placed there in 1906. These significant writings, so extraordinarily preserved through the strat-

egy of Nilus and Marsden, appear to be the minutes of the proceedings of a powerful secret organisation with well-defined designs already in the process of fulfilment.

Violent controversies still rage over the origin of these plans. Some say they are forgeries and that Nilus "concocted them for his own purposes." Others say they are the blueprint for revolution today — for the final phase which is intended to subjugate the entire world — and that Nilus, having obtained the writings in some way, inserted them in his book without explanation.

It is not our purpose here to determine whether the controversial writings were the work of Nilus or of some subversive secret organisation. We are concerned only with certain statements contained in these documents; statements which, in reality, appear to have a bearing on world events at the present time. It is our purpose, therefore, to compare the plans published by Nilus more than ninety years ago, with certain strange and seemingly inexplicable events going on now in our midst, to determine whether or not there is any connection between past plans and present events.

Any successful bid for political power must begin with concrete ideas for attaining the supreme goal. Our mysterious blueprint loses no time in stating the basic ideas which are considered by its



Victor E. Marsden — The translator of the famous Protocols

framers to be essential to their dream of world conquest. Here are some excerpts from Plan No. 1:

"Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day

exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

"In our day the power which has replaced that of the rulers who were liberal is the power of Gold. ... From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes. Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes — in any case it can be accounted irretrievably lost; it is in our power. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not — it goes to the bottom. ...

"The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. ...

"Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it. ... The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful."

Concerning another moral issue, the plotters have this to say:

"Behold the alcoholised animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples (of the Christian nations) are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents — tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation. ... In the number of these last I count also the so-called "society ladies" voluntary followers of the others in corruption and luxury.

"Our countersign is — Force and Make-believe. ... Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty."

Note next the use of war, controlled education, and controlled news agencies:

"It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains; war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance.... Our international rights will then wipe out national rights, in the proper sense of right, and

will rule the nations precisely as the civil law of States rule the relations of their subjects among themselves. ... "The intellectuals ... will puff themselves up with their knowledge and without any logical verification of them will put into effect all the information available from science, which our specialists have cunningly pieced together for the purpose of educating their minds in the direction we want. Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism,

Marxism, Nietzscheism.

"In the hands of the States today there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent.

... Through the Press we have gained the power to influence while remaining ourselves in the shade; thanks to the Press we have got the gold in our hands, notwithstanding that we have had to gather it out of oceans of blood and tears." (Plan No. 2)

"... it is indispensable for us to undermine all faith, to tear out of the minds of the (people) the very principle of Godhead, and the spirit, and to put in its place arithmetical calculations and material needs.

"... in order that freedom may once for all disintegrate and ruin the communities, we

They say: "... it is indispensable for us to undermine all faith, to tear out of the minds of the (people) the very principle of Godhead, and the spirit, and to put in its place arithmetical calculations and material needs."

must put industry on a speculative basis; the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes." (Plan No. 4)

"We shall create an intensified centralisation of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political life of our subjects by new laws. ...

"In place of the rulers of today we shall set up a bogey which will be called the Super-Government Administration. Its hands will reach out in all directions like nippers and its organisation will be of such colossal dimensions that it cannot fail to subdue all the nations of the world." (Plan No. 5)

"What we want is that industry should drain off from the land both labour and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the people into the ranks of the proletariat. Then (they) will bow down before us, if for no other reason but to get the right to exist. ... We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessities of life." (Plan No. 6)

"What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers. ... We must compel the governments ... to take action in the direction favoured by our widely conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called "Great

Power" — the Press, which, with a few exceptions that may be disregarded, is already entirely in our hands." (Plan No. 7)

"We have got our hands into the administration of law, into the conduct of elections, into the press, into liberty of the person, but **principally into education and training as being the corner-stones of a free existence.** We have fooled, bemused and corrupted the youth (of the Christian peoples) by rearing them in principles and theories which are known to us to be false, although it is by us that they have been inculcated." (Plan No. 9)

"When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness — blood-poisoning. All that remains is to await the end of their death agony.

"... we shall arrange elections in favour of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other — then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations. ... The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretations; he will further annul them when we indicate to him the necessity to do so. Besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext both for the one and the other being the requirements for the supreme welfare of the State.

"By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset, when we enter on our rights, we are compelled to introduce into

the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into our despotism." (Plan No. 10)

"Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralise the injurious influence of the private-owned press and will put us in possession of a tremendous influence upon the public mind." (Plan No. 12)

"In order that the masses themselves may not guess what we are about, we further distract them with amusements, games, pastimes, passions, people's palaces. ... Soon

we shall begin through the press to propose competitions in art, in sport of all kinds; these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. ... The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service." (Plan No. 13)

"In countries known as progressive and enlightened we have created a senseless, filthy, abominable literature." (Plan No. 14)

"In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism — the universities, by re-educating them in a new direction. Their officials and professors will

be prepared for their business by detailed secret programs of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government. ... We shall abolish every kind of freedom of instruction. ... We shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been

directing towards subjects and ideas useful for us." (Plan No. 16)

On the subject of taxation we find the following:

"Our rule ... will be enabled to resort to the lawful confiscation of all sums of every kind for the regulation of their circulation in the State. From this fol-

lows that taxation will be best covered by a **progressive tax on property**. ... A tax increasing in a percentage ratio to capital will give a much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the people. ... Purchase, receipt of money or inheritance will be subject to payment of a stamp progressive tax. ...

"Economic crises have been produced by us ... by no other means than the withdrawal of money from circulation The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. ... You are aware that the gold standard

"In order that the masses themselves may not guess what we are about, we further distract them with amusements, games, pastimes, passions, ..."

has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation as far as possible." (Plan No. 20)

In the following game of blindman's buff, who is blindfolded?

"We have taken advantage of the venality of administrators and the slackness of rulers to get our moneys twice, thrice and more times over, by lending to the governments moneys which were not at all needed by the States. Could anyone do the like in regard to us? ... But when the comedy is played out there emerges the fact that a debit and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have recourse to new loans which do not swallow up but only add to the capital debt, and when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debit. ...

"We shall replace the money markets by grandiose government credit institutions, the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day, or to buy up for the same amount. In this way all industrial undertakings will come into dependence upon us. You may imagine for yourselves what immense power we shall thereby secure for ourselves." (Yes, we can imagine!) (Plan No. 21)

Perhaps the key wedge in this strange mosaic is to be found in Plan No. 8. For

this reason we conclude the quotations with a few statements from that section. They read as follows:

"Our directorate must surround itself with all these forces of civilisation among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplomats and, finally, with persons prepared by a special super-educational training in our special schools. These persons will have cognisance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. ... We shall surround our government with a whole world of economists. ... Around us again will be a whole constellation of bankers, industrialists, capitalists and — the main thing — millionaires, because in substance everything will be settled by the question of figures."

Obviously this mysterious blueprint of destruction is not the work of any one person. It is a conspiracy that moves on from one generation to the next — always with the same declared end in view — namely, the overthrow of God's government and righteousness in the earth. It is first, last, and all the time — anti-Christ.

Many agencies designed to complete the subjugation of Christian societies are flourishing in our midst now. How much longer shall we pretend to co-exist — yes, even to fraternise — with our deadly enemies? Sooner or later, one must conquer. Jesus warned His disciples concerning this issue, when He said:

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12)

Christian civilisation faces this same problem today. Is there any way out of our predicament? And if so, what is it? The author of Psalm 94 faced similar conditions, and asked the same questions, in his day. He found a way out for his people, a way which we believe is the only safe course for the Lord's bewildered peoples at the present time. Note how vividly he states the case:

"Who will rise up for me against the evil-doers? {Or} who will stand up for me against the workers of iniquity? ... Shall the throne of iniquity have fellowship with thee, who frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence, and my God {is} the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; {yea}, the Lord our God shall cut them off." (Psa. 94:16-23)

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

Thus Israel, redeemed and sanctified, will be able to keep their vow of faithfulness, the vow that was broken when Israel turned away and refused to abide by the instructions Moses gave when he declared:

"Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by his name. He {is} thy praise, and he {is} thy God, who hath done for thee these great and terrible (awe-inspiring) things, which thine eyes have seen." (Deut. 10:20-21)

With the selection of Israel as His wife, God called upon His people to show forth His praise, for as Isaiah declares: *"Ye {are} my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I {am} he; before me there was no God formed, neither shall there be after me. I, {even} I, {am} the Lord, and beside me {there is} no saviour. ... Therefore, ye {are} my witnesses, saith the Lord, that I {am} God." (Isa. 43:10-12)*

Israel's Inheritance

The Lord has richly endowed His people with a bountiful inheritance. The Psalmist declares:

"The earth {is} the Lord's, and the fullness thereof; the world, and they that dwell therein." (Ps. 24:1)

Moses, however, revealed how God proposed to apportion His gifts among the peoples of the earth:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion {is} His people; Jacob {is} the lot (measuring rod) of his inheritance." (Deut. 32:8-9)

Thus, the earth and all it contains, the Lord's portion, will become that of His

people when the Kingdom of God is established in perfection:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom {is} an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27.)

In the great day of Israel's reinstatement, all nations will come to learn of their laws so that they may walk in the light of the knowledge of the Lord (Isa.

2:2-5). In that day His people shall be a crown of glory and a royal diadem in the hand of their God (Isa. 62:3). Envisioning all that the future holds for God's redeemed people, and contemplating the Lord's delight in their restoration to sincere devotion and faithfulness to Him, Isaiah was led to exclaim (Isa. 62:5): "*{As} the bridegroom rejoiceth over the bride, {so} shall thy God rejoice over thee.*"

Courtesy: Destiny



What were the husks in the prodigal son parable?

It is presumed that the husks referred to in the Biblical passage popularly known as the parable of the prodigal son were the sweetish pods of the carob or locust tree. The pods, known also as locust beans and St. John's bread, are called husks because they contain the carob or Locust seeds. Analysis shows that the seeds themselves have practically no food value. The husks, however, contain some starch and sugar and in the Near East they are fed to stock and are sometimes eaten by the poor. Unripe carob husks are also used to give water a pleasant taste. It should be noted that the Bible does not say that the prodigal son actually ate husks. In *Luke 15*, the only place in the Bible where this story is told, we read that the wanton "would fain have filled his belly with the husks that the swine did eat." From this we need not necessarily infer that he was starving to death. It appears to mean merely that the prodigal had been so far reduced in poverty that he began to think seriously of eating locust pods, which he was feeding the hogs and which the poor in that region ate when they could get nothing else. Popularly, however, it is generally presumed that the prodigal actually ate husks. In Shakespeare's *I Henry IV* Sir John Falstaff, describing his company of recruits to Bardolph, says that "you would think that I had a hundred and fifty tattered prodigals lately come from swine-keeping, from eating draff and husks;" and in *As You Like It*, Orlando asks his brother bitterly, "Shall I keep your hogs, and eat husks with them?"

G. Stimpson



Devotional – In Comparison

R. Gibbons
(Subscriber)

"The voice said, Cry. And he said, What shall I cry? All flesh {is} grass, and all its goodliness (beauty) {is} like the flower of the field. The grass withereth, the flower fadeth ... surely the people are grass." (Isaiah 40:6-7)

All of us suffer at times from the great temptation of comparing ourselves with other Christians. He or she is much better than I; more advanced, more spiritual, more studious, more loving. We may, by putting ourselves down with this very short view get rather discouraged. Or, worse still, we may imagine we are much more knowledgeable and spiritual than others.

Regardless of whether these things are really so or mistakenly viewed, we should realise that we are something like blades of grass, short-lived and feeble on the ground near an ancient forest giant, towering overhead. We compare ourselves with our little neighbours — "You are an inch taller than I am," — or, "I've grown a seed head already and you haven't!"

It certainly is undeniable that we are not all exactly at the same stage of development: some are germinating, many are growing up, and some are maturing. Given sufficient time and encouragement we will all reach maturity in God's great plan, "And the very God of peace sanctify you wholly; and I {pray God} your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful {is} he that calleth you, who also will

do it." (1 Thessalonians 5:23-24.); "Being confident of this very thing, that he who hath begun a good work in you will perform {it} until the day of Jesus Christ." (Philippians 1:6); "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, {even} in him; In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Ephesians 1:9-11)

It is wrong and degrading to indulge petty criticisms and self-righteous comparisons when our ultimate goal and destiny are so vastly greater than any of this present development. Instead of murmuring about our fellows or about ourselves we should concentrate on "Look Up!" ie., looking unto Yahshua, the Author and Finisher of our faith.

"The grass withereth, and the flower fadeth, but the word of our God shall stand forever." (Isa. 40:8) Above the withering grass that lives for but a few months towers a tree, standing for thousands of years. He Who is the "Word" stands forever.

As frail mortal grass we should be looking up to the king of the vegetable kingdom towering 300 to 400 feet above us. He we can imagine a tall graceful and beautiful specimen, a mature forest giant — a huge, perfectly straight karri, or a mighty, magnificent mountain ash, or a huge gigantic redwood! What a contrast to grass!

But, you say, it is impossible for grass to develop into an enormous tree! Quite so. Also it is impossible for sinful humanity to become a perfect, sinless member of the God family. However, the Almighty specialises in

the impossible, "But Jesus beheld {them}, and said unto them, With men this is impossible, but with God all things are possible." (Matthew 19:26); "Behold, I {am} the LORD, the God of all flesh; is there anything too hard for me?" (Jeremiah 32:27), and by the progressive miracle of regeneration given to our spirit, soul and body culminating in perfection and immortality, His marvellous plan of complete salvation will be carried out.

Surely He deserves our trust, love and loyalty, obedience, praise and thanks every day of our lives!



Hymn of the Month

*Behold! the mountain of the Lord
In latter days shall rise
On mountain tops above the hills,
And draw the wondering eyes.*

*To this the joyful nations round,
All tribes and tongues, shall flow;
Up to the hill of God, they'll say,
And to His house we'll go.*

*The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command.*

*Among the nations He shall judge;
His judgments, truth shall guide;*

*His sceptre shall protect the just,
And quell the sinner's pride.*

*No strife shall rage, nor hostile feuds
Disturb those peaceful years;
To ploughshares men shall beat their swords,
To pruning-hooks their spears.*

*No longer hosts encountering hosts
Shall crowds of slain deplore;
They hang the trumpet in the hall,
And study war no more.*

*Come then, O house of Jacob! come
To worship at His shrine;
And, walking in the light of God,
With holy beauties shine.*

Scottish Paraphrases (1781)



Who's Who in the Bible

"For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled (mixed) themselves with the people of {those} lands: ..." (Ezra 9:2).

W. Finlay

One of the great delusions of this time and certainly one of the most tragic is the ideological propaganda which contends against the retention of the dignity of racial and national identities. However, this situation should not be surprising to the student of the Word of Prophecy for this is but one aspect of the "distress of nations" (Luke 21:25) which the Lord indicated as marking the end of the age. Another gigantic signpost given was that of universal deception and delusion which, taken in conjunction with national and international distress, provides the basis for a remarkable exposure of the most sinister of Satan's conspiracies.

The Integrity, Nature and Character of The God of the Bible is involved with the word "Israel" and the confusion surrounding the identity of Israel is a reflection of an equal confusion in respect of people's comprehension of God. It requires little ophthalmic exercise to read Genesis 22:16-18, Jeremiah 31:31-36 and Hebrews 8:8-10 and to verify the unique relationship into which God entered with Israel and it requires very little mental endeavour to continue observing that "the seed of Israel" (Jer. 31:31-36), being constituted the "witness" of God (Isa 43:12), was guaranteed a perpetuity so

long as the material universe obtained. The simplicity of God's language in providing this guarantee is amazing and yet, more than amazing, is the utter confusion which still abounds on this subject. Within the framework of this confusion, one is given to understand that the Church is Israel or, alternatively, that the Jews are Israel, neither of which contentions meet the scriptural requirements indicating the faithfulness of God to His Word and Covenants. It should be noted that it was the "seed of Israel" which was guaranteed perpetuity — it was not the seed of Abraham, the "father of the faithful" (Rom. 4:16-17) thus pointing to the literal offspring of Jacob whose name was changed to Israel (Gen. 32:27-28) and divorcing the modern contention of the identity of the Church as Israel.

To any, but the deliberately blind, the statement in Malachi 3:6 settles the matter for all time. *"For I {am} the Lord, I change not; therefore ye sons of Jacob are not consumed."* This benediction is merely an extension of the promises of continuity which are found throughout the Old Testament and which, by virtue of its phraseology, allows for no ambiguous claim that God has changed His Mind and transferred His Oath-bound and unconditional Covenants to a cosmopolitan

body of people bound together by the teaching of man. This theory is certainly lacking in scriptural authority and by attempting to invalidate the national Israel, falls within the category of the delusions of this age.

The identification of the Jews as Israel too falls within the framework of universal deception for mention of the word "Israel" is immediately accepted as indicating the Jews. *Where, in the Bible, is it written that the Jews are Israel?* Many speak very glibly of "Abraham the Jew" or of "Moses the Jew" or that "Moses led the Jews out of Egypt," but where is the scriptural authority for these? No such authority exists. The Bible mentions the word "Jew" 282 times but, on the other hand, "Israel" is mentioned 2,500 times and the question must arise if "Jew" means "Israel" or *vice-versa*, why use the two words? This question leads to an interesting study which, while it may embrace ancient times and events, is nevertheless a vital one in respect of the delusions of this time.

The obvious starting point in such a study would naturally be Jacob-Israel who, it will be noted, was a twin to Esau. This relationship in a bygone age may appear to have little relevance today but, in pursuing the study, one will find an amazing story unfolding. Before the birth of the twins, Rebekah, the mother, was told by the Lord that she would give birth to two kinds of people (Gen. 25:23) and by reason of the 25th verse and Genesis 27:11 which describes Esau, the firstborn, as red and hairy as distinct from Jacob, one is given to understand that the

phrase "two manner of people" indicates *physical rather than spiritual differences*. Isaac, who was oblivious of the discourse between Rebekah and the Lord in respect of the future of his sons, appointed Esau as his heir to the birthright which, as is well known, Esau traded for a mess of pottage, the reddish colour of which in conjunction with Esau's general aspect, gave rise to the name "Adom" or "Edom" (Gen. 25:30).

To many, the act of obtaining the patriarchal blessing was an indication of Jacob's subtle character, but the whole story from the Divine announcement to Rebekah to Esau's "despising his birthright" should be considered in this respect. Isaac bestowed the birthright blessing on Jacob (Gen. 27:29) and his blessing of Esau makes interesting reading. *"Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."* (Gen. 27:39-40) When did Esau-Edom have the dominion and when was his "dwelling the fatness of the earth"? The answer is most illuminating.

Leaving Jacob-Israel and his progeny to pass through the tremendous experience of slavery in Egypt, one follows the development of Esau-Edom into nationhood. Being divorced from the Covenant as was Ishmael before him, Esau married into that family and then later moved with his whole following towards the south, giving his name "Edom" to the land formerly called the land of Seir and

which was the possession of the Horites — a people whose origins, like those of the Emims, Anakims, Rephaims and Zuzims (Deut. 2:12 and Gen. 14:5-6) are lost in antiquity. The boundaries of this land of Edom are very concisely defined in the Scripture, having its western boundary in the valley of Arabah which was the line taken by Israel in their trek from the Sinai peninsula to Kadesh-barnea. The southern boundary was the sea-port of Elath which served that purpose for the Edomites. The northern demarcation for Edom was the land of Moab which was separated by the brook of Zered (Deut. 2:13-14, 18). Unfortunately the eastern boundary is not defined but the Scripture indicates that Bozrah was the capital of the land — a name which figures very prominently in Isaiah 63:1-6.

What happened to the Horite inhabitants of the land is not known, but significant is the fact that the pattern of national life in Edom became identical with that of the Horites. The list of princes of kings provided in Genesis 36 vindicates this statement while at the time of Moses, chiefs and the king of Edom are mentioned (Ex. 15:15; Num. 20:14). Whatever may have happened to the Horites, the inhabitants of the land of Edom were called the "brothers" of Israel (Num. 20:14; Deut. 2:4) which, in the sense that Esau was the brother of Jacob, was correct. This relationship of "brother" should be borne in mind for it is again used in the post-captivity period in which the remnant of the tribes of Judah and Benjamin (42,360) returned from the Babylonian captivity.

In Deuteronomy 2:8 it is very clearly established that the children of Esau "*who dwelt in Seir, through the way of the plain from Elath*" were the occupants of that territory and in II Kings 16:6 the Syrian king drove "*the Jews from Elath*" — a fact which is certainly self-explanatory. The record of wars and fluctuating fortunes of war between Edom and Judah-Israel is recorded in the Books of Chronicles and Kings. Was this Esau seeking to gain the "dominion" promised by Isaac?

The history of Jacob-Israel at this time is well known. After a brief period of unity under kings David and Solomon, the nation divided and became two separate kingdoms. The northern kingdom comprising the ten tribes, because of their continued transgression of the Law, passed into the Assyrian captivity from which they did not and could not return, having invoked the "bill of divorce" (Jer. 3:8; Deut. 24:1-4). What happened to this major portion of the children of Jacob-Israel remembering that it constituted five-sixths of the entire family — appears to create little interest and certainly forms no part of Christian teaching today. This is amazing when one considers that the birthright tribe, Joseph-Ephraim, was among those who passed into the Assyrian captivity.

Some 130 years later Israel's "sister" Judah, too, went into captivity but it is significant that this "sister" did not come under the same "bill of divorce" and therefore could legally return to the land. In the campaign now waged by the dominant Babylonian Empire against the remnant of Jacob-Israel left in the land,

ie., the two tribes of Benjamin and Judah, it would appear that the Edomites were notable for their viciousness and deep-seated resentment against Israel for the Psalmist when languishing in Babylon, singled them out and wrote: "Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Raze {it}, raze {it, even} to the foundation thereof" (Psa. 137:7). While the Edomite forces were engaged in Nebuchadnezzar's campaign against Judah, the Nabatheans invaded the land of Edom or Idumea as it became called, and drove the Edomites westward forcing them to settle in what is now southern Palestine. Bearing in mind that the Edomites were now a nation of displaced persons, the most logical action would be to seek consolidation with some other people in similar circumstances. As will become obvious, they sought this among the remnant which returned from the Babylonian captivity.

When the decree of Cyrus (Ezra 1:2-4), whose Empire replaced that of Babylon, became effective and the rebuilding of Jerusalem and the temple was begun, a peculiar note is struck and is clearly evident in the writings of both Ezra and Nehemiah. In these two Books, the name "Jew" becomes manifest. How-

ever, as one studies these Books, particularly that of Nehemiah, one notes a distinction between Judah, ie., the remnant of that tribe which had returned, and the Jews. In Nehemiah 4:10 the remnant of Judah speaks: "And JUDAH said ..." (then verse 12 says,) "And it came to pass that,

when the JEWS who dwelt by them ..." From this it is obvious that "Judah" and "Jew" are not synonymous terms. In the 16th verse of the same chapter the phrase "all the house of Judah" is mentioned and one is tempted to ask why, if the house of Judah means the Jews, they are not referred to as such? However, there is more to come. In the 5th chapter and in the first verse is recorded: "And there was a great cry of the people and of their wives against their brethren, the Jews."

This is the precise formula of address recorded in respect of the relationship between Israel and Edom when Israel was passing from Sinai to the land of Canaan (Num. 20:14). In Nehemiah 5:8, the Jews are again referred to as "our brethren" while in the 6th chapter, verse 6, the phrase "thou and the Jews" clearly differentiates between thou — Judah and "the Jews" — Edom.



The area of Idumea bordering Judah on the south

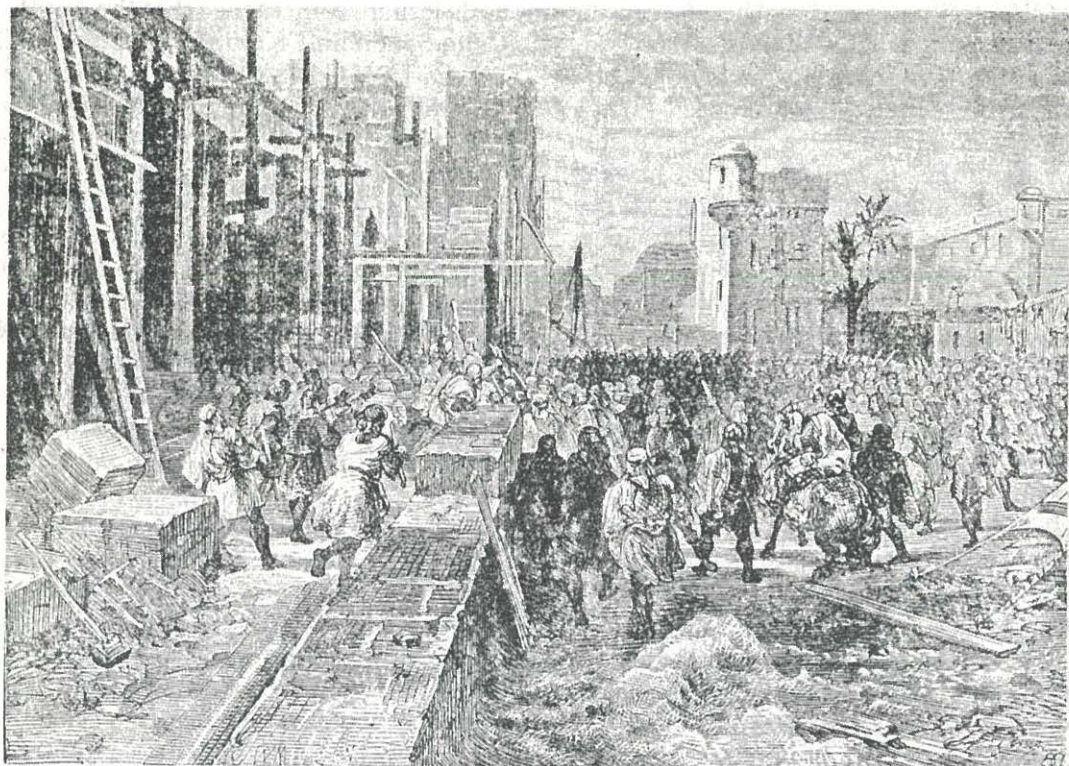
Returning to the 5th chapter of Nehemiah, one notes the cry of the women of Judah because of the required labour and bondage necessary for the prodigious task of rebuilding the city and temple. It would appear that much was required of Judah while "their brethren" were exempt from this. *"Yet now our flesh {is} as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and daughters to be servants ..."* (Neh 5:5). The Spirit of the Lord had not stirred up Edom to rebuild Jerusalem therefore they, having infiltrated from the south among the remnant, were not prepared to bond themselves for a task which was merely political for them. They were quite prepared for Judah to bond themselves for this could be the basis for the "dominion" which Isaac had inferred in his blessing of Esau.

After much political wrangling, the city and temple were completed but Ezra was shocked to realise that a vicious propaganda had created the national sin of miscegenation (Ezra 9:1-2). Who would be interested in the mongrelisation of the "holy seed" of Judah-Israel but Esau-Edom? What better way could that "dominion" over Israel be achieved? The first attempt failed for Ezra put it down swiftly. However, Ezra was not eternal and with his passing, a slow rot set in to these people whose existence had been limited to 70 prophetic weeks (Dan. 9:24).

During the turbulent period when the Medo-Persian Empire gave way to that of the Grecians, one finds the history of Judaea comparatively quiet with a will-

ingness to live under the sovereignty of whatever Empire happened to dominate. During this period Judaea became cosmopolitan and with the introduction of numbers of aliens an all-time low was reached in Judah's spiritual relationship with God. With the advent of Antiochus Epiphanes who rescinded the Sabbath and made a mockery of the temple by pouring swine's broth over the altar, the spirit of patriotism asserted itself and Judas Maccabeus led a great revolt which culminated in the re-establishment of the true worship of God. In this process, and according to the Jewish Encyclopaedia, Maccabeus concentrated on the Edomites subjecting them to the dominion of Judah. This state of affairs did not last long for the dominion was broken and Edomite infiltration once again penetrated the land of Judaea. John Hyrcanus (125BC) finally subdued the Edomites and forced an integration which ultimately caused the disappearance of the name Edomite. Antipateran Idumean-Edomite displaced the Judah-Israel line in Judaea and, according to the Jewish Encyclopaedia, this was the beginning of the Idumean dynasty which ruled over Judaea from that time until its conquest by the Romans. From this same source it is stated that "From this time the Idumeans ceased to be a separate people, though the name Idumea still existed at the time of Jerome."

This evidence is all the more significant when one considers the Gospel accounts of the Birth, Life, Death and Resurrection of the Lord. Jesus said: "My sheep hear my voice" — a statement



*An old woodcut illustrating the rebuilding of Jerusalem
As the Israelites laboured the Edomites stirred up trouble*

which again sifts the wheat from the chaff for there were those in Judaea who gladly listened to Him while others sought His destruction. In John 8, one has the remarkable evidence of those who resisted Him and in all arrogance denied their need for deliverance. This chapter should be read and the obvious Edomite identity of the Jews noted. They claimed to be Abraham's seed, which was not denied, and then they claimed never to have been in bondage to any one, which, too, was not denied. Judah-Israel had been in bondage on at least

two occasions (1) Egypt, and (2) Babylon, the first of which was commemorated in the keeping of the Sabbath (Deut. 5:14-15) and the second a mere 400 odd years previously. Thus the record of John 8 is a clear testimony as to the identity of those Jews.

The historical record thus far is one of Edom seeking to capture the birthright which their father Esau had so recklessly traded for a mess of pottage. At the time of the First Advent they dominated the scene in Judaea with a dominion which has extended, in the various departments

of life, to this very day. They forced the acceptance of the lie that their name, ie., Jew, was synonymous with Israel and that, in fact, they were Israel. Conveniently forgotten is the fact that in or about the 8th century of the Christian dispensation a vast nation of mixed origins became "Jews." How can these people be the Israel of God? They had no connection with Palestine nor was there any association with the patriarchs Abraham, Isaac and Jacob. They hailed from the regions of the east — a fact which is attested to by their oriental cast of feature and were known as Chazars. Denial of this is useless. Consult the Jewish Encyclopaedia and under the heading "Chazars" read these facts and know something of the great delusion of this time.

As has been stated above, the Edomites while rightfully claiming descent from Abraham, cannot claim the same descent from Jacob-Israel. They are thus not the "seed of Israel." The subsequent admixture of other races none of whom can claim any affinity with the patriarchs but who maintain that they are the "chosen" people is exposed as a blatant lie. The question then arises: where are the people of Jacob-Israel? These "*hidden ones*" (Psalm 83:3), the "*lost sheep of the house of Israel*" (Matt. 10:6) must, if God is true and His Word reliable, be in existence today. How to find them is the problem and one has no other means than the faithfulness of God to His Word of Promise in His Covenants. Search these Covenants and then turn to the stage of world history.

Is it mere coincidence that the Anglo-Celto-Saxon and Kindred peoples fulfil the marks of God's Covenants which He put on Israel? Coincidence gives way to fact when promise after promise is fulfilled in the combined history of the Anglo-Celto-Saxon and Kindred people. That the greatness achieved under these Promises is on the decline need cause no doubt for this is the pattern of the events prescribed in the Word of Prophecy at the end of this dispensation (Dan. 12:7).

In approaching this subject one must be frank and, in this frame of mind, must admit that the Jews are not a nation nor do they stem from one common ancestor and consequently cannot fulfil the marks of Israel insofar as nationhood is concerned. Of the identity of part of them with Esau, there is sufficient Biblical and historical evidence, but this does not justify the claim that they are Israel for Esau-Edom was rejected by God. Anglo-Celto-Saxondom is Israel and awakening of these people to their responsibilities is the object of this publication. We seek to let God be true and endeavour to create a national desire within Anglo-Celto-Saxondom to let God have His purpose in our national existence. This purpose is designed for blessing by revealing the reality of God and His Mercy and Grace to which no people are lost. It is in the sight of all nations that Israel must function but they must first know who they are and to Whom they belong. It is to this end that we labour.

Courtesy: Covenant Message



The Ass And The Old Peasant

This story for children seeks to make use of the valuable teaching material contained in some of the old stories and legends known as Aesop's Fables.

A. & T. Morrison

"Cast thy burden upon the Lord, and he shall sustain thee." (Psalm 55:22)

There was once a woman who was always worried. She had a fine family, but she worried in case harm should come to them. Her family were all in good health, but she worried in case they should become ill. She lived in a comfortable house in a pleasant locality, but she worried in case her house might be burnt down. Her husband had a good job, but she worried in case he might lose it. Her family all went to Church with her, but she worried in case they might stop going when they were older.

One day when she expressed this last fear to her husband, he said: *"I could not blame you if you stopped going yourself — the load of worry you would then carry could not be heavier than the one you carry now."*

That woman had forgotten the words of the Psalmist: *"Cast thy burden upon the Lord, and he shall sustain thee."*

A wise man once wrote: *"I am not afraid of tomorrow, for I have seen yesterday, and I love today."* Trusting in God and His loving care, we should be able to say that too.

In Aesop's Fables there is the story of an old peasant who trusted in no one but himself and, consequently, was forced to carry all his possessions with him where-

ever he went. Always beside him was his one small ass, heavily laden down.

One day the old peasant was inside his house when, out of the window, he saw armed men approaching. Rushing out to his overburdened ass he jumped on its back and shouted: *"Fly for your life or else you will be captured by the enemy!"*

But the tired ass did not move. It turned its head and said: *"The loads they would give me could not be heavier than the loads I constantly bear for you — I will be no worse off if I stay."*

The poor ass had carried so many burdens for so long that life had ceased to hold anything of hope, or joy, or peace for him.

If we load our minds with all the troubles of yesterday, the anxieties of today, and the worries of tomorrow, we will soon be so weighed down that we are of no use in life at all. We will be a burden to ourselves and to our friends, and quite incapable of any useful service to God. Only if our life is free and unhampered, are we able to act in obedience to God's will. That is why it is so important to remember the words of Psalm 55: *"Cast thy burden upon the Lord, and he shall sustain thee."*



Archaeology Report –

Writing in Ancient Israel

A. R. Millard

From the time of Moses onwards the Old Testament has many references to the art of writing, over four hundred have been counted. Clearly the authors of the Old Testament books treated writing as an ordinary accomplishment, and this is not surprising, for they lived in a world where scribes had been at work for two thousand years or more, writing the complicated systems of Babylonian cuneiform and Egyptian hieroglyphs. To those scribes we owe our most valuable data about their cultures and ways of thinking, but because their methods of writing were so difficult few people other than trained scribes could use or understand them. The scribes themselves knew that, and boasted of their superiority, for they were well aware of the advantages of communication and preservation that writing brings. It was the only way they could pass beyond the physical limits of time and space.

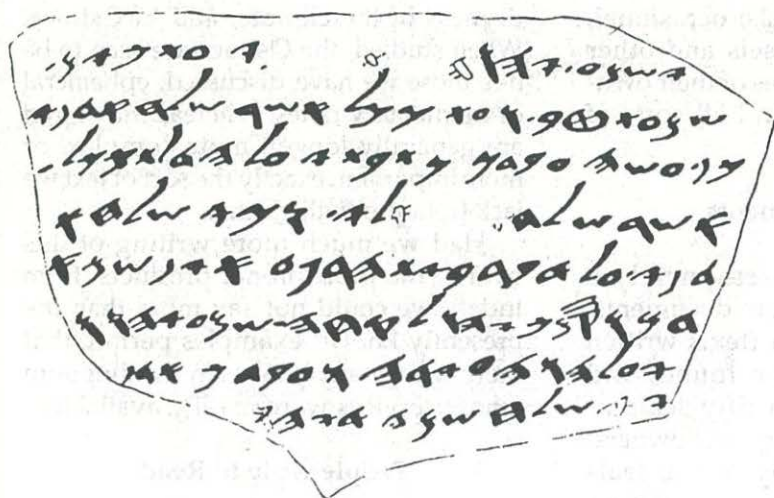
Obviously a man like Moses with a message from God for his nation and their descendants would realise the value of recording his words. Yet the most accurate record could be made useless if it was entrusted to a specialist profession, and was available to the majority of people or to the interested person only at second-hand, through interpreters. Had Moses written in hieroglyphs

or in cuneiform that would have been the case. Of course, we do not know what script was used for recording the earliest of God's words to Israel, but it is remarkable to discover that by the time Israel was occupying Canaan — about 1400 BC — the alphabet of twenty-two letters had just been perfected.

Origins of Alphabetic Writing

Some centuries earlier Egyptian scribes had used a simplified system of hieroglyphs for writing foreign names and words and, although they never used these signs in isolation as a separate alphabet, the idea seems to have sprung from their practice. Certainly by about 1500 BC Canaanites were using simple signs to represent basic sounds, consonants in fact, although they probably stood for a consonant followed by any vowel (for example B(a), B(e), B(i), B(u), etc.). Egyptian and Babylonian had been written in their own scripts for so long that they never broke away to utilise the new invention, and eventually died. (Egyptian hieroglyphs were still employed as late as the fourth or fifth century AD, Babylonian cuneiform into the first century AD.

It was in Canaan and Syria that the new method was exploited. How much



Typical Hebrew alphabetic script — 6th century BC

easier to learn twenty or thirty signs instead of the hundreds of the older scripts! And they were signs which were simple shapes, easy to learn and to draw.

Examples of Alphabetic Writing

Unfortunately very few specimens of early alphabetic texts have survived, although there are enough to make the history of its development fairly clear. The reason is simple, most documents were written on papyrus, and this can only survive in unusually dry conditions (as in the sands of Egypt or the desert by the Dead Sea). There are some others including copper arrowheads of the twelfth and eleventh centuries BC from Canaan bearing the names of their owners, some royal inscriptions from a tomb and the foundations of a temple at Byblos in Phoenicia of about 1000 BC and after, and the earliest Hebrew document, a list of

farming tasks scratched on a stone tablet of the tenth century BC (the Gezer calendar). Few these may be, yet they are sufficient to suggest a widespread and varied use of the alphabet during the period of Israel's conquest of Canaan.

In contrast a great deal of written material in Hebrew is known from the final

century or so of the kingdom of Judah. While the loss of all texts written on parchment or papyrus (with one minor exception) means no contemporary copies of literary compositions or texts of any great length exist, the evidence for general familiarity with writing and its use is very strong.

The types of document can be described under three headings: **monumental**, that is royal or official inscriptions on stone or some similar durable surface intended to last for many years, such as the Siloam Tunnel Inscription, some notices from tombs outside Jerusalem, and a dedication on an ivory plaque taken as booty to Assyria; **professional**, by which we mean documents drawn up by trained scribes, such as the archive of receipts or notes of payment from the palace at Samaria, written in ink on pieces of broken pottery (the Samaria Ostraca), other receipts and letters, and

perhaps the inscribed seals; occasional, denotes the pottery vessels and other objects on which the names of their owners have been written, and all sorts of scribblings.

Hebrew Documents

Now we do not possess merely a handful of ancient Hebrew documents, a hundred or so Ostraca (texts written on potsherds) have been found, and about two hundred and fifty seals or their impressions carrying their owners' names are known. Many of the seals have the name of the owner and of their father engraved on them and nothing more, so that it was essential to be able to read in order to recognise the seal if it were to have any meaning beyond a fastening. There are quite a few stone weights, too, with the names of the measures written on them, and again, it would be necessary to read to distinguish them, for they are very similar in size.

Here is more than a handful of documents, yet still they are only scraps that happen to have been recovered. Among them we do not find any legal deeds, marriage deeds, adoption records, wills, nor any letters of more than a few lines, no lists of more than a dozen or so items. It is impossible to believe that such did not exist. Analogies from Babylonia and Egypt would contradict such an opinion were it offered, especially the evidence from Aswan (Syene in Ezekiel 29:10, etc). Here lived a community of Jews in the fifth century BC whose activities are partially preserved for us in papyri preserved by the

dryness of the climate, and in Ostraca. When studied, the Ostraca are seen to be like those we have discussed, ephemeral or momentary notes, whereas the papyri are generally longer, more complex, or more important, exactly the sort of text we lack from pre-Exilic Judah.

Had we much more writing of this nature, the professional products, from Judah, we could not say more than the presently known examples permit, that there were many scribes in the kingdom whose services were readily available.

People Able to Read

However, the witness of the seals, already noted, and particularly of the occasional texts, suggests more. A single jug, cup, jar, or pot with a name scratched on it might be an oddity, but there are several known. Sometimes the writing is carefully done, sometimes the letters are not so well formed, as if the writer was not accustomed to using this skill often. Perhaps a person would take a pot to a scribe to have their name scratched or painted on it, perhaps they would scratch it on themselves, either way, the result would have no meaning unless they and others could understand it. So it is very possible that many more Hebrews than the scribes could read.

By comparison, Babylonia has yielded only one or two pots bearing personal names; admittedly, the cuneiform signs had to be impressed in the clay before the pot was baked, but a number of Judaeans pots were inscribed before baking, so we may deduce that Babylonians had no de-



Jar handle seal, Jerusalem 700 BC.

sire to write their names on their pots, and the reason would be that comparatively few of them could read. In the same way, Babylonian seals, even when inscribed with the owner's name, also carry a pictorial design by which the illiterate could distinguish one from another.

If it be allowed that writing was more widely understood amongst the Hebrews than amongst the Babylonians and Egyptians, as we have tried to show, and that only accident has deprived us of longer texts which once existed, we can go further and suggest that there would

have been many who could read collections of laws or songs, or histories, or prophecies, and almost as many who could write them down or copy them out had they the desire or the impetus. When that situation exists only a dictatorship can impose a different text once one had been in circulation, no one can add or alter unilaterally otherwise, but a variety of textual traditions can arise.

Writing and the Words of God

In summary, the evidence of ancient Hebrew documents supports the impression given by the Old Testament of a general familiarity and understanding of writing amongst the people of Israel and Judah, and this in turn suggests that anything acknowledged or claimed as God's words could be preserved easily and accurately in written form, and be made available to many to read.

Courtesy: Buried History

❧

ABRAHAM LINCOLN said: "The man who will not investigate both sides of a question is dishonest."

❧

Survival - Recession Proof ... Your Family

(Part 5)

Subscriber

Take The Shock Out Of Your Power Bills (Continued from last magazine)

(If you look after the cents ... the dollars will look after themselves)

In this issue we will be considering a further 36 ways in which we can save money by applying commonsense methods to reduce our power bills. In the area of survival it is important to remember that all the knowledge in the world will be useless to our well-being until we apply it in practice. Putting knowledge into practice is one of the important pillars of survival. But first we must obtain the necessary knowledge.

In the years ahead, the "world planners" intend to control us through their control of our energy sources such as electricity, gas, oil, petrol, coal and, last but not least, food.

By increasing or decreasing the price of these commodities, especially petrol, oil and electricity, the world planners will be able to "slow down" or "speed up" a country's economy according to their plans. That is why, in recent years, the traitors in our governments have been selling off or as they put it, "privatising" our energy resources.

Another priority on their agenda is the absolute control of all means of communication — but that's another story.

To Continue - - -

25. Insulate your basement to stop cooling or heat loss. The cost will be cancelled out in three years. And never skimp on storm windows. They pay for themselves.

26. Did you know approximately 48 per cent of the energy used in a house goes for heating and cooling ... 16 per cent for heating water ... refrigerators and freezers use 12 per cent ... and the remaining 24 per cent goes for lighting, cooking, and operating appliances. Cut each by only 10 per cent and you've saved \$10 in every \$100 power bill.

27. People over the age of 60 should not turn the heat too low, since they are more susceptible to hypothermia than younger people. This condition can develop if body heat is lost to a cool or cold environment faster than it can be replaced. Infants and people with certain respiratory ailments are also at risk, along with people with circulatory problems or those who are taking certain types of medication.

28. Is your home equipped with a central heating system? Set the thermostat between 18 and 21 degrees Celsius dur-

ing the day. And remember that each degree makes a difference in the utility bill.

29. Enjoy your winter nights and save on your power bill by turning down the heat sharply or turning it off at bedtime during the winter months. You'll sleep better than you ever have before especially if you use an electric blanket or extra cover for warmth.

30. You don't need to keep your central heating system on all the time. Maybe you can comfortably use only one or two small areas of the house. Consider buying additional heating units, with just enough power to heat certain areas of your house instead of the entire building.

31. Planning to buy a new electric heating unit? Why not add a heat pump to heat and cool your house? A heat pump properly installed can slash your use of electricity for heating by 30-40 per cent. It also helps you save in cooling costs.

32. During the summer, switch off the gas furnace pilot light. It uses gas and increases your gas bill.

33. Keep the doors of cabinets, pantries, and closets inside the house closed. It's a waste of money to heat them unless you have a real reason to do so. And use the kitchen and bathroom ventilating fans sparingly during cold weather, says Trask. In less than

an hour these fans can blow away a house full of heated air.

34. During cold weather when you're inside the house, wear several loose, warm layers of dark clothing. Warm socks and closed shoes help, as do long underwear and slacks. And you should always wear long-sleeved blouses, shirts, and sweaters.

35. Make sure curtains, furniture, and other items do not block the heat coming from the heating vents. If the heat is obstructed, you aren't getting the full benefit of something you're paying for.

36. You should have your heating unit checked periodically to make certain it's operating at peak service efficiency.

37. Clean or replace the filter in your heating-cooling unit at least once a month. When the filter is dirty, the energy efficiency of the unit is reduced and you pay more to run it.

38. Dust impedes the flow of heat — so dust or vacuum the radiator surfaces often.

39. Insulate accessible heating ducts in unheated areas like attics or basements since insulation cuts down heat loss during the winter months.

40. If your home has a central cooling system, set the thermostat at around 20 degrees Celsius during those hot summer days. And don't be afraid

to experiment. You might be able to turn the thermostat up even higher and still be comfortable during the day. The trick is to discover ways you can stay comfortable and still use the least amount of energy.

41. Weather-proof your home to minimise heat loss during the winter and heat gain during the summer. This includes: checking insulation, installing insulation where it's needed, installing double-pane windows, installing storm doors, and caulking to seal cracks around doors and windows.

42. Your water heater can be one of the most expensive units in your home. Cut the temperature setting to the lowest effective and acceptable temperature (no higher than 49 degrees Celsius for most household uses). Since it's a waste of power to keep the water hot 24 hours a day, many people keep the water heater on "warm" most of the time. This gives a perfect temperature for showers. Install the water heater in a place where it will be least exposed to cold weather. The reason? Cold weather causes the heater to work harder to keep the water hot and costs you more money.

43. Use water from a cold tap to do as many household tasks as possible.

44. Consider installing a solar water heater. It can save you up to 70 per cent of the costs of heating water by conventional methods.

45. Buy heating wood when it is cheapest — during the spring and summer — not during the winter when it is in high demand and more expensive.

46. Don't keep televisions and radios playing when you're not using them — you're paying for nothing.

47. Don't use a hand-held hair drier unless you really need to, or for special occasions. It is healthier to let your hair dry naturally — and it saves energy, too.

48. You'll save on lighting costs if you use clean light bulbs instead of frosted ones because you can get by with a lower wattage and yet produce the same amount of light.

49. You'll also need less lighting if you paint your walls in light colours, so they reflect light better.

50. Keep the curtains open for natural light — which doesn't cost anything — instead of keeping them closed and turning on the lights during daylight hours.

51. White and light-coloured lamp shades help a lamp produce more light than dark colours.

52. Dimmer switches help save electricity, so install them where possible.

53. Fluorescent bulbs are cheaper to operate and last longer than incandescent bulbs.

54. Frozen foods require less energy to cook if you thaw them out first. Letting food thaw naturally doesn't cost a cent.

55. Put food scraps, leaves and grass clippings into a compost pile instead of burning them, trash compacting or putting them in plastic bags. The result will be a good and cheap fertiliser.

56. You'll save on the cost of operating yard equipment if you keep lawn mower blades and hedge trimmer blades sharp. You'll get the job done quicker, use less electricity, and the job will look better.

57. Hand tools that require no electricity should be used whenever possible in place of the powered variety.

58. Take shorter showers and cut the shower off when you're soaping up, so you don't waste hot water.

59. If you take a bath, don't fill the tub all the way to the top. One-quarter full or even less is plenty of water for a good bath.

60. When baking, it saves energy to plan ahead and put more than one item in the oven at the same time so they can share the energy generated.

The best time for us to commence applying these commonsense methods is now — and why now? Because we all have, over the years, developed some bad habits which require remedial action and which we may not find easy to break. For us to wait until the *flack starts flying* will, to say the least, be bad management on our part.

Now is the time to condition ourselves to become efficient "home economists;" to acquire that art of being able to make each dollar go further and directing what we save into more profitable pursuits — such as providing necessities for our survival.

Remember, "wastefulness is a bad habit." And it's not always easy to break that bad habit. But that bad habits can be broken — all we need to do is to develop a "savings mentality."

To be continued



In danger God will protect

A prudent {man} foreseeth the evil, {and} hideth himself; {but} the simple pass on, {and} are punished. (Prov. 27:12)



Controversial –
THE
LONG LOST CHAPTER
OF THE

ACTS OF THE APOSTLES

**CONTAINING THE ACCOUNT OF PAUL'S JOURNEY IN
SPAIN AND BRITAIN**

Translated By
C. S. SONNINI

**FROM AN ORIGINAL MANUSCRIPT FOUND IN THE
ARCHIVES OF CONSTANTINOPLE, PRESENTED TO HIM
BY THE SULTAN ABDUL ACHMET
WITH NOTES AND COMMENTS**

By
T. G. Cole

This document purports to be the concluding portion of the "Acts of the Apostles," and gives an account of Paul's journeyings after his two years' enforced residence in Rome in his own hired house. It is written in the style of the Acts and reads like a continuation of it.

It was found interleaved in a copy of "Sonnini's Travels in Turkey and Greece," and purchased at the sale of the library and effects of the late Right Hon. Sir John Newport, Bart., in Ireland, whose family arms were engraved on the cover of the book, and in whose possession it had been for more than thirty years, with a copy of the firman of the Sultan of Turkey, granting to C. S. Sonnini permission to travel in all parts of the Ottoman do-

minions. The document was translated by C. S. Sonnini from an original Greek manuscript found in the Archives of Constantinople, and presented to him by the Sultan Abdul Achmet. The following is the contents of the title page of Sonnini's work, in which the English translation of the document was found: "*Travels in Turkey and Greece undertaken by order of Louis XVI, and with the authority of the Ottoman Court, by C. S. Sonnini, member of several scientific or literary societies, of the Society of Agriculture of Paris, and of the Observers of Men. 'Mores multorum videt et ubes.'*"—HOR., London: Printed for T. N. Longman and O. Rees, Paternoster Row, 1801."

The following is the English translation of the Manuscript, *the authenticity of which cannot be vouched for.*

Copy Of "Sonnini Manuscript"

Verse 1. And Paul, full of the blessings of Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain, for he had a long time purposed to journey thitherward, and was minded also to go from thence into Britain.

Verse 2. For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to "the isles afar off," as spoken by the prophet, and called by the Romans Britain.

Verse 3. And the Lord commanded the gospel to be preached far hence to the Gentiles, and to the lost sheep of the house of Israel. (Acts 22:21, 9:15)

Verse 4. And no man hindered Paul; for he testified boldly of Jesus before the tribunes and among the people; and he took with him certain of the brethren which abode with him at Rome, and they took shipping at Ostium, and having the winds fair were brought safely into an haven of Spain.

Verse 5. And much people were gathered together from the towns and villages and the hill country; for they had heard of the conversion of the apostle, and the many miracles which he had wrought.

Verse 6. And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God.

Verse 7. And they departed out of Spain, and Paul and his company finding a ship in Armorica sailing unto Brit-

ain, they went therein, and passing along the South coast they reached a port called Raphinus.

Verse 8. Now when it was noised abroad that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously, and he entered in at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation. (Acts 28:7)

Verse 9. And on the morrow he came and stood upon Mount Lud; and the people thronged at the gate, and assembled in the Broadway, and he preached Christ unto them, and many believed the word and the testimony of Jesus (Ludgate Hill and Broadway, where St. Paul's Cathedral is built in London.)

Verse 10. And at even the Holy Ghost fell upon Paul, and he prophesied, saying, *Behold in the last days the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the Mount that testifieth of the patience and long suffering of a servant of the Lord.*

Verse 11. And in the latter days new tidings of the Gospel shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold, fountains shall be opened, and there shall be no more plague.

Verse 12. In those days there shall be wars and rumours of wars; and a king shall rise up, and his sword shall be for the healing of

the nations, and his peacemaking shall abide, and the glory of his kingdom a wonder among princes.

Verse 13. And it came to pass that certain of the Druids came unto Paul privately, and showed by their rites and ceremonies they were descended from the Jews which escaped from bondage in the land of Egypt, and the apostle believed these things, and he gave them the kiss of peace.

Verse 14. And Paul abode in his lodgings three months, confirming in the faith and preaching Christ continually.

Verse 15. And after these things Paul and his brethren departed from Raphinus, and sailed unto Atium in Gaul.

Verse 16. And Paul preached in the Roman garrisons and among the people, exhorting all men to repent and confess their sins.

Verse 17. And there came to him certain of the Belgae to enquire of him of the new doctrine, and of the man Jesus; and Paul opened his heart unto them, and told them all things that had befallen him, how be it that Christ Jesus came into the world to save sinners; and they departed, pondering among themselves upon the things which they had heard.

Verse 18. And after much preaching and toil Paul and his fellow labourers passed into Helvetia, and came unto Mount Pontius Pilate, where he who condemned the Lord Jesus dashed himself down headlong, and so miserably perished.

Verse 19. And immediately a torrent gushed out of the mountain and washed his body broken to pieces into a lake.

Verse 20. And Paul stretched forth his hands upon the water and prayed unto the Lord, saying, O Lord God, give a sign unto all nations that here Pontius Pilate, which condemned thine only-begotten Son, plunged down headlong into the pit.

Verse 21. And while Paul was yet speaking, behold there came a great earthquake, and the face of the waters was changed, and the form of the lake like unto the Son of Man hanging in an agony upon the cross.

Verse 22. And a voice came out of heaven saying, Even Pilate hath escaped the wrath to come, (Second Death — Rev. 21:8) for he washed his hands before the multitude at the blood-shedding of the Lord Jesus. (Matthew 27:24)

Verse 23. When, therefore, Paul and those that were with him saw the earthquake, and heard the voice of the angel, they glorified God, and were mightily strengthened in the spirit.

Verse 24. And they journeyed and came to Mount Julius, where stood two pillars, one on the right hand and one on the left hand, erected by Caesar Augustus.

Verse 25. And Paul, filled with the Holy Ghost, stood up between the two pillars, saying, Men and brethren, these stones which ye see this day shall testify of my journey hence; and verily I say, they shall remain until the outpouring of the spirit upon all nations, neither shall the way be hindered throughout all generations.

Verse 26. And they went forth and came unto Illyricum (Romans 15:19), intending to go by Macedonia into Asia, and grace was found in all the churches; and they prospered and had peace. Amen.

Notes And Comments

According to Eusebius, Bishop of Caesarea (AD 260?-340?), *"Some of the Apostles passed over to the British Isles."* This is most probable inasmuch as Paul was desirous to preach the Gospel to those to whom the name of Christ was not known, lest, as he says, *"I should build upon another man's foundation."* And having journeyed so near to Britain as Spain and Gaul, it is highly reasonable to suppose he would wish to cross over to these Islands, particularly if he had heard that there were people of his own nation settled there. There can be no question that Paul had heard of the "Tin Islands," as the Romans had already conquered the greater part of Britain, and the Apostle would meet with many at Rome and elsewhere who had been there, either as traders or with the Roman army.

Theodoret, Bishop of Cyzicus, in Syria, supposes that after Paul had spent two years in Rome, he visited the islands of the sea, and he actually numbers some of the inhabitants of Gaul and Britain among the countrymen of the tentmaker.

Raphinus is the Roman name for Sandwich, in Kent. In the time of the Saxon Heptarchy there was still standing in Sandwich an old house called "The House of the Apostles." This is regarded as strong evidence that some of the Apostles visited Sandwich.

The Apostle went and stood on Mount Lud, or Ludgate Hill, at that time,

no doubt, more worthy of being called a mount than now. It has evidently been levelled for building the Cathedral and its predecessors, and the low-lying ground around levelled up.

In the remarkable prediction of verse 10 he declares that, *"Nations shall come up to worship on the Mount that testifieth of the patience and long suffering of a servant of the Lord."* No one can fail to see that this prediction has had a striking fulfilment; the magnificent edifice which stands on the site of Mount Lud bears the Apostle's name, and has been the meeting place for people of other nations who have come to worship before the Lord.

Points In Favour Of The Genuineness Of The Manuscript

- (a) It has all the appearance of being of ancient date.
- (b) It is written in Greek, and in the style of the Acts.
- (c) The places and peoples mentioned are called by their ancient or Roman names.
- (d) Its tone is dignified and spiritual.
- (e) Its scriptural brevity.
- (f) The remarkable character of its prophetic expressions.
- (g) Its being preserved in the Archives of Constantinople.
- (h) Its pure gospel character and generous conception of the Divine purpose and plan.



Evidence Shows Phoenicians Came To America

W. Dankenbring

Dr. Alexander von Wuthenau, a white-haired patriarch with a redoubtable intellect, resides in Mexico City. After living in Latin America for 36 years, von Wuthenau has devoted his life to studying the mysteries of the pre-Columbian art and is without peer in his field.

I interviewed the learned professor for many hours in his home, and we discussed some of the most controversial and astonishing archaeological findings in recent decades.

According to Dr. von Wuthenau, there is significant evidence of Mediterranean and African influences on the "new continent" at a very early time!

Several years ago Dr. von Wuthenau observed on a six-foot stela in the national museum of Mexico a "Star of David" design engraved in the earring of a Mayan dignitary. The same Mayan figure has a hat which is very similar to the papyrus craft Thor Heyerdahl piloted across the Atlantic, patterned after the reed boats of ancient Egypt. Intrigued, von Wuthenau investigated reproductions of rock drawings in the Jewish necropolis of Beit-Shearim. Here he was surprised to find a very similar drawing, with an interlaced six-pointed "Star of David" and an authentic ancient reed boat.

Even more remarkable, a phylactery — a cord wound on a Hebrew youth's weakest arm at the time of his Bar Mitzvah — has been found etched on the right arm of an eight-foot figure in Veracruz, Mexico, the Tapatlaxco Stela. This evidence strongly suggested that the "isolationist" school of thought which assumes that the cultures of the Americas evolved independently from the Old World is in need of total rethinking.

The Paraiba Stone

In 1966, Jules Piccus, professor of Romance languages at the University of Massachusetts, bought an old scrapbook containing a transcription of mysterious stone markings found in 1872 by a slave in the tropical rain forest of Paraiba state, Brazil. Intrigued, Dr. Piccus brought the material to the attention of Professor Cyrus H. Gordon of the Department of Mediterranean Studies at Brandeis University, Massachusetts. Dr. Gordon, a scholar and author, of the first rank is an expert in ancient Semitic languages.

I talked to Dr. Gordon and he related how he compared the Paraiba inscription with the latest work on Phoenician writings: "I noticed that the peculiarities of this text found in Brazil and written in a

language very closely related to Hebrew and Phoenician referred to events between 534 and 531 BC." Dr. Gordon related: "I realised this had to be genuine because it contained words, grammatical forms and expressions that were not known in the 19th century, but were only authenticated in the 20th century. This is important, because if one of these inscriptions turned up in 1973, there would be no way of knowing if it were genuine or fake. The reason is a forger can know everything I do, or anyone else. But a forger cannot know what's going to be discovered in the next century."

Gordon translated the script as follows: *"We are Sidonian Canaanites from the city of the Mercantile King. We were cast up on this distant shore, a land of mountains. We sacrificed a youth to the celestial gods and goddesses in the nineteenth year of our mighty King Hiram and embarked from Ezion-geber into the Red Sea. We voyaged with ten ships and were at sea together for two years around Africa. Then we were separated by the hand of Baal and were no longer with our companions. So we have come here, twelve men and three women, into New Shore. Am I, the Admiral a man who would flee? Nay! May the celestial gods and goddesses favour us well!"*

The Bat Creek Stone

In 1885 Smithsonian Institution archaeologists found an inscribed stone tablet in an undisturbed tomb near Bat Creek, Tennessee. The finders believed it was a Cherokee tablet, and in 1894 published it — upside down. Until 1970,

the stone was ignored, lying unnoticed at the Smithsonian Institution in Washington, DC.

Dr. Joseph Mahan happened to see a photograph of the stone and became interested. He copied the inscription and sent it to Cyrus Gordon. To Gordon, the message on the stone was immediately clear. He related, "It turned out to be straight Hebrew, of the Roman period, roughly 100AD." Five letters on the stone, says Gordon, clearly mean "for Judah."

The stone is about four and one half inches long and two inches wide, and composed of brownish ironstone with beautifully carved letters. The tomb from which it came was 28 feet across and held nine skeletons. Says Gordon, "Neither I, nor anyone else, can say that it was possibly a forgery."

In addition to the Bat Creek stone, more recently coins of the Bar Kokhab rebellion in Judaea (AD132-135) were found by farmers near Louisville, Hopkinsville, and Clay City, Kentucky.

The Metcalf Stone

In 1968 at the U.S. military reservation at Fort Benning, Georgia, Manfred Metcalf was looking for slabs to build a barbecue pit. Several strange-looking flat stones caught his eye. Metcalf picked up a large flat piece of sandstone about nine inches long and while brushing it off noticed odd markings. He gave the stone to Joseph B. Mahan, Jr., Director of Education and Research at the nearby Columbus Museum of Arts and Crafts at Columbus, Georgia.

Dr. Mahan is an expert on American Indian ethnology and archaeology. He is a specialist on the Yuchis, a tribe that once inhabited the area and had been resettled in Oklahoma in 1836.

Interestingly, Mahan had noticed that one of the Yuchi agricultural festivals had too many resemblances to the Hebrew Feast of Booths or Tabernacles described in the biblical book of Leviticus to be merely "accidental" or sheer coincidence. For examples, the Yuchis celebrate (1) an eight-day festival (2) that starts on the fifteenth day or full moon of the holy harvest month (3) and live in "booths" throughout the festival (4) at the religious centre for the tribe (5) and nurture a sacred fire.

To this very day, some Jews observe the first three of these same features.

Neither Mahan nor Gordon believe the Yuchis to be one of the so-called lost ten tribes of Israel. However, they both believe that the evidence shows that both the Yuchis and Hebrews share certain cultural features rooted in the ancient East and Mediterranean of the Bronze Age.

Mahan sent a copy of the stone discovered by Metcalf to Cyrus Gordon in May 1968. Gordon published an article on the stone in *Manuscripts*, a quarterly of the Manuscript Society, in the summer of 1969. Gordon reported: "After studying the inscription, it was apparent to me that the affinities of the script were with the Aegean syllabary whose two best known forms are Minoan Linear A and Mycenaean Linear B. The double-axe in the lower left

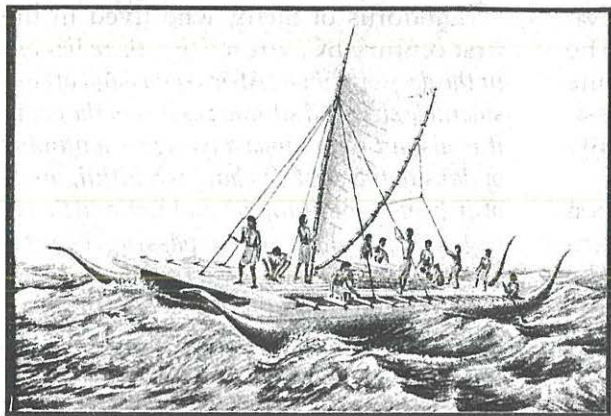
corner is, of course, reminiscent of Minoan civilisation."

Concludes Gordon, "We therefore have American inscriptional contacts with the Aegean of the Bronze Age, near the south, west, and north shores of the gulf of Mexico. This can hardly be accidental; ancient Aegean writing near three different sectors of the Gulf reflects Bronze Age transatlantic communications between the Mediterranean and the New World around the middle of the second millennium BC." (*Manuscripts*, summer 1969)

In fact, Gordon offers the intriguing suggestion that "the Aegean analogues to Mayan writing, to the Aztec glyphs, and to the Metcalf Stone inspire the hope that the deciphered scripts of the Mediterranean may provide keys for unlacing the forgotten systems of writing in the New World. A generation capable of landing men on the moon may also be able to place pre-Columbian America within the framework of world history" (*ibid.*, p. 166).

Earliest Americans NOT Indians?

The conclusion that peoples from the Mediterranean reached the New World during the middle of the second millennium before Christ (or about 3,000 years before Columbus) is shocking enough — and not all scholars are prepared to accept it — but even more startling discoveries are upsetting a number of cherished theories about the early history of the New World. More and more, those who believe the inhabitants of the New World



Example of an early oceangoing canoe that could easily cross the Atlantic.

developed their cultures in virtual isolation, cut off from the developing societies of the Middle East, are having to face new evidence which is weakening their theory.

In excavations throughout Central and South America, Dr. von Wuthenau has found hundreds of thousands of sculptures often showing human types, most of them of clay. Naturally, a person would assume that such clay objects would show distinctive "Indian" features — that is, the objects would look like the typical Aztec, Maya or other similar Indian type. In his book *The Art of Terra Cotta Pottery in Pre-Columbian Central and South America*, von Wuthenau published scores of photographs of these art objects. He relates his astonishment when he observed that of the early human figures in the early, lower levels of each excavation, not a single "Indian" head was to be found. Instead he encountered heads with Mongolian, Chi-

nese and Japanese features, as well as those of Tartars, Negroes and "all kinds of white people, especially Semitic types with and without beards."

Asserts von Wuthenau, "I personally have not been able to discover among these distinguished personages a single 'real Indian.'" A terra cotta head from Guerro, Mexico was remarkably similar to the Egyptian god Bes, and similar images of this peculiar deity are found at almost all Phoenician excavation sites around the Mediterranean. In the Guerro district terra

cotta heads of *Urweisse* or "ancient Whites" have also been discovered. Around Acapulco, von Wuthenau found evidence that Mediterranean peoples dwelt together in considerable numbers. Female figurines from the area are markedly Caucasian, with delicate eyebrows, small mouths, opulent coiffures, etc.

In the region of Mexico City, von Wuthenau found art objects with narrow faces and long curved noses and beards (the Indians had no beards). The female objects had delicate profiles, fine straight noses, sometimes with a slight upturn common in the White race. The first true Indian types appear in significant numbers about 300AD, declares Cyrus Gordon, who has studied von Wuthenau's discoveries.

Evidence From the Old World

As remarkable as the unfolding story of the early Western Hemisphere may be,

there is a corresponding line of hard evidence in the Eastern Hemisphere. The evidence has been read time and time again by scholars and students of classical literature, but it has never been fully comprehended.

Scholars for many years have been aware of cultural parallels between Central America and the middle East. The Mixtec Indians squeezed royal purple dye out of the snail *Purpura patula* of the Pacific Ocean; the Phoenicians performed the same feat with the snails *Murex truncatus* and *Murex brandaris* found in the Mediterranean. Reed rafts were used by the ancient Egyptians; "Indians" used similar ones from the Pacific coast of California to Chile.

Like the peoples of the Middle East, the early peoples of the Americas worshipped the sun, built giant stone statues, wrote by hieroglyphs, performed cranial surgery, and mummified the dead. Were all these traits developed independently and in isolation?

"There are a number of cultural elements so strikingly alike in the two hemispheres that the possibility of their transoceanic spread to America must be seriously considered" (Steward and Faron, *Native Peoples of South America*, p. 41).

But aside from the cultural similarities what are we to do with statements in ancient literature?

In the fourth century BC, a Greek writer named Theopompus mentioned an enormous "continent" outside the Old World, inhabited by peoples with strange life-styles.

Diodorus of Sicily, who lived in the first century BC, wrote: "*For there lies out in the deep off Libya (Africa) an island of considerable size, and situated as it is in the ocean it is distant from Libya a voyage of a number of days to the west. Its land is fruitful, much of it being mountainous and not a little being a level plain of surpassing beauty. Through it flow navigable rivers. ...*" (5. 19 1-5). There is no island with these attributes unless Diodorus was referring to the West Indies or the Western Hemisphere!

In Book 20, Diodorus explained, "*In ancient times this island remained undiscovered because of its distance from the entire inhabited world.*" He then describes Phoenician voyages beyond the Pillars of Hercules (the straits of Gibraltar) and how they "*were driven by strong winds a great distance out into the ocean. And after being storm-tossed for many days they were carried ashore on the island we mentioned above...*" (20 1-4).

This historical note is remarkable in view of the fact that Phoenician inscriptions have been found in Brazil.

Similar noteworthy statements were made by Plato, who lived about 400 BC. In *Timaeus*, Plato wrote of an earlier time: "*In those days the Atlantic was navigable; and there was an island situated in front of the straits which you call the columns of Hercules: the island was larger than Libya and Asia put together, and was the way to other islands, and from the islands you might pass to the whole of the OPPOSITE CONTINENT which surrounded the true ocean. ...*"

Further evidence of early voyages is found in the book of Chronicles in the

Hebrew Old Testament. Hiram, king of Tyre, and Solomon, king of Israel, sent a joint navy on lengthy voyages that required three years to complete. These trips began at Ezion-geber on the shore of the Red Sea. It is interesting that these voyages required three years. (The hardly more advanced sixteenth-century sailing vessels of Ferdinand Magellan also took three years to circumnavigate the world.)

In light of the excavations in the New World and the incredible cultural similarities which existed, these enigmatic classical statements take on much more meaning to modern scholars.

Quetzalcoatl, god of the Mayas, for instance, is depicted in Mayapan myths as being unusually blonde. The Spanish conquistadors commented on Montezuma's unusually light skin.

It is significant that the pre-Inca tradition for the creation of the world and of the primitive happy state of the people, their corruption by sin, the destruction of the earth, and its regeneration is "a distinct analogy to the Mosaic chronicle of the earliest epoch of the history of the human race" (Riverox and von Tschudi *Peruvian Antiquities*, p. 149).

Ancient Maps

Perhaps the most remarkable evidence of all is found in the ancient maps of the world. Studies of the Piri Re'is map of 1513AD strongly indicate that the original mapmaker must have found the

correct relative longitude across Africa and the Atlantic to Brazil, for this map gives an amazingly accurate profile of the coast of South America to the Amazon and provides an accurate profile of the Yucatan Peninsula. Incredibly, this map shows a section of the coast of Antarctica, although the continent was supposedly not discovered until 1818.

The Reinel Chart of 1510, a Portuguese map of the Indian Ocean, seems to show the coast of Australia, as well as some of the Caroline Islands of the Pacific. The evidence indicates that ancient seafarers must have journeyed over these parts of the world and constructed reliable maps, of which fragments and copies survived into the Middle Ages and were copied again, although their significance had been long lost to most scholars.

The growing mountain of evidence — ranging from the Paraiba stone, the Bat Creek stone, the Metcalf stone, ancient Indian rituals, pre-Columbian terra cotta pottery to the cultural parallels, the literature of the classical world, and ancient maps — points convincingly to the conclusion that ancient mariners of the Middle East and the Orient navigated the oceans many times, establishing contact with the New World millennia before Christopher Columbus did so in 1492. Indeed, who in the face of the amazing new evidence coming to light can deny that in actual fact Columbus was a relative late comer to the New World?

Courtesy: Thy Kingdom Come



The Battle of the Celtic Church

(Part 3 of 4)

P. Trumper

The Invasion

The year 597AD was an unhealthy one for the Britons. Until that year the unadulterated gospel had spread through large sections of the country. It is true, it had not spread as quickly as the Christian might have desired, but all the same multitudes had entered the Celtic Church and received their instruction in Biblical truth without the extras which were so much a part of the Latin Church. Great men: Patrick, Columba, Aidan, Columbanus and others, had been raised up by God to preach and teach the apostolic doctrines to their contemporaries. The Celts were a free people, not owing allegiance to any hierarchical system, nor bound by the dictates of any solitary figure in Italy far away. The Figure uppermost in their minds and hearts was the true Head of the Church, Christ Himself. Their allegiance and love belonged to Him.

The year 597AD witnessed the end of a chapter. By laying the foundation for medieval popery, Gregory pulled a curtain across the window of western Europe; a period rightly styled the Dark Ages. When the "bishop" of Constantinople styled himself "universal bishop," Gregory may have refuted such a title, but his attitude towards churches and whole kingdoms revealed that he considered himself in just those terms. In-

deed, his successors did not hesitate to assert their right to the epithet, "universal bishop."

Kent was the first place to feel the imprint and impact of the New Christianity. The king, Aethelbert, welcomed Augustine — not to be confused with Augustine of Hippo 354AD-430AD. There was a marked difference between the two! — and his fellow missionaries. Had they been soldiers, their entry would not have been made without a struggle, but they came with the instruments of religion and although these were strange ones to the onlookers, they gave the impression of desiring peace. Aethelbert had married a Christian princess from among the Franks, and possibly could not distinguish between the true and the false. Anyway, "they drew up in such a manner as to produce an effect on the rude islanders. The procession was opened by a monk bearing a huge cross on which the figure of Christ was represented: his colleagues followed chanting their Latin hymns ..." Thus, the stage was set for the confrontation.

Reflecting as he did the doctrines held by the pontiff he represented among the Britons, Augustine knew only too well what his task was to be. He and his missionaries had not only to teach the New Christianity with its irrelevant Biblical extras, but the Britons had to be reminded that they were subjects of "pope"



The haughty Augustine holds a conference on the banks of the Severn, with the Celtic bishops who are seen leaving the conference in disgust.

Gregory! Whether they appreciated it or not, they were still living on empire soil; territory which now belonged to the papacy. Had they not heard of Constantine's Donation?

Hence, the arrival of the foreigners on the isle of Thanet was not such a peaceful event as had at first been supposed. Gregory wanted nothing less than the complete subjugation of the Britons under the papal slipper, and recognition from the Celtic Church of his authority over them. The plan was not as swiftly executed as Gregory and his missionaries had anticipated. The Britons strongly resisted the interfering and domineering foreigners for sixty-seven years before they were forced to surrender by the pressures placed upon them.

At the time, Christians of an "evangelical" nature were to be found in nearly

every part of the land. A community of approximately three thousand of them lived in north Wales at Bangor Iscoed. There were those in Ireland, and another stronghold at Iona in Scotland; at Lindisfarne, too. Celtic Christianity in 597AD, then, was a powerful influence in Britain. With the exception of Kent and Sussex, their missionaries under God had proved so successful the conversion of the English had been almost entirely accomplished by them.

The enmity between the two sides was open for all to see. The Christians of Ireland, Scotland, Wales and England were grounded in Biblical truth to which they held fast. Their form of church government was the same as that known to the earliest of churches. The offices of elder and bishop were the same to them, as in the New Testament pattern. There-

fore, any suggestion from Rome that one man should call himself "bishop of bishops" was entirely repugnant. Besides, the New Christianity could not be compared with the Living Faith they had been enjoying for a number of years. "Salvation" through the sacraments, penances and personal merits can hardly be compared with the joy and assurance of fellowship with God by grace alone. Why swap the latter for the former?

So, the attitude of the Christian Britons to the foreign intruders with their perverted form of "Christianity" was "one of hostility, suspicion, and dislike."

It appears that the Celts went a long way to show their displeasure. In a letter written as late as 705AD by Aldhelm "bishop" of Sherbourne, to Geraint

king of Dumnonia, he stated, "they will neither pray with us in church, nor eat with us at table. Worse, they throw out the food left over from our meals to dogs waiting open mouthed and to foul pigs; they give orders that the dishes and bowls which we have used must be scraped and scoured with sand or with cinders before they are fit to be placed upon their tables." It appears that ecumenicity was not in vogue among our Celtic brothers and sisters! The reason being that Biblical truth mattered to them.

The Celts despised the Roman religion to the extent that they gave orders that the dishes and bowls which the Catholics used must be scraped and scoured with sand or with cinders before they are fit to be placed upon the Celt's tables.

Despite the Roman efforts, by the time Gregory died in 604AD only Kent and London felt the full impact of the new teaching. Three years earlier Gregory had written to Augustine assuring him, "You are the only bishop of the Church in England." As if to celebrate that piece of information, Augustine was able to report back to his "pope" the news of the "conversion" of ten thousand in Kent after

only one year of effort. However, the Roman church was forced to wait until after the deaths of both Gregory and Augustine (616AD) before the papal ambitions were fully realised. Still, in those areas which had submitted, there had been no hesitancy in establishing strongholds in which the New Christianity could flourish and

from which its influence could spread. The importance of Canterbury cathedral and that of St. Paul's sprang from this era. The former was originally the church of St. Martin which Augustine used as his headquarters.

The death of Augustine proved a blow to the Roman and Celtic causes. In the first place, the efforts of the Roman church appeared to fall apart at the seams. With the leader of the missionary invaders gone, many of the "converts" reverted to type — there being no

inner renewal — and fell back upon the worship of the old gods, and a behaviour pattern more in tune with the paganism they had never really, in their hearts, forsaken.

Unfortunately for the intruding missionaries, the “baptised pagans” turned on them as well as on each other. How often this has happened in history where the papal slipper has left its imprint! Some of the Roman “bishops” fled for their lives to Gaul, including Mellitus of London (the founder of St. Paul’s cathedral) and Justus of Rochester.

Bede relates what happened to Augustine’s successor, Laurentius. He intended leaving the country, but the night before his departure he received a visit from the apostle Peter! The visit proved a painful one for Laurentius, for in anger Peter scourged him for the breakdown of the missionary programme. At least, that was the story Laurentius carried with him to Eadbald, the king of Kent. The fact that Eadbald was confronted by a dishevelled “bishop” only added weight to the strange tale in the eyes of the superstitious king. Laurentius was reinstated and the Roman cause brought back into favour.

This re-establishment, however, served as an ill omen to the Lord’s people, for a union between the Roman church and the Anglo-Saxon kings was likely to bring persecution in its wake. Such was the case. The “baptised pagans,” being grossly superstitious, felt that if the apostle Peter was angry with “his church” for failing to win over the Britons, how much more angry he must

be with those who refused to submit to his missionaries. Furthermore, if in his anger he scourged Laurentius, would he not desire to scourge the rebels even more?

So, the Anglo-Saxon kings turned on the “rebels” who refused to submit themselves and the Gospel they loved to their enemies. The reasoning behind the swish of the papal sword, and the ensuing blood-shed, is the form of “evangelism” the Roman church understands best. It began at the end of the fourth century, when the emperor Constantine entered the Christian church and the Faith joined hands with the empire. The method of uniting politics with religion remains to this day. As Avro Manhattan maintains, *“During the last three or four centuries, religion and politics have become inextricably interdependent. They are still so now ... Total Catholicisation means the implementation of ... Total obliteration of all religious and racial minorities ...”*

Shortly after 616AD, the “evangelism” of the Britons took on a more disturbing aspect. A large section of the Christian community at Bangor Iscoed in North Wales was massacred by Anglo-Saxon troops. Bede records that it was Augustine himself who originally instigated this event. The Roman missionaries upon hearing the news were quick to remember their leader’s prophecy relating to just such an occurrence taking place. Augustine had declared, *“If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive*

from them the stroke of death." Bangor had been the major seat of Christian learning in the land; a stronghold of true piety, but the troopers destroyed most of the Lord's people and the place itself.

The conflict between the Roman and the Celtic Church continued on a fresh battle ground, this time in Northumbria. In 625AD, Paulinus of Canterbury journeyed north and was successful in bringing king Edwin and members of his court into the Romish fold, but these encouragements did not last. Edwin was killed by Cadwallon king of Gwynedd and Penda of the Mercian dynasty, and his army was destroyed. Paulinus felt obliged to leave the kingdom. He went by sea to Kent taking several members of the Northumbrian royal family, including Edwin's widow.

This disaster proved a providential blessing both for Northumbria and the nation as a whole. With the partial exit of the New Christianity a vacuum existed which required filling. God caused Oswald to fill it. Of all the monarchs who have sat upon the British throne only a few have been of any use to Biblical Christianity; only a handful have understood the nature of evangelical truth. Oswald was part of that minority.

Whilst Paulinus was engaged in teaching error to the Northumbrians, Oswald was living in Iona that "light of the western world." There, Columba had wielded under God a giant influence a century earlier, and on that small island a strong resistance had been maintained against Romish seduction. Oswald came under that good influence. Not only was

he taught the Scriptures, but on Iona — where he had fled as a young man with his brother, Oswiu, from rival factions — he received the experience of new birth.

In 633AD, Oswald returned to Northumbria with his army in triumph, as king. Immediately, he set about the task of spreading the true Gospel throughout his kingdom. To help him, he invited a missionary from Scotland. The first choice — a man called Corman — was so disheartened by the hardness of Northumbrian hearts he returned empty handed. The now famous, Aidan, was the second choice. He moved from Iona to Lindisfarne in 635AD to begin a work which was greatly blessed by God. Aidan and his friends did not confine their Bible teaching ministry to Oswald's kingdom. They travelled as far as the Thames, an outreach which has caused A.M. Renwick, the historian, to comment, "*Rarely has a finer piece of missionary work been done, and yet it has seldom been adequately acknowledged.*"

The reasons for this lack of acknowledgment are found in the notorious events which followed the blessings of Aidan's work: when the Synod of Whitby was convened and Biblical truth was submerged beneath the weight of ecclesiastical dogma. That is a story to be outlined later on, but in those twenty-nine years — 635AD-664AD — apostolic Christianity lived through some of its finest hours, when it was seen battling for its existence and the glory of God. Its enemies could claim the papal "emperor" for their sovereign and an impressive array of pagan followers whose

"conversion" had been secured by the simple expedient of sprinkling "holy water" over them.

The prophet Samuel faced a similar experience in his day. The people had discarded God the unseen in favour of a king whom they were able to see and one they could elect themselves. The Britons could not actually see the "pope" in Rome, but they were impressed by his autocratic representatives whose religion was so sensually decorative and "converting" techniques so amazingly simple.

By comparison, the Celtic church demanded Biblical standards; faith in an invisible God and obedience to His Word. They expected loyalty from the converts, and the forsaking of pagan practices. A true change of heart. In their natural condition pagans are not likely to take kindly to such standards. They will always prefer the Roman church — or no religion at all — to one which expects from them what, in the natural, they cannot give.

During those twenty-nine years of missionary achievement, it might have

appeared to the Celtic church — and especially those living in Northumbria — that a major break-through against the papal invaders had begun. Oswald's firm faith and stirring leadership coupled with Aidan's humble piety and extensive ministry: both, gave the impression of the tide turning in favour of the true apostolic Gospel. It was not to be.

Perhaps Britain needed a spiritual "ice age" so that they might appreciate in fuller measure the warmth of true Christianity. Perhaps even the Roman church required such a period, that they might learn if willing to do so, what damage is done when a nation has the Bible snatched from its grasp.

At any rate, the tide was far from turning. In fact, it was on the way out. In 642AD, the Celtic church was stunned in receiving its gravest news. The popular and outstanding Christian king, Oswald, was killed in battle, and he was succeeded by his brother, Oswiu, whose wife had already eagerly embraced the Roman church and all that it stood for.

To be continued



The Purse

"Provide neither gold, nor silver, nor brass (copper) in your purses"
(Matt. 10:9, see also Mark 6:8; Luke 10:4)

"In your purses," literally "in your girdles." It is quite common to use the folds of the girdle as a pouch, or pocket, for the reception of money. Money is also sometimes carried in a bag, which is put into the girdle. This is referred to in the parallel passage in Luke, where the word rendered "purse" signifies a bag.

J. Freeman





GREAT GREENS TO GROW FOR DELICIOUS SALADS

I. Shipard

There is such a vast variety of easy to grow plants, rich in chlorophyll, vitamins, minerals and protein that can create eye-catching nutritious salads. Salads served daily are valuable to our well-being, particularly in warmer weather when the body craves for something cool and refreshing. Salads can consist of leaves, vegetables, flowers and fruits, seeds and nuts, herbs and spices, cheese, meat and seafood, tofu and pickled tidbits with tantalising dressings, a true treasure-trove of wonderful flavours and a gold mine of health giving ingredients.

People often ask me two questions — Which are the most nutritious greens to grow, and which are the easiest to grow? So in this article I will put together plants we have found so versatile and so hardy. Plants are so very special and play a very valuable role in our lives. In fact, all food on our table is made possible by plants, whether it is a loaf of bread, piece of steak, eggs, icecream or sugar. We can't live without food. We can't live without plants. Plants capture sunlight and energy through photosynthesis and to-

gether with chlorophyll (the green stuff in plants) produce plant foods rich in vitamins, minerals, enzymes and protein, that gives us our daily food, plus many other processes in the body to keep its amazing mechanism functioning, like cell building and removal of wastes and toxins.

Chlorophyll, the green pigment, is important to plants and in fact can be regarded as the "green blood" of plants, supplying nutrients to plant cells. Interestingly, chlorophyll is very similar in chemical composition to human blood, with the chlorophyll molecule closely resembling the hemin molecule of blood (the only difference in these molecules is that chlorophyll contains magnesium as its central atom, while haemoglobin of blood contains iron in the correlating position). Just as chlorophyll acts as a catalyst in synthesising the various elements associated with plant growth, so too it acts as a catalyst to promote healing within the bodies of people and animals. As an example of this, we may not notice how domesticated animals, when

sick, will eat green grass. Considerable research has been done, which shows chlorophyll to be a tremendous blood building element and to actually rejuvenate old cells, promote growth of new cells, provide a favourable intestinal flora, aid regular bowel elimination and benefit the circulation, plus pain relieving properties, antiseptic action, oxygen producing benefits, and energy boosting.

Let's look at some greens that you can easily grow, pick daily just before serving, so they will be rich in nutrients (this is important as some elements, particularly vitamin C, are soon lost once picked, and stored for any length of time).

WATERCRESS (*Nasturtium officinale*) Perennial to 30cm. So easy to grow and does not need a running stream. Plant in well limed soil in garden, sun or shade, or in large pot or styrofoam fruit box near the kitchen door. Extremely nutritious, a rich source of vitamins A, B1, B2, B17, E & C, also potassium, iodine, calcium, phosphorus, and sulphur. Use daily in salads, sandwiches, stuffing for chicken, soups, as garnish and with fresh slices of fruit. Valued as a blood, liver and kidney tonic, and for treatment of fluid retention, bad breath, temporary relief of arthritis, minor skin disorders.

Try cucumber salad with watercress sauce. Blend in vitamiser, or chop finely a large handful of watercress, ½ cup of yogurt and spoon of lemon juice, 1 teaspoon of fresh mustard, dash of salt and pepper, tablespoon of dill and chives and

chill. Dice up small green cucumber with skin left on, and toss with sauce.

BROOKLIME (*Veronica beccabunga*) Perennial ground cover, thrives in shade, ideal in hanging basket as stems cascade, cut often, stems quickly regrow. Rich source of vitamin C, valued as a blood tonic and for many ailments, etc. Use in salads, sandwiches, and garnish, steamed and dips.

CEYLON SALAD LEAVES (*Basella alba & rubra*) An amazing perennial tropical green (could be treated as an annual in temperate climates). Hardy, fast, grow as climber or ground cover. Nip off nutritious leaves or stems, use in salads (instead of lettuce) and cooked dishes (but only add for a minute to cook). The tip stems taste like asparagus steamed.

SALAD MALLOW (*Corchorus olitorius*) Extremely hardy annual to 1 metre. Very rich in vitamins, minerals, and over 20% protein. Leaves rich in mucin, so valued for removing mucus and toxins from body, and for many ailments. Use in salads and lightly steamed, teas and dried, powdered for high protein sprinkle.

CURLED SALAD MALLOW (*Malva crispa*) Hardy biennial 1-2 metres. Very attractive frilly leaves which look so attractive as garnish and for decorating salad platters. Very high in vitamins A (many mallow species contain over 200,000 I.U. vitamin A per 500 gram), and

vitamin C and is a rich source of mucin. Many medicinal uses. Plants known for their abundance of mucin or mucilage have many benefits, because of the soothing, healing and cleansing properties.

MALLOW SYLVESTRIS A wonderful annual/biennial to 1 metre. Beautiful purple flowers can be eaten and used as garnish. Leaves in salads etc. Similar properties and uses to mallows listed above.

SWEET LEAF (*Sauropus androgynus*) Perennial bush 1-2 metres. One of the most popular cultivated vegetables from India to Malaysia; delicious leaves over 34% protein and tastes like fresh sweet garden peas. Very good source of calcium and phosphorus; eat as a snack any time, or in salads, cooked, etc. Indonesian folk-lore says if you want to stop snoring — eat sweet leaf!



CHINESE WATER CRESS or KANG KONG (*Ipomea aquatica*) Two species available, green stem and white stem form. Very hardy, perennial ground cover or climber. Deciduous in cold winters. Leaves high in protein, vitamins and minerals. Raw and cooked. Excellent in quiche and stir-fries.

RUNGIA (*Rungia klossii*) One metre high bush, that enjoys shade; dark green shiny chlorophyll rich leaves raw and cooked taste like mushrooms.

QUEENSLAND GREENS (*Hibiscus manihot*) Perennial bush 1-3 metres.

High protein leaves can get as big as dinner plates (ideal as wraps); rich in vitamin A, C and minerals (particularly iron) and an excellent source of mucin. Salad and cooked.

CHAPIL or CROTALARIA GREENS (*Crotalaria longirostrata*) Deep rooted, drought resistant, soil improving legume bush 1-2 metres. High protein leaves and flowers taste like peas, eat raw in hand, or salads, in dressings; also steamed and in cooked dishes, tamales, etc.



GOTA KOLA (*Centalla asiatica* or *Hydrocotyle asiatica*) Perennial ground cover in sun or shade, valued traditional Asian and Indonesian brain and body food. 2-3 leaves and stems eaten daily, chopped in salads, sandwiches, etc. Also used as a tonic, temporary relief of arthritis and rheumatic pain, minor skin disorders, fluid retention, allergies, etc.

BHAJHEE or INDIAN CABBAGE (*Amaranthus lividus*) Hardy annual 1-2 metres. Nutritious leaves in tossed salads, quiche etc. Seeds in salads, cooked and baked dishes.



TAMPALA or CHINESE GREENS (*Amaranthus gigantucus*) Young leaves raw, larger leaves cooked and black seed eaten.

GRAIN AMARANTH (*Amaranthus hypochondriacus*) Leaves and seed

eaten. Also *Amaranthus caudatus* and many other species with many uses.

MUGUNU-WANNA or MUKUNU-WENNA (*Alternanthera triandra* sp.) Hardy ground cover, Asian green, loves shade and wet, but will also grow in sun and dry areas. Looks good in hanging baskets. Chop and add leaves to salads, slaws, stir-fries etc. Regarded as food for brain and eyes. Also **PURPLE MUKUNU-WENNA** leaves and flowers attractive in salads and as garnish.



ROCKET (*Eurca sativa*) Hardy fast annual 1 metre with nutty spicy leaves that are great in salads, stuffings, dips, and last minute addition to stir fries.

MIZUNA (*Brassica japonica*) One of the fastest and easiest to grow brassicas and relatively pest free for summers or hot climates. Pick frilly leaves often for salads, coleslaw, stir-fries etc. **PAK CHOI** (*Brassica parachinensis*) and **MUSTARD GREENS** (*Brassica juncea*) can be used similarly and are also hardy.



CHIA ROJA (*Chenopodium berlandieri* sp.) Hardy annual 1 metre. Attractive green and pink leaves in salads and cooked, seed used like quinoa grain in breads, etc.

PURSLANE (*Portulaca oleracea*) Ground cover annual that will grow in any soil and is drought hardy. Young suc-

culent leaves extremely rich in vitamins (particularly Vit. C) and minerals. Add to salads, sandwiches, steamed. Sprigs as garnish. Valued medicinal.

LEBANESE CRESS (*Aethionema cordifolium*) Hardy perennial ground cover with very attractive foliage for salads, garnish, etc.

UPLAND CRESS (*Barbarea verna*) Hardy biennial to 60cm. Peppery leaves added to salads and cooked.

GARDEN CRESS (*Lepidium sativum*) Fast growing annual to 40cm. Pick often to add to salads, soups, and sandwiches.



BORAGE or HERB OF GLADNESS (*Borago officinalis*) Hardy annual 1 metre. Young leaves and flowers chopped finely in lettuce, cucumber and potato salads, fried in batter, quiche, steamed, drinks, etc. Rich source of vitamins and minerals, and gamma-linolenic acid, valued as a blood tonic, and for adrenal glands, (a herb to lift the spirit, and for depression).

MITSUBA (*Cryptotaenia japonica*) Extremely hardy perennial 40cm. Leaves in salads, sandwiches, soups, meats, steamed, garnish.

CELARIAC (*Apium graveolens*) Biennial hardy in hot climates, leaves and stalks used like celery and large bulbous root in salad, soups, stews and steamed.

NASTURTIUMS (*Tropaeolum majus*) Annual ground sprawler, useful as understory under fruit trees and shrubs. Leaves, flowers and seeds very anti-biotic, use in salads, sandwiches, coleslaw, garnish (particularly the Alaska variety with variegated green/cream leaves looks wonderful on a platter).

SHEEP SORREL (*Rumex acetosella*) Hardy perennial 30cm. Add a few leaves for salads, sauces, stews etc. Valued medicinal. Ingredient in Essiac mix.

MONEY PLANT or SILVER DOLLAR BUSH (*Lunaria annua*) Hardy annual 1 metre for poor soils and shade. Heart shaped leaves, seeds and roots have a mustard flavour and can be eaten in salads, sandwiches or cooked. Let some flowers go to seed and save some "money" — looks great in dried flower arrangements, crafts, etc.



EDIBLE CHRYSANTHEMUM (*Chrysanthemum coramarium*) Hardy annual 1 metre. Leaves raw or cooked for a distinctive Chinese flavour, and petals of daisy flowers edible too.

PEAS BEANS & OTHER NUTRITIOUS LEGUMES Great to add to salads and quick stir-fries. Most legumes are a rich source of protein, vitamins and minerals. **SNOW PEAS, SUGAR SNAP PEAS**, are great; also **WINGED BEANS** (*Psophacarpus tetragonolobus*) You can eat the leaves, pods, flowers and tuber. **RICE BEAN** (*Vigna umbellatum*) Pick

when very young or sprout the seeds. Bush beans and snake beans and many other annual and perennial varieties can give year round picking. Legume trees like **SESBANIA FORMOSA** (leaves 36% protein and seeds 40% protein) and **HORSERADISH TREE** (*Moringa oleifera*) with 38% protein with a rich supply of ten essential amino acids, are easy to grow and great leaves to use in Asian style dishes. **ALFALFA** (*Medicago sativa*) another legume, the bush yields masses of dark green leaves which can be tossed in salads, etc; and use the lavender flowers as a garnish.

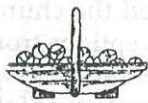
Leaves of **GARLIC, SOCIETY GARLIC, ONIONS, CHIVES, SHALLOTS** can be a rich source of chlorophyll in salads, cooked dishes and as a garnish.

Generally, the darker the green colour of the leaves, the higher is the chlorophyll content. Picking greens often, promotes quick new lush growth on the plants. If cooking greens, only give last minute minimal heat so that they do not lose their beautiful green colour. Try greens like borage, comfrey, nettle, alfalfa, blended with fruit juices. Chlorophyll has been called "the natural cleanser." American herbal writer and lecturer, Dr. Christopher valued greens for good health. He said, "*When you are green inside, you are clean inside!*"

HERBS are a rich source of chlorophyll too, and add tantalising aromas, vitamins, minerals, antiseptic and antibiotic properties. Favourite flavouring herbs are dill and fennel, lemon balm,

basil and bergamot, mints, marjoram, oregano, tarragon and many thymes to choose from (particularly caraway thyme with its tantalising taste) Chervil, lovage, savoury, dandelion, chicory, ginger and rosemary, Mother of herbs and coriander. Or try Vap ca, a Vietnamese herb, with the flavour of fish, used fresh in salads, soups and meat dishes. Herbs not only enhance the flavour of foods, but can aid digestion of foods, and some herbs act as a catalyst, breaking down rich and starchy foods.

Herb sprigs can be added as garnishes when serving a meal to give fabulous finishing touches to a dish. Herb flowers also look great and make wonderful conversation pieces. Include any of the flowers of the above mentioned herbs, plus heartsease (to benefit the heart), rosemary, calendula, elderberry, mullein, violet, evening primrose, etc.



There is a lot of sense in using herbs in foods. The aroma or essences or essential oils in herbs represent the life force and energy of the plants. Using herbs is a gentle way of stimulating the body's self healing process. Delicious herbal aromas can induce a deep relaxed breathing that can help relieve nervous tension and stress. In herbal history the Chinese looked upon the nose as the chief organ of absorption of Qi or vital energy for sustaining life. So let's use fresh herbs daily with their pleasant aromas and encourage a deeper more relaxed breathing rate and enhance our daily lives.

So many greens and herbs can be teamed in tossed salads and mixed with a vast variety of colours and textures of other foods; like grated or diced carrots, beetroot, radish, turnip and tofu, corn, choko or cheese, potato, pumpkin, pineapple, pomegranate or pasta, raisins, rice and nuts, apple and orange, sprouts, sweet potato and slices of onion, tomatoes, cucumber, capsicum, cabbage, cauli, hard boiled eggs, pickled gherkins and olives, fresh asparagus, zucchini and mushrooms.

Toss with a tantalising dressing, mayonnaise or sauce accentuated with horseradish, mustard, curry or garlic; serve sprinkled with pine nuts or pepitas, sesame, sunflower, linseed, chia, caraway, or dill seed. And now, enjoy a great salad, a meal fit for a king, the very finest you can serve for vitality and well-being.

Recipe

A great recipe for using greens is in a baked dish called INCREDIBLE QUICHE. Beat 3 eggs, add 1½ cups of milk, ½ cup of wholemeal flour, season with herbs, 1 teasp. salt, and garlic and onions as desired. Add 3-4 handfuls of chopped greens leaves. Tip into large greased oven dish and bake in a moderate oven 20 minutes or until set. Serve hot or cold, or for school lunches, or frozen for later use. Cheese, mushrooms, etc., can be added if desired. This recipe is incredibly easy and incredibly popular.

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Modernism!

R. Payne

It has become an established fact that Christianity, as it is presented today, is no longer very influential in the affairs of mankind. The Churches, in the majority of cases, have lost their enthusiasm and vision and are no longer true Witnesses for Jesus Christ.

One only has to read the utterances of clergy in the newspapers of late to realise that true Christianity is suffering. The stand these people take on controversial subjects, such as morals, sex, racial strife, etc., etc., always seems to be on the wrong side of the ledger, as far as the Bible is concerned. Naturally, with very few leaders of any worth, the congregation becomes disinterested. Apathy has set in as a result and the belief of the majority of people today is that they can believe and do anything they like as long as it doesn't hurt anyone.

What has sapped the spirit of these people and caused the watering down of the plain teaching of our Lord Jesus the Christ?

It is not communism or atheism. Persecution has never been able to destroy Christianity. It became stronger and stronger when it has to battle for its existence. This outside persecution has gone down through the centuries, Lucian attacked the church with all the power of satire – Phorphyry with the arguments of philosophy, Celsus with his vast learning, Diocletian with torch and military

power. Opposition of this kind is no surprise and has been part and parcel of everyday events. We expect this type of infidelity.

But what this outside opposition has failed to do down through history, the insidious doctrine called "Higher Criticism" or "Modernism" has accomplished in a very short time. It has changed the churches, generally with few exceptions from agents of Jesus Christ, into bumbling spineless bureaucracies who no longer follow the plain teaching of our Lord and Master, but who follow a policy of appeasement and compromise. Christianity has become "Churchianity" and has developed into the greatest "fence-sitter" of all time.

Modernism goes under many aliases and many forms — from New Theology, Liberalism, Progressive Protestantism. But no matter how it is dressed up, it is still spiritual lawlessness. Huxley, the agnostic, said; "If Satan had wished to devise the best means of discrediting revelation he could not have done better. ..."

Real "Higher Criticism" began about the year 1680. A French priest, named Richard Simon pointed out that in Genesis the same story was told twice, first in Chapter One and again in Chapter Two. This, he said, suggested two authors whose work had been fused by a third. A student of Voltaire, named Astruc (1753) came under the influence



A portrait of Charles Darwin, whose theory of evolution the Higher Critics seized upon to discredit the Bible

of these theories and developed them further. He wrote a book entitled "Conjectures Regarding the Original Memoirs of the Book of Genesis," in which he detailed his doubts.

These theories attracted the attention of Eichorn (1752-1827), a German professor, who tried to harmonise the Old Testament with the rationalism of his day. He brought these theories into the religious institutions of Germany. Eichorn first used the term "Higher Criticism" in his book "Introduction to Genesis." He was aided and abetted by a long line of professors until the theological institutions of Germany, founded and endowed to uphold Christianity, became the breeding ground for atheism. It was the custom of the day for theological students from the British Isles and America to complete their studies in Germany. Hence, thousand of these students lost their faith and returned home as missionaries of the NEW atheism. This change, which came over the clerical mind lies at the root of the present day apostasy.

The new theology of Higher Criticism, received a great boost with the bombshell which burst upon the Chris-

tian scene in the form of the publication of Charles Darwin's book, "Origin of the Species." Here was what these "infidels" had been waiting for. An answer to their theories and a way of explaining their doubts. For many clergy, the bottom dropped out of their belief and their faith became an empty shell!

How true were the words of Karl Auberien, a Dutch theologian, who wrote in the year 1854: "The apostasy will commence in a way which will be imperceptible to most people. It will have the appearance of Christianity, yea, it will pretend to be pure and the only genuine Christianity, but by degrees, as it spreads its worldly influence, it will unfold its anti-Christ character, and finally betray, oppose and persecute the Truth."

At the present and "enlightened" time, Modernism has made great gains among the ranks of the clergy. The churches are riddled with people who wear the clerical garb but who do not believe in the basic and fundamental Truths of the Bible. For example, we had recently in England a high ranking member of the clergy, a former JEW turned Christian, who said it was quite possible that Jesus Christ could have been a homosexual! What utter blasphemy about our Saviour, the Christ, the Son of the Living GOD. No censure whatsoever was forthcoming from the leader of that particular church for this lying allegation. We read of Dr Ramsay, the spiritual leader of the Church of England, condoning homosexuality, (he was one of the main supporters of the bill which legalised this filthy practice in England)

which is called an abomination by our Heavenly Father. We even have the blasphemous doctrine that **God is now dead!** Notice these doctrines are not coming from Atheists but from the so-called shepherds of the flock.

The Modernist doctrine of the Atonement views the Death of Jesus as that of a noble martyr. The wonderful and vital fact of guilt-bearing for us is utterly rejected. His death alleges the Modernist, was merely to teach the way of love and self-sacrifice.

The miracles of the Bible form the basic principles of the Believer's faith. Modernism regards as exaggerations of self-deceived writings. A prominent Modernist, Dr. Fosdick wrote: "We modernists have lost faith in miracles, Biblical miracles will, more and more become real ghosts and will disappear into utter incredulity."

The cause of Modernism is fed constantly by the streams of young people leaving school who are indoctrinated by the THEORY of Evolution. A child can be taught by their parents, or at Sunday school the beautiful Truths of the Bible, only to go to the day school to have this faith shattered by the erroneous theory that they sprang from an ape which originated from somewhere back in the dark beyond when something evolved from something else, etc., etc. How a THEORY can be taught as an established fact in our schools is very strange indeed.

Modernism is passed on to the unsuspecting Christian in a variety of ways. For instance, fundamental changes have been made in the Revised Standard Version of

the Bible and the translators have lost no opportunity to bring out the theology of the Modernist. One example is in Isaiah 7:14 in which the Virgin Birth of Jesus is passed over. The A.V. reads as follows:

"Behold a virgin shall conceive and bare a son."

The R.S.V. translates:

"Behold a young woman shall conceive and bare a son."

This may sound trivial but when read very carefully, plus other subtle changes, the Truths of the Deity of Jesus becomes vague.

The Results:

"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither {can} a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them." (Matthew 7:15-20)

The fruits of Modernism speak for themselves. The churches today are powerless. They have, in the main, become empty buildings. Once the pews were filled to capacity, but not so today. The Modernist has destroyed the Faith and now wonders why they can not produce GOD-fearing people. They wish to destroy the means and retain the end! They have ridiculed the Creation, the Miracles and the Virgin Birth and now condemns

the decline of morals and the drift away from Christianity.

Instead of the church preaching the simple gospel of Christ — Repentance, Baptism, the Christian Witness, and most important of all THE KINGDOM OF GOD, etc., we have church socials, fetes, continual begging for finance, and agnostic preachers.

In one of the morning newspapers recently, there was the story of the ridiculous situation of two agnostic ministers of the Anglican Church being rebuked in a pastoral letter. The two "shepherds" were on the carpet for a statement they had made that: "A concept of God is meaningless. That we human beings are captains of our own salvation who neither need divine assistance nor can believe that such assistance is available. ..."

There is no mention, of course, of the clergy being tossed out of the church because of such statements and unbelief. These are the results of Modernism or Higher Criticism.

The only way to combat this evil is for down-to-earth Christians to rid their churches of these agnostic and modernistic false shepherds. They must make sure at all times that their minister is preaching from the Bible.

That the Gospel of Jesus Christ in all its simplicity and beauty must never be

watered down or compromised, and that both preacher and congregation do not fall into the trap of neutrality.

In the days that lie ahead, Christians are going to have to come down off "the fence" and be on one side or the other. It is time for all born-again Believers to take particular notice of Paul's words in Ephesians 6:10-18:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high {places}. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Courtesy Truth & Liberty



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

Isabell Shipard,
Box 66,
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Controversy Over Mark Chapter 16

R.N. Gibbons

(Subscriber)

I do appreciate the open forum attitude of your "controversial" section. We need to be open minded in order to learn. However, whilst being disciples of our Saviour we should always remain intensely loyal to the original Scriptures.

In recent issues of "Look Up" I had to firmly disagree with Dr. Wesley Swift and Ross MacAlister when they attacked Mark 16:9-20, to discredit the passage to be "false doctrine," a "forgery" added by evil-minded copyists, and to maintain it is not found in the "most ancient manuscripts." Actually, the Sinaiticus and Vaticanus are not the most ancient or reliable manuscripts [MSS] in spite of what the scholars may say. The ORIGINAL Old Testament and New Testament Scriptures were all written in the Hebrew language (or Aramaic, a Hebrew dialect) by Israelites, for Israelites; and this was done hundreds of years before the Sinaiticus and Vaticanus Greek copies.

According to George Lamsa the very first four Gospel MSS were written in Aramaic many years before the Epistles and of course before the "original" Greek New Testament. I recommend a careful reading of the Preface and Introduction to the Holy Bible from the Ancient Eastern MSS by George Lamsa.

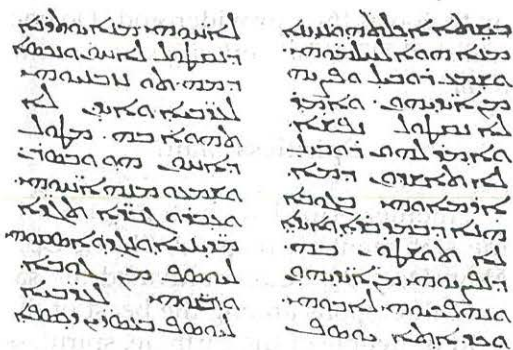
The meticulously preserved, pure text of the Peshitta in Aramaic was not available in Europe to the translators of the

K.J.V. or other Bibles until after World War I when the Aramaic speaking people were brought to the attention of the Western world.

I wish to point out that the last 12 verses of Mark 16 are very much present in the Peshitta Aramaic MSS, so this should be enough to convince us they are genuine, and not added by apostate European Scribes.

Verse 15 seems to be the verse that bothers both Swift and MacAlister. Lamsa, using the pure text of the Peshitta translates "*Go into all the world and preach my gospel to the whole creation.*" Ferra Fenton translates "*Go out into all parts of the world, and proclaim the good news to the whole creation.*" In Ivan Panin's "Numeric English New Testament." Translated meticulously from the Greek we read, "*Go into all the world {and} preach the gospel to the whole creation.*" Here we have three of the best texts all saying the same thing, "to the whole creation."

Does this Divine commission contradict our understanding of Redeemed Israel preserved and soon to be revived in a mighty way to fulfil their job as God's chosen servant nation? Indeed no, it does not. We need to grasp a wider, comprehensive version of the Almighty's plan for the eventual reclamation of all mankind. Not just the ecclesia (the body of Christ) only; not just the Israelites (the



Part of the Aramaic Old Testament MS. — AD 464
Oldest dated manuscript in existence

bride of Christ) only; but the enormous family harvest of "every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" will be praising their God and Saviour "for the ages of the ages." Rev. 5:13.

As some of us already know, in both the Hebrew and Greek languages we find all words can be read as numbers. Each letter of the alphabet has a numeric value for each letter doubles as a number. Consequently every word, sentence, list, paragraph and book of the Bible's 66 can be read as a mathematical sum. As an atheist mathematician Ivan Panin discovered a most remarkable pattern of sevens and multiples of seven woven throughout the entire Hebrew and Greek MSS, a pattern which does not occur in any way in other literature.

Indeed it is impossible for people to duplicate this elaborate, intricate and precise mathematical system of multiples of seven and at the same time write a sensible sentence of their own, for any length. This discovery was instrumental

in Mr. Panin's conversion, and he devoted his life — the next 50 years until 1942, producing 40,000 pages of calculations and numerical facts. All alternative readings (variations) in the Greek New Testament MSS were carefully checked for this numerical pattern, some approved and accepted while others, not showing numerics were discarded. Panin's Numeric New Testament is therefore extra reliable in this respect. He tells us a complicated mathematical structure exists in Mark 16:9-20. The following are only *six of over a hundred* numerical features discovered in the structure of these 12 verses.

The number of Greek vocabulary words in these 12 verses is exactly 98, or 14×7 . The number of letters in the 98 vocabulary words is exactly 553, or 79×7 . Of these 553 letters the number of vowels is exactly 294, or 42×7 . The number of consonants is 259, or 37×7 . Of the 98 Greek vocabulary words used by Christ in addressing His disciples is exactly 42, or 6×7 . The number of vocabulary words which form no part of His speech is 56, or 8×7 .

Put bluntly, it is impossible for Mark 16:9-20 to be anything but "the words of the Lord {are} pure words, {like} silver tried (tested) in a furnace of earth, purified seven times," (Psalm 12:6); and shame be upon those who pour scorn upon God's Holy Word!

So that leaves us with a strange question.

Talk to the Animals?

How can the Lord's disciples preach the Gospel "to ALL creation"? Can you

preach to animals and birds expecting them to believe, repent and be baptised as in verses 15 and 16? Obviously the prime meaning is applied to intelligent humans, but is it possible in any way to preach to animals? This word "creation" or "creature" appears in Romans 8:19-22, indicating that the benefits of God's Kingdom are to ultimately bless all creatures. If you carefully read Ephesians 1:10, Philippians 3:21 and Isaiah 11:6 you will notice inclusion of "all things" in creation with special mention of the animals. But how are obedient disciples of Messiah to preach to dumb creatures without knowing their language?

Well, have you not heard, "actions speak louder than words"? A loving Christian life is a better sermon than a clever orator who is a hypocrite, living a lie.

Have you not read *"A righteous {man} regards the life of his animal, but the tender mercies of the wicked {are} cruel."* (Proverbs 12:10). *"The fruit of the Spirit is love, ... gentleness ..."* (Galatians 5:22). *"Put on therefore as chosen of God, holy and beloved, bowels of compassion (tender-hearted pity and mercy),"* (Col. 3:12). If we are to exercise gentleness and tender-heartedness towards humans, should we not also exercise the same toward lower forms of creation? Learn to love God's creatures and bring them a fore-taste of God's perfect Kingdom. Do you make sure the canaries get enough shade and water in hot weather and some direct sun in cool weather? They like green grass to nibble on daily; and do you speak kindly to them? Are you considerate in caring for your cat and dog? These creatures look

up to you as their provider-god? Do you realise that? *What sort of god are you to them?*

Spiritless Man?

Another error I wish to point out is the statement on page 29, "Look Up," Nov./Dec. '96. "Cain cultivated the satanical religions among the beast of the field or people of the earth, ie. spiritless man."

Now if by this term is meant man without the Holy Spirit I would agree. Jude 1:19 says, *"These are they who separate themselves, sensual (soulish), having not the Spirit."* So these people are physically alive, controlled by their senses (soulish emotions and instincts) having not Spirit (capital S, God's Spirit). If you want to make this spirit here to mean only the human spirit you're in trouble — they would have to be *deceased*. James 2:26 tells us that *"the body without the spirit is dead."* See also Ecclesiastes 12:7.

In Numbers 16:22 our Creator is *"God of the spirit of all flesh."* All flesh obviously includes all human and animal species plus a lot more (the "all creation" mentioned before).

In Zechariah 12:1 *"Yahweh forms the spirit of man (ahdahm) within him."* However, notice this also applies to "enosh" (frail, mortal man) as in Job 32:8, *"Truly there is a spirit in men (enosh); and the breath (or inspiration) of the Almighty gives them understanding."*

Yes, and this human spirit needs to be *saved* according to I Corinthians 5:5. Is your spirit saved?



Prayer for the Month

O Lord of Hosts, how amiable are Thy tabernacles. Our soul longeth, yea even fainteth for the courts of the Lord; our heart and our flesh crieth out for the living God. Blessed are they that dwell in Thy house; they will be still praising Thee. Blessed is the man whose strength is in Thee.

O Lord, we pray Thee that Thine eyes may be open and Thine ears attend unto the prayer that is made in this place. Sanctify this house. that Thy Name may be here and Thine eyes and Thy heart may be here perpetually. Thou hast said that where two or three are gathered together in Thy Name, there wilt Thou be in the midst of them. Give us a heart at leisure from itself that we may be free at all times to think of others. And may the God of patience and consolation grant us to be like-minded one towards another according to Christ Jesus. that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

We pray Thee that the gospel of the Kingdom may be preached in all the world for a witness unto all nations, before that great day when we shall see the Son of man coming in the clouds of Heaven with power and great glory.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power both now and ever.

Amen.



HUGS

*It's wondrous what a hug can do.
A hug can cheer you when you're blue.
A hug can say, 'I love you so',
Or, 'Gee! I hate to see you go.'
A hug is, 'Welcome back again!'
And, 'Great to see you!' or
'Where've you been?'
A hug can soothe a small child's
pain
And bring a rainbow after rain.
The hug! There's just no doubt
about it.
We scarcely could survive with-
out it.
A hug delights and warms and
charms,
It must be why God gave us arms.
Hugs are great for fathers and
mothers,
Sweet for sisters, swell for brothers,*



*And chances are some favourite aunts
Love them more than potted plants.
Kittens crave them. Puppies love them.*

*Heads of state are not above
them.*

*A hug can break the lan-
guage barrier.*

*And make the dullest day
seem merrier.*

*No need to fret about the
store of 'em.*

The more you give,

The more there are of 'em,

*So stretch those arms with-
out delay*

*And give someone a hug to-
day.*

Author Unknown.



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FLYING IN 2001**

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