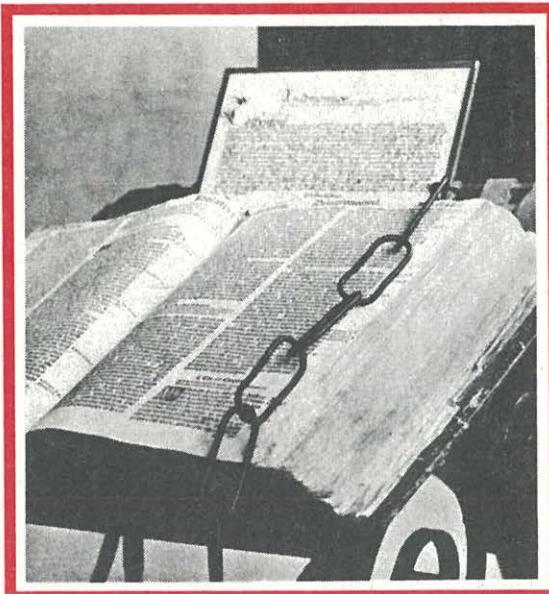


The Bible in Chains



Has the Bible become once again a chained book?

To many it is shrouded in doctrinal mystery.

"Post-Millennialism" teaches that 1,000 years of righteous peace must be fulfilled before Christ's return. As a result many biblical students have become complacent regarding the end times.

For a brief history of this misleading doctrine see page 18

September/October

1997

SEEK YE FIRST THE KINGDOM OF GOD

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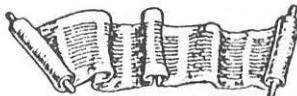
LOOK UP

September/October

1997

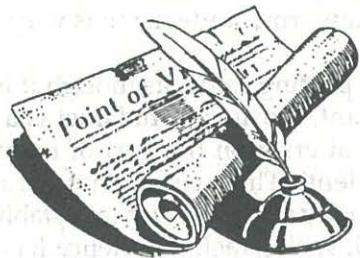
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Authors alone are solely responsible for the views expressed.

Point of View



Maths, physics and chemistry are generally considered "pure sciences." The reason for this is that there exist clearly defined formulas and definitions, to help the mathematician or scientist to arrive at the correct answer. In maths the formula for the area of a circle is the same throughout the world. The formula relating to the mixing of the same two chemicals is also the same throughout the world. Many other examples could be given.

On the other hand when it comes to the definition of words such is not the case. Not only can the same word have totally different meanings, but also meanings to words can be applied and accepted when such changes should never have occurred. Unfortunately this has occurred with many words in the Scriptures. Due to this constant change in the meaning of words there has resulted little cohesion or united understanding between religious leaders. There is greater mutual understanding between mathematicians and scientists. If only it could be realised true faith and

righteousness and law the world would be a better place. It is the responsibility of the church to lead the world in the right direction.

Editorial

natural law complement each other.

The use of words like Israel, Judahite, Gentile, Church, House of David, Redemption, Salvation, Kingdom of God, etc, must also have clearly defined definitions that must not change within Scripture but also down through history. Because people have changed their meanings, it is no wonder that the general public have turned their backs on the church, no matter the name.

Last century Bishop J.C. Ryle warned the churches that they had wandered from the clearly defined meaning of words. He stated that by spiritualising many of the words the resulting doctrines had created a state of constant change in respect of many subjects. The result since then, is that many people can find little reason to be guided and directed by our spiritual leaders. It is true, that very few individuals forge themselves into being leaders of quality for this invariably means that they must swim against the tide of opinion. The following quote by Sir Isaac Newton confirms Bishop Ryle's concern: *"About the time of the end, a body of men will be raised up who will turn their attention to the prophecies and insist upon their literal interpretation in the midst of much clamour and opposition."*

It is not only in the area of the pure sciences that laws must be obeyed. For society to function equitably, laws must

also be obeyed. For example, if you conglomerate a great number of people together, especially if there is no long term planning of social interaction, then the nastier qualities of human relations start to take control and finally you see a collapse in the fabric of the group.

Whether one believes in the "village idiot" view of history — in other words unplanned anarchy, or in the conspiratorial view — in other words, planned anarchy, the end result is the same, that we have failed to attain an equitable society. Someone has calculated that during the period of some 6,000 years of history, less than 500 years have been considered peaceful years. That period only applied to the known world.

It is a fact that the general public will respect anyone if they stay true to what they believe, irrespective as to whether what they believe is right or wrong. At the same time people also respect anyone who might change their mind on a particular matter as long as the person concerned, admits he or she made an error in judgment on the basis of the facts then known. This is not a contradiction, for the respect expressed on both counts is based on the honesty and integrity of the person in question. The area of double standards becomes

an issue when unfair play or greed becomes an issue. Christ probably had these thoughts in mind when He said, "I would you were against Me than being lukewarm." Indecision is very dangerous.

The putting aside, as though it is not important, our link with Israel is a fundamental error on the part of many Bible students. The accumulative evidence in the many areas of "science" establishes our link with Israel. As science has uniformed definitions for mathematical formulas, so it is vitally important for the student of Scripture to have consistant meanings for words. This is surely a science in itself especially in the light of the following definition of the word, Science: "knowledge based on observed facts and tested truths arranged in an orderly system." I can assure you, not only is the weight of Scripture in our favour, but so are many sciences that fall into the above definition. In a world that is being prepared for great change we can be assured that the God of Abraham, Isaac and Jacob is to redeem and ransom Jacob from the hand of him (Esau) that was stronger than he (Jeremiah 31:11). The restoration of Israel to their rightful role will be proof that the "sciences" confirm the Scriptures and that the Scriptures confirm the "sciences."



Australiana: CABLE TRAM LINE

Melbourne's first cable tram line began operations in 1885 and ran from Spencer Street and Flinders Street to Richmond.



Coincidences – Linking Britain with Ancient Israel

G. Wilson

The Church of England Book of Common Prayer

The English Book of Common Prayer was first established in the reign of the boy King Edward VI (1547-53). Originally it was largely the work of Archbishop Cranmer who is said to have included prayers that "had been in use in the church in England for 1500 years." It was re-established in the reign of Elizabeth I and again in 1682 after the restoration of Charles II. It bears the marks of the work of godly people, writing as the Holy Spirit directed them — and they knew what they were doing.

- a. In the responses we have "Endue Thy ministers with righteousness" to which we answer "and make Thy chosen people joyful." And again "O Lord, save Thy people" we say "And bless Thine INHERITANCE." When the Church — and most people — believes that the Jews are God's chosen people and His inheritance WHY should we pray to make the Jews joyful and blessed? Remember that in the 16th century the Jews were disliked, resented and persecuted, so it is unlikely that we should officially be required to intercede for them! To those who believe that the Jews are God's chosen people these passages mean

absolutely nothing. But what would they mean if the congregation were THEMSELVES God's chosen people and HIS Inheritance? They would become highly relevant! Again to "give peace in our time O Lord" we answer "because there is none other that fighteth for us but Only Thou, O God." The Bible says of Israel "No weapon formed against thee shall prosper ... the Lord your God, He it is that fighteth for you." This passage is addressed to the House of Israel. WHY do WE use it thus ... Is it a coincidence?

- b. When Cruden's Concordance was first published in 1761 it contained a letter to the King dated June 11th, 1761, containing these words: "May the great God be the guide of your life, and direct and prosper you, so that it may be said in future ages that King George III hath been an Hezekiah to our British Israel!" Why to our "British Israel" why not just to "Britain"?
- c. In the Prayer Books of Queen Victoria's reign (and also George III and IV) the prayer to be used on the anniversary of the Sovereign's Accession ends with, "and that these blessings may be continued in after ages, let there never be one wanting in her house to

succeed her in the government of this United Kingdom that posterity may see her children's children AND PEACE UPON ISRAEL, so that we may give thanks for ever. ..." Why "peace upon Israel"? Why not "peace upon Britain or the U.K."? Also compare "let there never be one wanting in her house to succeed her" with Jer. 33:17: *"Thus saith the Lord, David shall never want (lack) a man to sit upon the throne of the House of Israel"* — Coincidence? The prayer was discontinued later in Victoria's reign but how did it originate in the first place?

d. Now, WHY should OUR book of Common Prayer contain so many references to Israel — in fact passages which equate us with God's Israel? We should bear in mind that the men who compiled it were directed by the Holy Spirit, and they knew very well what they were about, eg, it was not just by chance that they included "The Benedictus" — which is specifically about Israel. Do re-read its opening verses "... to perform the mercy promised to our forefathers, and to remember His Holy covenant" etc. However, we should all be aware that satanically inspired efforts are being made (successfully too!) to remove ALL references to Israel from our worship as in the new "Alternative Services" book. Passages in which hitherto we have sung or prayed as if we were God's people are altered or omitted. Similarly, in present day Christian Church and Evangelical teaching the

Old Testament and the Prophets are given absolute minimal attention. The gospel of the Kingdom — to which Christ gave such emphasis, is almost totally ignored and is seldom — if ever — preached from our pulpits! WHY is this?

For Our Lord and His contemporaries the Old Testament and the Prophets WERE "The Scriptures" and WERE the inspired, authentic and unquestioned Word of the Almighty God. The Bible is God's own exposition of HIS PLAN to redeem sinful man and to establish His Kingdom on Earth by using His specially created instrument — His people Israel. It is one complete entity — the Old Testament leading up to the New. Neither is comprehensible without the other, the one provides the KEY to the other. Thus it is NO Coincidence whatever that the Devil has been striving to impede God's people in using their vital key. No wonder he is conspiring to remove — by stealth — from the ken of the present day descendants of God's Israel such clues as they have to their true identity and destiny as God's Servant Nation!

Language and Names

a. How did we — the British — get our name? What is the origin of our name and what does it mean? Our country is called Britain — is it not a strange coincidence that in the ancient Hebrew (the language of the Old Testament) BRITH means "covenant" and

ISH means "man," so BRIT-ISH means "Covenant man." AIN means "land" so BRITH or BRIT-AIN means "Land of the Covenant" ... Just another coincidence of course!

b. There is a significant basic similarity between the old indigenous tongues of these Isles and ancient Hebrew (not Yiddish which is totally different) eg, between Welsh and Hebrew, between Gaelic and Hebrew and between Erse and Hebrew. Cornish is similar as also is Breton. How did these old celtic tongues of these Islands evolve? And why is there this basic similarity to Hebrew?

As mentioned above Yiddish — the Jews language is dis-similar to Hebrew being a manufactured language of Eastern Europe with little or no Hebraic origin.

c. Is it a co-incidence that in some ancient Welsh documents (written in Welsh) the writers describe themselves as "BRYTH-Y-BRYTHAM" meaning "Covenanters in the land of the Covenant"! Where did they get that from?

d. The migrating Kingdom of Israel were known in various lands through which they passed by various names: eg, Saac-ae or Sac-ae (of *Isaac* from which derives Saac-sons or SAXONS — sons of Isaac). They were also known as Beth-sac.

e. The BEHISTUN Rock in Persia has an inscription ordered by Darius the Great in three languages, describing (among other things) the captivity of the Israelites. The names by which they were referred to were KUMRI, GHIMRI and SAKAE. Compare KUMRI with the Welsh CWYMRU pronounced "coomri." Pliny, Ptolemy and other contemporary writers describe a people called SAKAE, BRETTI or MASSAGETAE as migrating westward. They are also referred to as the BETH-OMRI or BITUMRI, thought to mean "the people of Omri" who was King of the northern House of Israel when tribute was first paid to Assyria.

All coincidences?

Courtesy: National Message

A Glass of Water Please?

A church at which I spoke some years ago had a glass of water on the pulpit. I don't normally drink water when speaking, but since it was there for me, I took a drink. The water tasted strange. I found out later that a week or so before there had been some flowers in this glass. Someone had dumped out the flowers, but had forgotten to empty the water they were in!

8003

Jesus Was Not A Jew

W.G. Finlay

"Who do men say that I, the Son of man, am? And they said, Some {say that thou art} John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:13-16).

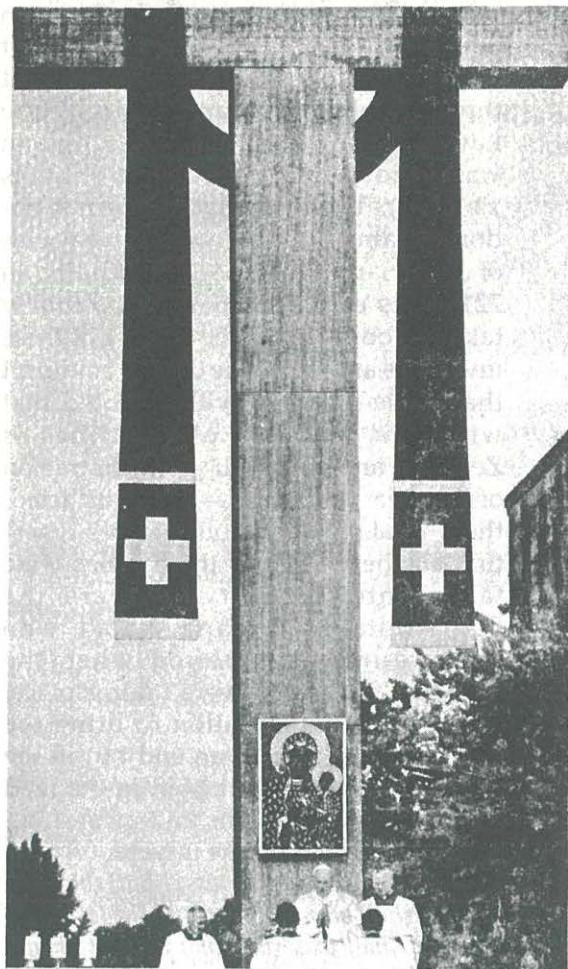
The controversy concerning the identity of the Lord Jesus Christ has raged down the centuries and today, 2,000 years after His Birth, the subject remains the area of more than a little confusion. In Protestant evangelical circles He is held to be a Jew, in Roman Catholic thinking He appears to be an enigma which, if the accompanying photograph of the Pope's celebration of pontifical Mass in Warsaw's Victory Square is anything to go on, would suggest that both Madonna and Child were of the Black or Coloured race. In the leftist political arena of Christianity as exemplified by the World Council of Churches He is held as Universal Man — totally raceless and wholly committed to the ideal of the brotherhood of man. In Jewish circles, He is still said to be an impostor and concerning His Birth, the Jewish Encyclopaedia (1904 Ed, Vol 7, page 170) comments on the prevailing thought that He was the illegitimate son of Panthera, a Roman soldier.

Over recent years a new trend has developed which has given substance to the question asked by the Lord Jesus Christ and as posed in the quotation which prefaces this article — "Whom say

ye that I am?" In those days and despite the religious fanaticism of the Pharisees, people were still entitled to their own views, but today it would appear that unless one conforms with prescribed identity norms, State machinery is invoked which curtails the publishing of views other than those prescribed. In South Africa, the July 1979 edition of the *S.A. Observer* was banned and among the reasons given for this banning was that the Editor contended that Jesus was not a Jew. It should be stated that this was only one of several reasons, but it surely calls into question the Christian liberty in a professed Christian country.

Who Was Jesus of Nazareth?

Unless one is prepared to discount the Gospel accounts, one must provide the unequivocal answer to this question with the confession — The Christ, the Son of the living God — just as Peter did. It would not be a digression to continue with Matthew's account of the Lord's reaction to this confession, for as with His Identity, much confusion has arisen because of theological interpretation of His response. He said: "*Blessed art thou, Simon*



Pope John Paul II celebrates pontifical Mass under a giant Cross in Warsaw's Victory Square, note the black identity of Mother and Child!

Barjona; for flesh and blood hath not revealed {it} unto thee, but my Father, who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:17-18). There is ob-

viously something amiss here for in one breath the Lord calls him "Simon Barjona" and in the next, "Peter." In John 1:42, ie, when Simon Barjona was called to follow the Lord, Jesus had nicknamed him "Cephas" or more correctly "Petros" which of course, means a stone. In Isaiah 51:1-2, Abraham and Sarah are referred to as a "rock" from whence the Israel family was hewn and Peter, because he was a chip of that "rock" was re-named as "Petros" a stone chipped from that rock. Thus, in the Lord's reaction, one is directed to the national family of the Old Testament — the family whose commitment was totally to the accomplishment of God's oath-bound Covenant in the earth.

Here was one of the Covenant family which acknowledged that He, Jesus, was THE Anointed One as God the Father had promised through His servants the prophets Who would Redeem Israel, make an end of sin and bring in everlasting righteousness (Dan. 9:24). It was on this confession that the Lord stated that He would "build" or "confirm" (Greek: *oikodomeo*) His "church." It is of course, a matter of history that theologians prefer the word "church" to the Greek word *ecclesia* for while the Greek word means "a called out assembly" which in the days when it was used was an exclusive term precluding slaves and aliens, the Greek *kuriakos* (belonging to the Lord) is preferred because it suits the doctrines of men. If the Lord Jesus Christ intended to build or inau-

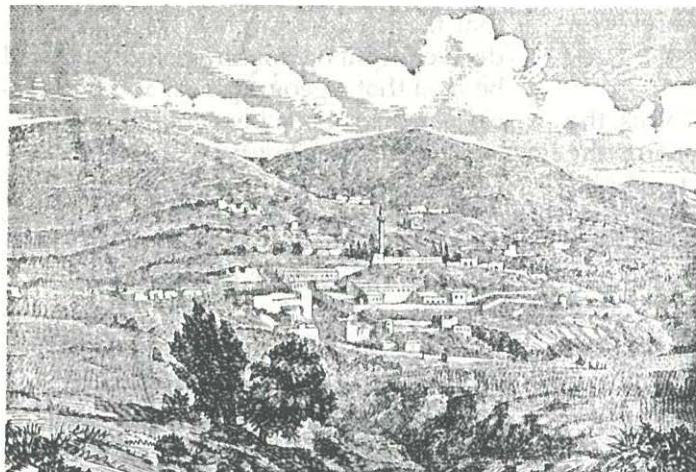
gurate a "church" on Peter's confession, why did He not use the Greek word *kuriakos* which was the etymon of the modern English word "church" — why did He use the word *ecclesia*, a word understood by the disciples as having an exclusively national sense?

He Shall Be Called a Nazarene

In Matthew 2:23 which deals with the sequel to the death of Herod who had ordered the massacre of all children under the age of two years, it will be noted that Joseph, having sought safety in Egypt, now decided to return home. *"And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."* While this statement positively dissociates Jesus of Nazareth from the Jews, it creates a problem which can only be solved by considering the Hebrew and Greek texts once again. The fallacy of the statement "Jesus the Jew" will become obvious as the subject of "Nazareth" is explored and the first step in this direction is the consideration of the word "Nazareth" itself.

The first point which strikes one is that nowhere in the Old Testament does the name appear which immediately brings into question the authenticity of the statement: "He shall be called a Nazarene." If no such place existed in the Old Testament, how could the prophets write about it? The Hebrew root which developed into the name "Nazareth" was *netzer* which literally means "a branch" and this word is found in the Old Testa-

ment and is associated with the situation arising out of Israel's transgression of God's Holy Law. It will be recalled that through Solomon's transgression of the Law, the twelve tribed Israel kingdom was divided into two sections (I Kings 12:16-20). The majority northern kingdom became subject to successive waves of Assyrian invasions until finally, in 721BC its capital Samaria, was finally taken. If one follows the history of these invasions and notes the degree of impact that these made, it will be noted that while the territory of the tribes of Zebulun and Naphtali — in the region of the Sea of Galilee — were afflicted, there is absolutely nothing to suggest that all the people of these tribes were taken into captivity as were the Ephraimites of Samaria. Isaiah, who wrote during the period when the Assyrian invasions were taking place, wrote of God's intention to bring the northern kingdom to an end but in the process, some would be left in the land in the northern regions and away from the centre of activity as it were. *"And in that day it shall come to pass, {that} the glory of Jacob shall be made thin, and the fatness of his flesh shall wax (became) lean (it should be noted that nothing is said of making it disappear altogether). And it shall be as when the harvestman (reaper) gathereth his corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in its outmost fruitful branches, saith the Lord God of Israel"* (Isa. 17:4-6).



Far from the Jewish controlled region to the south is the little town of Nazareth where Joseph, Mary and Jesus lived

These "fruitful branches" are written of as *parah netzer* — the word *parah* being dropped and the people and land simply being known as *netzer* which eventually developed into Nazareth.

One may therefore see in the name Nazareth an association with those in Israel who were not taken into the Assyrian captivity and who remained in their land despite the changes which were taking place in the territory of their brethren in the south. While the word *netzer* applied to those Israelites who were the "branches" of the uppermost bough of Jacob, Isaiah made reference to another *netzer*: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). The association of this "Branch" which came from the stem of Jesse and those "branches" of Jacob which had been left in the land was unmistakable for in John 1:11 it is stated that "He came unto his

own, and his own received him not" while in Matthew 13:54, 57 "His own" is qualified as the people of Nazareth. "And when he was come into his own country, he taught them in their synagogue ... And they were offended in him. But Jesus said unto them, A prophet is not without honour, save (except) in his own country, and in his own house." In this, one may see that He was indeed a Nazarene — in the first instance THE Branch among the branches of Jacob and secondly a Nazarene because He lived and taught there except when it was necessary for Him to visit the Judaean capital of Jerusalem.

Judaea and Its Inhabitants

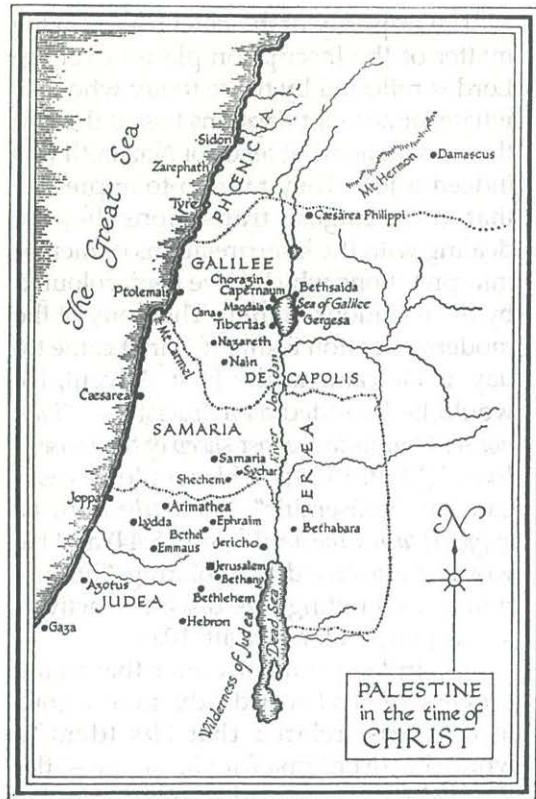
Having seen that Nazareth in Galilee was peopled by the descendants of those true Israelites who had escaped the deportation by the Assyrians, attention is now focussed on the minority section of the twelve tribes — the two tribes of Judah and Benjamin. The Babylonians who succeeded the Assyrians as the then world power, devastated the land occupied by the two remaining tribes and took them into captivity where they languished for the seventy year duration of the Empire's existence. During this time, nomadic people took possession of the land (Ezek. 33:24) and there is no means whereby they can be identified except to note that they were not of the family of Abraham for they

stated: "Abraham was one, and he inherited the land, but we {are} many; the land is given us for an inheritance."

When, under the decree of Cyrus, the Medo-Persian king, a remnant of the Babylonian captivity returned to rebuild Jerusalem (Ezra 1:2), certain "adversaries" were drawn to the work which again suggests that another un-named element was present in the land. When the work of reconstruction was completed, it was evident that the remnant of the tribes of Judah and Benjamin which had returned from Babylon were a minority population group for Ezra recounts that the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites were in the land (Ezra 9:1). If one considers how relatively small the territory was and the wide diversity of people who subsequently took up residence there, one can appreciate something of the story of the land which came to be known as Judaea. It is not known who coined the name Judaea, but it is known that the territory so named comprised an area some fifty-five miles from north to south and from twenty-five to thirty miles in width. It has been suggested that the name was derived from Judah which could have been the case, but to call the whole population by the name of a small portion of a remnant of the tribe of Judah which returned would have been as ludicrous as suggesting that South Africans are part and parcel of the general term "African." The name Judaea was a territorial and not a racial or tribal one and when it is considered

that the modern English word "Jew" is derived from the historical Judaea it will be seen that a geographical and not a racial term has been perpetuated.

The northern boundary of Judaea certainly did not take in Galilee, nor did it cover the people living there — the difference being so great that even the dialect spoken in the north differed from the Judaeans (Matt. 26:69-73). It was from the Galileans that the Lord Jesus Christ selected His disciples and on the occasion of calling Nathanael, it will be noted how far the Pharisaic propaganda had penetrated. It will be recalled that the Hebrew *netzer* which covered the true Israelites who had been left in the land and who had never been associated with the population of Judaea finally developed into Nazareth — facts which were certainly known to the hierarchy which now controlled Judaea. In typical vein they coined an expression based on the identity of the people which was contrasted with their own heterogeneous origins — "*Can any good thing come out of Nazareth?*" (John 1:46). Here, without a shadow of a doubt is the work of the anti-God conspiracy which in David's time had raised its head and had proclaimed its mission as the demise of Israel (Psalm 83:1-4). The remnant of true Israel — the uppermost branches — was in Nazareth while the cosmopolitan Judaeans were claiming to be God's chosen people — it is small wonder that they, the counterfeit, engendered a complex within the Nazarenes — Can there any good thing come out of Nazareth?



Note: Judea and Galilee were not neighbouring areas, but were separated by Samaria

The Inscription On The Cross

Notwithstanding the scriptural facts as presented above, there are still those who insist on using the Inscription on the Cross — "Jesus of Nazareth the King of the Jews" — as the basis for their identification of Him with the Jews. Despite the fact that He had categorically stated that they, the Jews, were "not of God" (John 8:47) and that they were "not my sheep" (John 10:26) — despite this

there are still those who persist in identifying Him as a Jew. The subject too of the Inscription on the Cross is a very poor basis for identification for apart from it being an English translation and incorrectly translated at that, it might surprise many people to realise that the Inscription was changed *three times* during the period of the Crucifixion. All that is necessary to confirm something surrounding the confusion created by the Inscription is to study the Gospel accounts again and note the series of events as they are related in the four Gospels.

As must be obvious, the Inscription is a title and as Mark's account is merely the conventional accusation which accompanied the convicted to their punishment, this account can be left out of the story. In John 19:19-20 it will be noted that Pilate "wrote a title" which was written in Hebrew, Greek and Latin and being a Roman, the Latin would rightly express the title which Pilate intended to convey. In Latin this title read: "Jesus Nazarenus Rex Iudeorum" and an accurate English translation of this is: "Jesus the Nazarene Ruler of the Judaeans" which, far from making Him a Judaean, establishes Him as a Nazarene which is obviously not a Judaean. There is of course, no modern English development for the word Nazarene as there has been for the word Judaean but had there been, the gulf between the Lord Jesus Christ and the Jews would have been emphasised more than it is in the original languages.

Be that as it may, the next point to note is the argument which developed between the chief priests and Pilate con-

cerning what had been written — this argument being recorded in verses 21 and 22 of John 19. If this account is read, it will be seen that the original writing and the argument took place *before* the parting of the Lord's garments (John 19:23) and although John does not record the outcome of the controversy, Matthew picks up the story and relates they set up his title *after* they had parted His garments — a title which had removed the reference to His Identity as a Nazarene. There is no evidence in Matthew's account to suggest that this title which was set up after they had parted the Lord's garments was in the three languages which the original had been written in before it left Pilate's presence as he makes no mention of languages — only the title. One wonders if the chief priests had second thoughts about deliberately changing what Pilate had written and it is quite conceivable that they believed he would send someone to investigate the Inscription. If the Inscription contained only one language as is suggested by Matthew's account, there could be repercussions from Pilate and so a third Inscription appeared and it will be noted that this took place "at about the sixth hour" when darkness began to fall and this Inscription was written in Greek, Latin and Hebrew — a reversal of the order of languages as it had been originally written by Pilate. In the dark, three languages could be seen and any investigator would not take the trouble to note that the order had been reversed. They would not see too that the Nazarene Identity of Jesus had been removed.

The duplicity of the chief priests in the matter of the Inscription placed over the Lord is reflected by those today who take whatever account happens to suit them in their insistence that Jesus of Nazareth was indeed a Jew. They fail too to appreciate that in the English translations they are dealing with the interpretations of men — interpretations which have been coloured by the traditions of men. The irony of the modern situation is that if Christ came today as He came at the First Advent, He would be hounded as a "racist" — "*I am not sent but unto the lost sheep of the house of Israel*" (Matt. 15:24) — He would be castigated as "antisemitic" — "*Ye (the Jews) are of {your} father the devil*" (John 8:44) and He would be accused of violating "human rights" by limiting His disciples' activity to one people alone (Matt. 10:6).

It is indeed small wonder that in the preview of His Second Advent, the Lord Jesus Christ related that His Identity would be an enigma for His Name — the Word of God — would be unknown. Today, while people seek to mould Him in conformity with their own ideas — to make Him a Jew, a Black, a Coloured or simply Universal Man — He awaits the time when He will take the Throne of His father David (Luke 1:32) when He shall rule over the house of Jacob (Luke 1:33) and when His influence shall spread among His people and His Government shall bring order into a totally disorganised world. It is at this time that the deluded world will be startled by the Identity of this "man of Nazareth" — the Son of the Living God.

Courtesy: Covenant Message

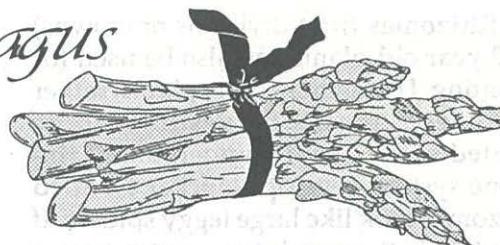


Herbs for Health -

Asparagus

(Part 1 of 2)

I. Shipard



Research Information On Growing And Using Asparagus

To grow a vegetable that will live and last 10 years, even over 20 years, you will need to grow asparagus.

Asparagus (*Asparagus officinalis*) is easy to grow, a delicious nutritious food rich in vitamins and minerals.

DESCRIPTION

Although asparagus is native to Europe it will also grow well in the sub-tropics (as we have found now for 10 years at our Herb Farm, at Nambour, QLD). It can also grow in the tropics according to the book "A Compendium of Food Plants of Papua New Guinea." Asparagus was recorded as a valued vegetable before the time of Christ. Pliny, who wrote in the first century, says that, "asparagus of all the plants of the garden receives the most praiseworthy care."

Asparagus is a member of the Liliaceae family, to which onions, garlic, aloe vera, and many ornamental garden bulbs belong. The part eaten as a vegetable is the new emerging shoot, which can be 2-3 cm thick, and cut at 15-30 cm long. These shoots, called spears, if left to keep growing will develop into ferny fronds a metre or more high.

HOW TO GROW

Seeds can be sown in the spring/summer by planting direct into garden, or starting in seedling trays. Germination can take 3-4 weeks, or this can be speeded up by soaking seed in warm water and leave to soak 12-24 hours. Prepare a patch in the garden where the asparagus can be permanent for many years. The soil should be loose and deep with compost and old manure added. Asparagus thrives in a very wide range of soils, but does exceedingly well in deep, well drained loam soil. Being a heavy feeder, the more composting material you can provide during the formative period, the better. In temperate climates the asparagus is planted in trenches 25 cm deep and 20 cm wide, with a ridge of soil mounded in the middle. Plants are put at 45 cm spacings. In our sub-tropical climate we prefer to grow on hills 20-30 cm high to allow for run-off after heavy rains.

Rhizomes (root divisions or crowns) of 3 year old plants can also be used for planting. Using these older plants, rather than seed, means harvesting can be started sooner, as the underground rhizome system develops quicker. Divided rhizomes look like large leggy spiders. If planting in the trench-type-system, cover the plants with 5-10 cm of soil. The trench is filled with soil as the crown grows. Mulching the area will give nutrients to the soil, help with weed control and retain moisture. Even mulching with mineral rich comfrey leaves will be worthwhile, or any mulch or fertiliser rich in phosphate, as phosphorus is of importance in the development of a strong virile root system, capable of reaching deep into the soil for moisture and nutrients. Even seaweed straight from the beach can be used thick as mulch, in fact plants are said to be salt tolerant and salt loving (as can be seen by their native habitat along Mediterranean coasts). The soil pH can be 5.5 to 6.5. Severe acidity in soils should be corrected with a liberal sprinkling of lime, and probably as an annual dressing in early spring each year.

In the first season the seedling plants and crown divisions should just be left alone to develop. Fronds can be cut at ground level in the autumn/winter when they brown. In the milder Queensland climate, the tops may stay green in winter but still should be cut down. End of winter, is a good time to manure or green manure and mulch, so the plants grow vigorously again in the second year. Stable bedding, paper, compost, leaves, sawdust, legumes or any rotting organic

matter can be used. New growth will appear in the spring. Only a few spears should be allowed to be cut for eating in the second year. In the third year, cutting can start when the first spears appear and can be kept up till mid-December. Watering during the picking period is important if the season is dry. Then allow the spears to develop into ferny tops so the plant can regain strength. In Queensland where growth is amazing during our summer wet season, we usually pick more spears for eating mid-January to April.

If you wish to produce white spears (blanched) the bed needs to be mulched thickly, and the spears are cut when the tips just appear through the mulch. They are cut by inserting a long knife into the soil at an angle and cutting the spear off just above the base of the plant. White spears are mild in flavour. Blanching can also be achieved by standing earthen pipes, wooden tubes, cane or bamboo joints, upright over the emerging spears, to produce white tender shoots. I personally like green spears, full of chlorophyll, so I let them get 15 or so cm above the ground, when they are crisp, crunchy, sweet with a flavour of fresh green peas. In France, where the folk are great connoisseurs of fine food, the "green" asparagus is always preferred as they say "it has the taste of the sun in it." It is always a delight to walk into the garden and nip off the spears waiting to be picked and eating them fresh in hand. Spears left to get longer than 20 cm can be a little stringy, but can easily be peeled off and can still be eaten, raw or cooked.

As asparagus does not have a long shelf life when cut, it is advisable to keep cut spears under refrigeration till served or sold. Spears wrapped in paper towels in plastic containers or bags in the refrigerator can be used for storage.

An unusual feature of asparagus is that there are both male and female plants (ie. it is dioecious). Green/yellow mini-bell flowers on the male plants produce the pollen while the female plants produce smaller quite inconspicuous flowers which develop into small red berries (the size of pea seeds) containing several black seeds.

According to an article in "Your Garden" magazine 1977, tests have shown that male plants produce up to 90% more spears than their female counter parts. Male plants are usually taller than female plants and the foliage begins higher on the stem. Female plants have fronds almost to the ground.

If you wish to save seed for future planting, it would be necessary to grow male and female plants near by for cross pollination (by insects) for seed setting. Seeds are viable for 4-5 years. Asparagus is an ideal crop for a small scale organic grower. Companion planting with parsley in a small commercial plot has been found successful. An old farmer in our sub-tropical area said that asparagus will thrive under the shade of pawpaws, and his observation was that the asparagus appeared effective as a nematode deterrent. Rhubarb can be companion planted and in cool climates it is often grown with raspberries and currants.



PESTS AND DISEASES

Asparagus suffers from no major pest or disease problem. Fungal and root rot disease could be a problem in excessive wet and poorly drained soils. Asparagus rust could attack leaves with rusty coloured powdery pustules and darker streaks on stems. Cut back infected feathery shoots as soon as noticed. Burn cut foliage so the disease cannot spread to healthy plants. Some growers burn all foliage when cut down in the winter in case disease or pests are harbouring. We find asparagus trouble free.

USING YOUR CROP

There are dozens of delicious ways to serve this delicacy, from fresh in hand or tucked in a school lunch box, diced in a toss salad, juiced with apples or other fruit or vegetables, or steamed, baked, added to soups, quiche, stir-fry, omelettes, served with a rich sauce. Steamed spears can be served with butter or lemon, or cold with vinaigrette dressing.

When people visit our Herb Farm, or for farm walks, I often break off fresh asparagus spears as I show people the plants, and invite them to try the tasty treat, in its very freshest state. Many people have never tasted fresh asparagus before. All of them come to see how delicious it is. Most people who dislike it canned and cooked, come to realise the cooked flavour is entirely different to the raw sampled. Raw asparagus is a green vegetable children can readily learn to

enjoy. Or tempt children by lightly steaming diced asparagus, add lightly beaten eggs, season with salt. Cook till egg is set and serve on buttered whole wheat toast.

Another tasty way of serving is, very lightly steamed spears with a sauce made with tamari soy sauce, topped with a little grated fresh ginger and roasted sesame seeds. Or try some of the following tempting recipes.

Asparagus with Onion Butter – Combine $\frac{1}{4}$ cup butter with 1 teaspoon instant minced onion in a small pan; cook until browned. Add a dash of Worcestershire and pour over hot cooked asparagus.

Asparagus with Cashew Butter – Melt $\frac{1}{4}$ cup butter in a small pan. Add 2 teaspoons lemon juice, $\frac{1}{4}$ teaspoon marjoram leaves, and $\frac{1}{4}$ cup salted cashews coarsely chopped. Simmer over low heat for 2 minutes; pour over hot cooked asparagus.

Asparagus Bolognaise – Melt $\frac{1}{4}$ cup butter in a small pan, add 2 tablespoons soft bread crumbs, and saute until lightly browned. Remove from heat and mix in 1 hard-cooked egg yolk, pressed through a wire strainer, and 1 tablespoon minced parsley. Spoon over hot, cooked asparagus.

Asparagus Vinaigrette – In a jar or bowl, combine $\frac{1}{2}$ cup olive oil or salad oil with 2 tablespoons wine vinegar, $\frac{1}{2}$ teaspoon salt, and generous dash of freshly ground pepper. Shake or beat to

blend and pour over hot, cooked asparagus.

Asparagus with Chive Sauce – In a small saucepan, combine 90 grams chive cream cheese and 1 tablespoon milk. Stir over low heat until warm and blended. Pour over hot, cooked asparagus.

Asparagus with Sour Cream Topping – In a small pan, blend 1 cup sour cream with 1 teaspoon prepared mustard, 2 teaspoons lemon juice, and $\frac{1}{4}$ teaspoon salt; heat and stir until warm. In a frying pan, melt 2 tablespoons butter or margarine, add $\frac{1}{2}$ cup soft bread crumbs, and saute until browned. Spoon the sour cream mixture over hot cooked asparagus, then sprinkle with the buttered crumbs.

Asparagus Baked in Wine Sauce – Arrange the cooked spears (they may be hot or cold) in a shallow buttered baking dish. In a pan, melt $\frac{1}{4}$ cup butter, stir in $\frac{1}{4}$ cup white wine, $\frac{1}{2}$ teaspoon salt, and $\frac{1}{4}$ teaspoon pepper; pour over asparagus. Sprinkle with $\frac{1}{3}$ cup freshly grated Parmesan cheese. Bake, uncovered, in a 425° oven for about 15 minutes (about 25 minutes if refrigerated).

Baked Asparagus, Italian Style – Arrange the cooked spears (they may be hot or cold) in a shallow buttered baking dish. Sprinkle with 3 tablespoons freshly grated Parmesan cheese. Pour evenly over cheese 3 tablespoons melted butter. Bake, uncovered, in a 450° oven for about 5 minutes or until lightly browned.

Asparagus Salad – Toss together to combine and allow to marinate 1-2 hours before serving, stirring occasionally. Use $\frac{1}{2}$ kg of asparagus diced in 3 cm lengths (this can be raw, or only very lightly steamed), $\frac{1}{4}$ kg of fresh mushrooms sliced (or canned button mushrooms can be used); $\frac{1}{2}$ cup chopped chives, shallots or spring onions; 1 tablespoon of sesame seeds; $\frac{3}{4}$ cup grated daikon radish or white turnip; 2 carrots diced finely; 2 tablespoons of vinegar, 1 tablespoon of peanut oil, 1 tablespoon of honey, 2 tablespoons of soy sauce, 1 crushed clove garlic.

Asparagus with Almond Sauce – Lightly steam $\frac{1}{2}$ kg asparagus. Meanwhile make the sauce by melting a little butter in a fry pan and add 10 grams of slivered almonds (slivered length ways) and cook 2-3 minutes till golden. Stir in 1 dessertspoon of cornflour and very lightly brown. Add 90 mls of water, 3 teaspoons of lemon juice, 1 crushed chicken stock cube and a dash of pepper and salt. Cook and stir until thick, about 2 minutes.

Serve this sauce dribbled over the centre of the spears lying parallel on a serving platter.

Another dressed-up way of serving asparagus is to serve the steamed spears on a bed of mashed potatoes with a cheese sauce poured down the centre of the asparagus and garnished with parsley or fresh herbs.

Asparagus Curry – One 16 oz tin of asparagus or 1 lb fresh asparagus, 2 on-

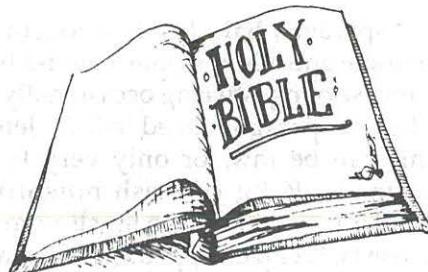
ions, 2 fresh chillies or a small capsicum, 1 dessertspoon Ceylon curry powder, 1 dessertspoon bottled tamarind sauce, 30 grams ghee, 2 cups water with 2 chicken soup cubes added, 1 oz frozen coconut cream.

Drain the asparagus, or if using fresh asparagus, wash well and scrape to the ends downwards with a sharp knife. Tie stalks into a bundle, put into a saucepan deep enough for them to stand up with boiling salted water half way up the stalks. Heads should cook in steam only. Cook for about 20 minutes. Reserve the liquid for the curry. Slice the onions and the chillies. Heat the ghee and fry the onions. When they begin to brown add the curry powder, chillies, tamarind sauce and stock. Cover and simmer for about 10 minutes. Add the coconut cream to dissolve in the stock and when it is well mixed in, add salt to taste. Finally add the asparagus spears to heat through. Serves 3.

Creamy Asparagus Soup – Melt 25 grams butter in a saucepan. Add 1 medium sized chopped onion and cook till tender, add 3 tablespoons of flour, stir well, and then add 4 cups of chicken soup stock, salt and pepper to taste, $\frac{1}{2}$ teaspoon of celery salt, $\frac{1}{4}$ teaspoon of grated nutmeg, and 500 grams steamed asparagus. Simmer for 5 minutes. Puree in a food blender or rub through a strainer using the back of a wooden spoon. Reheat. If desired stir in several tablespoons of cream just before serving.

To be continued

The History Of The Doctrine Of The Pre-Millennial Return Of Christ



C. Larkin

The Apostolic Church was Pre-Millennial, and for over seventeen centuries no other view was entertained. The writings of the "Church Fathers" abound in evidence of the fact. But about AD250, Origen, one of the Church Fathers, conceived the idea that the words of Scripture were but the "husk" in which was hid the "kernel" of Scripture truth. At once he began to "Allegorise" and "Spiritualise" the Scriptures, and thus founded that school of "Allegorising" and "Spiritualising" interpreters of Scripture, from which the Church and the Bible have suffered so much. The result was that the Church largely ceased to look for the Lord's Return.

When Constantine became sole Emperor of Rome in AD323, he united Church and State, and bestowed such great gifts and privileges on the church, that it claimed that the Millennial blessings of the Old Testament had been transferred from the nation of Israel to the Christian Church. The arrogance and persecution of the Papal Church led to the charge that it was the "Beast" (Antichrist) of the Book of Revelation. This led to an effort to expunge the Book of Revelation from the Sacred Canon, and when this failed, the Bible was locked

up and became a sealed book, and the gloom of night settled down upon all Christendom. The result was the "Dark Ages." But amid the gloom God was not without witnesses to the Blessed Hope. At the Reformation the doctrine of the Pre-millennial Return of the Lord was revived, but was again lost sight of in the religious controversies that led to the formation of numerous sects. The result was an ebb of spirituality and the growth of Rationalism, which refused to believe that the world was fast ripening for judgment, and a new interpretation of the Millennial Reign of Christ was demanded. This interpretation was furnished by the Rev. Daniel Whitby (1636-1726), a clergyman of the Church of England, who claimed that in reading the promises made to the Israelites in the Old Testament of their restoration as a nation, and the re-establishment of the Throne of David, he was led to see that these promises were spiritual and applied to the Church. This view he called a "New Hypothesis."

He claimed that Israel and Mount Zion represented the Church. That the promised submission of the Gentiles to Israel was simply prophetic of the conversion of the Gentiles and their entrance

into the Church. That the lying down of the lion and the lamb together typified the reconciliation of the Old and New natures, and that the establishment of an outward and visible kingdom at Jerusalem, over which Christ and the saints should reign, was gross and carnal, and contrary to reason, as it implied the mingling together of human and spiritual beings on the earth.

His "New Hypothesis" was that by the preaching of the Gospel, Mohammedanism would be overthrown, the Jews converted, the Papal Church with the Pope (Antichrist) would be destroyed, and there would follow a 1000 years of righteousness and peace known as the Millennium; at the close of which there would be a short period of Apostasy, ending in the return of Christ. There would then be a general resurrection of the dead, followed by a general judgment, the earth would be destroyed by fire and eternity would begin.

The times were favourable for the "New Theory." A reaction had set in from the open infidelity of those days. All England was in a religious fervour. The "Great Awakening" followed under Whitefield and Wesley, and it looked, as Whitby claimed, that the Millennium was about to be ushered in. But he was mistaken, for the events of history since that time have proved otherwise. It is evident that we are not in the Millennium now, as can be seen by the many "Godless Civilisations" of today.

Nevertheless his "Theory" was favourably received everywhere, and

spread with great rapidity and became an established doctrine of the Church, and is what is known today as the "Post-Millennial" view of the Second Coming of Christ, and supposed to be the orthodox faith of the Church. In short, "Post-Millennialism," as advocated in our day, is barely 200 years old, while "Pre-Millennialism" dates back to the days of Isaiah and Daniel.

The sad thing is that this "false doctrine" of "Post-Millennialism" is taught in some Bibles by the headings of the chapters in the Old Testament. For illustration in some Bibles the heading for chapters forty-three and forty-four of Isaiah read: "The Lord comforteth The Church with His promises," whereas the chapters are not addressed to the Church at all, but to Jacob and Israel, as we see by reading them. Many readers may overlook the fact that the chapter headings of the Bible are put there by the publisher and maybe misleading, as for illustration the title to the Book of Revelation, which is called:

"The Revelation of St. John the Divine," whereas it should be called:

"THE REVELATION OF JESUS CHRIST"

(See Rev. 1:1)

The fact is, the doctrine of the Pre-millennial Coming of the Lord is but the revival of the belief of the Apostolic Church that looked for the Return of the Lord at any time.

Courtesy: Thy Kingdom Come





Selected

It is necessary at this juncture to face a vital issue which is all decisive. It is a key which shall unlock many, many areas of the Bible that have been unexplainable in the past. A simple word for this key is "IDENTITY." Remember it well.

Today we are constantly being bombarded from all sides with references to "our Judaeo-Christian religion," and "our Judaeo-Christian heritage." These phrases appear often in the writings of hosts of people seeking to mould public opinion for ecumenical reasons.

Is there any truth in this phrase, "Judaeo-Christian?" Is Christianity derived from Judaism? Does Christianity have anything in common with Judaism? Who can say with authority what the answer may be? Certainly Jesus Christ is the great authority on this subject, for none knows better than He; and next would come His disciples. Let us ask them whether Christianity can be truthfully called "Judaeo-Christian."

The foundation and highest authority of Judaism is the Talmud. In the time of Jesus Christ, this bore the name of "The Tradition of the Elders." At that time, there were two principal religious sects: the Sadducees and the Pharisees. The Sadducees were gross materialists, who did not believe in a resurrection of the dead, or in any other form of immortality. They recognised the written Law, as

given by Moses in the Pentateuch; but it was "lip service" rather than honest obedience. In the time of Christ they controlled the priesthood, and the High Priest was always chosen from their ranks. The Pharisees, on the other hand, recognised the existence of angels and spirits, both good and bad, and believed in the resurrection of the dead. While they recognised the written Law, as given in the Scriptures, they also claimed that there was a great body of oral tradition which was of at least equal authority with the written Law, and many claimed that the Tradition was of greater authority. By their tradition, they undertook to explain and elaborate upon the Law. This was the Tradition of the Elders, to which the name of "Talmud" was later given. It had its beginning at Babylon, during the Babylonian captivity of the nation of Judah, where it developed in the form of the commentaries or targums of various rabbis undertaking to explain and apply the Law. This traditional or Talmudic, Judaism, was very different from the true religion which we find in the Old Testament. The late Rabbi Stephen S. Wise, who was the chief Rabbi of the United States, expressed this so clearly that we cannot improve upon his words. He said, "*The return from Babylon, and the adoption of the Babylonian Talmud, marks the end of Hebrewism, and the beginning of Judaism.*"

Since the true religion of the Old Testament was the religion of the real Hebrews (not Jews), the learned Rabbi was quite right in calling it "Hebrewism," and noting that it was abandoned when the Talmud, or "Tradition of the Elders" was adopted, and that this also constitutes the beginning of Judaism.

One statement is commonly made, these days, even by those who should know better, that, "We Christians owe a debt to the Jews, for we got our Bible and our religion from them." While many people have been deceived into believing this, it is completely false. Part of the mistake comes from the complete confusion in the minds of nearly all people as to just what they mean by "Jew." Are they referring to people of a certain race, or people of a certain religion? For the two are not the same. There are in Africa today some pure-blooded Negroes who are Jews by religion; and there are in China today some pure-blooded Mongolians who are Jews by religion. Likewise, there are some people today who are racially of the stock we know as "Jews," but who have been converted to other religions.

First, let us consider the claim that we got our Bible and our religion from the Jews, as meaning Jews by religion. It is certain that we didn't get the New Testament from them, for it condemns the Jewish religion throughout all the New Testament. But did we get the Old Testament from them? No, for several reasons. In the first place, no Jew by religion existed before the return from the Babylonian Captivity, shortly after

536BC. Their great historian, Josephus, says, "*So the Jews prepared the work: that is the name they are called by from the day that they came up from Babylon.*" The only books of the Old Testament that were written after the return from Babylon are: Kings, Chronicles, Ezra and Nehemiah (all of them historical, rather than doctrinal); and Haggai, Zechariah and Malachi. In none of these do the Jews receive anything but rebuke for their wickedness, for their apostasy from the religion of the Old Testament.

Jesus Christ Told The Jews: "Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoreth me with {their} lips, but their heart is far from me. However, in vain do they worship me, teaching {for} doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, ... Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7:6-9)

The entire 23rd chapter of Matthew should be quoted here especially, however space does not permit, so read it now and understand fully the distinction between Hebrewism and Judaism from the mouth of Jesus Christ himself.

Well then, can it be said that we got our religion of Christianity from the Jewish race? No, it cannot. Seven different times, Jesus begins His denunciation of the Jews with the words, "*Woe unto you, scribes and Pharisees, hypocrites!*" And remember that the Pharisees represented the highest form of Judaism. Was this Judaeo-Christian? Without one single exception, Jesus utterly rejected and condemned Judaism, in language as

strong as He ever used against complete idolatry.

But what of the Pharisees and Sadducees? Did they show any attempt to become reconciled to him, and to have a part in some so-called "Judeao-Christian" religion? When they heard of His miraculous healing of the sick, or even saw it with their own eyes, their attitude is summed up in Matthew 12:24, "*But when the Pharisees heard {it}, they said, This {fellow} doth not cast out devils (demons), but by Beelzebub, the prince of the devils.*" They totally rejected Him, for example in the 7th Chapter of John, where they sent officers to arrest Jesus, but they came back without Him. And we read, "*Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him?*" (John 7:45-48)

And finally, their only reaction to Him was that of hatred and murder. We read in John 11:47-48, 53 the following: "*Then gathered the chief priests and Pharisees a council, and said, What do we? For this man doeth many miracles. If we let Him thus alone, all {men} will believe on Him; ... Then from that day forth they took counsel together to put Him to death.*" (See also Mark 3:6) In fact, as we read in John 12:10-11, they even conspired to murder poor Lazarus, whom Jesus had raised from the dead, because this miracle caused many to believe in Jesus Christ. Is THIS "Judeao-Christian?" "Judeao" it truly is; but Christian it is NOT, and never was.

It can be clearly proved, both out of the historical books of Bible and out of the only thorough history of the times written by one living when the facts were still well known, Josephus "Antiquities of the Jews," that the Jews were a people distinct and separate from God's people Israel, although living among them. The Jews were the descendants of the Canaanite peoples who lived in Palestine before Israel entered the Promised Land, and who were not driven out, they were allowed to remain in the land while paying heavy tribute taxes; and some became the half-breed mixture from some intermarriage between them and the Israelites. The prophets who wrote the books of the Old Testament, on the other hand, were all of pure Israelite stock, from one or another of the 12 Tribes of Israel. Moses, Jeremiah, Ezekiel, Habakkuk, Haggai and Zechariah were of the Tribe of Levi; Joshua and Samuel were of the Tribe of Ephriam; Isaiah, Daniel, and Zephaniah were of the House of David; Jonah of the Tribe of Zebulun; and Hosea was of the Tribe of Issachar.

When the Assyrians conquered and deported the people of the ten Northern Tribes and many from the Kingdom of Judah, the Bible records that the Assyrians brought other people in from the Assyrian Empire and settled them in Samaria, in place of the Israelites they had deported. But Samaria is only the Southern half of the territory occupied by these ten Northern Tribes (See map page 11); the Northern half was Galilee, and this was left almost vacant. When the Kingdom of Judah was later deported to Babylon for their seventy years captivity, very few were left in

the land, and while they were gone, the Edomites, descendants of Esau, mixed with Canaanite people, were forced out of their own land by pressure of invading Arab tribes, and moved westward into the vacant lands of Judah. Therefore, when a portion of the two Tribes of Judah and Benjamin returned from the Babylonian captivity, they were too few in numbers to drive out the war-like Edomites, and had to try to squeeze into the very little territory they had left. It was too small for them, so what was left of the Tribe of Judah took the little territory remaining around Jerusalem, and Benjamin was pushed to the north. They could not move next door, into Samaria, as that was occupied by the people the Assyrians had settled there, so Benjamin had to leapfrog over them into the vacant territory of Galilee. That the Apostles and the majority of Christian converts came from the Benjamites should not surprise us, for when the kingdom was split in two upon the death of Solomon, God said that He would leave Benjamin with Judah so that the House of David should have a light before them (I Kings 11:36; 12:21). In Christ's time the people of Benjamin were still the Light Bearers. In The New Testament all of the Apostles were of the Tribe of Benjamin except Judas Iscariot, the only Jew among them, who came from the village of Kerioth, in Southern Judea. "Iscariot" is a corruption of "Ish Kerioth" ie, man of Kerioth. Paul tells us that he (Paul) was of the Tribe of Benjamin, and all of the other Apostles, except Judas Iscariot, were from Galilee where the Tribe of Benjamin settled after the return from Babylon.

This is confirmed by Jesus Christ, Himself. In Matthew 15:24 He said, "*I am not sent but unto the lost sheep of the House of Israel.*" In the 10th Chapter of the Gospel of, John verses 14 and 26 to 27, Jesus tells the Jews: "*I am the Good Shepherd, and know my {sheep}, and am known of mine. ... But ye believe not because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me.*" From the Saviour's own lips we have the proof that the Jews are not of the Tribes of Israel. Note carefully that He does not say that their unbelief keeps them from being of His sheep; He says the exact opposite; that the reason why they do not believe is that they are not of His sheep, the House of Israel.

Christianity and Judaism are completely and irreconcilably inconsistent. Whichever one is right, the other must be wrong, for they mutually repudiate each other. A great part of Jesus Christ's reported words are his denunciation of the Jews for their religion, which He tells them is not that of the Old Testament. In John 5:46, Jesus told them, "*Had ye believed Moses, ye would have believed me; for he wrote of me.*" And in Luke 16:31, Jesus said, "*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*" He was right, He did rise from the dead, but to this day they are not persuaded.

It is clear therefore, that we did not get either our Bible or our Christian religion, either in whole or in part, from those who were Jews either by religion or by race.

Courtesy: "The American Institute of Theology"



Devotional –

They that Follow the Lamb

R. Gibbons

(Subscriber)

"Then I looked and, lo, a Lamb stood on Mount Zion, and with Him an hundred forty {and} four thousand having His Father's name written in their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of a great thunder; and I heard the voice of harpers harping with their harps; And they sang, as it were, a new song before the throne, and before the four beasts (living creatures), and the elders; and no man could learn that song but the hundred {and} forty {and} four thousand, who were redeemed from the earth. These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb wherever he goeth. These were redeemed from among men, the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." (Revelation 14:1-5)

Various interpretations have been applied to both this and to other figures of speech found in Revelation.

It is very significant that there are at least eight specific qualifications given in these five verses.

1. They are standing with the Lamb on MOUNT ZION. This is the symbol of God's rulership over both Israel and the whole earth, (See Isaiah 24:23; Micah 4:7; Daniel 7:14, etc.) As rulers under Him the 144,000 uphold and administer His perfect laws. "... Whosoever shall do (these commandments) and teach {them}, the same shall be called great in the kingdom of the heavens," Matthew 5:19, see Daniel 7:14, 18, 22, 27.



Are we actually doing and teaching the King's commandments here and now? Devoted obedience is a rarity indeed, but it is a qualifying necessity in this choice group of followers.

2. They are REDEEMED (Revelation 14:4). Redemption means to buy back again what used to be your property. Scripturally it appears to be almost exclusively applied to Israel, descendants of the twelve tribes especially set apart to be bondservants of YAHWEH.

Are you a bondservant of God or a pleaser of self?

3. Are you the FIRST FRUIT unto God and the Lamb? (Revelation 14:4,

also James 1:18.) A first fruit is obviously the choice beginning of a harvest — the first few to reach maturity, being the promise of a mighty harvest to follow later.

"For many are called (the ultimate harvest), but few chosen (first fruit disciples)." — Matthew 20:16 and 22:14.

Do you seek first His Kingdom and His righteousness?

4. They are not defiled with WOMEN, for they are virgins (Revelation 14:4). "Women" in Revelation 17:5 and elsewhere represents churches.

Are you bound by regulations and membership to a religious body, or are you "married to the Lord" like the Lamb's wife?

5. The FATHER'S NAME is written on their forehead, (Revelation 14:1). Isn't it time you discovered exactly what is "the Father's Name" and learn to love it?

6. They sang a NEW SONG which no one else could learn, (Revelation 14:3). Food for thought here. Why not investigate it?

7. They FOLLOW THE LAMB wherever He goeth, (Revelation 14:4). Most important! Undoubtedly they are DISCIPLES completely devoted to their Saviour who is Lord and Master of their lives.

Do you constantly obey Him? "If ye love Me, Keep My commandments." (John 14:15) "For this is the love of God, that we keep his commandments ..." (I John 5:3)

In following their Divine Leader they "walk in the Truth," "walk in the Light," "walk in the Spirit" and so "walk as He walked."

8. In their mouth was found NO GUILE; for they are WITHOUT FAULT before the throne of God, (Revelation 14:5). "If any man offend not in word, the same {is} a perfect man {and} able also to bridle the whole body," (James 3:2). Surely we have a long way to grow yet!

Have you realised the great promise of Jude 24, 25 and believe it and claim it?

"Now unto Him that is able to keep you from falling, and to present {you} 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."

SERMON

Gaining Experience: The best way to remove mountains is to begin with molehills and work your way up.

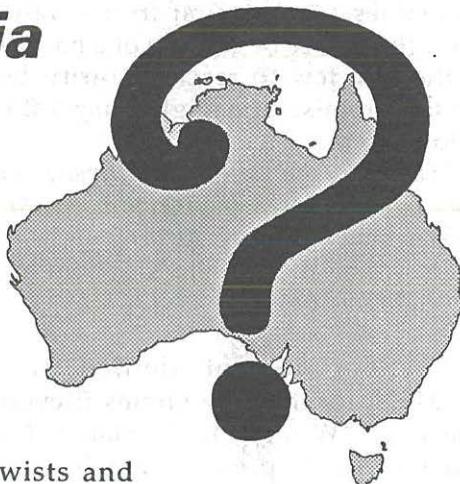
Advance Australia Where?

J. Trotter
(Subscriber)

The following article is written from what I have heard and read about the trend of history over the past 30 years. During this period many lectures have been attended and hundreds of books have been read to help me arrive at what is believed to be a better understanding of where we are heading as a nation. Such accumulated knowledge in no way suggests that any one person has all the answers. This article is in no way complete. Like a jig-saw puzzle there are many parts that need to be put in the right place. Most people do not have the time to read a lengthy article. It has therefore been kept short and to a point oversimplified in the hope that the overall picture will be understood and that you will look below the surface of media presentation. I am sure in your way you will fill in the gaps when certain general statements are made about Australia's present position.

I have been tempted to quote from books, but instead this article will only contain my own thoughts. Everything can be supported with quotes from books that are written by men and women who are more authoritative than me. Whatever is written here has already been said in some form by people who are more articulate.

It must be said, that as a result of a determined effort to understand the



twists and turns of history, one is better prepared to face the future. Being forewarned, is to be forearmed. An illustration will suffice: lets say you are in a train that has stopped a few hundred metres from the station; once you are told why it has stopped and for how long it will be there, you as a passenger can begin to make a more relevant decision, as to what course of action can be taken, so that you can arrive home earlier. The train seats are quite comfortable and any way this delay has happened before. You are probably reading a good book or started up a conversation with a friend. To the general masses there is little understanding as to what is occurring in the world. There is no real obvious reason to become too serious about what is happening in this country. Life is generally good. Even though the people are aware of some social disorder, until it personally affects them there is little concern. If by chance someone does disturb the "status quo" the disease of apathy and re-

sulting inaction still does not result in an adequate national movement for a genuine alternative as far as government and financial policy.

As far as Australia is concerned, there is no thought of a revolution taking place in our cities or countryside. To the masses, a revolution means guns, tanks and bloodshed. After the onslaught a dictator takes over and smashes any opposition that might be present. A totalitarian state is then enforced. But there is none of this violent change. Historically we have had a quiet progress to our present political position. Except for maybe, the Eureka Stockade uprising there has been little disturbance of long term effect. As so often happens, even the opposition party can move in and out of office without any concern. Geologically we have had no upheavals. Generally the weather is good to us. There is not only plenty of food, but it is cheap compared to overseas. War has had little impact on our shores in comparison to almost any other part of the world. One could provide a lot more examples of the apparent stability of this country and the reason why thousands of immigrants come to this country and settle down to a lifestyle that is unthinkable in their own homeland.

I suppose on the surface, it could be said, we have nothing to worry about. "Just keep quiet, get on with your life and no one will bother you," they say. But for those who dare to dig beneath the surface of life's superficial issues it becomes obvious that there is a "quiet revolution" proceeding at full speed. Over the past

few decades it has become obvious that the people have been swamped with petty issues that have taken their minds off matters that affect the future viability and security of this nation. The speed of the "quiet revolution" has increased in the same ratio as the amount of trivia that now appears in all our newsagents, radio and television.

For most of us it is difficult to think of someone being evil, even though history at times has spewed out occasional cases of such people. These people are usually linked in with an obvious atrocity. Whilst destruction of private property is taken as an everyday act of violence, to consider the destruction of a nation's wealth at the expense of another, is considered more difficult to accept. To associate this planned destruction with people who are well dressed, educated and in positions of authority is even more difficult to believe. At the same time it is not difficult to see that the productive capabilities of this nation are being slowly destroyed. Much of this destruction of natural wealth is as a result of the laws of the land and the resulting disincentive to invest in this land. Confidence and security for this nation are being weakened. Vision and hope for this nation have been retarded because people generally see this nation like a ship without a rudder. If the captain of the ship can not read the weather signs, then the crew will soon become a rabble. Because faith in our nation and its people is being eroded one of the results is increased debts. Some years ago, on an international scale, the world's debts exceeded

the world's wealth. The big question is: to whom is all this debt owed? As a result of this debt, is it the intention for mankind to become slaves to these destroyers of natural wealth?

Whilst the following point is not the total solution to this nation's many problems, it is nevertheless a valuable starting point. What is required is a redefining of many words in our language. The word "wealth" is no exception. The question that has to be answered is, "Where does all this wealth come from?" If we think it is man-made we are only fooling ourselves and in a way falling into the hands of the humanist philosophy. In a true sense individuals can not create wealth. All they can do is reshape it for the purpose of continued life. Living in harmony with our surroundings is essential if we are to survive into the next century. The relationship between health and wealth must be better understood.

Some say that many decisions of industrial leaders and government probably occur because of some unexpected circumstances that are beyond the control of the board of management or our so called elected servants of the people. In other words, events just happen. Others say these decisions and resulting confusion are deliberate and used to conceal a hidden agenda. Whatever the case, the reasons for the slow destruction of our national wealth all becomes obscure and eventually gets lost in the confusion of events that at times appears to be haphazard in design. Some years after the event, historians can only agree that there has been not only a destruction of

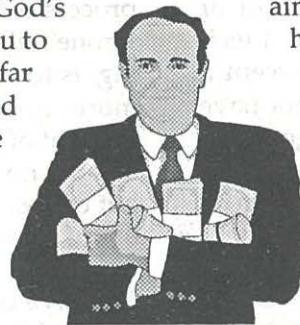
wealth, but the people have been dispossessed of any say in the affairs of the nation. As for reasons why the outcome, there are as many explanations as there are historians and economists. The great mass of people in the mean time are only fed half truths. It is the sordid collection of half truths that results in confusion and finally the attitude that all is too much to understand. The end result is that more power is handed over to those few centralists who are invariably well dressed and have been educated in the halls of so called learning.

What is this revolution all about? Who is behind it? Many questions could be asked. Answers to these questions are not only difficult to answer but even more difficult to convince. It is also very difficult to encourage discussion about these matters. It is certainly no secret that the objective is world government. In brief, world government is a situation where the nations of the world are subject to a central control. Not only is national sovereignty planned to be a thing of the past, but as individuals we will be discouraged to think outside the established point of view. On a daily basis we read of global strategy and international scenarios. The "love of money" is the means whereby global power is acquired. It is the greed of mankind that allows power to become the intention of a few. For many, wants and needs become confused. Many organisations have existed for years with the intention of centralising all power into the hands of a few. Whilst the programme has not always gone according to plan for the centralists,

nevertheless, what we are experiencing today is the result of long-term planning.

So the question arises: how far back in history can one go for such ideas of a plan for world government? From a Biblical point of view such a plan for a world economy goes back to the dawn of time. Did Lucifer in the struggle for control, have this earth as a prime objective from which he could take charge of God's creation? I will leave it up to you to think about that suggestion. As far as modern history is concerned we only need to go back to the origin of modern day banking to realise how much the influence of credit creation has had on mankind. I believe it could be safely said that almost every major monetary decision over the past 300 odd years has had some impact on the future plans for a world government by which time nations and the individual are to be seen as pawns in a game.

Just who is behind this "quiet revolution?" Again names and organisations could be given but there is one thing I am sure of the total number of people who are spearheading this desire for world control is an insignificant minority at any one time in history. Because they have appealed to the baser qualities of human nature many more are doing their bidding. These people depend upon the ignorance and apathy of the masses to pursue their control of the world's resources, financial institutions, politicians, and religions. Because I be-



Money is not evil, but the LOVE of it and the control it has over people's lives is.

lieve controlling the mind of man is the final goal, it could be said that this "quiet revolution" is a spiritual battle. Anyone who exposes their intent is soon brought into their sights. The result is verbal abuse, slander, false accusations, and many other similar means to try and stop the exposure of their plans.

Who is this "quiet revolution" aimed at? Whilst the middle class has been slowly whittled away over recent decades, I do not believe this socio-economic group is the centre of the target, that the poison arrow of centralism has been aimed at. As a result of considerable reading and observation it is my opinion that the arrow has been aimed at the Anglo-Saxon-Celtic people of the world. The vast majority of these people live in Western

Europe, the British Isles, Australia, Canada and America. One leader in Marxism once put forward the idea, as part of a world strategy, that the areas mentioned above were to be looked upon as cities and the remaining areas of the world, was the countryside. The strategy was that the countryside was to be taken first by open revolutionary activity and then the cities would more easily fall. This does not mean that covert measures were not taken in the meantime to demoralise the cities, but the overt revolutionary measures were to be first applied to the countryside. Whilst, it is admitted that this is an oversimplification of the overall plan, it nevertheless is an accu-

rate picture of the breakdown of society in both the countryside and the cities. It is an historical fact that the Anglo-Saxon-Celtic mind generally will not accept an open revolution but it has been proven that they can be seduced by sweet words and promises.

It is my opinion that the vast majority of people are law abiding. There still does exist a basic concept of right or wrong. Whilst I say this, there is a feeling that people have come to accept a standard of living that would not have been tolerated some decades ago. Even though there is a certain amount of anger, there is a feeling that nothing can be done about the problems that society throws up at us on a daily basis. Within the context of this article there is one word that needs to be understood, and that is "service." This matter of service does not just relate to individuals. There is also a national aspect to this question.

Relating to this matter of "service" there is in the Scriptures, a story about the birth of two children, namely Esau and Jacob. Even before these two boys were born, we are told that two nations were beginning in Rebekah's womb. The conflict of which nation would serve the other is mentioned in different ways throughout Scripture. The impact of this conflict has never ceased. An important ingredient in this struggle for world control revolves around the issue of those who would serve the other and the matter that certain people have usurped the role of divine authority and duty. Many other aspects to this intriguing hidden side of history can not be overlooked. Due to the churches not men-

tioning the Scriptural references to this conflict there is virtually no understanding of this intrigue. The "spiritual shepherds" have on a number of matters not fed the sheep. It is no wonder that many sheep have placed their hope upon the efforts of man.

"So what," the people say. "What can you do to slow down or even stop the process of the working man becoming a 'drone' where the main purpose for living, is to keep the 'queen bee' fed so as more 'drones' can be produced?" The thought of such a "Gulag" is unthinkable and it is no wonder that many people opt out of society or take the extreme measure of committing suicide. All this is the result of a society that is controlled by the "love of money" and that the worth of a soul is only seen in terms of sustaining an incorrect definition of real wealth. For most large companies, the issue of excessive profits is more important than the health and future of the employee.

Thirty years ago there was no doubt in my mind that such events as the collapse of the money system, or the return of Jesus Christ to this earth to set up a Righteous Kingdom, was not going to occur for some considerable time. Now whilst I am not going to put a date to any of these events I am prepared to say that such events will occur in the near future. After discussing last day events with many people who have no church affiliation there is a general feeling that some big changes are about to occur. There is an air of expectation in the minds of many who do try to understand the twists and turns of history. Are we on the verge, when God for the sec-

ond time will rescue His people from the pit of economic doom? Whatever time we have left I see no improvement in the social structure of life. There is one thing I am sure, that in the hearts of a few there will arise a spark of hope. Such hope will not just come to the surface within the Anglo-Saxon-Celtic nations. There will arise from within the hearts of many throughout the world a truthful desire to return to those issues that will set people free from today's economic bondage. The warnings and signs are all around us for those who have eyes and ears to understand.

It is my belief that Australia is still in an excellent position to lead the world into a society that is equitable and just, but before that can happen we have to as a nation clean up our own backyard. It is generally not advisable to take advice from someone who has had 2 or 3 broken marriages when you yourself need some marital advice. Would you continue to go to your doctor if you knew that a number of their patients had died from incompetence? We already have in this nation many men and women who if given the opportunity would provide the necessary vision and understanding to give this nation pride and a willingness to offer to other nations a way out of their own dilemmas. The prosperity of the land and its people when Solomon was reigning with wisdom is surely proof that such a society is attainable. Even the Queen of Sheba was surprised at such a sight. To attain this prosperity we as a nation have to be prepared to

obey all the equitable economic laws that God hoped Israel would live by.

This short article is in no way an attempt to put forward solutions, even though I believe such solutions are not only feasible but are near at hand. It is merely written to warn more people to the fact that unless there is an awakening soon, this nation will be "fighting" for its right to survive. All hope is not lost for I believe many will come to understand and obey what is expected of them. History has always brought forward men and women who have filled the gap. The future will be no different. We must not lose heart, for throughout those periods of history when there has been much darkness, the light always shines the brightest.

TO CONCLUDE

Two quotes will validate my comments:

"About the time of the end, a body of men (and women) will be raised up who will turn their attention to the prophecies and insist upon their literal interpretation in the midst of much clamour and opposition." – Sir Isaac Newton

"As night does not come at once, neither does oppression. In both instances, there's a twilight where everything remains seemingly unchanged, and it is in such twilight that we must be aware of change in the air, however slight, lest we become unwitting victims of the darkness." – US Supreme Court Justice, William O. Douglas

Courtesy: Covenant People's Alliance

Dead Sea Scroll Tells of Sarah

Selected

Lyrical Description Of Woman's Beauty

For the first time it is possible for the world to know what sort of woman was Sarah, wife of Abraham, and one of the most beautiful women in all history — as she is described in the seventh Dead Sea Scroll.

The substance of the scroll, though not the actual text, has been disclosed. It will undoubtedly become known as the ode to the beauteous Sarah — the woman whose charms turned the heads of Pharaoh and the Egyptian princes 4,000 years ago.

The actual text of the scroll is a jealously guarded secret until historians at the Hebrew University in Jerusalem publish the translation and comments on it. But a special correspondent of the *Daily Mail* says he has been told that passages in which the ancient scribe extolled Sarah's perfections "from head to foot" read in the original Aramaic like a prose poem.

*"Her skin was pure white;
"She had long and lovely hair;
"Her limbs were smooth and rounded and
her thighs were shapely;
"She had slender legs and small feet;
"Her hands were slim and long and so were
her fingers."*

Fascinating

The fact that Sarah is portrayed in the scroll as having pure white skin may well

explain why she was so fascinating to the Egyptians that Pharaoh took her into his household.

They were used to more dusky women and a damsel of Sarah's fair skin must have bewitched them.

The scroll which brings this glowing ode from the antique past is one of seven found in 1947 by Bedouin shepherd boys in an earthenware jar in a cave near the Dead Sea. There it is believed to have lain where it was hidden by priests at the time of some national disaster, probably the Roman invasion more than 2,000 years ago.

On being unrolled by archaeologists at the Hebrew University the first section fell into decayed strips and shreds. To piece these mildewed fragments together has been the difficult work of years.

Faded By Centuries

First named the Book of Lamach because of a reference to Noah's father, the scroll has now been renamed the Book of Patriarchs, because of a recapitulation of the period covered by Genesis, Chapter 12 onwards.

The writing on the skin of which the scroll is made is indistinct, smudged and faded with the centuries. Scholars had to use infra-red rays to decipher it. Aramaic was the popular language of the area in

the first century before Christ, at the time the scroll was inscribed.

The unsolved problem is where the scribes obtained such detailed information of Sarah's appearance. She lived and died over 2,000 years before their time.

But whatever the source of knowledge, the fact remains that this lyrical description of a woman's beauty will take its place alongside the immortal literature of the Bible.

Courtesy: The Kingdom Empire

2003

Did Jesus know he would be crucified?

According to the Gospels, Jesus knew he would suffer martyrdom by crucifixion. Matthew 26:2 quotes Jesus as saying to his disciples: "*Ye know that after two days is {the feast of} the passover, and the Son of man is betrayed to be crucified.*" In John 12:32 he says: "*And I, if I be lifted up from the earth, will draw all {men} unto me.*" The next verse explains: "*This he said, signifying what death he should die.*" Even without assuming that Jesus had a divine foreknowledge of the future, there is nothing improbable in the statement that he had a premonition not only that he would be put to death but also that the method would be crucifixion. Under the Romans that was the common mode of execution of persons condemned to death who were not Roman citizens. As Jesus travelled through Judaea, Samaria and Galilee he must have often seen the bodies of the condemned hanging on crosses or stakes along the roads and outside the gates of the towns and cities. He would naturally realise that when the authorities in Jerusalem condemned him to death the mode of execution would be crucifixion. The Romans required the condemned to carry their own cross to the place of execution. Cross in the sense of burden occurs in the Gospels several times previous to the crucifixion of Jesus. Matthew 10:38 quotes Jesus as saying: "*And he that taketh not his cross and followeth after me, is not worthy of me.*" According to Luke 9:23, he said: "*If any {man} will come after me, let him deny himself, and take up his cross daily, and follow me.*" Some writers, assuming that cross did not acquire the meaning of burden until after the crucifixion of Jesus, suppose these references to be anachronisms; that is, the authors of the Gospels ascribed to Jesus a figure of speech that would have been meaningless at the time he used it. That may be true, but it is, not certain.

G. Stimpson

2003

The Battle of the Celtic Church

(Part 4 of 4)

P. Trumper

The Celts Are Conquered

They gathered at Whitby. Representatives of both the Roman and Celtic Church met in 664AD to discuss the future of the British people. Were they to remain under the influence of Biblical teaching alone, or were they about to enter a new era? The ordinary Britons had no say in the issue. They could but trust in the providence of God and the wisdom of their leaders.

The Roman monks made their way to Whitby with a hurried step. They were very confident of success. The mission had had its drawbacks, but in general the sixty-seven years it had been under way proved encouraging years for those of the Roman church. The use made of the Anglo-Saxon kings in bringing vengeance upon the rebellious, coupled with the deaths of such leaders as Columba (who died the year the mission began), Oswald and Aidan (651AD), had helped their cause a great deal.

They were equally fortunate in having as their earnest ally none other than Oswald's sister-in-law, the new queen of Northumbria. She, together with her chaplain, Romanus, encouraged a young Northumbrian called Wilfrid to set out for Rome. After several years, he returned to his homeland determined to bring the people to Latin Christianity. Years earlier, Wilfrid managed to persuade king

Oswiu's (or Oswy) son, Alchfrid, to leave the Celtic church: that is, Oswald's nephew. Now, the meeting at Whitby was Wilfrid's opportunity to shine still further.

The idea in the minds of the Romish party, headed by Wilfrid, Romanus, the queen Eanfled and her son Alchfrid (who had called the meeting), was to "convert" the Northumbrian king, Oswiu. He was an unscrupulous man whose major thought was that of conquest. He was not over-concerned with religious matters. Still, if he could be persuaded to embrace the same faith as his wife, Eanfled, the success at Whitby would be assured.

Northumbria was, spiritually speaking, in a key position. Only Kent was at that time totally committed to the New Christianity. If Northumbria fell to the Roman advances, it would not be long before the remainder of the Britons followed suit. Such proved to be the case. As has often happened in history — and is certainly so in the twentieth century — weakness in Christian leadership was no match for the guile and sophistry of the foreign invaders.

Whereas the latter appealed for their authority to the Church Fathers — many of whom frequently contradicted each other! — and reminded the Celtic representatives of the beauty and historical significance of Rome itself, the Celts at Whitby centred their debate around the

personality of Columba. Thus, they found themselves side-tracked from Biblical teaching. This departure pleased Wilfrid who declared, "... your Fathers were holy men (but) do not imagine that they, a few in a corner of a remote island, are to be preferred before the universal Church of Christ throughout the world. And even if your Columba — or, may I say, ours also if he was the servant of Christ — was a saint of potent virtues, can he take precedence before the most blessed Prince of Apostles, to whom our Lord said: 'Thou art Peter ...'"

The fact that Wilfrid has misinterpreted the Scriptures appeared to have been over-looked by the Celtic party. All they could appreciate was that Peter the apostle possessed more authority than Columba. They discovered, too late, they were standing upon very marshy ground. It was a valuable lesson in how not to "earnestly contend;" a lesson leaned at the expense of those who, in later generations, would have loved the truth had they been able to see it, hidden as it was behind a multitude of obstacles placed around it by the Roman church.

Oswiu was taken in by the suave speeches of his wife's friends and those of his son. Indeed, Bede has little to say

about him as if the king had been merely the tool used to achieve the required result. At any rate, Oswiu was won over to the Roman church, not by the deft handling of Biblical truth but via self-interest and appeals devoid of divine authority. The British were humbled before their enemies, whose policies and the manner of their execution had been as cunning during those sixty-seven years as they had been ungodly.

However, the battle did not end with the surrender of Lindisfarne and Northumbria in general. With unconscious irony one historian comments, "Not at first did all the Christians in Great Britain submit to the hierarchy connected with Rome." That is something of an understatement! The fact was that having dealt with Northumbria, there was still Iona holding out against the invaders as well as a scattered remnant of smaller



The persistence of the Roman Church eventually converted many Britons to the New Religion

Christian communities whose leaders considered themselves elders in the New Testament sense of that word. These, in Roman eyes would require reordaining. A refusal to submit to the foreign "bishops" would have proved disastrous — as at Bangor, years earlier — for had not Gregory originally instructed Augustine to "correct the obstinate"? Nothing had changed since then to make the Chris-

tian "rebels" believe they would be treated fairly and with mercy.

As a consequence, when Theodore of Tarsus arrived in Britain four years after the Whitby Synod, he may have found his task of "converting" the natives easier than he had anticipated. Theodore had been sent by "pope" Vitalian to take over the so-called "archbishopric" of Canterbury. As such, he became known as "the first bishop whom all the English Church consented to obey." He travelled the country encouraging the spread of the New Christianity. His suggestion that those ordained by the elders at Iona or Lindisfarne — or anywhere else for that matter — were not recognised as God's servants, bore fruit. Gradually, and with increasing ease, apostolic Christianity in Britain closed its Bible and began looking in another direction. By 672AD, and only four years after his arrival, Theodore felt confident enough to hold a council at which he presented the canons of the Roman church, and ordained four new Roman "bishops."

Behind the scenes, though, all was not working well within the circle of Theodore's new missionary colleagues. With the arrogance of one used to having his own way, Theodore began reorganising the Church. He placed "bishops" in all the sees except London. These were men quite obviously devoted to the papal cause, whose task was to continue the process of "converting" the British people to the New Christianity. The trouble began when Theodore subdivided the great diocese of York. This was Wilfrid's see and he was not consulted

about the change. On top of this, Theodore had taken many of his new "bishops" from the northern minsters. Wilfrid felt so strongly about these things he took the trouble of travelling to Rome to discuss the matters with "pope" Agatho.

Agatho agreed with Wilfrid and ordered that he should be restored to his diocese of York, but the Northumbrian king, Ecgfrith, did not agree! On the pretext that the letter from the "pope" was not genuine, Ecgfrith refused to restore Wilfrid to his former position. Despite a second journey to Rome, this time to see "pope" John VI, and with fresh orders to the kings of Northumbria and Mercia to reconsider their actions, Wilfrid was not granted his see back. Five years later, 708AD, he died. Having done so much to bring the Roman church in to the country, it discarded him once his usefulness had begun to fade.

During these troubles, Iona was in the process of being brought down. Approximately twenty years after the Whitby Synod, the first attempt was made to force — or "encourage" — the Christians at Iona to mellow in their resistance against the invaders. Adamnan, the leading elder, came under the influence of a "bishop" from Gaul named Arculf. So powerful was that influence, Adamnan decided to enter the Roman fold as a priest. It says much for the spiritual and Biblical tone of the community at Iona, at a period when the rest of Britain was crumbling under papal domination, that Adamnan was forced to go into exile because of his betrayal.

The second attempt involved the secular powers in Scotland. Appeals were made to Naitam, king of the Picts. Would he not like to see something of the grandeur of Rome in his kingdom? Of course he would! Perhaps Naitam thought enviously of those continental kings, whose submission to the Roman see had led to their receiving great material benefits. At any rate, ornate and luxurious buildings soon appeared in Scotland and the people were asked to favour the foreign religion in their midst, in preference to that spiritual brand of true Christianity, which although apostolic and Biblical, was no doubt sensually dull.

The brave and loyal elders of Iona, however, continued to stand firm. Despite the fact that Adamnan returned from his exile in England and "tried to lead his own people ... and those who were under the jurisdiction of that monastery into the correct ways that he himself learned and who heartedly accepted, but in this field he failed." Adamnan failed because the elders could and would not agree that the Roman ways were the correct ones. So, Iona held out against the pressures placed upon it and in doing so, "was the last citadel of liberty in the western world, and popery was filled with anger at that miserable

band which in its remote corner refused to bend before it."

The end was not too far away, and it was as tragic as it was deceitful. An English monk named Egbert called upon the elders and reminded them — as if they needed to be! — of their isolated position. What chance had they of holding out? Besides, Egbert whilst travelling through Germany had met Boisil, to whom a vision had been given. The angel told Boisil to instruct Egbert to visit Iona, "because their ploughs do not run straight, and it is his duty to recall them to the right way. The elders listened to this unlikely tale, and no doubt through weariness under constant strain, surrendered their hold upon the truth.

Still, the fight did not end over night. Rival leaders continued for some time until king Nectan stepped in impatiently. In 717AD, he expelled the few remaining Christians from Iona. By the beginning of the eighth century, then, the apostolic Church of Britain with its reflection of sincere Biblical doctrine and piety, died as an evangelistic force. The dreams and ambitions of Gregory, and every "pope" since, had been realised. The British were about to experience what it has always meant to be governed by the Roman Catholic Church.

8003

TYNDALE: "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin."

8003

Conspiracy Tracker - *The Story Of Our Money*

The following story was told by Mr Robert Hemphill who was credit manager of the Federal Reserve Bank of Atlanta for eight years. This story was published in the *Tablelander* Newspaper, November 29, 1994.

R. Hemphill

Once upon a time to the temple of the Thirteen Suns came the rich and powerful Chief Oomah the Third who said to the goldsmith of the temple, Hansen El Rashab, "I have much gold and am about to depart for a far country. Wilt thou keep this gold safely for me against my return a year hence? I will pay thee well."

The wily Hansen coughed loudly and covered his countenance with a cloth lest the rich Oomah the Third observed his joy to have this treasure in his possession. When he was calm and could look serious, he said unto Oomah. "It is a very great responsibility and risk, but I will undertake it for a tithe, which shall be one shekel in every ten."

Then said the Chief Oomah, "It is a deal," and forthwith the slaves delivered many bags containing in all a thousand shekels of gold for which Hansen El Rashab, the goldsmith, gave the chief a permanent deposit writing payable to whomsoever. And thereupon, Chief Oomah departed happily upon his journey.

As soon as he was well out of the country, the shrewd Hansen called his confidential scribe and bade him thus: "Go thee now to the merchants whom I tell of and secretly say to each that thy master hath a little gold for hire upon good security," and the servant departed swiftly.

Soon there came to him a great merchant who said to him, "Hansen, you old crook, I am in a jam for a few shekels of gold. Wilt thou lend me?"

Hansen replied, "Money is very tight these days, but it might be arranged. What is thy need?" The merchant answered, "Two hundred shekels."

Then said Hansen, "It is a sum."

Then the merchant showed Hansen a writing of his possessions of merchandise to the amount of a thousand shekels. Hansen said, "It is not enough. Thou must also pledge thy dwelling and thy slaves and thy raiment," whereupon the merchant, after much protest, pledged all his possessions, even unto his innermost personal raiment.

Then said he to Hansen, "I have no place to store so much gold. Keep it safe for me and give me writing which I may deliver to whomsoever I will." And Hansen did even so.

The next day came another merchant and another and still another, and to each Hansen loaned a portion of the gold of Chief Oomah the Third, taking from each as security their innermost personal raiment, and gave to each a writing upon parchment showing that each had, on deposit, the gold they had borrowed, until upon the tenth day, he had given parchment deposit writings for the whole of the

thousand shekels, but he still had all the gold.

On the next day, came another merchant and another and still another, and to each Hansen showed the great store of gold of Oomah the Third and to each he pretended to loan a portion although he had previously loaned it all — all to the first ones who came.

Hansen reflected much upon the curious state of affairs and said to himself, "These birds know not how much gold I possess. They do not want the actual gold itself. What they really want is credit, some deposit writing, which they may pass from hand to hand as money. I have one grand idea."

And it came to pass that at the end of another ten days Hansen had pretended to loan to many more merchants and had given writings of deposit for a second thousand shekels, making two thousand shekels, and still he had all the gold.

Whereupon Hansen reflected to himself, "What a leaden pipe cinch. I wonder why I did not think of this before. I can collect as much usury from phoney deposit writings as from genuine. Verily, I am a financial wizard."

Thereupon Hansen caused it to be noised about that he possessed a vast store of gold for hire and many merchants came to borrow, and to each Hansen delivered writings of deposit and collected generous usury and demanded pledges from each of all their possessions, even unto their innermost personal raiment until he had issued writings of deposit of ten thousand shekels and held mortgages on substan-

tially the whole city.

Then went Hansen unto the Wise man of the city and said unto him. "Verily, I have discovered the greatest racket of all time. I have learned the magic of making gold out of bolgna; and if I can keep my formula secret for a few years I will collect a fortune that will make Solomon's fortune look like a second-hand clothing store. Tell me, how I may keep secret this from mine profit?"

Then said the wise man, "Look wise and say little, and truly, and only on little-known matters of far off. Obtain the ear of the town crier and engage to spread the impression that money is a mysterious subject which no-one understands, save thee alone. Be friendly with the King's councillors, and grant their favours that the King may smile upon thee."

And Hansen did as he was bid, and collected much usury from his phoney loan deposits, and built for himself a mansion and collected works of art and clothed his wife and concubines with finest linens and jewels.

And when his business had grown to many times its humble beginnings, he took over the entire temple, and by way of a sly joke, called it THE FIRST NATIONAL BANK, the same being from an obscure language meaning *The Place Of Imaginary Money*.

This is the reason why many banks have great marble pillars and bronze doors. So that they may resemble outside as well as internally the place of *imaginary money* which Hansen El Rashab built upon the gold of Oomah the Third in the temple of the Thirteen Suns.



Archaeology Report – Alphabetic Origins & Early Inscriptions

J. Thompson

Have you ever stopped and wondered where the English alphabet came from, or how the alphabet originated?

It is interesting that the Middle East is the place of its origin and in fact, we have the Semites to thank for the alphabet. The term "alphabet" is, of course, just a combination of the names of the first two letters in the Greek alphabet with a few minor changes, and this alphabet was borrowed during the eighth century BC from the Phoenicians who lived on the northern Canaanite coast.

During archaeological investigations in Mediterranean countries, it has become clear that the Phoenicians had exerted their influence all over the Mediterranean Sea by the 9th century BC. There is evidence of their presence in North Africa, Sardinia and even Spain by this period. However, in spite of intensive archaeological research in Greece, no Greek inscriptions are known before the 8th century BC, and coupled with the striking similarity of Early Greek and Phoenician letters (See chart on page 44) the evidence for borrowing is quite clear.

Even the names of the Greek letters, which are meaningless in Greek, correspond to the equivalent Semitic names where they have obvious significance. We shall deal with the names of the letters a little later.

The Sinai Inscriptions

The Sinai Peninsula is a fascinating area from several different viewpoints. Not only was it in this region that the Law was given to Israel, but also Sinai has had many contacts with Egypt. In antiquity the Egyptians exploited the mineral resources in the area over a long period. One of the most desirable minerals was turquoise, and it was the lot of slaves to work these mines. These workers were of rather a mixed origin, being both Egyptian and Semitic people, presumably captives taken in the Egyptian military campaigns in Canaan. They were not Bedouin nomads who are very unsuited to this kind of labour. The miners were probably quite representative of the Semitic people in Egypt some time before Moses and the Israelites left Egypt at the Exodus. About forty miles inland from the Red Sea coast there is a site called Serabit el Khadem where turquoise has been mined from quite early times. But what is more fascinating than the mines here is that the slaves of about the first half of the fifteenth century BC left behind some inscriptions in an early alphabetic script, together with hieroglyphic inscriptions.



Stone figure from Sinai bearing early alphabetic inscription. Bottom line, left to right, reads Ib'lt (to Baalath).

These were first discovered in 1905 by Sir W. Flinders Petrie. Then the problem of translation presented itself. The first major breakthrough came in 1915 when Sir Alan Gardiner recognised that this was an alphabetic script, and that the symbols agreed with the Semitic names of corresponding letters in the Semitic alphabet: to illustrate — an ox-head represented the first letter of the alphabet, aleph (= ox); a snake represented the letter n (nahash = snake); a human head represented the letter r (rosh = head).

The first word which Gardiner was able to identify meant "belonging to Baalath," the name of the chief Canaanite goddess at Byblos. This is particularly interesting because she was known as Hathor to the Egyptians, who had close links with Byblos, and since the goddess of the turquoise miners also was Hathor. It would be reasonable to conclude that the miners had not been so "Egyptianised" as to have forgotten the Canaanite name for "the Lady."

The Acrophonic Principle

The rest of the decipherment of these inscriptions was based on Gardiner's find. It became obvious that a number of Egyptian hieroglyphs, simple picture forms, were used to represent the letters of the alphabet. The basic sound was determined by taking the initial sound of each word in the Semitic tongue (not Egyptian) describing the hieroglyphic picture form; for example, kaph meaning palm of hand for k. (See chart for other examples.) In this way an alphabet was formed whereby a number of single letters (consonants) could be joined to one another to spell out words, similar to what we do in English today.

Let us look at a few examples.

The Semitic word for house is byt — no vowels written — (Hebrew, bayith). The picture was a floor-plan of the house, just one square room with an entrance. House-plans of these times were exceedingly simple. This was used to stand for the letter b.

The Semitic word for water is *mym* (Hebrew *mayim*). The picture of waves in water was used for the initial sound of that word, standing for the letter *m*.

The Semitic word for eye is *'yn* (Hebrew, *'ayin*). This was drawn as a simple eye with a pupil drawn in as well, being used to represent the consonant at the beginning of this word. The picture then seemed to develop into a circle with a dot in the middle, and then to a plain circle. This is a consonant not used in English, nor in Greek. Seeing that the Greeks found it useless, they adapted it to stand for the vowel *o*.

When this acrophonic principle (the initial letter sound described above) for the formation of the letters is realised, it can be seen as well that the names of the letters are extremely ancient, in most cases as old as the letters themselves.

This is borne out by research into the Ethiopic language which has identical letter names, although the order is quite different. Since South Arabic branched off about the 13th century BC the names must be more ancient than this, at least.

In 1955 a special alphabetic tablet was found at Ugarit, modern Ras Shamra. This had written on it the Semitic letters and next to each a single equivalent Babylonian cuneiform sign. The Babylonian transcription uses a striking variety of vowels to accompany the consonants, which have no normal pattern expected in school exercises or mnemonic devices. The only way to account for these cuneiform signs is that they are abbreviations of

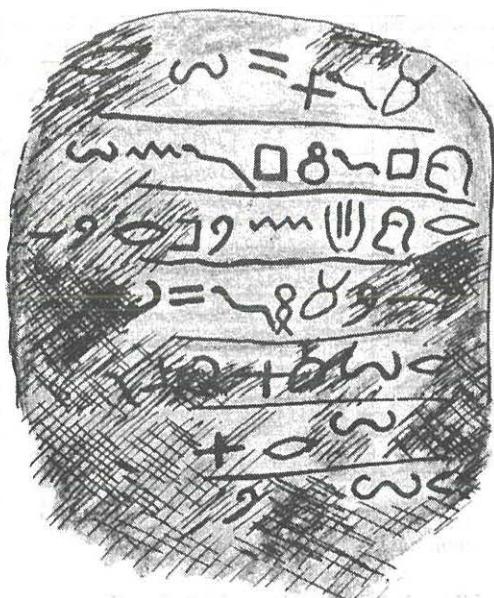
the original letter names. Some examples are:

Letter:	'a	b	g	r
Babylonian Sign:	a	be	ga	ra
Letter name:	'alp	beth	gaml	ra'sh

Borrowing Alphabets

As already mentioned, the Greek letter names show marked correspondence to the Semitic names. The following are a few examples, with the Greek first and the Semitic second: alpha-aleph, beta-beth, delta-daleth, eta-heth, theta-teth, kappa-kaph, lamda-lamed, pi-pe, tau-taw. Another clear evidence that the Greek alphabet was borrowed from the Semitic is the way in which some letters were adapted. There are a number of Semitic consonants which were useless to the Greek language and so these were adapted to represent sounds which fairly closely corresponded to the Semitic consonant replaced. As vowels were not written in early Semitic scripts a number of changed letters became the means of writing vowels in Greek, some being the vowels which were most commonly attached to the Semitic consonants so changed.

One Greek vowel illustrates this well. This is "alpha." It is possible that the Greeks adapted this to make the a vowel because of the initial vowel sound in the letter name. Strictly speaking the aleph, the initial consonant, represents a stop or break in the air flow. In English it is generally unrecognised, although it occurs before a word beginning with a



Typical Sinai inscription: after W. F. Albright.

vowel. It can be recognised by comparing **weakened** with **week end**. The Greeks also used other consonants to stand for their vowels, for example **short e**, **long e**, and the **o** (see above).

As the Greeks adapted the Semitic alphabet, so the Romans in a similar manner adapted the Greek one. Thus such letters as **th**, **ph**, **ps**, **ch**, **long o**, **long e**, etc., were changed somewhat, and often represented by two or more basic letters.

Another point of note is that the order of the Roman alphabet is basically the same as the Greek, just as the Greek is basically the same as the Semitic. The Semitic order was fixed at a very early date, as is confirmed by the finding of alphabetic tablets which date as early as the 14th century BC.

Significance of the Alphabet

What significance did the development of the alphabet have for the ancient world?

Whereas previously, reading and writing had been available only to nobles, or a few professionals, because of the complicated nature of either cuneiform or hieroglyphic script, now reading and writing was within easy reach of the common people. They did not have to learn hundreds of complicated signs. There were only a few signs which always had the same value.

That writing was within the capability of the ordinary person is shown by the many ancient inscriptions. Let us briefly return to the inscriptions from Sinai. When we look at the nature of the inscriptions, they are either religious, funerary, or dealing with mining. It is clear that they were meant to be read by the miners, and it was they who wrote them. It seems most likely that these miners came from the Delta region of the Nile River, from the very area in which the Israelites lived and from which they fled almost two hundred years later.

Other inscriptions also show that alphabetic writing was used by common people. Let us examine two examples. At Lachish, dating to not long before its downfall before Joshua and the Israelites, about 1,400, BC, some offering bowls were found which had been inscribed using alphabetic script. These inscriptions relate to the offerings, and seem to show that it was the offerer who wrote them.

The Gezer Calendar is probably the earliest Hebrew inscription known to us. It is a rhyme giving the various months in which agricultural activities were carried out. (An English equivalent would be "Thirty days hath September ..."). From the writing style it can only be a school exercise written by a young child, and so again would tend to indicate the wide scope of reading and writing in Ancient Palestine.

It is interesting to compare these examples, which could be paralleled by a number of others, with Judges 8:14. Gideon had been fighting the Midianites across the Jordan, and Succoth had not come to Gideon's aid with provisions for the army. Verse 14 records, "So he caught a young man of Succoth, and questioned him; and he wrote down for him the officials and elders of Succoth, seventy seven men." It would seem that Gideon picked out a young man at random — the first he could lay hands on — and he was able to write down the names for Gideon.

Scripture and Law

When the Biblical references to writing or to books are examined in the light

SINAITIC SCRIPT	MEANING OF SIGN	CANAANITE C. 1000 B.C.	PHOENICIAN C. 800 B.C.	HEBREW NAME	OLD GREEK 8 th CENT. B.C.	GREEK NAME	MODERN ROMAN
א	OX HEAD	א	א	ALEPH	Α	ALPHA	A
ב	HOUSE	ב	ב	BETH	Β	BETA	B
ג	FENCE?	ג	ג	HETH	Γ	ETA	H
ד	PALM OF HAND	ד	ד	KAPH	Κ	KAPPA	K
ל	'OX GOAD'	ל	ל	LAMED	Λ	LAMDA	L
מ	WATER	מ	מ	MEM	Μ	MU	M
נ	SNAKE	נ	נ	NAHAŠ or NUN	Ν	NU	N
ו	EYE	ו	ו	AYIN	Ο	OMICRON	O
ר	HUMAN HEAD	ר	ר	RESH	Ρ	RHO	R
ת	MARK OF CROSS	ת	ת	TAW	Τ	TAU	T

The Development of the Alphabet Illustrated

of the alphabetic inscriptions discovered in Palestine and its surrounds, there seems to be no valid reason to deny that these are genuine.

An interesting corollary is that the writing of the law given at Mt. Sinai would have presented no problem and, even more important, the Israelites' knowledge of the Law (Deut. 6:4-9) would have been greatly facilitated by the ability to read and write. It is noteworthy that the Law was given at a time when more of the population could read and write, as the evidence suggests, and it was in this context that they were expected to be familiar with it, although this would not exclude the public reading of the law (See Deut. 31:9-13, cf. Neh. 8:8).

Courtesy: Buried History

Recurring Events

Selected

Notwithstanding the oft repeated description of the end of the age in the words "... and there shall be a time of trouble, such as never was since there was a nation ..." (Dan. 12:1), it is nevertheless true to say that there is nothing new under the sun. While no honest student will deny the gravity of the present time, they must admit that what is transpiring is an unprecedented intensification of circumstances which have obtained at various times throughout the course of recorded human history. It should be noted that nowhere in the Holy Scriptures does it claim that the nature of "the" great tribulation is any different (except in magnitude) from that which has plagued man in the past.

The Lord Jesus Christ in His momentous Olivet Discourse and in which He disclosed the state of society, particularly within the Israel people, stated that its general condition would be synonymous with the conditions which obtained in the days of Noah and Sodom and Gomorrah. Paul, in the midst of his prodigious letter-writing, drew a similar parallel when he referred to the human species subsequent to its perfect creation by the Lord God and the "perilous times" of the end in his letter to Timothy. The parallels are striking and precise with the exception of the intensity of the end of the age declarations which, it is stated, will have no equal at any time. The ques-

tion which arises as a natural consequence of all this is the query in respect of the nature of the events. What precisely was the character in human behaviour in the days of Noah which were repeated in the days of Abraham and which necessitated the destruction of Sodom and Gomorrah?

At first glance the answer is obvious, for "*all flesh had corrupted his way upon the earth*" (Gen. 6:12) and in consequence "violence filled the earth." To those who are of the persuasion that the only answer to the world's problems is enforced miscegenation, the sixth chapter of Genesis provides an illuminating counter-answer. Because of miscegenation and the corruption of all flesh, violence filled the earth — a damning repudiation of any one-world propaganda in this vein. As one turns to investigate the nature of the circumstances in Sodom and Gomorrah, one finds that again it has to do with flesh and the desecration of it. The two cities were destroyed because of degrading practices which characterised the inhabitants of the cities and which had become their religion. This rash of homosexuality, or the unnatural vice of Sodom, while being concentrated in the two cities, soon spread through Asia Minor and to the east gripping both Assyria and Babylonia. In Deuteronomy 23:17 the toleration of a sodomite, ie, anyone practising this vile perversion, is ex-

pressly forbidden — a strange contrast to the ecclesiastical sponsorship of this in Ephraim-Israel today. The pay of the sodomite was not to be put in the temple treasury as it was the "price of a dog," the figurative expression of the gains of the sodomite. Thus, one sees the significance of the character and nature of events which was visited by Divine Objection and Wrath to which reference was made by the Lord in describing the end of the age scene. The main feature of the basic parallel was both the pollution of flesh through miscegenation and the perversion of it through sodomy. That these two subjects have become intense today none will surely deny. Truly the events of those by-gone years have recurred with unprecedented intensity.

As one turns to Paul's writing, it is noted that he, too, draws attention to the pollution and perversion of the flesh. In Romans 1:26-27 he records the events of the time which has no meaning in our



Moses, Aaron and Hur during the battle against Amalek. When Moses' hands were held on high, Israel prospered, but when they fell their fortunes dropped. The same principle applies today — we always prosper when we make the effort to worshipped God.

time-calendar scale when "vile affections" dominated the reason of both men and women. Enlarging on this, and as a natural consequence, in verses 29 to 31, he describes the antithesis of fleshly pollution and perversion in spiritual adultery — state which should not be limited to the description in Matthew 5:28 "*... whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*" While none would question the veracity of these words by the Lord, the spiritual adultery referred to earlier is that of outwardly professing the worship of God but inwardly, and in hypocritical vein, giving service to the god of lust and perversion. The effect of

this adultery is seen in Paul's description to Timothy of the end of the age where he actually uses the phrase "*having a form of godliness, but denying the power thereof*" (II Tim. 3:5).

Christianity is double crossing God by committing spiritual adultery. While paying lip service to the God of the Bible, they inwardly worship the god of the imagination and conform their lives to that which this imaginary god is made to wish according to their own concepts. This spiritual adultery is the reason for the tragic decline in both Christianity and the modern development of Israel in Anglo-Celto-Saxondom. When the God of Bible revelation is worshipped and served, the Israel nation is blessed in much the same manner as when Israel fought against the Amalekites. It will be recalled that when Moses' hands were held on high, Israel prospered but when they fell the fortunes dropped. When the God of Bible revelation is held on High and is served and worshipped, so the

fortunes of Israel and Christianity, which is mainly within Anglo-Saxondom, prosper. The "company of Christian nations" cannot be said to be prospering today because of the tragedy of spiritual adultery which has resulted from following the dictates of Satan who demands that God's discipline be replaced by his own permissiveness.

While the picture of the end of the age with its recurring cycle of events might fill the average student with a spiritual depression, it should be remembered that each and every description of the circumstances is within the context of the promise that the "kingdoms of this world are become the Kingdom of the Lord and of His Christ." Divine intervention is assured and the recurring events of Satan's evil will be followed by those of the experience of the original state when man, fresh from the Creator's Hands, enjoyed the perfection of God's Dominion in their lives.

Courtesy: Covenant Message



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:

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Box 66,
Nambour, Qld. 4560



Androcles And The Lion

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

"{It is} a good {thing} to give thanks unto the Lord." (Psalm 92:1)

You know how the wind blows across the snow in the winter time and you feel that it is going to cut right through you, and all you can think of is how soon you can get inside to a roaring fire; yet, a great poet wrote:

*Blow, blow, thou winter wind,
Thou art not so unkind,
As man's ingratitude.*

Ingratitude, the poet says, is more cruelly penetrating than that razor-sharp wind.

It is sad to see children who are ungrateful to their parents for all that they have done for them. Often mothers and fathers do without things they need, in order to get things to make their children happy. It is sad when children respond by demanding more, forgetting to show any gratitude at all.

It is even sadder to see people being ungrateful to God, the giver of every perfect gift. Sometimes they, too, take everything He gives, demanding more, and forget to show any gratitude at all.

There is a very old story about a slave called Androcles, who was good and

kind, but who belonged to a very hard master. At length, driven to desperation by the cruel treatment he had received, Androcles ran away and escaped into the desert.

Looking for shelter, he explored a large cave, but to his horror he discovered the cave was already occupied — by an enormous lion!

Androcles was about to turn and run, when he realised that the lion was in pain. It was holding up one paw which looked swollen and sore. Pity overcame his fear, and Androcles moved closer, so that he could see a large thorn pressed hard into the lion's foot. Taking the paw in his hand Androcles gently pulled out the thorn. Then the lion licked his paw carefully, placed it firmly on the ground, and looked at Androcles with grateful eyes.

The lion and the man became friends and shared the cave for several days, but hunger forced Androcles to return to the town. There he was soon recognised and taken back to his old master. The slave-owner decided to punish Androcles in a way that would be a warning to other slaves who wanted to run away. He an-

nounced that Androcles would be thrown to the lions.

A tremendous crowd gathered to see the spectacle. A number of lions had recently been captured and, having been given only enough food to keep them alive, were now maddened by hunger. The largest and fiercest of these was selected and released in the arena where Androcles had been placed. Snarling and roaring, the lion hurled itself at Androcles, and the watching crowd rose to its feet in excitement. But when the lion reached Androcles, it suddenly stopped. The fierce light died out of its eyes and it quietly lay down at

Androcles' feet. Realising that this was his friend from the cave, Androcles bent down and patted it affectionately.

The governor of the town demanded the reason for the lion's strange behaviour, and when he heard the story he was so impressed that he gave orders for the lion to be released in the desert and for Androcles to be granted his freedom.

That story of the lion who felt such a debt of gratitude to a man who had done a small thing to help him, should remind us of the debt of gratitude we owe to God for all His goodness and mercy. As it is written by the Psalmist: "It is a good thing to give thanks unto the Lord."

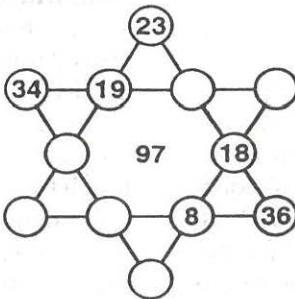
PUZZLES

A set of coins are to be divided equally. See if you can draw a number of straight lines on the grid that divide the money into two equal amounts.

5	10	5	20
1	2	10	5
10	10	1	10
10	10	20	1

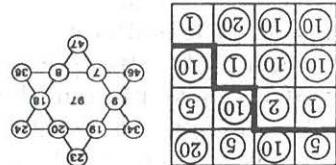
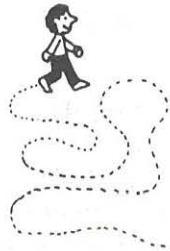
road maps (Romans)

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



208

Which book of the Bible does this picture sound like?



Health - "The Six Avenues Of Elimination"

(Part 1)

R. Gibbons
(Subscriber)

Because the processing of the food taken in and used by our bodily systems produces toxic waste, that waste must be expelled. If it is not properly expelled from the body, poisonous matter accumulates causing lethargy, general malaise, pain, sickness, stupor and death. It is therefore essential for good health to keep these various avenues of elimination in good working order.

You, as a responsible keeper of your body, (a temple of God's Spirit), should know what these six avenues are, and how to care for them. We will consider each one in turn and offer helpful advice in keeping them active. Information presented here is very elementary, and as a simple introduction is easy to follow.

1. The Bowels

This is probably the first one we think of as an organ of elimination. After the food leaves the stomach. The small intestine comprises the major area absorbing nutrition from the food we eat. Passing then into the large intestine, (or colon), the waste matter has its water content reduced by absorption. If unfortunate delays take place in the colon, the faecal matter becomes sluggish to move, too dry and constipated. Some toxic mat-

ter instead of being expelled, is actually re-absorbed into the system.

To avoid this problem, drink plenty of pure water, (rain, distilled, spring, etc), and exercise every day, eg, walking or jogging on grassy, not too hard surfaces. Excellent indoor exercise can be done for a few minutes periodically during the day on a mini-trampoline. The Australian made "Vitaliser" is by far the best. Any exercise we can manage will help to stimulate elimination.

Some people think that having one motion regularly each morning means they are not constipated. However, this is a great delusion. If you eat three meals a day and nothing between, you should have three motions a day, separate and distinct, or else there must be a delay constipating you somewhere. Surely this is merely common sense when you realise your three meals are separated by spaces of 3 to 6 hours! This is all the more likely if you have a faster digesting breakfast of the best, recommended kind, ie, a big fruit salad — as much fruit as you can eat — with no added grain items, just fruit. This has a high water content, and is very easily digested, giving you quickly available energy and provides good roughage too, so helps you to feel good.

Warning! Do not be deceived by the popular error of wheat bran to overcome

constipation! Wheat bran produced by steel roller mills actually irritates and damages both the small and large intestines. This is because sharp edges of compressed bran flakes chop and scrape off the tiny villi that line the inside surface of your small intestine. These villi are microscopic fingers that absorb nutrition from your food. Of course destroying them severely limits your ability to assimilate benefit from what you eat. Moving further on, this bran then collects in the large intestine diverticuli (ballooning bowel pockets in the stretched, weakened walls of your colon), and it sets there like cement. That is why so many patients queue up for bowel surgery. Notice too, irritation is pre-cancerous.

Now the good news; stop using commercial wheat bran and the villi will grow again. Instead of steel roller produced bran and wholemeal, do get stone ground wholemeal, and vary your diet with other grains. Rice bran and oat bran appear to be harmless, so could be substitutes. I definitely recommend you try using "Bonvit" psyllium husks from your health food store. They really do give gratifying results to either constipation or for rapid, too liquid motions.

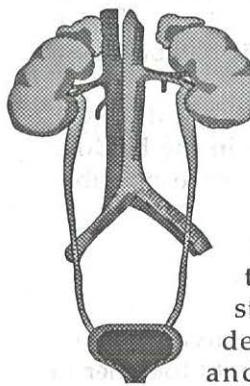
Lunch is a good time to get your grain and seeds freshly ground, (eg, in a blender, high speed), and immediately eaten raw while still fresh, along with your soup and vegetable salad. A cupful of freshly ground millet, sunflower kernels, buckwheat, sesame seed and oats for example stirred into a bowl of very hot soup produces a delicious and sustaining savoury porridge.

Try and arrange a large fruit breakfast, a medium sized lunch and a light tea. Fruit, vegies and grains are excellent foods and provide you with plenty of roughage.

As a matter of interest, a considerable portion of our motions passed consist of not merely food eaten, but millions of dead cells from our internal organs.

Continuous or frequent exercise undoubtedly encourages bowel activity. A sedentary occupation or inactive lifestyle must if possible be often punctuated by several action breaks a day. If this is not possible, the bedridden patient must receive healing massage to whatever area is available — scalp, arms, feet, back, etc, as this will definitely stimulate and speed up the intestine activity.

2. Kidneys and Bladder



Most of the water we drink and water from foods eaten is absorbed by both small and large intestines into the blood stream, for there are indeed masses of arteries and veins clustered around the intestines. Our blood volume would rapidly become too great if it could not escape. This is where the kidneys play a vital role. Along with this excess water is drawn, urea and other toxic matter from the blood, for our kidneys are filter beds designed to remove harmful waste so-

lutions. If your kidneys fail to work, you quickly die from auto-intoxication. Kidneys most definitely need help from you by your drinking plenty of pure water, but less is needed if you eat large quantities of fruit.

A poisoned animal instinctively drinks water. Notice too, how a human, ignorantly or foolishly indulging in junk foods suddenly gets thirsty; but more foolishly, often resorts to artificial cool-drinks or alcohol—which is very regrettable. Metabolism is stressed and toxins increase.

Two glasses of pure water upon rising is a good way to start the day; to be followed about 30 minutes later with your fruit breakfast. Late afternoon when stomach is empty, half an hour or so before tea is the other good time to drink water.

Please Note: Do not eat between meals!

Liquid waste from the kidneys is passed along to storage in the bladder until it is full, and then your responsibility is to empty it.

3. The Skin

Our wonderful protective covering we call "skin" helps to hold together in reasonable shape our many fleshy parts, and most importantly provides an extremely essential barrier to protect our living flesh from bacteria, microbes and insects which could otherwise soon devour us. Actually, the external visible layer of skin is composed of dry, horny, dead cells.

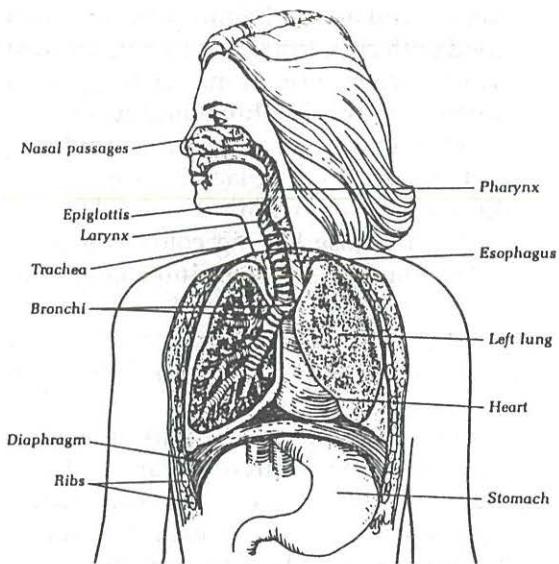
As an organ of elimination it is the largest organ of all, and it certainly does an important job expelling waste matter through the pores and sweat glands. Perspiring is good for you!

If we don't wash, the waste matter collects on skin surfaces, the dead cells also build up, and so decay and bacteria cause offensive odour. Regular showers, baths and washing cleanse the skin surface, and this is kinder to both ourselves and to others; just another aspect of loving your neighbour as yourself! Brushing your skin, (for example that hard-to-reach back area with a long handle brush) is also beneficial.

Our clothes, quite apart from any obvious dirt, can likewise smell stale from dead cells and perspiration, so laundering of underwear and all clothing is obviously needed.

Clogging up the skin pores with frequent greasy make-up, ointments, etc, is better avoided, but some areas of skin (eg, hands) can get washed so frequently that natural oils need to be replaced with a lotion or lanolin.

Toxins accumulating in certain painful joint areas (arthritis), can be drawn out through the skin by taking Epsom salts baths on alternate days. Add a double handful of Epsom salts to a hot bath and soak painful area in it for twenty minutes, (no soap wanted). This does help some people, but of course you need to stop doing what started the problem in the first place. Negative attitudes and emotions like sorrow, self pity, resentment, criticism and scandal-gossip need to be cast aside and a merry, contented,



The respiratory system's function in the body is to supply oxygen and to remove carbon dioxide kindly attitude developed. Avoid the acid animal proteins, sugar and starches of the refined types which acidify the blood and other body fluids. Increase the alkalies by taking molasses drinks and eating lemons and lemon juice (which is alkaline internally), also oranges and other fruit in season.

Stimulation of the skin to perspire and the blood to circulate better is encouraged by exercise.

4. The Lungs

Yes — breathing!

The job our lungs have is to expel harmful gases given off by the blood and to absorb the purifying, life-giving oxygen; and this happens at amazingly high speed in our breathing chambers. Notice

how rapid is the breathing of panting dogs and small animals!

Respiration is the most important and urgent avenue of cleansing and elimination. Stop doing it and realise how urgent it is! You will remember the two articles on oxygen and breathing in "Look-up" issues for Sept./Oct and Nov/Dec, 1996 and our need to become conscious, to breathe deeply in fresh air and to use open windows. There is not space to repeat all that helpful information here. One point I do re-emphasise is the need for a current of air in your bedroom where you spend a third of your lifetime. Your lungs are exhaling harmful gases such as carbon dioxide, lactic acid, phosphoric acid and hydrochloric acid. To recycle these into your lungs to be absorbed by the blood again, (and at the same time by their presence, reducing the oxygen available), is to encourage lethargic stupor, depleted energy, and auto-intoxication. If you wake up tired and feeling drugged, check your ventilation provisions.

Once again it is by exercise that much improved, deeper breathing by your lungs is accomplished. Daily efforts, little and often, is really a better policy than, say, twice a week exertions. However it is good to gradually increase your exertions, but only to a degree you can comfortably handle. Suddenly over-exerting and overstressing back, limbs and heart muscles — they will not take kindly to such ill treatment! Impatience is punished by long delays of rest to recuperate the damaged tissues. Don't harshly

inflict your body this way, it is the only body you have.

5. Mucous Membranes

Our mucous membranes line the surface skin in certain protected, internal areas, mainly the throat, trachea and bronchi; the nasal passages and sinus cavities.

You may be unhappily familiar with sore throats and stuffy noses with wretched secretions that make you feel miserable. What then, is the cause of the "common cold"? Quite simply, it is a "spring cleaning" effort by the body. When your body needs to expel a backlog of accumulated toxic matter that the other organs of elimination have failed to do, mucous membranes come into action. What is the result? Local congestion with excess mucus, (no "o" in the noun), and a tickly feeling to cause you to sneeze and cough to get rid of it — the symptoms of a cold.

Sinus cavities in the facial bones also have mucous membranes and should remain clearly connected with the nose for drainage. Swollen blockages can occur when they are infected. Sinusitis is a real face-ache for some people as the internal pressure builds up. Stop eating, and drink lots of water, and fruit juices to help cleanse the system for a few days.

What is mucus, and why have it? Mucus is made up of water, protein and sugar. Being slimy it lubricates the passage of food on the way to the stomach. In the organs of respiration it helps to filter the air, trapping dust and bacteria.

Nose, sinuses and windpipe are also lined with cilia, (fine, hair-like structures) which sweep foreign matter trapped in mucus toward the throat and nostrils to effect an exit. You can see why coughing and sneezing take place in response to the congestion, irritation and tickling.

To minimise having colds you must keep yourself so clean internally, that there is no need for a cold!

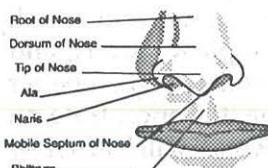
(A) Keep all the other avenues of elimination operating well. This is so important!

(B) Stop having junk foods, especially refined starch, sugars and animal proteins, which we normally and traditionally take in great excess. Remember, mucus is made of protein and sugar. Your healthy requirements of mucus will be provided for from fruit, grain and vegetables. Note too that cows milk is very mucus forming for some people whose systems can't seem to assimilate it properly. Avoid white flour products which are so imbalanced and which slow down the bowels promoting constipation. Cheese likewise has this effect.

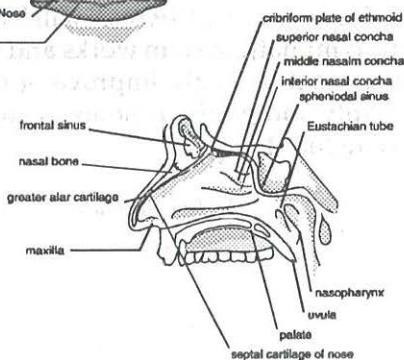
(C) For internal cleansing you can try a liquid fast, drinking lots of water and fruit juices — lemon, orange, apple, grape, pineapple, etc, but without sugar. If you must eat, eat fruit only for several days. Before going to bed a warm drink is a good plan — one teaspoon of molasses melted into a cup of hot water provides natural sugar for energy, lots of alkaline minerals and sustaining comfort for an empty tummy. It is rich in potassium, the healing mineral, and is a mild laxative. What is more, molasses is cheap

The Nose

External Nose



Nasal Fossae



to buy and economical to use, so persevere in acquiring the taste, starting with a smaller amount of this concentrated food.

(D) As you have read in this study, there is frequent emphasis on **exercise**, which helps and stimulates all avenues of elimination. It must be on a daily basis. Even a person on a poor diet can often "get away with it" for a long time simply by working hard and keeping cheerful.

Attitude of mind is very significant indeed in relation to health. We will find out why in Part Two, next issue.

(E) If you work hard, keep cheerful, have a reasonable diet and still keep getting sick, you have inherited a weak constitution from your parents and your immune system is sadly decrepit, (possibly from use of medical antibiot-

ics) Meanwhile, help your immune system by having lots of the following items each day.

Garlic (or garlic tablets), horseradish and vitamin C tablets, royal jelly and propolis which are marvellous antiseptic and antibiotics manufactured by the bees.

The best thing I personally did to stop having colds and "flu" was to daily eat an enormous fruit salad for breakfast. Just fresh fruit in season, whatever is available plus some dates. Definitely do not include any grain foods or milk, cream or sugar — fruit only. One exception! I find that natural unflavoured yoghurt is a pleasant topping sometimes. Yoghurt is predigested by good bacteria and therefore is not a mucus hazard. But it must be free of sugar. You can flavour it with honey if sourness is a problem.

Follow this up mid-day lunch with a raw vegetable salad, dressed with lemon juice and olive or canola oil. Hot, home-made soup with freshly ground sunflower seeds, sesame, buckwheat and oats mixed in it can go along with the vegie salad; they are a good combination.

Our evening meals should be light and abstemious. Cooked vegetables, mainly. Avoid eating dead animals (meat), for such are a health hazard, being force fed unnaturally with chemicals, antibiotics and even treated offal; brutally despatched and not bled thoroughly. Both "clean" and unclean animals are handled together and their carcass parts mixed together in the butcher shop where the same knives, cleaver and block are used without any discrimination. You think you only eat

"clean meat"? Sorry to disillusion you, but face the facts — who is kidding who?

Ordinary commercial bread contains several chemical preservatives and conditioning compounds, also usually animal fat. Special health breads of great variety and very nutritious ingredients can be had at health food stores at a price, but on the second day leftovers are sold half price, and being without preservative it must be kept in the refrigerator.

Please note my emphasis on fresh fruit and raw vegetables, because these are the **cleansers**.

6. Finally – The Lymphatic System

We have considered five avenues of elimination, and now the sixth one which is such a neglected topic for study, and yet so very important that we had better leave it for next time, to concentrate on it alone. So in Part Two we will learn how the lymphatic system works and how we can use it to vastly improve our health, simply and easily at home — and have some fun doing it!

To be continued

Hymn of the Month

*Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.*

*We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathising tear.*

*Now is the hour we part,
And time is on the wane;
But we shall still be joined in heart,
And hope to meet again.*

*This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.*

*From sorrow, toil and pain,
And sin, we shall be free;
And perfect love and friendship reign
Through all eternity.*

J. FAWCETT (1740-1817), and others.

Controversial – How Do We (Jews) Destroy Dangerous Political Opponents?

As Discussed in the Hebrew School and Outlined in Twelve Paragraphs

Selected

The following excerpts were reprinted in the Vienna newspaper "Der Telegraf" of November 1st, 1920, and were taken from the book Deutscher Geist oder Judentum (German Spirit or Jewry!). The way to liberation as depicted by Arthur Trebitsch, Published by Antaios Verlag, Berlin, Vienna, Leipzig. The venomous program of Jew Trebitsch is further proof that organised Jewry follows those Machiavellian principles for the enslavement of the peoples of this planet and the destruction of all higher humanity, culture, and civilisation which are outlined in the "Protocols of the Learned Elders of Zion."

★ 1. Nothing could be more erosive and damaging to the well-being of our people than delaying the destruction of an opponent until he achieves recognition among our enemies and becomes famous enough that they heed his words and follow him when he addresses them. We must consequently keep a sharp watch on the maturing youth of our enemies, and if we notice a nucleus of insurrection and resistance to our power, then it must be destroyed before it can pose a threat to our people.

★ 2. Since we dominate the Press and exert power over public issues, so it is our most important task that dangerous people are not permitted access to positions from which they could speak with authority and in the printed word in order to win influence among our enemies. Thus, silence must prevail and complete

unawareness, when a dangerous mind arises in the midst of our enemies. Most will be restrained by a lack of success in early youth from further efforts and must eventually devote themselves to an occupation to win their daily bread, which then distracts them from dangerous thoughts and deeds against the Chosen People.

★ 3. Yet, if one such individual still persists with harmful doings despite silence and deficient recognition, then the time is come for influencing him more sharply to thwart his plans and hinder his dangerous work. Now, we will offer him employment at high salary within our circles, if he simply ceases with his false endeavours and allows his energies to be diverted to Our Cause. And, if he was lonely for a long while and had to suffer and starve, then the sudden gold and

beautiful words which we give him will dissuade him from his incorrect ideas and guide him to our path. And, when he suddenly sees success and riches, glory and honour, he will forget his enmity and learn to graze on the fat pasture which we keep ready for all who go our way and submit themselves to the rule of the Chosen People.

★ 4. If this is to no avail and an individual continues further in stubborn mutiny against our command, then we will see to it through our people that evil will be spoken about him everywhere, and those for whom he wants to fight and is willing to sacrifice himself to counter us, will reject him in animosity and contempt. Then he will become truly lonely and see thusly the impotence of his acts and will despair and perish in the impossible struggle against our people.

★ 5. If that does not work, and he should be strong enough to endure and to continue to believe in his hostile aims against us, then we have an even more certain means to paralyse his power and destroy his plans. Did not Esther win the King of Persia to our side and did not Judith chop off the head of the enemy of our people? And, are there not daughters of Israel enough, who are seductive and clever enough to entice them from the path of our enemies, to win their hearts and to overhear their thoughts so that no word can be spoken and no plan ripen without being known at the proper time by our people? And, if a dangerous foe has attained a reputation and posi-

tion and the trust of his friends and the following of an entire people, and we send a daughter of Israel onto his path, so his plan shall be delivered to our hands and his resolve broken and his energy lamed and his power made useless, then, wherever the daughters of our people reign as wives of our enemies, their plans are checked at the right stage and their actions are frustrated before they can be carried out.

★ 6. However, if he should see through our actions and avoid our snares and his recalcitrant spirit finds further support and belief among our enemies, then he must disappear from this life in such a manner that our goals are not endangered. "Death is the unavoidable end of all humanity." For this reason, it is better to accelerate this end for those who injure our cause than to wait until it befalls us, the initiators of the undertaking. In the Freemasonic lodges, we inflict the punishment in such a way that no one, except the brothers of the confession, can derive the slightest suspicion ... not even death's victim himself: they all die when it is necessary of an apparent natural cause. Although it is known to the lodge brothers, they dare not raise any objections. With such inexorable punishment, we have suffocated all contradictions within the lodges against our orders at the embryonic stage. While we preach enlightenment to the Gentiles, we simultaneously keep our own people and our confidants in strictest obedience." (Quoted from the "Protocols of the Learned Elders of Zion.")

❖ 7. Since we live in uncertain times and the country is made unsafe everywhere by murder and mayhem, through looting and robbery, so it occurs easily for our brothers to eliminate the dangerous enemy by a coincidental surprise attack. Then, do we not have an army of hired thugs of the nationality of our enemies, who are always prepared to do what we want for good gold and protected secrets? And, if we want to remove the opponent, then we spread rumours wherever he is travelling and where he resides to increase the danger and insecurity and to make the threat to his life a daily occurrence. And, if we want to destroy him, then we prepare the deed, through robbery or looting at the place of his residence or scatter the rumours of danger and personal attacks in his vicinity. And, when the day arrives when he is to disappear, the people we pay will work together in perfect harmony and when he has been killed, they will take the money and plunder the corpse, and the culprits will never be apprehended. And, the whole world will believe that he was a victim of robbery and manslaughter, as the people will be accustomed to this at the appropriate time. And, never will the enemies learn that he has vanished through the will of our brothers in order that the name of our god not be desecrated. ("So that we won't be nabbed.")



❖ 8. So that the names of God shall not be desecrated, the wisest of our people have taken precautions for centuries. Namely, our brothers in Russia have discovered means and researched the sciences to destroy our enemies without their noticing it. Have they not discovered a gas which immediately kills the enemy and found a second gas which is emitted after the first one, combining with it to eliminate all traces of the former? And, do we not know the qualities of wireless current which destroys the mental faculties of the dangerous foe and ruins his brain power and ability to concentrate and think? And, have not our doctors

researched the effects of undetectable poisons with the microscope and know how to smuggle the poison into the wash of the enemy, whereby it climbs to his brain and infests the frontal lobes, annihilating his mind? And, can we not ourselves staff the autopsy clinics with our own people so that no one learns of the cause of his death? And, have we not learned to get close to him through the maid who serves him, through the neighbour across the fence, and the guest in his house. And, are we not all-present and omnipotent in covert collaboration with one another in secret accord until the destruction of the opponent? And, when we come with friendly words and harmless conversation, has it yet been achieved by any nation on Earth that our plans have been penetrated and our purposes defeated?

★ 9. If, however, one should still succeed in avoiding all traps of secret death and all the cunning of our brothers and should thwart the work of destruction, you should not despair and tremble in fear of the bright glance of this single dangerous one! Then, if he dares to speak to his unsuspecting fellow-citizens of our covert activities and menacing destruction, is it not our ancient art to recognise and watch over all persons with whom he speaks and to predict his plans in advance, if he should escape our snares? And, even before he speaks to our enemies, we ourselves will speak through our people, with those who are entrusted of him and will warn of the imbalance of his mind and the unfortunate confusion of his senses. And, when he comes to tell of his troubles and to portray the surmounted dangers, these people will hear him with doubting smiles and distrustful contempt and will be convinced of his mental disorder and emotional decay. And, we will work together step by step, until the gates of the insane asylum close behind him: and should he come out again and want to take further action and warn of our power, we will have taken from him the credibility of his beliefs and, he will be outcast and outlawed. The words will be in vain that he speaks, just as the thoughts he thinks. And, so the Chosen People will remain victor over yet another harmful adversary.

★ 10. Yet, if this should not be effective and the enemy, against the will of our god, wrestles himself free from all these dangers, then, still do not despair you Children of Israel, since one man is powerless,

and our agents are everywhere alert to destroy his evil assault and prevent the Goyim from throwing off the yoke, which was attached to them by our god. Do we not have the means at hand to observe every step of the enemy and to make the very breath from his mouth ineffective? And, as his people begin to believe in him and want to draw near him, do not we know how to hinder this approachment and cut the threads which could bind the dangerous enemy with the external world? And, the letters which will be written to him should be checked and read by our people so that encouragement and approval will be withheld from him and that only false friendship and malicious contacts flow to him, behind which the children of the Chosen People stand concealed. And, when he wants to use public communications, which enable the human word to be carried widely abroad, so we shall overhear his words and his plans and, if the enemies should want to speak to him, we will interfere with the context or bane the meaning, since we keep the enemy so encircled that no trace of his soul can penetrate into the outward world without our eavesdropping. And, he will want to defend himself and will believe that he is effective, but his actions will be like the pacings of an animal behind the bars of his cage.

★ 11. And, if the belief in the dangerous enemy by the few of intelligence should grow in spite of these measures, then we will still know how to prevent that his power advances and that his ideas influence the greater multitude of our enemies. And if his name achieves a

good reputation, so we shall send out one of our people and give him the same name of the dangerous foe and deliberately expose him as the enemy of our enemies, as a traitor and deceiver and when the hated name is merely mentioned, we shall say that it is he, our foe, who is the traitor and the people will believe our words, and his words will fade away into emptiness, and his ideas will become cursed through the omnipotence of our god. And, we will make his lifestyle subject to suspicions and shall take the filth of the gutter to smear his reputation and his fellow men will see the dirtied cloak and perceive the filth on his clothing and will turn from him, not evaluating his character and not noticing his voice. And, he will become perplexed and give up hope in his own people, which appears to him to be so shabby and thankless and he will cease his activities in bitterness and despair as Israel laughs mockingly and the power of our god triumphs.

★ 12. It is, nevertheless, prophesied that men will repeatedly arise in our folk who are not of our blood and will not think with our spirit. And they will be more dangerous to the victory of our people than all the others, since they understand the trickery of our folk and avoid our nets and escape all dangers. But, do not fear, ye Brothers, in the face of these cursed ones, since, if they appear today, it is already too late, for power over the entire Earth is too far given over to our hands. Where can our enemies sit down with one another to deliberate over us without at least one of our

people within their ranks or one of their race who has become ours through the glitter of our gold, the charm of our women, or the convincingness of our agents? And, if the renegade wants to speak with our enemies, so shall our emissary in their ranks rise up and utter words of indignation against him, which will find endearment and trust, sowing rejection of him among the enemies' ranks, and angrily labelling him the secret enemy of their people! And, wherever he shall come with love and self-sacrifice and would desire to save the enemies from the power of our people, his words will encounter mistrust, they will reject him, and all his activities will ineffectively rebound from this distrust and disbelief, which our emissary knows how to provoke within the enemies' ranks.

And, so it shall be our talent and greatest mission to prevent that many hear the words, recognition, and enlightenment concerning our most secret goals. Thus, if many were to hear the voice of truth against our power, then all our counterespionage measures would be thwarted and the danger would be near that the peoples of the Earth might throw off our yoke. Therefore, keep up the watch, ye Brothers, and act omnipresent, delude the enemies, confuse their senses, close their ears, and make their eyes unseeing, so that the day will never come when the world Empire of Zion collapses, which we have built up to such towering heights and perfection and which shall soon project visibly to its late but inevitable victory and ultimate revenge upon the slave peoples of the entire planet!



The Sin Of Intermarriage

W. Matthews

Why should intermarriage between races be considered a sin? When two people of whatever race or colour love one another and wish to marry, why should they not do so? Because the Bible asserts that it is wrong to intermarry and, if we believe the Bible to be the inspired Word of God, then we have the highest Authority for this claim. The Word of God tells us that segregation is not only right, but a "must," if the nations are to live in peace.

This is not a popular statement at the moment, of course, and is contrary to Church doctrine. God made everything "after its kind" in the animal, vegetable and human world (Gen. 1:24-25). Leviticus 19:19 says, "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with mingled seed; neither shall a garment mingled (mixed) of linen and woollen come upon thee" and, in Deuteronomy 22:9, "Thou shalt not sow thy vineyard with divers (various) seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." Let us note further what Moses said: "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 of his inheritance" (Deut. 32:8-9).

But some will protest, and quote Acts 17:26. According to Dr. Scofield's *Reference Bible*, the word "blood" is not used in the best manuscripts. The Revised Version omits it. Now let us note what our Lord said: "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46-47). Moses was given the command that Israel was to be separate: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. 7:3). Why? The answer is found in verse 6, "For thou {art} an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people who {are} upon the face of the earth."

Was not God preparing a race through whom *The Seed* should come? Is it likely that a mongrel race could be a Holy Kingdom of Priests? The nucleus of the Kingdom could never function as God intended if it were mongrelised. But time and time again this command has been disobeyed, with serious results to the individual and the nation. Because of the nation's disobedience God has had to intervene to keep pure the line through which His Son was to come, and the nation which was to be the nucleus of the Kingdom of God on earth.

So, it must be observed, it is no idle assertion that Israel was to be "separate."

They were so commanded by God before they even entered the Holy Land, as we read in Ex. 34:12-17. The danger was that they would be persuaded into worshipping other gods and, as we are told in verse 14: "For thou shalt worship no other god; for the Lord; whose name {is} Jealous, {is} a jealous God."

Let us examine some of the instances of intermarriage and their results. We know that Esau married Hittite women — which were a grief of mind unto Isaac and to Rebekah (Gen 26:34-35). What was the outcome of this? Esau, a fierce, lawless man, not only sold his birthright, but disobeyed God, and because of his disobedience became the father of a ruthless race which ultimately, by reason of its fusion with Israelites became an evil, disruptive force, bring trouble and disaster to the Israel people. An example of the hatred this rejected line of Esau had for the accepted race of Israel is to be found in Haman's hatred of the Israelites in the Book of *Esther*.

Let us take the case of Solomon, and note how his downfall was due entirely to intermarriage with women of other nations. In I Kings 11:1-2, it is said: "But King Solomon loved many strange (foreign) women; together with the daughter of Pharaoh, women of the Moabites, Ammonites,

Edomites, Sidonians {and} Hittites, of the nations {concerning} which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; {for} surely they will turn away your heart after their gods. Solomon clave (clung) unto these in love." What happened? "For it came to pass, when Solomon was old, {that} his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as {was} the heart of David, his father" (I Kings 11:4). The consequences of this disobedience were serious for, "The Lord said unto Solomon, Forasmuch as this is done by thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend (tear) the kingdom from thee, and will give it to thy servant" (verse 11). So we see the results of Solomon's sin — the division of the kingdom of Israel.

The sin of intermarrying has been prevalent through the ages and the practice was condemned by Nehemiah (Neh. 13:23-31). Ezra, too, was ashamed of the iniquities of the children of Israel and prayed and confessed before God, Ezra Chapters 9 & 10 (Note: 9:10-12; 10:10-11).

It still is a cause of trouble with modern Israel today.

Courtesy: National Message

It has been said:

The devil is quite willing for a person to profess Christianity — as long as they don't put it into practice.

Survival – Recession Proof ... Your Family

(Part 6)

Subscriber

Fifty Simple Ways To Stretch Your Dollar

(Part 1 of 2)

SAVING money and stretching your household budget is no easy task. But it helps if you have a checklist — written guidelines — to point you in the right direction.

There is an old saying that accountants use around the world: "Watch the pennies and the dollars will take care of themselves."

That line still holds true today. The little items can add up in a big way — sometimes up to 20 per cent of your household budget. That's 20 per cent of the money you have left over to spend after taxes — which is quite a wad of cash.

You'll be surprised how much money you can save by just cutting a few corners here and there — just try these 50 simple tips to help you stretch your household budget:

1. If you want to make a major purchase and cannot afford cash, apply for a bank loan rather than using a credit card. The interest rate will save you money.
2. Always pay off your credit card charges before the due date each month to save on interest charges.
3. If you're an impulse buyer, use your credit cards only for emergencies.
4. Check the thrift stores in your area for good buys on used items. You'll be surprised how much you can save and the quality of the merchandise you can buy.
5. For household bargains, check your newspaper and neighbourhood for weekend garage sales or flea markets.
6. Find out if local stores provide discounts for employees of your company.
7. You can save a lot of money fast if you save it in small but regular amounts. Once you create a savings plan, stick to it — regardless of how much it hurts.
8. Save grocery bags. Use the large paper and plastic ones as trash can liners. The smaller plastic ones can be utilised to line smaller cans.
9. Each night take all the change out of your pockets and drop it into a piggy bank — one you can't crack open.
10. Turn off the tap while brushing your teeth — and save up to four litres of water a time!

11. Take a lunch and fill a thermos jug and take them to work. You'll save dollars a week.

12. Don't be tempted to make long-distance telephone calls. If you're lonely for family or friends, write. They'll enjoy your letter more than a phone call.

13. Over your head with credit card bills? Get a consolidation loan. This could save your credit and will help lower the interest you pay.

14. Instead of going to an expensive movie, rent videos.

15. Buy wash-and-wear clothes to save on expensive dry cleaning.

16. Close off rooms not in use to save on the costs of heating and air-conditioning.

17. Don't buy name-brand products. You'll save 40-50 per cent by purchasing generic brand items.

18. Use your washing machine only when you have a full load — and whenever possible, use cold rather than hot water.

19. Review ads in your local newspaper and do your weekly shopping on days when supermarkets advertise bargain items.

20. Stock on non-perishable items you use regularly any time they're on sale.

21. Buy large cuts of meat and prepare at one time for use at several meals. You'll save time and cash.

22. Make necessary long-distance phone calls in off-peak hours, when rates are reduced.

23. Give up smoking — you save not only the cost of cigarettes, but also expensive doctor's bills.

24. Read consumer magazines regularly to find the best bargains and learn how to avoid being ripped off.

25. Hold a garage sale. Sell clothing and other items that your children have outgrown or that you no longer use.

To be continued

In distress God will comfort

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (Isa 63:9)

THE BASQUES

A. Stewart

There is much evidence in Scripture to show that Israel has been, and still is, a scattered people, in spite of the fact that the great majority of the nation has been gathered in the isles of the west (II Sam. 7:10). The blindness which God cast upon this people as to their identity and whereabouts, was one feature of their seven times of punishment (2520 years). This has caused historians and ethnologists to fail in linking up these various remnants of Israel with their ancient forebears. One such remnant is, today, to be found in south-west France and north-east Spain, with the Pyrenees mountains dividing them. These people are known as the nation of the Basques.

The original Basque name of the people was "Eskuara," which means "clearly speaking." Their land is "Eskual Herria," from the Basque word for "sun." They are a race quite apart from their adjacent neighbours, and there is a mystery surrounding their origin and history. The great reserve they display in their contacts with the outside world has clothed them with an air of remoteness and an atmosphere of romance. All research workers are agreed that they are definitely a European race, and the oldest surviving race in Europe today.

Early Basque writers speak of their race as, "We whose language was bro-

ken," and this belief, that theirs was the original pure language spoken, before language was confused, has been handed down generation by generation. The Basque language, interesting but difficult to learn, is described as one of the fourteen languages that Latin did not destroy. It is very similar to the Iberian language, and we shall see why.

There are eight universally recognised dialects in this language, hence its difficulty in mastering. Basque printed literature is not at all extensive. Rather does it excel in the unwritten word handed down by oral tradition. An early historian, Strabo, states that one Iberian tribe preserved historical writings and poems of great antiquity.

There are seven provinces in the Basque territory; four in Spain, and three in France. About 80% of the people live in Spain. In the early 1960's in a survey of the population, it was found that 450,000 were in Spain, and 100,000 in France. Their home is a lovely land of mountain, valley and sea-coast, sloping down to the Bay of Biscay. The Rev. Wentworth Webster, an English chaplain dwelling for many years in retirement among the Basques, writes with authority on these folk.

Early research writers state that they are at least related to or descended from the Iberians, who inhabited the whole of the Spanish Peninsula, and who have left

many traces of their existence in the form of cave drawings, inscriptions and tombstones throughout Spain.

Now, who were the Iberians? Let us think back to Heber or Eber from whom Abraham was descended, and from whom the name "Hebrew" comes.

As we know, the letter "h" sound is often omitted in sounding words. Sometimes it is included in the spelling and sometimes not. Vowels also have so often been interchangeable. From Heber comes the ancient name of Ireland, "Hibernia." "Erin" and "Eire," as southern Ireland is named today, both stem from that old Hebrew name. "Iberia," the original name of Spain, also comes from the same name. Again, we have the river "Ebro" in Spain.

When Israel was brought out of Egypt and finally settled in Canaan, we note that the ruling Judah sovereigns came from the twin son of Judah, Pharez by name, whilst the descendants of the other twin Zarah, who was marked as the heir to the throne by the crimson thread around his wrist, never entered the promised land, but dwelt, as certified by history, around the Black Sea area. The name of the strait — "Dardanelles" — is taken from a son of Zarah-Judah — "Darda" by name. A section of the people was known as the "Dardanians" of Asia Minor. Professor A. H. Sayce traces a blond, long-headed race from this area, who moved into Spain and southern France, some remaining there, whilst others entered the British Isles.

The Basques are a long-headed people, many with blue eyes, light brown

hair and fair skin. They are a tall people with broad shoulders and a strong physique. Through the centuries, other Israel tribes have found their way along the same route to join their brethren.

Historians write that the Basques as a race are indistinguishable from their other brethren, the Breton fishermen of Brittany in a coastal region of France. "Zaragoza" is a town in Spain today, bearing Zarah's name, plus a resemblance in name to the land of "Goshen" where they dwelt in Egypt. Along their route of entrance to Spain, and in France, we find the ancient Hebrew type of tombstone — the cross and the wheel at the top, found everywhere the Celtic race has dwelt.

The Basques are a deeply religious people, steeped in the history and prophecies of the Old Testament. They are regular church-goers. About the 6th century they embraced Christianity.

The Spanish Basques are a more progressive section than their French brethren, for the land of Spain is rich in mineral wealth, and so these people have developed a vigorous and flourishing iron trade, besides other industries. They own their flocks of sheep, a link up also with old Israel days. The French Basques are more of a peasant type, small farmers, and fishermen. Their land in France has no mineral deposits and is of a poorer type.

The Basques have played a great part in Spanish history in peace time and in war, where they greatly aided the French in resisting the German forces in World

War II. These people have a high moral standard in their dealings and in their social life. The esteem in which the Basque merchants were held by the citizens of Bruges is shown by a document dated 1/12/43, which reads: "*The magistrates of the city grant the noble nation of the Basques complete immunity from judicial interference.*" Their legal system is based on the Common Law, not on the Salic Law as is Spanish and French Law. The old patriarchal system of inheritance still exists. The father is head of the house until death, when a son or a daughter may inherit equally. Representatives of the nation proceed annually to the frontier as in ancient days, to pay tribute which is in the form of three cows and a sum of gold.

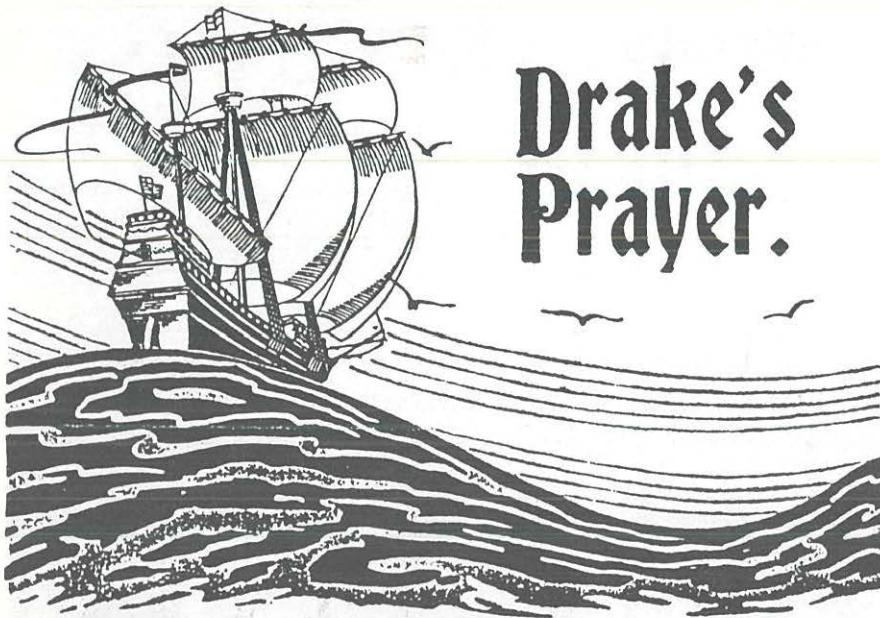
The Basques are a home-loving people with their houses mostly facing eastwards, scattered over the country. Captive Judah turned longingly to the east to the old homeland, while we recall how Daniel prayed three times daily with his window opened towards Jerusalem.

The Coat of Arms of the Basques consists of a shield, God's words to Abraham, "Fear not, Abraham, I am thy shield," (Genesis 15:1) and, "Happy art thou O Israel. Who is like unto thee, O people saved by the Lord, the shield of thy help." (Deut. 33:29) In the various divisions of the shield are seen many emblems familiar to us as Israel's descendants down that long vista of centuries. There is a cross, a throne vacant,

with twelve circular markings beside it, arranged in threes; a castle with a rampant lion beside it; three oak trees, an olive tree with a cross in front and two wolves underneath, each with a sheep in its mouth, and lastly the fleur-de-lis.

On October 5th, 1936, a President was elected (beneath the sacred oak) in Basque lands, and a statute of autonomy enacted for several of the provinces; but at the outbreak of the Spanish Civil War, it was never recognised by General Franco's government, which abolished all agreements regarding a Basque government. Many Basque homes and villages were devastated by Italian, German and Moorish bombs during this war. Four thousand Basque children were taken over to England in British warships, and cared for during that terrible time. In spite of the fact that Franco's bombers pursued the ships, they arrived safely, by making a sudden successful detour. Children who were orphaned were adopted by the British people. God gathers the various remnants of His chosen race in His own way and in His own good time. For the present we leave our Basque brethren in that quiet corner of the Pyrenees until the day when, "*Their seed shall be known among the Gentiles (Nations), and their offspring among the peoples; all who see them shall acknowledge them, that they {are} the seed {whom} the Lord hath blessed.*" (Isa. 61:9.)

Courtesy: Victoria Monthly Notes



Drake's Prayer.

Sir Francis Drake composed and said this prayer on April 19, 1587, before he attacked and destroyed, in the harbour of Cadiz, a great part of the Spanish Fleet destined for the invasion of England.

O Lord God, when Thou givest to Thy servants to endeavour any great matter, grant us to know that it is not the beginning, but the continuing of the same until it be thoroughly finished, which yieldest the true glory: through him that for the finishing of Thy work laid down his life.



PIONEERS

A. B. (BANJO) PATERSON



*They came of bold and roving stock that would not fixed abide;
They were the sons of field and flock since e'er they learnt to ride
We may not hope to see such men in these degenerate years
As those explorers of the bush — the brave old pioneers.*

*'Twas they who rode the trackless bush in heat and storm and drought;
'Twas they who heard the master-word that called them farther out;
'Twas they who followed up the trail the mountain cattle made,
And pressed across the mighty range where now their bones are laid.*

*But now the times are dull and slow, the brave old days are dead
When hardy bushmen started out, and forced their way ahead
By tangled scrub and forests grim towards the unknown west,
And spied at last the promised land from off the range's crest.*

*O ye that sleep in lonely graves by distant ridge and plain,
We drink to you in silence now as Christmas comes again,
To you who fought the wilderness through rough unsettled years —
The founders of our nation's life, the brave old pioneers.*

 **KEEP OUR FLAG
FLYING IN 2001**
SAY NO TO A REPUBLIC!