

LOOK UP...

"... FOR YOUR REDEMPTION DRAWETH NIGH"

The Resurrection of Lazarus



The raising of Lazarus from the dead was one of only eight miracles recorded in the Gospel of John. It signified not only Jesus' power over the dead but also a resurrection of our spiritually dead nation.

For more information on the significance of these eight miracles turn to page 6.

March/April

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SEEK YE FIRST THE KINGDOM OF GOD

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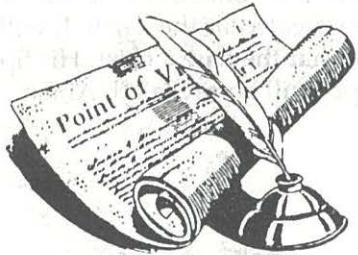
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Authors alone are solely responsible for the views expressed.

Point of View



How careful we must be today to protect ourselves from Satan's agents who can turn themselves into "angles of light" (2 Corinthians 11:14). Even his ministers can be transformed into teachers of righteousness. In about every aspect of life, death is portrayed as life. Symbolism is being used to camouflage the reality of a decaying society. The banks now our largest monopolies are dealing in the transfer of "credit" which is actually debt. This credit is considered wealth by those who control the world trade.

In verse 4 of 2 Corinthians 11 St. Paul refers to another Jesus, another spirit and another Gospel. In verse 13 he refers to "false apostles, deceitful workers, who have transformed themselves into Apostles of Christ." This is surely the case today. More and more we are seeing false religious leaders portrayed as the expression of Truth. Even in the celebrations of the New Year Party the gods of the spirit world were used to usher in the new year. But how many noticed or expressed concern with this anti-christian input. Will the ushering of the new millennium be

Editorial

even more spiritual with no reference to the God of Abraham, Isaac and Jacob?

It appears to me that we are going to see more religious attention given to every aspect of life but very little of this religious reference will be Christian based. The push for tolerance for every point of view will open the door even wider for Satan and his messengers to play their part.

As more and more people search for the meaning of life and what initially appears to be the search for eternal youth we are going to see more emphasis put on Science to solve all our problems. This false approach to an understanding of the use of science will in itself be seen as the saviour of mankind. In other words even Science will be seen as another god to be glorified. Science will be just another Jesus, another spirit and another Gospel.

To cover up the inability to solve the many man-made problems, we are going to see greater emphasis on redefining words. For example poverty and national debt will be refashioned to mean something quite different with the intention that the general masses will not see these issues as problems to be dealt with. Incredible cover-ups will be the order of the day. Whilst all this goes on more power will be put into the hands of fewer people. In the long run even these people will not be able to escape their own deceit for they will fall into their own traps. Eventually the mer-

chants of the world will be caught in their own despair.

But God is not mocked for He has always His remnant hidden beneath the dross. These people are being quietly prepared for His return. The tares will be soon taken from the harvest. It will

be after this separation that the Kingdom of God will be established on the earth. May that day of the harvest come soon and the true faith once delivered unto the Saints be revealed in the earth. It will be only then that the true Christ, His Spirit and Gospel will be revealed. Amen.



Hymn of the Month

*For all the saints, who from their labours rest,
Who Thee by faith before the world confess,
Thy name, O Jesus, be for ever blest. Alleluia!
Thou wast their rock, their fortress, and the might;
Thou, Lord, their captain in the well fought fight;
Thou, in the darkness drear, their one true light. Alleluia!
O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold. Alleluia!
O blest communion, fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. Alleluia
And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong. Alleluia!
The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest. Alleluia!
But lo! there breaks a yet more glorious day:
The saints triumphant rise in bright array;
The King of Glory passes on His way. Alleluia!
From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost. Alleluia!*

W. W. How (1823-1897).



Bible Study – Is Our Destiny Assured?

R. Gibbons

"For which of you who wishes to build a tower does not at first sit down and consider its cost, to see if he has enough to finish it? Lest after he has laid the foundations, he is not able to finish it, and all who see it will mock him, saying this man began to build, but he was not able to finish." (Luke 14:28-30)

This illustration is given by our Lord in the context of His stern challenge to discipleship. (See verses 25-35.) However, discipleship is a two-way street, and not only do we have to count the cost, but He also takes an apparent risk in calling and choosing such unpromising raw material as us. Never-the-less He does have faith and confidence in the ultimate result. He lays the foundations within us, and we lay the foundations along with Him. It is a joint effort of co-operation. We don't simply choose Him unaided. He chooses us first (John 15:16). No man comes to Jesus except the father draws him (John 6:44).

Is God building "a tower" — or rather "a temple" in your life? If so, He lays a very special and firm foundation within your spirit, soul and body. But can we be confident and trust Him to complete and finalise the job?

The Foundation

Firstly, what is the foundation? Paul tells us in I Corinthians 3:11: *"For other foundation can no man lay than that which is already laid, which is Jesus Christ."* (i.e. Yeshua the Messiah.) Our Saviour Himself, who is the symbolic "Rock" (I Corinthians 10:4) is the foundation upon

which he said, "I WILL BUILD MY CHURCH." What is true of the church, (*ekklesia* — called out ones) must also necessarily be true of each single follower such as you and me. Are we firmly convinced that He was and is the promised Messiah, the only One wholly begotten as the Son of God? That he was crucified, died, was buried, but rose again to reconcile us to God and bring us forgiveness and cleansing from our sins in His precious blood? That is our firm foundation.

So what are the chances of God completing this building project He has begun? I am very optimistic about this for I regard the very long view. The very short view is disappointing, discouraging and despairing as presented by orthodox, mainline Christianity with its distorted misunderstanding of age-lasting refining fires of justice, judgement and correction. *"I will build My church and the gates of hell shall NOT prevail against it."* There is no space here to explain the destruction of evil and the punishment of the wicked — that awaits a later study. Rest assured that God is absolutely just, that His plan will prove to be surpassingly perfect to His glory.

James 1:4 urges us to "Let your endurance be a finished product, so that you may be finished and complete, with never a defect" (Moffat). We do need to exercise endurance, for tribulation is needed to produce patience, (Romans 5:3), and it is through much tribulation that we enter the Kingdom of God, (Acts 14:22).

We realise that our Creator/Saviour is busy making us into "a new creation" (II Corinthians 5:17) redound to His honour and glory. What is more, He won't give up or "fail, nor be discouraged till He has set justice in the earth." "Being confident of this everything, that He who has begun the good work among you, the same WILL CONTINUE IT until the day of our Lord Jesus Christ." (Philippians 1:6). That is surely a great promise.

In line with this, Jude 24 tells us, "Now to Him who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy ... "Yes, He surely is, (being the Almighty), ABLE to do all these things. We read, "Now unto Him who is **able** to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us ..." (Ephesians 3:20). But is He really **wanting** to and **going** to do so?

God causes these positive words to be written in I Thessalonians 5:23-24 especially to encourage us to look forward to the end result: complete salvation. "May the very God of peace sanctify you wholly; and may your spirit and soul and body preserved without blemish to the coming of our Lord Jesus Christ. Faithful is He who has called you, **and He will keep His word.**" Yes, "**Faithful** is He who has called you and

me, and He **will** keep his word." (The KJV says, "who will also do it.')

Telescope Verses

[To be seen by humble disciples, not theologians].

Even more wonderful is the telescopic view into the future ages of God's stupendous plan of complete deliverance and perfect salvation **for all**, glimpsed in Ephesians 1:9-10; and then over to 3:21, with **when** and **how** He will carry forward that plan.

"Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ which are in heaven, (lit. "the Heavens"), and which are on earth — in Him ... "

Now to glimpse the "how," (the agency), and the "when," (the time period), given us in 3:21. *"To Him (be) glory in the church by Christ Jesus throughout all ages, world without end. Amen."* (KJV). So the agency to accomplish this great task will be the Saviour glorified in His perfect church, actively engaged fulfilling the great commission, "making **disciples of all nations**," during a period of time: "*throughout all ages, world without end.*"

This remarkable expression is better translated in the Concordant Literal N.T. as "*for all the generations of the eon of the eons!*" Newberry translates it, "*until all the generations of the age of the ages.*" This is a profoundly different message to what the preachers tell us! Notice carefully the choice of words in this statement!

So now, you see, we know what eternity is for, and what we will be doing; and it won't be learning to play a harp! His mystical body, the church, (Ephesians 1:22-23), i.e. His disciples, will be busy gathering together in Christ all things in the heavens and on

the earth. This will bring our Messiah the glory He deserves and so fulfil His great purpose and pleasure. He who "gave His life a ransom for all" will "see the travail of His soul, and shall be satisfied." (I Timothy 2:3-6; Isaiah 53:11).

BOOKS

What is the Pentateuch?

Pentateuch is of Greek origin and literally means "the five books." It is derived from *penta*, "five," and *teuchos*, "tool," "implement" or "vessel," and by extension, "book." The term has been applied for many centuries by Bible critics and students to the first five books of the Old Testament — *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*. Since this part of the Bible is traditionally ascribed to Moses, it is often referred to as "the five books of Moses." The Jews call it "The Torah." Torah is a Hebrew word with a two-fold meaning. On the one hand it connotes "the law" and on the other it means "doctrine in the sense of teaching." In later usage the first six books of the Old Testament are sometimes called the Hexateuch, signifying "the six books," because the sixth book, Joshua, continues the same general account of the Israelites and is believed to be a part of the same literary production. All five of the books of the Pentateuch received their current names from the Septuagint, the pre-New Testament Greek translation. For the most part the ancient Hebrew as well as the modern Jewish names for these books are quite different from the names that they bear in our English copies. In many cases the Jewish names of the books of the Old Testament are merely the opening words. This same practice is followed by the Vatican in naming certain bulls and edicts. The meaning of the names of the books of the Pentateuch are as follows: *Genesis*, "creation"; *Exodus*, "the departure"; *Leviticus*, "the Levitical (book)," that is "the priestly book"; *Numbers*, "pertaining to the numbering of the Israelites," and *Deuteronomy*, "the second law." The original Greek names have been somewhat Latinised and even Anglicised in our English versions.

BOOKS

MIRACULOUS SIGNS IN THE GOSPEL OF SAINT JOHN

J. Simms

It is probable that for all lovers of the New Testament writings the Gospel according to St. John stands apart for its portrayal of the Divine Glory manifested in human form. It is known for the great discourses by our Lord, and loved by His followers in all ages, perhaps especially for the intimate talk that is recorded as given by Him to His disciples at the Last Supper, and on the way to the Garden of Gethsemane, in Chapters 13 to 16: *"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world"* (16:33).

Then follows the beautiful prayer of intercession in Chapter 17, in which our Lord prays for His own: *"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are"* (17:11).

There is much of great beauty in the Gospel, but to see only the beauty is to miss the purpose of the record. From the start the Lord is set forth as Divine: *"In the beginning was the Word, and the Word was with God and the Word was God. ... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth"* (1:1, 14).

It is sometimes said that there is less sense of development and progress in this Gospel than in the other three. Important incidents in the life and ministry of our

Lord are not touched upon at all, such as the temptations and the transfiguration, but development does have a place in the fourth Gospel, and is seen particularly in the growth of opposition not only to the teaching of Jesus but to His Person. He claims His Divine prerogatives from the beginning, and these are acknowledged by His followers. The more His Divinity is stressed and His Oneness with God the Father, the more bitter becomes the hatred of His enemies.

It is not only by His preaching that our Lord manifests His Divinity, but He shows His powers by miraculous signs. A succession of these signs is revealed in the Gospel. The Authorised Version translates the word "miracle": *"This beginning of miracles did Jesus in Cana of Galilee"* following the turning of water into wine at the marriage attended by Jesus, His disciples and His mother (2:1-11).

But the word in the original is the same one used by St. Luke when recording the words of the angel to the shepherds at the time of our Lord's birth: *"This shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger"* (Luke 2:12).

The miracles then are signs deliberately used by our Lord in order to underline His teaching. He is showing forth His Divinity and His Oneness with God the Father by signs and by the spoken word.

Only eight miraculous signs are recorded in this Gospel. St. John refers to other miracles: "Now when he was in Jerusalem at the passover, in the feast (day), many believed in his name, when they saw the miracles which he did" (2:23).

These miracles clearly impressed Nicodemus, and perhaps even brought him to the point of seeking out Jesus by night in his desire to question the "teacher

come from God." But miraculous events actually described by the Apostle only number eight. That he wished his readers to take note of the number seems very possible, as the first is noted and also the second, after the healing of the nobleman's son: "This [is] again the second miracle [that] Jesus did, when he was come out of Judaea into Galilee" (4:54).

The eight signs are set out below:

A. The Marriage in Cana (2:1-11) Galilee

"They have no wine"

"Fill the waterpots" — Glory manifested

B. The Ruler's Son (4:46-54)

"At the point of death"

"Ye will not believe"

"Thy son liveth"

C. The Impotent Man (5:1-47)

1. Jerusalem

2. Pool of Bethesda

3. 38 years

4. "Jesus saw him"

5. The Lord takes the initiative

D. The Feeding of the Five Thousand (6:1-14)

1. "Jesus went up into the mountain"

2. "Many disciples went back"

D. The Walking on the Sea (6:15-21)

1. "Jesus departed again into the mountain"

2. "Many of the people believed"

C. The Man Born Blind (9:1-41)

1. Jerusalem

2. Pool of Siloam

3. "from birth"

4. Jesus saw him

5. The Lord takes the initiative

B. The Sisters' Brother (11:1-44)

"Lazarus is dead"

That "ye may believe"

"Lazarus, come forth"

A. The Draught of Fishes (21:1-14) Galilee

They had caught nothing"

"Cast the net" — The Lord manifested

NOTE: The first sign corresponds with the eighth, the second corresponds with the seventh, the third with the sixth, and the fourth with the fifth.

6. The Sabbath

7. "Jesus findeth him"

8. "Sin no more"

9. "My Father worketh ... and I work"

10. Moses

6. The Sabbath

7. "When he had found him"

8. "Who did sin?"

9. "I must work the works of him that sent me"

10. Moses

Refer to the Companion Bible,
Appendix 176

A careful study reveals at once that the order of the signs is as important as the choice, and they must have been Divinely selected to show some significance. The plan of the structure is an introversion, which makes it clear that the signs are in pairs, each pair having remarkable similarities. The first sign corresponds with the eighth, the second corresponds with the seventh, the third with the sixth, and the fourth with the fifth. In each case the second one of the pair is always more significant and shows forth deeper spiritual truths than the first. This is obvious in the second and seventh. Both are healing signs: in the first a nobleman's son "at the point of death" is healed; in the second Lazarus, dead four days, bound and in the tomb, is brought "back to life".

The points which correspond are intended to emphasise the significance of the sign and of the teaching. Two things stand out clearly: all the signs manifest the nation's need and condition of helplessness and death and, in contrast, Jesus Christ's Divinity, His Glory and His Power to meet that need. That the need is a national one and not merely individual must be stressed and is shown clearly in the other pair of healing signs, the impotent man and the man born blind.

Our Lord was baptised and anointed by the Holy Ghost that He might "be manifest to Israel" (John 1:31). It is to the Israel nation then that the signs are specially addressed. It is Israel's helplessness, impotence and blindness that is portrayed, and Jesus the Christ as Redeemer of Israel Who alone can restore their lost condition.

The Marriage in Cana and the Draught of Fishes

These signs manifest the depth of the nation's destitution when working without Him. Insufficient wine to last the wedding feast is followed, when the servants obey our Lord, by six great waterpots of stone filled to the brim with good wine (2:1-11). The water for ceremonial cleansing used by the Jews is replaced by the wine of joy that only the Lord can give.

Seven disciples went fishing and "that night they caught nothing" (21:2-3): no meat (food) (v. 5), no sustenance. But in the morning Jesus (the Risen Lord) was on the shore. *"Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes"* (21:6).

The first pair of signs typified the nation's destitution, but when speaking to Nicodemus and to the Samaritan woman at the well, our Lord went deeper. He made it clear that only by an indwelling of the Spirit of God could they find true spiritual abundance. *"Except a man be born again (from above), he cannot see the kingdom of God"* (3:3), and, again, *"God (is) a Spirit; and they that worship (him) must worship him in spirit and in truth"* (4:24). Follow the Lord Jesus Christ, the Son of God, and obey His directions, and the result is an abundance to meet the needs of His people, and joy brimming over.

The Ruler's Son and the Sisters' Brother

Each sign is connected with death. If in the previous pair the significance was



Marriage feast in Cana

a national destitution, here the signs show a lack of national life. Our Lord is the only One Who can give life and Who can overcome death with life.

In the healing of the nobleman's son it would seem that Jesus tests the faith of the father before performing a miracle, by His remark, *"Except ye see signs and wonders, ye will not believe"* (4:48). Although He performs these miraculous signs as part of His teaching He is well aware that many in the crowds only follow to see the wonders, and He takes the opportunity to warn that a faith only based on belief in miracles is not sufficient and will not stand the test when trouble comes. The nobleman's concern is entirely for his sick child and he is rewarded when our Lord declares, *"Go thy way; thy son liveth"* (4:50).

The son was brought to life from the point of death, but Lazarus was called back from death after being in the tomb four days. Our Lord told His disciples

before going to Bethany, *"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby"* (11:4).

The raising of Lazarus is the final and seventh miraculous sign before our Lord's Passion and, while some of the Jews believed in Him, others went to the Pharisees, who immediately gathered to plot and put Him to death.

The sign and the teaching prepare the way for His own death and resurrection, and can be summed up in His words to Martha, *"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die"* (11:25-26).

The Impotent Man and the Man Born Blind

In both these healing miracles our Lord chose men who in the normal, human course of events would be impossible to heal. The first had been helpless for thirty-eight years and the second blind from birth. Israel also is blind and helpless until sought by Him.

There are ten points of similarity between this pair of miraculous signs, as can be seen on the chart on page 7. The signs are given in Jerusalem, the capital city of Judea, and the seat of government. There our Lord deliberately chose to make the signs on the Sabbath, thereby attracting the religious leaders: first the Jews and then the Pharisees. Having drawn out their ar-

gements He repeats His claim to be one with the Father, substantiating it with witnesses they should understand: Moses, who they claim to obey, the Scriptures, John the Baptist and his preaching, as well as the works and the wonders that our Lord Himself is doing before their eyes. He knows that, far from a growing belief, there is growing antagonism: *"Had ye believed Moses, ye would have believed me; for he wrote of me"* (5:46).

Both signs are connected with a pool of water, a reminder that cleansing must come before healing and redemption.

The second sign follows the discourse on the Light of the World: *"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life"* (8:12).

The impotent man had been given back his muscles, his joints, his limbs, the power to move, to walk and to carry his bed, but the final message that Jesus was able to give him was only, *"Sin no more, lest a worse thing come unto thee"* (5:14). But to the man who had never known light and then opened his eyes on to the true Light of the World, recognising the Healer at once as a Prophet and bravely arguing with the Pharisees until they cast him out of the synagogue, our Lord was able to give far more: *"When he [Jesus] had found him, he said unto him, Dost thou believe on the Son of God?"* The man's readiness to believe is shown by his answer, *"Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him"* (9:35-38).

The Feeding of the Five Thousand and the Walking on the Sea

These are the only pair of miraculous signs in this Gospel which are also recorded in the Synoptic Gospels. In the heart of the introversion, then, is a pair of signs doubly stressed; they are central and they have the witness of other writers behind them. Studying them together with the great discourse that follows on the Bread of Life, it can be seen that the teaching shows forth the Lord Jesus, the Son of God, as Creator and the only Supplier of all His peoples' needs, both temporal (five barley loaves and two small fishes) and spiritual (6:32-51).

He is also Creator and Lord of the elements, Lord of the wind, the waves and the tumult, as much as of the mountainside where He fed the people — Lord of night and day and all things created. The disciples, struggling to row across the sea at night, met by one of its sudden Galilean storms, are a picture of present-day followers struggling amidst the tumult of many voices, peoples and nations clamouring for their rights. Peace, however, can only come when Jesus is received willingly "into the ship."

In contrast to the glory of the Creator seen in human form before their eyes is the disbelief of the people. Many still believe on Him, but others, who have been His disciples, now turn back because they cannot take the teaching. It is a poignant passage where our Lord questions the twelve, *"Will ye also go away?"* Simon Peter is spokesman and affirms their faith in Him as "that Christ, the Son



The miraculous draught of fishes – by Raffaello Sanzio

of the living God" (6:69). But there is one for whom he cannot speak — and the Lord Jesus knows it — Judas Iscariot.

From now on the antagonism of many of the Jews in Jerusalem grows and in Chapter 8 our Lord makes it clear that the conflict is no mere human one when He denounces the Jews who claim to be Abraham's seed (v. 33) and to have one Father, even God (v. 41), and yet do not recognise the truth in Him. The conflict is between the Son of God and the Devil, "a murderer from the beginning," and will only be resolved on the Cross and by the sign of the empty tomb.

The Resurrection Sign (21:1-14)

The eight miraculous signs have been shown in four pairs, but the eighth must also stand alone because it is the only one following the Resurrection. Its number (eight) symbolises that fact, just as the seven leading up to the Crucifixion sym-

bolise spiritual perfection. These things confirm the inspiration of the whole Gospel.

The eighth sign portrays the Risen Lord as Caller and Gatherer of His people. He calls the seven disciples in the boat and instructs them how to fill their net with a multitude of fishes. Again He supplies their needs with bread and a little fish. *"Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all (although) there were so many, yet was not the net broken"* (21:10-11).

Here we have a picture of the future gathering of Israel, the definite number of great fishes symbolising the sons of God, and not one to be lost.

Much is said and written against the Scriptures in these days. Discussion and criticism of the Bible is more prevalent than an earnest seeking for wisdom, even among many calling themselves Christian; others ignore it altogether. It is significant that, at a time when the Word of God is largely ignored or openly opposed, there should appear to be wickedness and decadence stalking our nation. Hidden within the message itself are the signs of Divine inspiration and the truth of the Word.

The Gospel of St. John contains such hidden signs. The eight miracles point to the Risen Lord and His message of hope for the people of God who believe on His Name.

Courtesy: National Message



Conspiracy Tracker - SECRET SOCIETIES: (A BRIEF)

Selected

Ishmael Reed, in his *Mumbo-Jumbo*, has written, "*The history of the world is the history of the warfare between secret societies.*" More fascinating than revealing he states unequivocally that the struggling secret societies are at the root of what is really happening in the world. This definitely gives us a very different set of hypotheses to use in trying to understand the world and ourselves; quite different from the typical, rational, ordinary type of history we are "taught" via the various modes of communication and propaganda. As Bhagwan Shree Rajneesh says, "*There is a history behind our so-called history that you cannot even conceive of. History has a deeper base. The periphery that we know as history is not the reality. Behind our so-called history continues another history, a deeper one about which we know nothing.*" So, if it's reality we're striving to perceive then we must continually look beyond that periphery—and it seems that to investigate the secret societies is the best beginning. But—which secret society is at the forefront of creating history, or to a much greater concern, has and is *creating us*? We study the Central Intelligence Agency [CIA], Nazism, the Mafia, the Mossad, the Moonies, the KGB, the VKR [Robert Ludlum's most recent imagined secret society that the VKR is deeper and more maligned than the KGB], the Masons, [the friendly Masonic organisation down the block], Knights of Columbus, Independent Order of OddFellows [IOOF], the

Rosicrucians, the Zionists the Kehilla, the B'nai B'rith, the Sufis, Yale University's Skull and Bones, the Vatican, the Illuminati, the Club of Rome the Thule Group, the Golden Dawn, People's Temple, the Knights Templar, the Cult of the All-Seeing Eye [the Frankist Cult], the Trilateral Commission [TC], Council on Foreign Relations [CFR], the Committee of 300, Communism, the Fabian Society [FS], Fascism, and others who may be totally unknown to the established or underground media. Does our study get us closer to the Truth? What if the Falklands Islands contained an opening into the hollow earth inhabited by a superior race who were communicating to the neo-Nazis and members of the Fourth Reich/sleeper agents in Argentina; thereby making the Falklands Islands psychically indispensable to the Nazi/Argentineans? Of course, this is pure fantasy—but is it really? If this were the case would it help us sleep at night knowing we've discovered the truth; and knowing that the apparent reasons of oil and bank loans are two rational of reasons to have such a costly skirmish? Or perhaps the reasons are quite mundane and there are no secret societies involved; that everything is so banal that it is becoming frightfully boring and quite repetitive. Or can it be that research into secret societies is the drug to keep us appearing awake? Back and forth—fantasy and reality, non-ordinary and the ordinary, excit-

ability and sheer boredom.

To return to the subject: Are all these aforementioned groups to be classified as "secret societies"? First, what are some of the definitions of a secret society:

1. Exclusivity/Membership;
2. Rituals/Initiation;
3. Sharing/keeping Secrets;
4. Levels of progression/evolution/transformation;
5. Performing a social or anti-social function;
6. Commonality of dress, beliefs, goals, aspirations, food, customs, behaviour, secrets, etc. [Some are political, religious, cultural, athletic, metaphysical, etc.].

As Arkon Daraul writes in his *A History of Secret Societies*: "*The uniqueness of the true secret society is that certain aspects of human thought which are particularly compelling are combined to train and maintain the efforts of a group of people to operate in a certain direction.*" As to this we should ask what secret society have we unconsciously subscribed to and in what direction are we going? Are we zombies/agents of a particular secret society being trained to operate in a certain direction? Is western materialism a philosophical mode promoted by a secret society unknown to us? Is the western mentality with all its rituals and habits originating from one particular secret society that we were initiated into at birth? Or do we join a secret society so we can remove ourselves from our habitual robotic behaviour patterns? Or does a secret society *recruit us*? Do we

even have capabilities in order for a secret society to use us? Are we playing out behaviour patterns that are aiding a secret society without us knowing about it? Does it matter?

The study of secret societies is important because it allows us to learn and understand how malleable the human mind is — how susceptible we are to "brain washing" and mind manipulation techniques. However, such research can be mere intellectual waste of effort if we don't somehow link the research to a study of political realities and toward our own understanding of who we are. For example, if we discovered that there existed a vast conspiracy perpetrated by a collective group of secret societies to keep us mentally aloof, lethargic, deluded, greedy, ego-obsessed and seeking attention at every waking moment would we instantly alter our behaviour? [Very few would as many authorities estimate there is only 7% of our population whose minds cannot be controlled through the use of "normal" brainwashing/mind-manipulation techniques]. Would the shock tear us apart? Would we begin to feel the need to seek an alternative secret society where we could uncondition those peculiar traits in a group of like-minded individuals? Or would most of us hold on to our delusions of free will, liberalism, our delusions of living in a democracy and our sanity — and ignore the facts of our research and continue in our alienated sceptical posture? Well, the choice is ours, isn't it? "*Vanity of vanities, saith the Preacher; all (is) vanity*" — Ecclesiastes 12:8. [KJV]



Confusion Ad Nauseam

W. Finlay

The tremendous confusion which marks the current exposition of the Word of God is added to when scriptural terms and plainly declared facts suffer the interpretation of people who are not satisfied that God meant what He said, but insist on speaking for God by adding to the Divine Revelation. These "seekers after deeper meanings" have thus added chaos to confusion and are responsible for the current slump in interest in the Bible. The practice of contending that the Bible is allegorical and that the events recorded there are merely allusions to some great and mystical spiritual truth is another faith — destroying mechanism which can be traced back to the author of confusion — Satan himself who, at the very outset, posed the question: "Hath God said...?"

In this age of "increased knowledge" (Dan. 12:4), protestations of the integrity of God and His Word must be made on the basis of historical fact and the escapist solution of spiritualisation falls on deaf ears with the resultant consequence of diminishing faith (II Thess. 2:3). The cure for the current malady within Christianity does not lie in ecumenical movements but in a return to the "faith once delivered" (Jude 3) which is the only assured remedy for these times. Excuses such as the claim that these times are vastly different from Biblical times is simply ludicrous for one has but to read the epistle of Jude to note that the current structure of human society is

merely a reflection of the circumstances which obtained when he was constrained to write and contend for the "faith once delivered unto the saints." It will be noted that the insidious infiltration of "ungodly people" perverted the Word of God and denied the Lord Jesus Christ in Jude's day — the same situation is all too evident in this day and age. Jude makes reference to Sodom and Gomorrah and fleshly lusts — is there any need that this situation be enlarged as obtaining today? Jude comments on the "way of Cain," the "error of Balaam" and the "gainsaying of Core" as obtaining in his day, and it requires little mental exercise to note these phrases blazon the apostasy of these times.

The "way of Cain" is the rejection of Divine revelation and the acceptance of "religion" according to the reasoning of man. The "error of Balaam" is unbelief in the Covenants of God" for Balaam, supposing Israel to be evil because of transgression, thought God would curse them and cast them off. This doctrine is the basis of the modern contention that the Christian Church has supplanted the Israel nation who, because of suffering the punitive measures of the Law of the Lord, were taken into Assyrian and Babylonian captivities. Such contention, in common with Balaam, does not take into account the Redemption promised and accomplished on Calvary. The "gainsaying of Core" is the rejection of the authority of

Moses and the intrusion of unauthorised persons into the priestly office. The authority of Moses, apart from being the God-appointed leader of Israel, was centred in the Law, for Moses had no authority outside of the Law of the Lord. Remembering that Moses was the human vehicle used by God to communicate His Law to His people, the Law of the Lord, which is perfect, is repudiated and rejected today as a thing of no worth.

As must be obvious, the above facts lead one into the subject of prophetic fulfilment and within this subject, tragically neglected today, one finds a mighty weapon to wield in defence of the Christian faith. It is most remarkable that people will accept and acclaim fulfilled predictions of modern men and women and yet reject completely out of hand, the historically proved veracity of this Biblical subject. This is but another instance of the confusion of mind which obtains in this day and age. A further instance is found in the current Irish scene where Roman Catholics and Protestants are locked in conflict over an issue which indicates a pernicious hand at work in conflict with the Word of God. To fully appreciate this, it is necessary to approach the Word of God with the same faith which Jude recommends and to follow historical happenings believing that God is true to His Word of Promise.

It is a Biblical fact that the Israel nation of God went into captivity from 721 to 580 B.C. and whereas the greater section, i.e., five-sixths of the nation, could not return because of the "bill of divorce" (Jer. 3:8), a remnant of the remnant returned in

536 B.C. under a mandate from God for a specific period of seventy prophetic weeks (Dan. 9:24). This history of this remnant is a tragic one for, deprived of national sovereignty and buffeted by the winds of change which saw Persia, Greece and Rome hold dominion, suffering the infiltration of Esau-Edom and being subject to Edomite administration at the time of the First Advent (Herod was an Edomite, as was Annas the high priest), it is not surprising that the mandate was limited to 490 literal years. In A.D. 70 the mandate ended and the history of Roman occupation in Palestine wrote the epitaph to the seventy weeks nation. But what of the Israel nation? The "seventy weeks nation" was a remnant of Israel — a remnant which was polluted by Esau — but could not be called the whole Israel people. What became of them? Many, today, would contend that their destiny is irrelevant little realising that the Honour of God as bound up in His Covenants is at stake.

It will be noted that through Hosea, the prophet, the Lord intimated a "raising up" of the nation. The same feature is noted in Ezekiel 37. In Hosea 6:2, it is stated that on the "third day he will raise us up, and we shall live in his sight." Chronological prophecy is admittedly difficult but in this instance the period of "day" can only refer to the period mentioned by Peter: *"But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day"* (II Peter 3:8). Recalling that the calendar suffered many revisions, particularly at the dawn of the Christian dispensation, wherein days, weeks and months were simply scrubbed

out at the whim of the Emperor of Rome, one is loath to pinpoint the exact date of the beginning of the "third day." However, the period is identified when a people emerged on the stage of world history through a religious revolution. This period was the Reformation when the modern development of Israel in the Anglo-Celtic-Saxon and Kindred peoples, threw off the yoke of pseudoChristianity in Romanism and came into the light of the "sight" of God now radiating through the pages of His opened Word. This event had its beginning — it should be noted that the Reformation was a process and not a sudden event — with John Wycliffe in the thirteenth century just 2,000 years after Israel had vanished into the Assyrian captivity. In the third day, it was promised that the Lord would raise up Israel.

Those busily engaged in the ecumenical movement, particularly those pressing for re-amalgamation with Rome, are playing down the heroic story of the Reformation heroes, but true Protestants, true descendants of Jacob-Israel, will never let their story die for it is a story activated by the Holy Spirit upholding the Word of Promise recorded by Hosea.

It was the spiritual revolution and political and spiritual freedom from Rome following the Parliamentary recognition of the Reformation which made the British Empire and it was the same historical fact which created sovereign nations in the Israel kindred nations in Europe. Truth, whether Biblical, historical or current is vigorously opposed by the enemy of Truth and the act of the reformation of Israel in rejecting and discarding pseudo-Christian-

ity as found in Rome was, and still is, contested by the enemies of spiritual freedom.

In his bogus claim to be the "vicar of Christ," the Pope has usurped the position of heir to the Throne of David. The very process of the election of a Pope belies this claim, for the Davidic House was to have continuity within that family (II Sam. 7:16 and Psalm 89:20-37). None will claim that every member of that family was a paragon of virtue but it is claimed that God is faithful and that the Davidic House and Throne are still in existence and the object of Roman attack. This was so in the days of Elizabeth I when the Pope granted absolution to any who would assassinate the Queen. There is on record the history of a pseudo-Englishman, Humphrey Ely, who sought absolution, and in the London Public Records Office was found the Pope's letter dated December 12th, 1580, in reply to the request. The following is an extract of the reply:

"Since that guilty woman of England rules over two such noble Kingdoms of Christendom and is the cause of so much injury to the Catholic faith, and loss of so many million souls, there is no doubt that whosoever sends her out of the world with the plus intention of doing God service, not only does not sin but gains merit, especially having regard to the sentence pronounced against her by Pius 5th of holy memory . . ."

The history of England subsequent to 1580, when Campion was hanged as a traitor, is one continuous record of attempts to undermine British sovereignty through all means possible. In view of these continuous attempts, the Act of Settlement was

drawn up to safeguard the kingdom and the throne from Roman influence. This great Act lays down that:

"Every person that shall hold communion with the See or Church of Rome shall be excluded and forever incapable to possess the Crown and Government of this Realm and Dominions."

Every British Sovereign down to Edward VII adhered to the Act of Settlement, but in 1903 King Edward departed from all precedents and broke the Act of Settlement by visiting and holding consul-

tation with Pope Leo XIII at the Vatican. He committed the very offence that James II committed, i.e., he dispensed with and broke the Statute Laws of Great Britain and, in point of Law, forfeited his right to the Crown. *This is what the Act says.*

In 1910 and on the Coronation of King George V, further evidence is noted of the insidious attempts by Rome to subvert the Davidic House further. The King's Accession Declaration was changed and, set out hereunder for comparison, is the old oath of 1689 together with the new oath of 1910.

**THE KING'S ACCESSION
DECLARATION, A.D. 1689.
THE OLD OATH.**

"I, A. B., do solemnly and sincerely in the presence of God profess, testify and declare, that I do believe (1) that in the Sacrament of the Lord's supper there is not any TRANSUBSTANTIATION of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; (2) and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome are superstitious and idolatrous; (3) and I do solemnly in the presence of God profess, testify and declare, that I do make this Declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this Declaration or any part thereof, although the Pope or any other person or persons, or power whatsoever, should dispense with or annul the same, or declare that it was null or void from the beginning."

Act of Settlement, Art. 12, 13.

**THE KING'S ACCESSION
DECLARATION 1910.
THE NEW OATH.
Act of 1 George V, 29, 1910.**

"I do solemnly and in the presence of God profess, testify and declare that I am a faithful Protestant, and that I will, accordingly to the true intent of the enactments which secure Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law."

**THE KING'S
CORONATION OATH.**

At the Coronation in Westminster Abbey, June 22nd, 1911, the Archbishop of Canterbury asked the King (in ratification of the above declaration): "Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by Law?" to which the King replied: "All this I promise to do."

The Accession Declaration was altered in 1910 because King George V refused to take the old Oath.

In 1923, King George and Queen Mary visited the Pope in the Vatican thus again breaking the Act of Settlement. In 1927-28 the Archbishops of Canterbury and York with 42 Bishops tried to force a new Romanised Prayer Book — which had the doctrine of transubstantiation cunningly concealed within its covers — through Parliament. A traitorous act which, with one blow, would have destroyed the Protestant Accession Declaration and Coronation Oath. This attempt was foiled but with the Series Two experiment one is very dubious that the perpetrators have ceased their labours.

The Roman faith certainly appeals to superstition and many are convinced that bleeding statues, weeping statues and undying flowers are proofs of the veracity of the claims of Rome. Here again is confusion. Why not accept the historical event of June 29th, 1930. Archbishop Lang of Canterbury, who, after the rejection by Parliament of the Romanised Prayer Book, sent it back to Parliament almost unaltered only to have it more decisively rejected than before, permitted an open-air High Mass at Stamford Bridge on June 29th, 1930. This was to be a great occasion of demonstration of alliance with Rome with 20 Church of England Bishops, 200 Monks and Nuns and 15,000 Anglo-Catholics. The Life Guards' Band was engaged to sound the trumpets at the elevation of the Host. Everything went wrong. A petition to the King cancelled the band's appearance as well as the Bishop Of London. During the service before the great Romish Altar, with candles 10 feet high, and at the critical moment when the Anglo-Catholic Bishop

of Nassau was hoisting the cup above his head pretending that the wine had been turned into the literal Blood of Christ, all six of the great candles came crashing down upon the altar. This occasion, it should be noted, was the first public repudiation of the Reformation by Church of England clergymen and fitting, indeed, was the collapse of those Romish symbols. How did it happen? Let the reader form his or her own opinion.

This event took place almost seventy years ago but still the attack is on. Members of the Royal family continue to break the Act of Settlement with impunity and none appears perturbed by this. In Ireland, political expediency or ideology (?) in Britain upholds the Roman claims and any resistance to Roman incursions are condemned.

This story should be read within the framework of Paul's second epistle to the Thessalonians and the reality of Scripture, particularly the prophetic Scripture, must strike home. Jude's message, too, must strike home for, in the midst of a generation wilting under the assault by the powers of darkness through various human media, the Israel nation of God is perched precariously on the brink of the abyss of destruction. Now is the time to contend for the faith once delivered unto the saints — now is the time to cast out the nauseous opiate of the "way of Cain" — now is the time for Israel to reach out and find, not a temporary relief in alliance with people, but a permanent peace in their right relationship with their Maker and their God.

Courtesy: Covenant Message

2003



On Herb Gardening... and Other Things!

Subscriber

Herbs are wonderful in both the garden and the kitchen. Many are easy to grow and well worth the effort. If you've been thinking about starting a herb garden I encourage you to just go ahead and do it! They taste good! They smell good! Just like a home grown anything tastes and smells better than what you can buy at the store! So try it! You'll like it! If a full-fledged formal herb garden is more than you'd really like to take on right now, that's okay. You could probably manage to try out a few no matter how or where you garden.

You can tuck some into the corner of the vegetable garden, intersperse some in the flower garden, or jam some into a container or two to enjoy by your entryway or along the back deck. Some herbs will even tolerate windowsill culture for at least a few months and some, like *bay trees*, even longer.

Here's how I do it at my house. I grow thyme here and there throughout the flower and shrub gardens, and use *chives* as an edger along the long flower border. The *parsley*, *basil*, *dill*, *cilantro* and *bulb fennel* are in the vegetable garden where they seem to self-sow. I often put pots of scented *geraniums*, *lemon verbena*, and *rosemary* by my kitchen door where they

smell good as I pass by with armloads of groceries, freshly picked tomatoes, and whatever. They are also handy for last minute additions to the dinner menu!

Many herbs grow just fine in pots and some are better kept in pots. I keep the *mint* — one of my favourite herbs — in a pot because in my garden a happy and unrestrained *mint* is a Pernicious Weed. Another good spot for it would be back behind the garage where it could spread to its heart's content...but that would be too far away to zip out and grab some for garnishing melon or iced tea or whatever. Also near my kitchen door is what I laughingly call my "Grey Garden," which is full of culinary herbs among other things. I have to laugh because although I can and certainly do give other people lovely tight lists of what to grow and where to put their plants, I just can't force myself to do it that way at home. So my garden is sort of a jumble of wonderful things, some areas more formally "successful" than other areas.

That's the fun part of gardening: exploration, adventure and change! Maybe a little work thrown in. Gardening is a journey in all senses of the word.

I enjoy experimenting with new plants, new combinations, and new cul-

tural methods; as long as the plants are healthy I figure the garden will look fine. Maybe this works for me because I live in the country and have what I suppose is evolving into the quintessential cottage garden. Some people say it reflects my personality and I'm pretty sure I take that as a compliment!

As I have previously stated, *mint* is one of my favourite herbs, so let us consider the many qualities of this wonderful plant. Let us start with a little history of *mint*!

In the Middle Ages you would find *mint* in most monastery gardens. It was used to cure mouth sores, whiten teeth, heal dog bites and wasp stings and used in preventing milk from curdling. It repels mice and rats, too. The Romans believed that by eating *mint*, you would increase your intelligence level and have relief from headaches. They would rub tabletops with *mint* for it symbolised hospitality.

The scent of *mint* was supposed to help relieve people from a bad temper. And in the U.S. State of California, the University there has shown that the scent of *mint* increases concentration! Some companies in Japan pipe *mint* oil through the air conditioning system to invigorate workers — increasing productivity!

The real name for *mint* is *Mentha*. All *mint*s are perennials and most will grow best in a moist soil with sun to partly shade — however, it will also grow in the shade. Most *mint*s produce seeds, but it may not be the same variety as you started with, so propagate by division, root cuttings or runners. PLANT IT — FOR IT WILL GROW!!

Most *mints* grow to be about 6-12" tall. Garden Centres carry a variety of about 12 different common *mints*. Some varieties are:

Spearmint (*Mentha spicata*) associated with chewing gum. It has been used in healing kidney inflammations.

Curly Mint — a form of spearmint, which has curly, bright green leaves, which is, used a lot in *mint* sauces.

Horsemint (*Mentha alopecuroides*) will grow to be 6-7 feet tall and is the earliest known *mint* to be used for medicinal purposes. It was simmered in vinegar to cure dandruff in Medieval Times.

Watermint (*Mentha aquatica*) is a low growing *mint* found often in England. It needs semi-shade and was used in the Middle Ages as a strewing herb. It grows to be about 39" tall.

Pennyroyal (*Mentha saturelioides*) also, known as **Creeping Mint**. This is a Native Australian *mint* used in repelling fleas and flies, and bed bugs. **Forest Mint**, **Slender Mint** and **River Mint** are also Native Australian Mints.

Other *mints* that are fairly common include: **Round Leaf Mint**, **Red Mint**, **Lemon Mint**, **Ginger Mint**, **Egyptian Mint**, **Corsican Mint**, **Camphor Mint**, **Peppermint**, **Bergamot Mint**, **Lavender Mint**, **Basil Mint**, **Vietnamese Mint**, **White Peppermint**, **Black Peppermint**, **Pineapple Mint**, **Apple Mint**, and **Variiegated Apple Mint**.

The only problem *mint* may have in growing is rust. This is a reddish orange patch on leaves. It is caused by temperature fluctuations. The plant will usually come out of it if it is only a small patch,

but if a large patch appears, cut the plant back. To control *mint*, move it once in a while to a new location. Or plant it in drainpipes buried in the ground or plant it every year in an above ground planter. Some people plant low growing *mints* as a ground cover or lawn. When drying *mint*, you will notice some of the flavour is gone. Hang *mint* in bunches in a brown paper bag until leaves are dry enough to crumble. Fill an airtight jar and it will keep for at least one year. You can freeze *mint* by placing it on a cookie sheet and freeze until solid — then place in a plastic bag and store in freezer for up to one year.

Try These Recipes!

MINT HONEY: Warm 8 oz. of honey and add 1 tablespoon of freshly picked



What are the Synoptics?

Synoptics is the name that Bible scholars and critics apply to the Gospels according to Matthew, Mark and Luke. This term, like *synopsis*, is derived from two Greek words meaning "general view." The first three Gospels are called the Synoptics or the Synoptic Gospels because they agree in many respects in subject matter, language, manner of treatment and point of view. Mark relates the public ministry of Jesus chiefly in Galilee and within a period of about a year, while Matthew and Luke, in the same general spirit, repeat much of Mark with many additional sayings of Jesus, incidents in his life and other information. The fourth Gospel is written from an entirely different viewpoint and in a different style and spirit. John, unlike the Synoptics, places the scene chiefly in Jerusalem, emphasises the Israelitish feasts in connection with the public ministry of Jesus, and casts the subject matter in the form of symbolic discourses.



mint leaves. Seal in a jar and place it in a warm place for three weeks. Heat the honey again (not in a microwave oven!) to where it runs freely and strain out the *mint* leaves. This honey will last for years and if it should candy, just warm it up a bit again!

MINT FOOT POWDER: Combine 1 cup talcum powder, $\frac{1}{2}$ cup cornstarch, 1 tea spoon of peppermint oil, and 1 tea spoon of vinegar. Keep in sealed jar and use as a dusting powder for the foot!

MINT TEA FOR NAUSEA: 1 part each: chamomile, lemon balm, and fennel seed, 2 parts spearmint, and 12 parts peppermint. Let steep in hot water, and sip when needed. **Not to be used by pregnant ladies.**

To be continued

Controversial - Enoch's Trip into the Heavens

Is it true that Enoch was carried into the heavens to meet YAHWEH GOD? If so what did he learn? What did he see? And how do we find his report of his experiences?

Selected

I think it rather important that we understand that there are two great sources of information as to the facts of pre-existence of YAHWEH'S household. These two sources are from Enoch of the Old Testament, and the Apostle Paul of the New Testament. Both men were escorted far from earth and into different dimensions and plains. Both recorded what they saw and heard after they returned to earth. Both wrote volumes for us in earth so as to help explain the mysteries of the universe and our place in it.

In this instance then we are interested in the Great Patriarch of our race by the name of Enoch who YAHWEH had selected in the past, even before the foundations of this earth were framed. He selected this Patriarch and developed him so that this man's own curiosity, his reaching for knowledge of the Universe would mark him without question as being a pillar of the Race. For the beginning of our story we go back in time, to the ancient city of Orusalem, the City of Peace, — Salem which was in that land we know today as Palestine, Judea — Jerusalem. The time about 5,000 BC., and here in this ancient city built by the descendants of Seth was a great civilization, a city of knowledge and wisdom, where

people were reaching back for the remembrance of their pre-existence. Here Enoch lived, grew to manhood, married, had a family. Here in his schooling the patterns of advice given always assured him he would achieve great exploits, do great things for his Race. He would translate the technological wisdom given to him, to the physical world.

But lets thrill to Enoch's description of what he saw and heard, of the ease with which this man — IN FAITH — left his house to become the great revelator of the heavens. In the ancient writings of our Race we are told that a great cloud arrived outside his door, a great ship of space, and two men informed Enoch that the Eternal Father had bid them come to escort Enoch into the heavens for the Father had things to tell him so Enoch could pass those things on to his brethren. There seemed to be no fear on the part of Enoch, — maybe Awe — but he shut the shutters of his house, told his family good-by, that he was going on a little trip, and then walked with the two messengers into the cloud — into that great space craft and they flew away.

After he returned to earth Enoch wrote volumes such as *The Pillars (towers) of Enoch* — *The secrets of Enoch* — and

The Wisdom of Enoch where in you can read what this man of our Race saw and heard during this tremendous journey. For instance he records how they flew out to the north over the opening into the earth. Yes, they went inside to the area where the chamber of paradise was located. Also into the other parts of the Netherworld (refer to our booklet *Conquest of the Netherworld*), and he recorded the names of some of those fallen Angels confined there who wanted him to intercede with YAHWEH so they could go back to where they came from. Enoch records what he saw as he passed out through our solar system, how the wanderers (Planets) moved in their orbits. He told of seeing Pluto and Uranus although scientists didn't establish this fact until the 1930's. He told of Venus, which should much later settle into our solar system after it had been used as *The Sword of the Eternal* — also called The Great Hammer of YAHWEH. We know today that Venus finally came into our solar system to lash the earth at the time of the Exodus of the Israelites out of Egypt, and then eventually settled into its place. But Venus was in the Star map on the great dome of the Temple in the city of On which Job and Enoch and the Savants from Orusalem built — after Enoch's trip into the heavens.

Enoch records how he and his escort flew out through the far flung sidereal systems and eventually their spacecraft approached that great central area of the Universe called — *The Pleiades*, in the constellation Taurus. He records that there were seven Islands with Celestial

cities, and *El Cyone* was the great island with the Crystal Palace where the throne of YAHWEH was located. Here in the *Pleiades* the Light of YAHWEH was visible, and people came and went from every portion of the Universe to these Island cities. Enoch said that he saw these boats of space come to the Celestial cities, and to the Great Crystal Palace as the people would bask in the light of YAHWEH, to gather power before going back to whence they came. Epoch describes the great activity there in this ponderous headquarters of the Universe, and he stands in awe at the beauty of this place.

Enoch asked about all these people coming and going, even people who looked just like he did, he was very curious as to whom they were. He was told that these are those who dwell throughout the Universe, and some of them are thy brethren, the children of YAHWEH. Some have never dwelt in earth such as you have, some have dwelt in earths of their own, but all the offspring of YAHWEH art thy brethren, for He is thy Father. Enoch was told that some were from created families, but they worship YAHWEH also and love His Universe, and here Enoch saw them also coming and going from all over the Universe, they were bringing things to this centre of the Universe, and carrying other things back with them. He was told that created families lived on different planets, and sons of YAHWEH had different areas of authority throughout the Universe where all was in orbit around this centre — *El Cyone* — the throne Island of the *Pleiades*.

Enoch tells of how he walked upon the earth in the *Pleiades*, how he ate food brought from the Four Corners of the Universe, and how delicious it tasted. He tells of the beauty of the fruit and the flowers brought from all over the Universe. Enoch was reminded that he and his kinsmen had volunteered to come into earth, into physical bodies, to build a New Order, to establish once again the rule of righteousness over this section of the Universe. It was brought back to his memory that he and his kinsmen had gone down, and were embodied in physical bodies through the Adamic race, and thus here he was back to stand before the Father — in his physical body — or he would have remembered all the things without being told. Now he could understand the veil brought down over his memory as he came into the flesh — for a purpose. That was because if we had remembered how we got here, and how to go back, we wouldn't stick around to do the work we came to do.

Angels instructed Enoch, things were brought back to his remembrance through the spirit, as to the make up of the Universe. And he was told that he was to be taken to YAHWEH in the flesh lest Enoch think that YAHWEH spoke to him in a vision, and he find it hard in his body to determine as to whether it was a vision or a dream, marking the fact that there is a difference between a vision and a dream. One can come — a vision from inspiration, and the other from eating too many pickles for instance.

Now, Enoch is taken into the Great Crystal Palace which looked like a Sap-

phire, where the ceiling is so high that he can see clouds against the ceiling, and he sees elevators going from one floor to the other, with only certain people going to the top floor where the throne of YAHWEH is located. Enoch records that he was brought into the presence of the Most High. He saw YAHWEH all enveloped in light, and the colours of the rainbow were around the throne. Seraphims were around the throne, and they were saying: "Holy, Holy Lord God Almighty" (YAHWEH-YAHSHUA) — and Enoch was over-come with all he is seeing. Then YAHWEH came forth embodied as Melchesidic and Enoch was raised up and was able to talk to him. Once again this was not just the spirit of Enoch, which was taken into the heavens, for a holy chariot was sent to take him to His Father, and Angels accompanied him, and he went in the flesh. And there Enoch beholds the Majesty of our Father, — beheld HIM — spirit, soul and body — Melchesidic Our High Priest — The Eternal Existing ONE — YAHWEH our YAHSHUA (YAHWEH our Salvation).

Enoch is informed by his Father as he called him son, that it was necessary that he was brought to the presence of the Father because there were certain things he needed to understand, so that he could teach the sons and daughters of Adam the things expected of them here in earth. He was to write those things in a book so they would have them for a reminder later, for there were ponderous things to be done by the Adamic race since they are the children of the MOST HIGH. There were things YAHWEH wanted re-

vealed to His children, so what better way than to send for one of his sons and instruct him personally?

But here in the headquarters of the Universe YAHWEH — as Melchesidic looked at Enoch and said: "You are my son" — then once more Enoch was able to remember how he had once walked in Celestial realms. The spirit brought back to his memory the times he had walked in the courts of the heavenly kingdom, and now Enoch could remember vividly how he and others of his kinsmen had volunteered to come into earth after Our Father said it was time to bring back this area of the universe into proper relationship with HIMSELF. This to be accomplished by the sending of YAHWEH'S own spiritual children into earth to build his kingdom, to overthrow the darkness caused by the rebellion of the fallen Archangel. And now Enoch remembers watching in amazement as this rebellion occurred. He knew of the darkness of earth, what caused it, but now he remembered other things. He remembers that Archangels preceded the begetting of YAHWEH'S spiritual children, and that Archangels ruled over creation as he had been told. Then when YAHWEH announced that His offspring were going to share in the administration of the Universe, were to sit with HIM upon his throne of administration, then Lucifer one of the Archangels said: "Will they be greater than I?" When YAHWEH — The Eternal replied: "Even as I with I alone being above all" — then Lucifer replied: "I will not reflect this, I will not carry this message to the part of the Universe that I minister to, I will not tell it."

Now, Enoch remembers how that rebellion started, and he and the other sons and daughters of spirit watched in amazement as this rebellious Archangel brought so much catastrophe in this one area of the universe, and how finally he was driven out of the heavens and confined to our solar system. Now Enoch can understand as YAHWEH said: *"I have brought you here in the body, right through the plains and dimensions so you will know with your ears, and your eyes, nose and mouth as well, as with the witness of what you have seen and heard. I brought you here because you are my offspring, and I want you to go back into earth, tell my children that they were begotten of the Father (spirit), that they are the entity of YAHWEH'S purpose and love, and although the children of YAHWEH number in the multiple millions both in heaven and in earth that still I knew each and every one of them. That there is nothing I have not planned or known concerning the destiny of my family. That your names were written in the lamb's Book of Life before the creation of this Cosmos you dwell in, and I have a direct relationship, in understanding with you who possess today Spirit of My Spirit, Life of my Life, and this force of the essence of My own consciousness."* As such you can draw out of the mind of YAHWEH, and receive instructions and guidance from HIM. Then of course there is a portion of this Divine quality in each and every one of His offspring — for you are the children of THE MOST HIGH.

Enoch was to tell his kinsmen in earth that they had lost a certain amount of their divine power when the violation of

Divine law first occurred. But our Father promised to restore this mighty power of full-glorified sonship to each and every one of his sons and daughters. For each of this race was this promise made — of an absolute and consulate redemption, a mighty program for the overthrowing of the darkness, and the establishment of the Kingdom in earth with the lifting up of the standards of Light and Truth.

Enoch was reminded once again that we had been warned we would fall as we came into flesh bodies, and the event that would be essential to start again the fullness of this development of release would require that He, YAHWEH — himself be born in earth, that he came also into a flesh body, to join his children. That He be born as a babe out of the very race he had begotten in the very creative purposes of establishing the Adamic household. Thus Enoch was told to tell his brethren, — his kinsmen in earth that HE, their Almighty Father, would emerge at a later date, born as a babe among men, but this babe would be INCARNATE YAHWEH — coming as YAHSHUA our Saviour and Redeemer.

Enoch then was instructed as to the signs, which would appear in the heavens to mark this event. Enoch would establish the organisations known as the Magi, which over the years would watch for this certain sign. *"Long after you return"* The MOST HIGH declared *"Shall my visitation to earth be."* But you train the wise men of your race, so they may train their successors to watch for this sign, for the measure has been long in progress.

But from earth wise men shall see a star move into the sign of Aquila, and then it will move across the head of Aquila to the head of Virgo, for Virgo is in this measure of promise, and as you see that sign in the heavens then you will know that the hour is close. In three months after I have started the miracle of my birth a conjunction of Saturn (Satan) and Jupiter (YAHSHUA) shall occur. Three months later another conjunction, then three months later another such conjunction as I enter earth in birth by route of a human body. As the sighting measures conclude that star in its proper place then shall transverse from the head of Virgo to the womb of Virgo, and those watching who had followed the instructions of Enoch were to be rewarded by being guided into HIS Presence, to the Presence of this Miracle when YAHWEH in a human body identifies with His children in earth.

Now you know how the wise men knew where to look for His star in the east. And we today know that the great star prophecies started with this Patriarch Enoch whom YAHWEH singled out for the unusual honour which was to show knowledge and understanding concerning YAHWEH'S plans for our race, and for this earth. We know it was Enoch who wrote the *Gospel of the Stars* with their symbols, and then with interpreting understanding, they were taught long ago in the Mystery schools of our race (The Order of the Masonos). Yes, almost 5000 years before the birth of YAHSHUA — Enoch laid out the blueprint for the race as to what to watch for

as the sign of His (YAHWEH our YAHSHUA) birth. How to measure the heavens, always looking forward to His promises of coming was then anticipated.

After his return to earth then Enoch would move forward in his ministry. He would record the things he had learned as to how YAHWEH balanced the Universe, how everything moves in circles. And yes the Universe is round, and Eternal wide expansive, unlimited ball with YAHWEH always moving on the edge of a circle, or in a circle, always reforming, changing, and has always been doing this, has always existed. But before He enters into an area of formation HE appears in this area from the edge of HIS last creation — thus stands on the edge of tomorrow, his body being the first formed of any existing element, or the first existing step into a New order. This then is YAHWEH-YAHSHUA. The plain of spirit has always existed, the Light plain and wavelengths have always existed as He has always been in its midst as Sovereign force, potter, the supreme power of it all. The creation then is synthesised in the electronic Universe in which He is always the first appearing form for each new creation.

Thus Enoch, this man of our race, saw the great strength of power in the heavens, saw the long and continuous flow of ships, whose streaking flames of fire seemed to radiate a light like the sun as they passed by. He saw their peculiar effulgent glow and emanation. He saw the Light as the lightening that proceeded forth from them as these ships passed by

numbering in the thousands times thousands times ten thousand. He saw them around our earth, above the earth, and then out in the solar system far out in the channels of space. And as he asked about them he was told that they are the mighty fleets of the MOST HIGH. They are under the command of an Archangel (Michael) and they go out to guard the heavens, to encircle earth, and to carry forward the functions of the MOST HIGH.

Enoch was shown that the Universe reached out into the furthermost points, beyond the perception of man, but YAHWEH had absolute control. Archangels and Angels were introduced to Enoch by name, and he knew there were various kinds of Angels. He learned that some Angels live as abiding spiritual servants, but that some Angelic orders multiplied and reproduced, but these were not of the upper dimensions (heavens). He learned of the increasing orders of people in the Universe, as well as the people like himself. He talks about the vastness of the universe, the many stars, and the many planets. He learned that only in our solar system exists any struggle against the MOST HIGH. That Michael the Archangel had thrown the powers of Lucifer out of the areas of outer space, and into our solar system, and now this rebellion was confined only to our own earth. Thus we are the theatre of the heavens, for all are now watching for the putting down of the darkness, and the raising of the standards of the Kingdom. Surely the Heavens must have wondered at the animosity shown Our

Father when He came — embodied as Saviour to complete the atonement and resurrection.

Enoch was told that much, much later there would come a final struggle to destroy YAHWEH'S Kingdom people, and that this battle would be for the mind. He was told that there would be secret cities of Luciferian people established all over the nations of Israel to be a fifth column in their midst. How these would hope to direct their hoards coming in like a cloud in a storm, out of the north parts, coming against the nations of YAHWEH'S kingdom.

Enoch was told by YAHWEH to go back to earth, and leave a record — "telling My family" — not to be down cast for Michael who commands the great law enforcement system of the Universe will once more stand for you (Daniel 12:1) like he did before when he stood in the heavens and then threw Lucifer out of the heavens.

Yes, Enoch returned to earth, and he wrote *The Pillars of Enoch* sometime called *The Towers of Enoch* which contained a great amount of knowledge concerning the orders of the heavens, and the Celestial realms. He wrote *The Secrets of Enoch*, and the *Wisdom of Enoch* commonly called *The Book of Enoch*. These were actually great scrolls and later they were bound together into one huge volume about as big as one of our large Bibles. Shortly after the Wycliff Bible appeared the scrolls were all bound together.

The Book of Enoch was in common use everywhere right before the time of

our Saviour, and even then, the scrolls were used heavily as well. The Essenes had all these records of what Enoch wrote, and they were copied widely and used in early churches. Later the church began to produce the Book of Enoch, but had revised the whole thing, and the originals begin to disappear, or to be changed completely as was the *Apocalypse of Paul*!

As to the work of this Patriarch Enoch in the building (The Great Pyramid) in Egypt of the great monuments as symbols of the destiny of our race, that is another story. But Enoch left a record of what he saw, and heard, which we are supposed to understand in our day. He translated the technological wisdom supplied to him to the physical earth, and even left the description of the signs in the heavens for our day — the end of this age. For Enoch recorded so long ago that the planets would line up a certain way as we watched from earth. The emphasis would be on **Aquarius**. Five planets or wanderers would be in the sign Aquarius, while straight across in the exact opposite — squaring should be two planets. From earth we would look in both directions to see this line-up. The meaning for our time was that YAHWEH would now begin to stir his people with great vibrations of consciousness of His spirit, and they would begin to awaken out of their sleep. They would begin to see the strange propaganda and the battle of semantics being used against them, blinding them. Enoch was told that this

would be a mighty and great sign of the culmination of divine purpose of the kingdom, and of the plan of the Eternal. That this day would be marked as the sign of the return of His embodiment — manifestation — in due time.

Yes, Five Wanderers (planets) in the sign of the outpouring of HIS Spirit (Aquarius) — the water man of the heavens as he is pictured in the Star map. Within that sign was a measure that would end in 5 days with an eclipse of the sun as part of the measure. There would be opposition out of LEO the ruler, with the sun as part of the measure. There would be opposition out of Uranus, it being four square. These are the words from the records of Enoch —

"In that day will I stimulate my sons, will I begin their awakening, and they will stand upon their feet and will challenge the powers of, and the forces of darkness."

As you know most people are not interested if something does not happen in 24 hours, but in YAHWEH'S plans there is always a beginning of some specific event, and perhaps the forces to bring it forth have been set in motion long, long ago as was the Star of Bethlehem, but in the old test of the Scripture speaking of the sign of *"The son of man in the heavens"* it says: *"In that hour of the sign of MY power, when the sun shall be eclipsed — the heathen will mourn."* (Matthew: 24:29-30)

The writings of Enoch and the work he performed after returning to earth are a witness to the great plan and purpose

of Our Father. Daniel of the Old Testament also confirms the plan and purpose of the Stone Kingdom (Daniel 2:34). In the New Testament the Apostle Paul confirms many things Enoch had told us. James in inspiration would also catch the vision and record: *"Of His own will begat he us."* Well, a sign came February 4, 1962, and around this sign came stimulation, and from then on we march forward, a remnant of the world's population to be sure, but never the less we march. Since the sign did not culminate in one day, the measures not being completed until the fifth day. This number five being a divine number, thus it is a continuing sign, a continuing march into victory for YAHWEH'S kingdom people.

Now these are just a few of the highlights of some of the things the Patriarch Enoch recorded for us, so that we would know who we are, would know our destiny, and what we are to be doing as this age fades out and YAHWEH'S New World order is set in place with this rule of earth by the Kingdom, and **Our King of Kings** to gradually bring it back until it is in earth as it is in heaven.

This may be hard for you to comprehend but both Enoch and Paul reported that out there some place in the vastness of YAHWEH'S Universe they saw a congregation which filled the space from horizon to horizon. At a clarion call the kinsmen assembled, and — just people were standing before our FATHER'S radiating Glory, they were singing praises — there they stood from horizon to horizon — HIS FAMILY.



Health - What shall we eat?

(Food Combining)

P. Merry

The three articles on the "Egyptian Diseases" (Look-Up Nov-Apr, 1997-98) show distinct proofs of the consequences of disobedience of Law. Most noteworthy Laws are those contained in Leviticus 11 which Christians just can not understand. The fact is that the PENALTY of disobedience is still in FULL effect today. So while Christians love to squabble over futile virtues of pig meat, their attention will never be drawn to vital principles such as those contained in Deut. 7: up to verse 8, Deut. 23:2, Lev. 19:19 and Exodus 23:19.

Not only is the eating of wrong things the cause of disease, but MIXING of right foods is equally serious. I intend to show that MIXING is wrong and as a bonus pointers for good health will be given.

From the physical standpoint good health depends on the normal circulation of pure, chemically balanced blood throughout the body. Circulation depends on good heart and respiratory function and the state of the blood is decided by nutrition. Hence the saying one frequently reads in health literature, "Nutrition is the physical basis of Life." All organs have to be properly nourished in order to be healthy.

The body is continually changing, so why not make this constant change one for the better by living and eating within the Law? You MUST change! This surely

means that an organ, such as a diseased heart, may be literally RENEWED by means of correct nutrition! Diseased cells are being constantly renewed along with healthy cells, and it is logical, by supplying the right elements, cells that are weak can be strengthened during the process of renewal. It has been estimated that almost 100 per cent of the body is replaced every year.

Before finding out what to eat, learn How to eat. Rule One is an emphatic, "Eat only when hungry, and enjoy the food." Food taken when not hungry will not do any good or supply much nourishment! Always be happy at the meal table, for a happy state results in a good digestion; happiness is a great health aid, anyway! At times, one meal a day will be enough for you. Then again, you will experience phases where you will be hungry constantly. Please learn to live with yourself and yield to the requirements of your body. Eat when hungry!

Foods, like fuels, belong to type groups and as such should be used strictly for the purpose intended. For example, petrol and diesel are two types of similar fuel. Petrol and diesel MIXED will surely condemn the digestion of your car! What of the different food-groups and your body? Let us now separate and group the CLEAN foods and put a stop to MIXING.

PROTEIN

- a) Meats, i.e. beef, mutton (not lamb), goat and antelope as instructed at Leviticus 11.
Exclude the blood, brains, lungs, heart, stomach, intestine, liver, kidneys, bone marrow and pancreas. Trim the fat from the meat.
- b) Birds as set out in the above references.
- c) Fish as similarly instructed.
- d) Cheese. Clean cheese and cottage cheese are natural. Other rennet formed cheeses should be used in moderation. Such cheese should be grated and spread out on a dish to dry for at least 24 hours before eating. Dried cheese is much easier to digest.
- e) Milk, sour milk, thick milk, butter milk and cream.
- f) Olives.
- g) Soya beans.
- h) Avocado pear.

STARCH

- a) All grains. Maize, wheat, kaffir corn, rice, barley, rye, millet and oats.
- b) Dried beans and dried peas excepting soya beans.
- c) Potatoes and sweet potatoes. Potatoes should not be peeled as the minerals in the skin are excellent for the blood. Rich deposits of potassium (kidney food) are just below the skin. WARNING: a green colour below the skin is poisonous.
- d) Pumpkin and hubbard squash.
- e) Banana. Medium ripe are starch while

very ripe are classed under sugar fruits. The best policy is to boycott cancer producing commercial bananas.

- f) Dates.
- g) Figs. Very ripe figs are classed under sugar fruits.

FATS

Disease producing animal fats, lard, dripping and tallow are excluded. Edible fats and oils are:

- a) Butter and cream
- b) Avocado pear
- c) Plant oils, i.e. olive, soya, sesame, sunflower, maize and peanut.
- d) Nuts.
- e) White margarine. Yellow is mostly chemical junk.

VEGETABLES

Asparagus, Broccoli, Beetroot (and tops), Bamboo sprouts, Brussel sprout, Chicory, Carrots (and tops), Celery, Cabbage, Collards Cauliflower, Chard, Cow-slip, Chinese Cabbage, Chive, Cucumber (don't peel), Dandelion, Egg-plant, Green maize, Green beans, Green peppers, Garlic, Kale, Kohl-rabi, Lettuce, Leek, Mustard, Okra, Onions, Parsley, Rape, Radish (and tops), Rhubarb, Spinach, Sorrel, Squash, Turnips (and tops),

NOTE: Raw green leaves contain blood building substances.

WARNING: Once cooked, these same substances poison the blood-forming bone marrow!

ACID FRUITS

Grapefruit, Lemon, Lime, Orange (sour), Pineapple, Pomegranate, Tomato.

SUGAR FRUITS

Apple, Apricot, Cherry, Mango, Peach, Pear, Plum, Grapes, Loquat, Lychee, Passion fruit, Naartjie (sweet), Orange (sweet), Paw paw.

MELONS

Watermelon, Muskmelon,

The above groupings are based upon the principles of biology. If the physiology of digestion can lead us to eating habits that insure correct digestion, hence CORRECT HEALTH, only very foolish goyim will disregard the foregoing groupings. Each of the groups have characteristics which do not combine with each other.

DO NOT MIX ACID FRUIT and STARCH.

Saliva contains ptyalin which is a starch splitting enzyme. This action is carried out further by the action of amylase (from the pancreas). A weak acid solution inhibits ptyalin. Therefore, without the action of ptyalin, the pancreas will be under a greater burden and thus eventually weaken (or be at disease). Eat acid fruits and starches at separate meals.

DO NOT MIX PROTEIN and STARCH.

The stomach secretes an appropriate juice for starch digestion which is different from the juice required for protein digestion. For example, if rice and meat are eaten together, a highly acid juice will be poured out and starch digestion will come to an almost abrupt end. Eat protein foods and starch foods at separate meals.

DO NOT MIX PROTEIN and PROTEIN.

Two proteins of different character call for different modification of the digestive juices and different timing of the secretions. For example, the strongest juice is poured out upon milk in the last hour of digestion, upon meat in the first hour. Eggs receive the strongest secretion at a different time to that by either meat or milk. Is there no significance in the timing thus seen? Do you now have a new understanding of Exodus 23:19? Eat ONE protein at a meal.

DO NOT MIX ACID FRUIT and PROTEIN.

Protein digestion requires pepsin. Fruit acids destroy pepsin which seriously handicaps protein digestion and results in putrefaction. Eat acid fruits and protein at separate meals.

DO NOT MIX FAT and PROTEIN.

Fats inhibit the secretion of gastric juices needed for the digestion of protein. Eat fats and protein at separate meals.

DO NOT MIX SUGAR FRUITS and PROTEIN

Sugar digestion is in the intestine. If they are eaten alone they are not held in the stomach for a long time. When eaten with protein they are held up in the stomach for a prolonged period, awaiting the digestion of the protein. While thus waiting they undergo fermentation. Eat sugar fruits and proteins at separate meals.

DO NOT MIX SUGAR FRUITS and STARCH.

The same principles for sugar/protein applies here. Eat sugar fruits and starch at separate meals.

MELONS DO NOT MIX WITH ANY OTHER GROUP.

Melons move very rapidly from the stomach and through the intestines — passage is much faster than that of fruit. If the speed of their digestive passage is hindered, they are liable to decompose giving rise to much gas and discomfort. Eat melons alone.

MILK

Cow's milk is difficult to digest in humans. Milk combines poorly with

starch but not at all with other groups.

Take cow's milk alone or moderately with starch, the best is not at all, as an alternative try soy milk with added calcium.

HONEY

Although honey is a sugar, no adverse effect has been proven in its combination to any of the basic groups.

SEPARATION OF GROUPS

Foods from various groups have different time requirements. Therefore before changing groups at separate meals allow a sufficient time lapse as indicated:

Allow $\frac{1}{2}$ hour before changing to another group after Melons.

1 hour	Sugar fruits
1 $\frac{1}{2}$	hours Acid fruits
2 hours	Vegetables
4 hours	Starches
5 hours	Proteins

Is GOOD HEALTH a worthwhile objective? At the start it is going to be an effort calling for strict discipline to eat correctly within the groups set out in this article.

Courtesy: Covenant Message

8003

Yesterday's Deeds: If your deeds of yesterday look big, then you probably haven't done much today.

8003

Australia's National Flag — Flying Proudly Since 1901

The Australian flag reflects the history of our nation.

Selected

A flag is a symbol — it speaks for the Nation's history and soul. The pattern which emerges when the flag is unfurled tells of the birth, the growth, the trials, the glories and the hopes of the people who fly it. What does the Australian flag tell us, when it swells upon the hot wind of an Australian summer or hangs folded in the stillness of a southern dawn?

It was born with the creation of Federation at the dawn of the century. A contest attracted 32,822 entries, seven judges, representing the Army, Navy, Mercantile Marine, Pilot Services and Parliament, unanimously chose the winning design. Thus was produced Australia's own flag of stars.

Melbourne's Exhibition Building displayed the thousands of flag entries, the exhibition being opened on 3rd September 1901, by Lady Hopetoun, wife of Australia's first Prime Minister, Edmund Barton. On the building's dome a huge flag of the winning design flew gloriously in a strong south-westerly breeze.

The Union Jack reflected the new Federation's historical background, the Southern Cross its place in space, and the large star the six States of the Federation. Here was a flag containing history, heraldry, distinctiveness and beauty. It has flown nearly 100 years of Australia's history as a nation. It is a flag to be proud of.

Civilisation is impossible without symbols. Words are symbols. If their meaning is corrupted, this aids the forces of subversion and social disintegration. Shaking hands is a symbolic gesture which originated when most men carried swords or daggers; the open hand was extended to show it contained no weapon. Symbolism gives life a richness it would otherwise lack. An attack on a traditional symbol like a flag is not just an attack on the symbol itself, but is an attack on what that symbol reflects.

Most critics of the Australian flag are united against the presence of the Union Jack. This is the number one target. This is the type of statement made by critics: "We are now a nation which has come of age. We must stand on our own feet and show the rest of the world that we are truly independent. It is therefore essential that we free our selves from our colonial past. How can we use the flag of a foreign nation? Let us show the world a distinctive Australian Image."

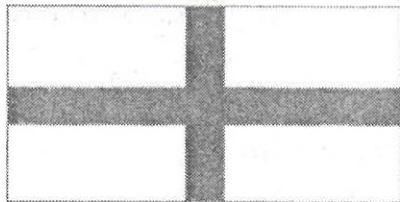
This type of criticism lacks the logic which its authors often stress. The famous Roman statesman, Cicero observed that "*Not to know what happened before you were born is always to be a child.*" The great English Statesman Edmund Burke warned that "*People will not look forward to posterity, who never look back to their an-*

cestors. "Tradition is not something which can be dismissed as a "blind clinging to a past which no longer matters." Tradition is the accumulated wisdom of the past, learned in the long years of a people's history. Those who will not learn from the mistakes of history are doomed to keep on repeating those mistakes.

The Union Jack not only symbolises the truth that the over-whelming majority of the people who explored, pioneered and developed Australia were of English, Irish, Scots and Welsh background, but that every aspect of social, cultural, constitutional, legal and religious life had its roots in the United Kingdom. Changing the flag does not alter this fact. In a geographical sense, it is true to say that Australia is near to Asia. But people not only live in space, but in time. Asia did not give Australia the concept of limited constitutional Government,

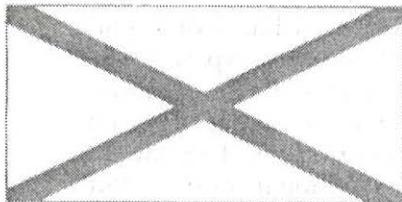
the priceless heritage of English Common Law, trial by jury, and Christian concepts of behaviour. Removing the Union Jack from the Australian flag would be about as sensible as tearing several chapters from a history book.

Rejecting the Union Jack not only rejects the nation's history, but it rejects the special symbolism of the flag. The symbolism of the Union Jack is Christian in origin. It was first formed in 1606 under James 1 of England by a combination of three Christian crosses — that of St. George, patron saint of England, a red cross on a white background; that of St. Andrew, patron saint of Scotland, a white diagonal cross on a blue background. In 1801 was added the cross of St Patrick, the patron Saint of Ireland, the red diagonal cross on a white background. The red cross of St. George is still the symbol of the International Red Cross organisa-



CROSS OF ST. GEORGE

For service (Symbol of Red Cross)



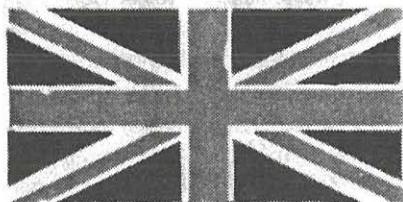
CROSS OF ST. PATRICK

The missionary – Patron Saint of Ireland



CROSS OF ST. ANDREW

Faith and Honour



THE UNION JACK

History and heritage

tion, a respected symbol of mercy throughout the world. As has been stressed even by non-British writers, British constitutional and legal developments reflected to a high degree the Christian concept concerning the uniqueness and therefore the rights, and duties, of each individual.

The Anzacs who stormed the beaches at Gallipoli did not feel subordinate to anyone, nor did they feel they were searching for a "new identity." They fought under the Australian flag. The Battle of El Alamein was one of the turning points of the Second World War, where Australians joined with troops from all parts of the Crown Commonwealth. All fought under their own flags in which the Union Jack was incorporated. The Australian flag flew proudly over HMS Sydney as it defeated the German ship Emden in the First War. The first allied flag raised in Singapore after the Japanese surrender in 1945 was an Australian flag made in secret. In two

World Wars, in Malaya, in Korea and Vietnam, Australians have fought against totalitarianism under the symbol of the Australian flag.

It is this flag which symbolises Australia's real heritage and has been so closely associated with everything worthwhile in Australian history.

KEEP OUR AUSTRALIAN FLAG FLYING!



THE SOUTHERN CROSS
*The nation's geographic position
Part of aboriginal legends*

THE COMMONWEALTH STAR
*The 6 points represent the federation
of 6 states and 1 point for the
territories*



Who was the first woman to translate the Bible?

Julia Evelina Smith (1792-1886), of Glastonbury, Connecticut, translated the Bible into English from Latin, Greek and Hebrew and was the first woman to translate the entire Bible into any language. She started the project when she was seventy-seven and completed it when she was eighty-four. Her translation of the Bible was published at Hartford in 1876 at her own expense. She and her sister, Abby Hadassah Smith, were prominent abolitionists and advocates of women's rights. When Julia was eighty-seven she married Amos A. Parker, who was eighty-six. Her father, Zephaniah Smith, was originally a Congregational minister but quit the ministry because he decided preaching for pay was wrong.



Archaeology Report - Unto The Angel of the Church of Thyatira

Dr. C. Hemer

Thyatira is quite unremarkable, both visually and historical from the other six churches of Revelation Chapters 2 and 3. It is now an industrial and market town called Akhisar, standing on level ground in the centre of a broad vale. Akhisar shows few evident signs of its long past. Relatively little is known of the ancient city. It has never been excavated, for the modern town covers it. It is rarely mentioned in literature. Our knowledge of it is largely dependent on the evidence of inscriptions and of local coinage, neither of them particularly numerous.

Yet the longest and most difficult of the seven letters is addressed to the city least known, least remarkable, and least important. Perhaps the one salient thing about Thyatira is the unusual prominence of trade-guilds in the few available sources. There are references to unions of clothiers, bakers, tanners, potters, linen-workers, wool-merchants, slave-traders, coppersmiths and dyers.

The History of the City

The city was apparently founded by the Seleucid kings of Syria, though the name Thyatira seems to be native Lydian and may indicate that the site was already occupied. We may suppose that a native temple-village was superseded by

a regularly constituted Greek city. The reason for the new foundation was no doubt military. The Seleucids used the place as a frontier outpost against the Attalids of Pergamum. The position is weak and it lies in the natural path of invading armies. It must have changed hands several times before assuming its characteristic later role as the outpost of Pergamum. It was a garrison city, and it constantly suffered the consequences. Most of the scattered literary references to its early fortunes represent it as the victim of a conquering army.

Prolonged peace and stability were necessary for the expansion and prosperity of such a town. Roman imperial rule provided the right conditions. Thyatira was then an ideal marketing centre at the confluence of easy routes. At the date of the Revelation it was probably still relatively small, but growing to a peak of prosperity somewhat later. It seems to have been very mixed racially and culturally. The highly syncretistic character of local religious cults is probably to be traced to this factor. There is little explicit evidence about the strength of Christianity: the early circumstances of Thyatira probably did not encourage Israelitish settlement; later the increasing commercial growth of the town probably favoured it. But there is no sign that Israelites here had the organised status and privi-

leges they sometimes enjoyed elsewhere. They had to come to terms with a mixed pagan society in which they had no part.

The numerous trade-guilds probably originated in the native Lydian pattern of community life. Perhaps their unusual development here was originally due to the military thoroughness of the Attalids in organising the ancillary services of their frontier post. The guilds persisted through the different social structures of later times. The Romans were often quick to suppress collegia (associations), but these bodies owed their continuance here to their established antiquity and integration with community life. The inscriptions illustrate the very large part they played.

There is no record of the coming of the Christian gospel to Thyatira, but we read in Acts 16:14 how Lydia, a seller of "purple" of the city of Thyatira in Asia, became the first recorded Christian convert in Europe by the riverside at Philippi. She was a representative of a luxury clothing business for which Thyatira was noted. The "purple" she sold was evidently not the shellfish as at Tyre, but a vegetable dye from the root of the madder plant, which was still cultivated in the district at least until the end of the last century. The pigment is now called "Turkey red." Garments dyed with it were the speciality of the prominent Thyatiran guild of dyers.

The Situation of the Church in Thyatira

"And unto the angel of the church in Thyatira write; These things saith the Son of

God, who hath his eyes like unto a flame of fire, and his feet {are} like fine brass (bronze). I know thy works, and charity (love), and service, and faith, and thy patience, and thy works; and the last {to be} more than the first. Notwithstanding I have a few things against thee, because thou sufferest (allowest) that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins (minds) and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak, I will put upon you no other burden. But that which ye have (already), hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches (Rev. 2:18-29).

The letter shows significant parallels with that addressed to Pergamum. Both churches are commended for good qualities, but gravely endangered by a corrupting influence which threatens to lead them into the same sins of idolatry and immorality. In both cities the Christian

was faced with the temptation to compromise their faith under almost impossible pressures. In Pergamum their life was at stake in the choice between Christ and Caesar: in Thyatira their livelihood was at stake in the problem of membership of a guild.

There is a strange appearance of modernity in this situation where industrial relations assume so large a part in the issues of life. It is interesting that the principal surviving ancient evidence for strikes and union disputes outside Egypt comes from the cities of Asia.

Yet the modern analogy can be misleading, for the actual factors involved were different. The guilds held communal feasts in the temple of their patron god. The cult was at the heart of the bond between the members as colleagues and kindred. The guilds were devoted to good works. Corporately the members subscribed to erect honorific inscriptions and sometimes ostentatious buildings and amenities for the communal welfare. A Christian convert who resolved to make a clean break with their pagan past might find themselves obliged to withdraw. Membership involved participation in idolatry and the immorality which attended the feasts. But it was also a necessary requirement for practising a trade in such a place as Thyatira.

The works and love and growth of this church are praised (Rev. 2:19), but it is tolerating a false and corrupt teaching within it (vv. 20 ff). In these respects it was the antithesis of the Ephesian church, which was orthodox in its re-

jection of error but had lost its "first love."

Much of the special difficulty of this letter is probably due to its containing allusions to practices of the guilds of which we have no independent information. The moral and spiritual issues which their presence posed were crucial for the church. The letter is a classic document of the problems of the Christian in pagan society, where life is systematically organised on a basis which makes no provision for them to be different in matters integral to their faith. They face a painful choice between assimilation and isolation.

Chalkolibanos

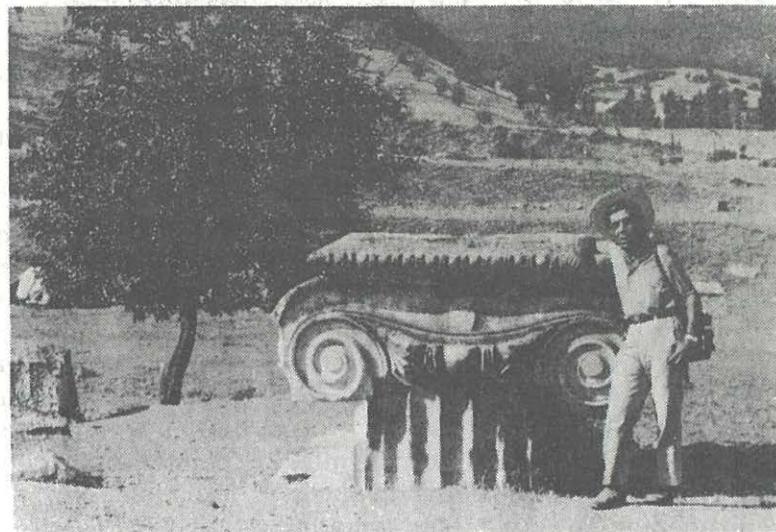
Christ introduces Himself in terms which were, I believe, particularly apt to the needs of the church in Thyatira. The word *chalkolibanos*, traditionally rendered "fine brass," occurs only in Revelation 1:15 and here at Revelation 2:18, and nowhere else in Greek literature. The early commentators on the Revelation had already lost the key to its meaning and are reduced to offering fanciful etymologies.

It seems clear from the context of the two occurrences, coupled with the Old Testament background in Daniel 10:6 (cf. Ezekiel 1:7), that the word denotes a metal. Ramsay in his book the "Seven Churches" suggested long ago that it was a local trade name for an alloy of special quality produced by the local guild of coppersmiths. Christ, then, will be the patron of the Christian's daily work. His divine attributes as

the Son of God are set against those of the city god. He is arrayed in the finest workmanship of his servants. The people that stand for him shall not lack a champion, though their steadfastness would involve them in rejection and destitution at the hands of others.

There are, I believe, good reasons to support Ramsay's reading of the case. Working in copper or bronze was one of the specialities of Thyatira. The guild of coppersmiths is attested in an inscription. The frequent coin-types of both Hephaestus and Athene helmeted reflect the city's association both with war and crafts. And the same industry is carried on there today. In one section of the old town the metal-workers are grouped together: their workshops and furnaces are seen behind the shopfronts where their products are sold. The localised crafts of the modern town reinforce the impression of continuity of life in the place.

I should trace the prominence of this particular craft to an origin in the military character of early Thyatira. The kings of Pergamum developed the resources of their territory as an entity. One may trace something of the political and economic factors at work: the likely sources of ores, the possible met-



Ionic capital from top of column of Artemis temple, Sardis. Its size is indicated by the guide, George Pascal, alongside.

allurgical techniques, the development of a road system, the focusing of these resources on the establishment of an arsenal here at the vulnerable point of the kingdom.

The present letter should be read against the background of Psalm 2. The title, "Son of God," takes us back to Psalm 2:7, which is used elsewhere in the New Testament as a proof-text of the Sonship of Christ (Acts 13:33; Heb. 1:5; 5:5). The Thyatiran Christians were subject to organised paganism, but the realities of the case were those of Psalm 2, where the Lord was master of oppressive earthly powers. Their champion was irresistibly arrayed in armour flashing like the refined metal in the furnaces of their city. His keen eyes discerned their good works and rejected the falseness of Jezebel's teaching.

Jezebel

There have been many attempts to identify the "Jezebel" of verse 20. An interesting suggestion was offered many years ago independently by Blackesley in England and Schurer in Germany, that she was the Sibyl or prophetess Sambathe, whose oracular shrine at Thyatira is mentioned in an epitaph of the early second century A.D. inscribed on a coffin later adapted as a water-container in a house in the town. This prophetess appears to have represented a mixture of Jewish religion and pagan magic, typical of the syncretism of a city where religious cults had become amalgamated and confused. The obvious objection to this view is that such a person could never have been accepted as an honoured teacher in the church. For that matter, the original Jezebel was a pagan with no part among the people of God, who nevertheless married the king and led king and people into apostasy.

The idea that "Jezebel" was Lydia (Acts 16:14) rests upon no more than the coincidence that she is the only available Thyatiran Christian known by name. Lydia may, in fact, have faced after her conversion the problems of guild membership to which Jezebel evidently gave libertarian answer.

The old view that Jezebel was the wife of the "angel," interpreted to mean the "bishop," of the church, is ruled out by its dependence on an inferior manuscript variant, quite apart from this highly questionable interpretation of the "angel."

We must conclude merely that "Jezebel" designated an unknown woman in the church whose teaching was accepted and honoured even though she was using her influence to lead some into error and sin. She is not called a Nicolaitan, but her instruction led to the same results (cf. v. 20b with 14b). She would have argued that there was no need for the Christian to be so narrow-minded in staying apart from the guilds, for they could not be touched by their idolatry and immorality, for they were justified not by good works, but by faith. And in any case it was a plain necessity of economic existence that they must belong.

The freedom of the gospel had always been open to any antinomian perversion which Paul had opposed long before at Corinth. This woman discounted its moral claims and was, in effect, pleading licence for immorality. The true nature of her teaching is exposed by the shock of identifying her with the execrated Jezebel.

The judgment of this "Jezebel" is presented in terms which probably allude to the guild feasts (v. 22). The couch on which she reclined at the feast would turn for her to a bed of sickness and pain. There is, unfortunately, no evidence for the status of women in the trade-guilds of Thyatira. An inscription sometimes cited, which tells of separate gatherings of men and women in different temples, comes from a different part of Asia Minor, and may not be normative for Thyatiran practice, especially as here there was a close syncretism of the cults of the city god and goddess, exemplified

in the ritual marriage of their priest and priestess.

There may be some further light on the results of Jezebel's teaching in verse 24. Her followers may have claimed that they were initiated into a superior wisdom, "the deep things of God," beside which the simple faith and moral scruples of the ordinary believer marked them out as a second-rate Christian. Perhaps they even had the audacity to claim to have known "the deep things of Satan," to enjoin a deliberate experience of evil in order to prove their superiority to it. These followers may, in fact, have carried to the limit the evil possibilities inherent in her teaching, and the judgment upon them is correspondingly severe (v. 23).

Christ's judgment will search and prove the hearts and the works. Five times in the letter we are brought back to this theme of "works." No profession of faith or knowledge will stand that discerning scrutiny unless its reality is shown by its deeds. Yet even for those condemned by their deeds there is a prospect of reprieve if they will repent of their works.

The church as a whole was more favourably judged. It was guilty more of tolerating evil than of following it. Like the church in Philadelphia, it was in a position of weakness; like that church also it is urged to hold fast until Christ comes. He lay upon it "no other burden." Perhaps that is a reference to Acts 15:28-29, where the Council of Jerusalem laid down principles of conduct which were expedient for Gentile converts to observe

(cf. again Numbers 25:1-2 and the article on Pergamum in "Look Up" Sept/Oct 1996). The proof of the church's faith will be shown in its continuance in the works of Christ.

Power over the Nations

The final promise to "him who overcomes" is again difficult here. Here alone the victor is doubly defined. They are the one who "keeps My works unto the end." Then they are given an assurance which must have rung strangely in weak and dependent Thyatira. It is a promise which takes us straight back again to the climax of Psalm 2, the words of the Lord which are the final answer to the arrogance of godless opposition. The victor shall have power over the nations. They shall rule them with an iron rod and break them as a potter breaks a spoilt vessel. It will be a reversal of their present weakness, subject to the merciless pressure of a society systematically organised on godless lines. They shall receive an unimagined authority over the forces which now oppress them.

The letter is again unique in making two separate promises to the victor. At Philadelphia, where the promise is complex, the whole is the development of one series of ideas. Here a second promise is added, without a context or clear background to help our understanding: "I will give him the morning star" (v. 28).

We must look ahead to Revelation 22:16, where Christ said: "I am ... the bright and morning star." His greatest gift to the conqueror will be — Himself.

Yet the words come here without explanation. We may wonder what they conveyed here to a reader in Thyatira. We have lost the key to this. Perhaps they spoke of some further reality of divine authority which contrasted with local pretensions. Perhaps the root of the matter lies in the passage in Numbers which refers to Balaam, the representative false prophet of idolatry and immorality. Despite his desire to please the enemy of Israel who had hired him, he bore unwilling witness that "there shall come a Star out of Jacob, and a Sceptre shall arise out of Israel" (Num. 24:17). Even the opponents of God's people pointed to Christ.

Again we have a significant parallel with the denunciation of Balaam in the Pergamene letter: the likenesses again reflect the comparable situations of the

two churches. Both are faced with the pressures of pagan compromise. In Pergamum it is a crisis issue: in Thyatira the call is to persist in resisting the specious and constant inducements to conform, where conforming involved a vital compromise. Consistency there was hard and lonely and unheroic, and financially unwise. Perhaps the letter comes close to some of the tensions of life in our modern "permissive" and spiritually confused societies.

There are few archaeological traces in this city where life has continued unspectacularly on the same site for centuries. It is a good instance of the element of persistence in Anatolian culture and institutions. But the evidence has been covered.

Courtesy: Buried History

8003

Who said, "Man does not live by bread alone"?

According to Matthew 4:4, when the devil tempted Jesus during his forty days' fast in the wilderness and said, "*If thou be the Son of God, command that these stones be made bread,*" Jesus answered: "*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*" In Luke 4:4 this reply to the tempter is given in substantially the same words: "*It is written, That man shall not live by bread alone, but by every word of God.*" Jesus was quoting the words of Moses as recorded in Deuteronomy 8:3, which reads: "*And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every (word) that proceedeth out of the mouth of the Lord doth man live.*"

8003

Devotional – “Pray For Politicians?”

“I exhort, therefore, that first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men, for kings, and [for] all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.” (I Timothy 2:1-2)

Many of us I am sure, would regard our politicians as hopeless liars and only keen to procure their own personal gain. Being so disgusted with them we would rather talk of something more pleasant. But here in the Word of God we find a commandment to pray for our national leaders. Our natural re-action might be, “*But I don’t like them! They are a bunch of no-hopers!*” Well, all the more reason to pray for them. The worse they are, the more they **need** our prayers.

It is so very easy and so natural to complain, criticise and condemn those who are in authority. Many of these people are agnostics and atheists, the product of our evolution-brainwashed-society who simply don’t know better; even the religious leaders themselves don’t believe the Bible, because they also suffer from the same evolution based blindness. So, do not be so harsh in your judgement of our blind leaders, for what good alternative has been presented to them?

There is an old saying, “What can you expect from a pig but a grunt?” You cannot expect honesty and Christian graces from agnostics, can you?

If you and I claim to be Christians, what sort of Christian graces are we showing?

R. Gibbons
(Subscriber)

I expect most politicians feel that a one world government is a necessary aim for humanity at this time in order to curb wars and ensure peace. It seems like logic, and so they sincerely support such a movement. But what do they know of God’s Kingdom to come? Nothing. The Bible to them is an antiquated and irrelevant book. There is only one solution and that is a mighty, Heaven-sent revival, with the Holy Spirit bringing deep conviction of sin, righteousness and judgement. We must all be changed on the inside, and only the Holy Spirit can do this miracle. Australia desperately needs a complete revival; we have never had one.

Do you consider yourself a member of *“a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light”* ...? If so, your job as a member of *“a royal priesthood”* is to do the work of a priest: That is, to intercede on behalf of others!

Please notice that in our first reference (of I Timothy 2:1-2), St. Paul exhorts us that we make *“supplications, prayers, INTERCESSIONS, and (even) giving of thanks to all men ...”* Particularly for those in authority. This will please God (verse 3); He desires them to be saved (verse 4);

He purchased them with His own life, "ransomed them," (verse 6).

Are you and I, after receiving such grace and favour with God, with forgiveness of sins and wonderful knowledge of His great plan of the ages, are we going to be so callous towards our fellow Australians (now in ignorance), that we can't find time to pray for them. No, it is our great privilege and responsibility to pray for nation-wide revival, and intercede on behalf of our leaders who are confused and helplessly bound by ignorance and sin. Were we not also once in that condition?

Do you believe in keeping God's commandments? Here is an important one for us to obey. Let us get our attention off our selfish desires, and start praying for our nation to be hit by the dynamite of the Holy Spirit's convicting power! If you think our nation needs praying for, well, you be the one to do it sincerely and regularly, and urge someone else to do likewise.

Don't despair of the situation. Can't you remember being lifted from despair, darkness and helpless bondage to sin by the precious power of God's Spirit? **Please join me in daily intercession for an Australian miracle.**



What is meant by the *quick and the dead*?

Quick is derived from Anglo-Saxon *cwic*, meaning "living" or "animate." The quick and the dead are the living and the dead. In this sense quick is now regarded as archaic or dialectical, except in the phrase under consideration. In Acts 10:42 we find: "And he commanded us to preach unto the people, and to testify that it is he who was ordained of God [to be] the Judge of quick and dead." St. Paul; in II Timothy 4:1, refers to Jesus Christ "who shall judge the quick and the dead at his appearing and his kingdom." The Apostles' Creed, as said in the Roman Catholic church, declares that "from thence He shall come to judge the living and the dead." In the Protestant Episcopal version the older words "the quick and the dead" are retained. *Quick* for *living* was still in common use when the King James Version of the Bible was translated. Shakespeare has Hamlet tell the clown that the grave "is for the dead, not for the quick," and later the Prince of Denmark says to Laertes, "Be buried quick with her, and so will I," which means, "Be buried alive with her," not "Be buried at once with her." Quick in such words as *quicksand*, *quicklime* and *quicksilver* retains a degree of this earlier meaning of the term.



The Witness Examined

(Part 6 of 7)

An Historical Survey — Part 1 of 2



C. Hearn

So far in this series we have considered only a very brief period in the overall history of the Israel peoples, and in this case but a mere seventy years in the history of only two of the twelve tribes involved. That is to say, the tribes of Judah and Benjamin forming the southern kingdom of Judah. It is necessary, at this point, to survey the history of all-Israel — by which is meant the twelve tribes — in order to provide the perspective background necessary to view the picture as a whole. The reason for this is because, from the time of the reign of Rehoboam, son of Solomon, a dual operation had been going on as part of God's Great Plan for Israel, and for mankind as a whole.

It must be recognised that the possession of the land of Palestine by the Israel people was a conditional one. This is known as the Palestinian Covenant, which required that the people would obey the laws of God as contained in the Mosaic Law given to them in Sinai. So long as these laws were observed they would be allowed to reside in the land. If they broke, or abandoned the law then they would be cast out of the land. During the period between Joshua and the end of Solomon's reign there were occasions when the law was not observed, and they experienced punishment as a consequence, but with the kingdom be-

ing united under David, stricter observance of the Law was observed, and a period of peace and prosperity was enjoyed until the latter part of the reign of King Solomon.

Towards the end of this monarch's reign a certain amount of idolatry crept into the national life, which was caused by the actions of the king himself. As a consequence a judgment was pronounced upon the Davidic throne by which ten tribes of Israel would secede from the throne, and would become a separate kingdom. This in fact happened at the beginning of the reign of Rehoboam, Solomon's son, which had the effect of splitting the kingdom into two parts. One was known as the Kingdom of Israel consisting of ten tribes occupying the northern part of Palestine, the other, known as the Kingdom of Judah, consisting of two tribes. From that time forward the histories and destinies of the two kingdoms were different, and they were frequently at war with each other. This last is important to note because it indicates that there was no hope of reunification between them. Eventually the Kingdom of Judah did not recognise them at all, and considered them to have been completely cast off from God for ever.

With the break-up of the united kingdom into two, the period of the decline

of both kingdoms may be said to have begun. But the decline and fall of the northern kingdom took place more rapidly than that of the southern kingdom. The formation of the northern kingdom took place in 963 B.C., and it survived until the fall of Samaria to the Assyrian power in 721 B.C., so that it lasted a period of 242 years, which is the total period of the reigns of their kings.

For many years the northern kingdom lived in the land, but eventually a complete rejection of God's law was put into effect by the substitution of the Statutes of Omri, and it was the mission of Elijah and Elisha to try and cause the kingdom to return to the Law. With the failure of these missions there was nothing left but to remove the northern kingdom out of the land.

Now it is an established Biblical fact that God effects his purposes through natural instrumentalities. Famine, disease, civil war are ways in which a nation can be seriously weakened, but the removal of a people out of the land requires the power of a human instrumentality. And the power selected for this purpose was Assyria "the rod of mine anger," which at that time was a powerful military nation with ruthless methods of warfare. A vivid picture of their methods is portrayed in the book of Nahum, who wrote the burden of Nineveh subsequently fulfilled, and to be found in his third chapter.

But at the period of which we write, about 780 B.C., during the reign of Jeroboam II, Assyria was in the ascendant, and rapidly expanding its influence by

conquest. And it was this power that God had chosen to be the instrument by which the northern kingdom of Israel was to be broken up and deported out of the land into the region south of the Caspian Sea. This is the area known in those times as Media which itself was subject to the Assyrian power, or shortly to become so.

But before this operation could be put into effect, it was necessary to ensure that the Assyrian spirit of ruthlessly putting whole populations to the sword, and the country to the torch, was overcome. If it was not, then there was no chance of Israel surviving the ordeal of a war with Assyria. And it was not part of God's plan that Israel should disappear completely off the face of the Earth. Thus it became necessary to send a messenger to Nineveh, the capital, to urge the Assyrians to repent of their ruthless ways of warfare, in order to ensure the preservation of the ten tribes of Israel who were to be punished, and banished, through them. And that messenger was Jonah.

It is the habit to refer to Jonah as a prophet, but this is not the case. It is true that he pronounced the destruction of the city in forty days, but the event did not take place. So confident was he of its destruction that, when the Assyrians determined to repent of their ways and God repented of the punishment He intended, he was "exceedingly displeased." Nevertheless the city was spared, and the Assyrian preserved to carry out the task God had set for them in punishing Israel. Thus when this nation was conquered, the people were spared and preserved in

order that it may yet play its future part in God's Plan.

Now the Bible clearly states in the blessings of Moses that he requested the Lord to "*Hear, ... the voice of Judah, and bring him to his people*" (Deut. 33:7). This clearly implies a separation of the tribe of Judah from the rest of the tribes at some future time. We are also told by Isaiah that the people dwelling in Zion (Jerusalem-Judah) were not to be afraid of the Assyrian; that while they would smite them with a rod, after the manner of Egypt, it would be only for a little while, and they (Assyria) would be destroyed. The reference to Egypt here means that they would not be deported by Assyria, as at no time had it been Egyptian policy to deport peoples, and they would not suffer this fate at the hand of the Assyrians.

It is important to bear this in mind because the invasion, by Sennacherib, of Judah in the reign of Hezekiah in 713 B.C. has been understood to mean that the 200,000 taken captive and deported to the north of Assyria were Judahites who joined those members of the northern kingdom taken there some years previously. But, in the view of the writer this is not the case.

The position was this. With the downfall of Samaria, and the deportation of the ten tribes, the Assyrians continued their task by extending their operations farther south. It is overlooked that the tribe of Simeon one of the ten tribes, resided in the southern portion of Palestine, but they were as much part of the northern kingdom as the others. The

book of Joshua, in describing the allotment of the tribal territories, tells us that the inheritance of the tribe of Simeon "*was within the inheritance of the children of Judah*" (Josh. 19:1). Thus it was that this group had to be removed under the aegis of the Assyrian power in company with their brethren of Israel. And it was this group which is referred to by Sennacherib in describing his campaign. When he attempted to invade the kingdoms of Judah proper he suffered a severe disaster, and the Assyrian never appeared again, although the empire survived for a further hundred years.

With the downfall of northern Israel, and the importation of foreign people in their place, the deterioration of the Kingdom of Judah still continued for the next 130 years. But with this we need not be concerned since their history is too well known to comment upon. What is interesting is the political and military position of Assyria during this 130 years, because it provides the background to the history of the rise of Babylonia, and of Media, which was to subsequently become Medo-Persia, both of which were to exercise a profound influence upon each other. And this history provides the background to the events we have been discussing in connection with Daniel and his companions in previous articles.

From the fall of Samaria in 721 B.C. to the destruction of Nineveh in 603 B.C. was a period of 120 years, and during this time Judah was kept secure while the Assyrian empire reached the

zenith of its power and glory. This empire extended from Asia Minor in the west to the eastern boundaries of modern Persia. Egypt also felt the weight of its might, but the Kingdom of Judah was left in peace. Its destiny lay in the future with the succeeding Kingdom of Babylonia, and the time for its punishment was not yet.

The Assyrian empire reached its peak during the reign of Assurbanipal in 660 B.C., who succeeded his father Esar-haddon in 667 B.C. This monarch was not only a brilliant general, but cultivated the Arts and Literature in Nineveh, and it is due to his efforts that so much in the way of archaeological records have been found. On his succession he appointed his brother Viceroy of Babylon, and he himself set out on numerous wars of conquest to consolidate and expand the empire. Eventually he gave up warfare and enjoyed himself in the palace of Nineveh.

But although Assyrian military might was greatly feared, there were many subject kings ready to seize power for themselves at their first opportunity. Signs of degeneracy in the king resulted in a general revolt in 652 B.C., and the Viceroy of Babylon, and the satraps of Persis Susiana and Ansan, which formed Persia later, as well as Egypt, took part. The king took to the field, and the south-eastern and eastern portions of the empire put to the sword and torch. Egypt and Lydia broke free but the effect on the three eastern provinces was disastrous, and the area was left a wilderness. The Babylonian viceroy was burnt alive and a man named Nabopolassar was put in

his place. Having ruthlessly suppressed the revolt to his satisfaction, the king once again retired to his palace to enjoy the fruits of his efforts. He died in 625 B.C., and this was the signal for another general revolt.

It must be noted that one country that did not take part in the first revolt was Media, the subject king of which was Phraortes, who was killed in the second. Cyaxeres, his son, succeeded to the throne of Media, and seized the opportunity of the Assyrian decline of consolidating the Medo-Persian area the latter part of which had been devastated. Eventually he, in association with Nabopolassar, whose son was Nebuchadnezzar in a military alliance laid sedge to Nineveh, and destroyed it in 606 B.C., thereby bringing about the downfall of the Assyrian empire. If one refers to the book of Tobit, 14:15 one can read the reference to this destruction, and the names of the two men mentioned in that verse refer to Nabopolassar and Cyaxeres. Thus Assyria had played their part in the plan of God, and in their place arose two powerful states, one of which was Babylonia, ruled by Nabopolassar, and Media, ruled by Cyaxeres, the other. And with a change in power the military and political situations became, for a time, a vacuum waiting to be filled.

In the second part of this article and final in this series we shall discuss the events that took place immediately after the downfall of Assyria, and the situation which eventually developed that led to the destruction of Jerusalem.

Courtesy: B.I.W.F. Monthly Notes Victorian HQ

Helena of the Cross

G. Taylor

No personality in history has suffered more from the distorted speculations of disbelief than has Helena of the Cross, the mother of Constantine the Great. If she had not been a revered person in her own right, she would have been ignored like the majority of the mothers of emperors. But Helena was different. She had made her own mark in history which could not easily be erased.

During the formative years of European Christendom, early in the fourth century, the saintly Helena had become known throughout Europe and the Middle East. She was the Christian mother of the Emperor who had proclaimed the official faith of the Empire to be Christianity. In all probability it was her influence which had been responsible for her son's conversion and for the ending of the bitterest period of persecution. It is no wonder that she was loved and revered.

The Influence of Rome

We know that the Roman Church, particularly, since the Reformation, has gone to great lengths in an effort to erase the memory of Britain's early civilisation and, in particular, of the early foundation of the British Church. Unfortunately, far too many Englishmen — this applies particularly to England rather than other parts of Britain — have shown an excess of zeal in their desire for self-effacement.

They have assisted their nation's detractors many a time by applauding all things Continental and perversely gloating in the myth of Britain's "painted savages."

None has served the ambitions of Rome more readily than Edward Gibbon, the eighteenth-century historian. In his ponderous work, "History of the Decline and Fall of the Roman Empire," he makes a reference to St. Helena, the Christian British princess, which has coloured the opinions of other writers and compilers of encyclopaedias ever since his day. He could hardly be regarded as an unbiased historian, for many read his Decline and Fall in order to enjoy his long dissertations on extraneous matters rather than to study Roman history. It is strange that his writing serves the purpose of the Roman Church so well, for he was never very kindly disposed to it, except for a brief period in his youth, and the latter part of his *magnum opus* reveals a distinct dislike of Christian saints, so that his work of denigration appears to arise from personal feeling. His many years of residence on the Continent, studying under French, Swiss or Italian scholars, certainly gave him a masterly erudition, but also caused him to vacillate considerably between Roman Catholicism and Protestantism. His attitude of condescension toward his own country never seems to worry his fellow Englishmen.



*Portrait of Edward Gibbon by Henry Walton
1737-1794.*

It is characteristic of the English that they refer affectionately to "the Decline and Fall" as though this abbreviation of Gibbon's ponderous title was a household word — as indeed it is — and in this lighthearted fashion they prick the bubble of his pomposity. But, alas, he has been accepted at his own high valuation and some of his more dubious conclusions have been accepted as "gospel." A long period spent studying in Rome gave him the opportunity to probe the records of Roman history, but he was also ideally situated for imbibing Roman propaganda.

The Helena Controversy

The controversy regarding Helena seems to have started very soon after her

own lifetime. Her British birth was an affront to proud Rome and its own apologists made much of the fact that Diocletian commanded Constantius to divorce her. The reason for this demand is not far to seek, for Diocletian's hatred of Christianity and all Christians amounted to a mania. No man ever instigated such a horrifying degree of human suffering as that caused by the Edicts of Diocletian. Whereas Britain had remained comparatively untouched by persecution, thousands suffered in this final outrage. It is interesting to notice that Constantius, when he became Emperor of the Western Empire, caused this persecution to cease throughout Britain, a sure sign that he had not been in agreement with his predecessor, Diocletian, but had been forced to obey his will.

The honours accorded to Helena by her son Constantine may have been, in part, a reinstatement in order to show the world his disapproval of the scurvy treatment his Christian mother had received at the hands of pagan Rome. But Constantine himself was full of praise for his father Constantius, who appears to have been very different from the ordinary run of pagan Romans. One is led to the conclusion that he must have been very strongly influenced by his Christian wife.

Let us consider the personality of Constantius. He was appointed Emperor of the western section of the Roman Empire, which included within it all the western Celts, Britain, France and the Low Countries, the "territories beyond the Alps." He was surnamed "Chlorus,"

meaning "pale" and was of Greek origin, born of a noble Dardanian family related to the Emperor Claudius Gothicus. This suggests that he may have been of the same blood race and Trojan stock as Helena, who was descended from Brutus the Trojan.

Eusebius of Caesarea, to whom we are indebted for his detailed accounts of the reign of Constantine the Great, gives to us Constantine's own description of his father: "The former emperors I have been accustomed to regard as those with whom I could have no sympathy on account of the savage cruelty of their character. Indeed my father was the only one who uniformly practised the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions."

York, Home of Constantius

It is surely worthy of note that Constantius chose to make his home in Britain and that he established his headquarters at York, the city where he died and where his son Constantine was proclaimed Emperor. His attachment to Britain cannot be explained entirely by the work he came to do. He was equally responsible for Gaul and might well be expected to choose the more agreeable climate of southern France, yet he appears only to have conducted campaigns there, returning afterwards to Britain. If Helena was, as the Welsh genealogies tell us, a British princess and daughter of Coel II, King of the Trinovantes, whose capital was Camulodunum — or Col-

chester — we have here a good reason for his choice of Britain as his permanent home.

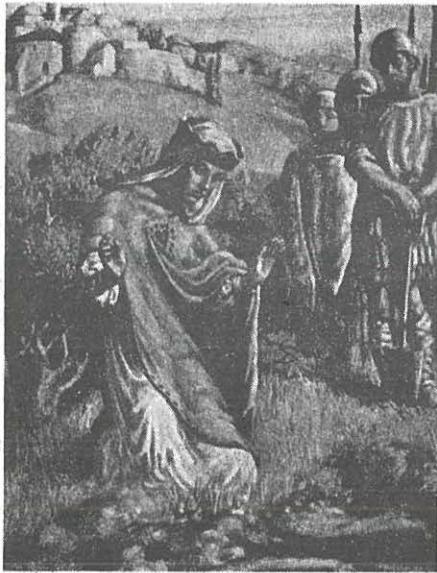
A complete genealogy was preserved in the Welsh language and was recorded in the time of Howel the Good and his wife, Helen, who also bore this famous name. Helen was descended from Constantine the Great and, through the Empress Helena, from Lucius and other great personalities of the early Church, Bran the Blessed and Caractacus.

In the Harleian Collection, at the British Museum, manuscript No. 3859 gives the genealogy of Owain Tudor, tracing him back to "Amalech, who was the son of Belus the Great and Anna his mother, who is said to be the cousin of the Virgin Mary the mother of our Lord Jesus Christ." The various branches of the Royal House, in Christian times, were all traced back to Anna, either through Belus or through her daughter who married Lear.

It is characteristic that Gibbon completely ignores the British histories. He was better acquainted with European history. But there is no sensible reason why compilers of English encyclopaedias should follow him so slavishly and disregard every British record concerning Helena.

Early British Genealogies

The early British genealogies might well have remained hidden from the English people in the obscurity of the Celtic tongue, if the Tudors had not ascended the English throne. When Henry



"Buried on Golgotha, the holy cross is found by St. Helena." From a watercolour by Lilian J. Pocock

VII was crowned king, it became a matter of importance to study the Tudor pedigree. Polydore Vergil was emphatic regarding the identity of Helena as a British princess. Writing of her son, he said, "Constantine, born in Britain, of a British mother, proclaimed Emperor in Britain beyond doubt, made his natal soil a participant in his glory." The utter folly of English critics, who refuse to believe documents written in Welsh, is beyond understanding. No more extreme form of prejudice could be found. It results in their rejection of the native records and the acceptance of every fabrication produced by their nation's enemies.

Gibbon presented the theory that Helena came from an obscure Balkan town named Naissus, in Dacia. Rumour

had it that she was an innkeeper's daughter from this town. One may search in vain for evidence of this in written history, but on such slender foundations rest the widely-disseminated fabrications of Rome. Even her own apologists could not agree; they were full of uncertainties, falling back on insinuations rather than proved facts, some claiming Helenopolis, in Nicomedia, which was named after her by her son, as her place of origin.

Helena's British Origin

Gibbon's theory, which has influenced so many other writers during the last two centuries, was based upon a note appended to the writings of Ammianus Marcellinus by an unknown editor. At first glance it would appear that Ammianus were himself the authority, but this is not so. Since he was writing during the latter part of the fourth century, his views concerning Helena and Constantine would indeed be interesting but, alas, his notes concerning that period are lost. Those extant do not begin until A.D. 353.

One is tempted to wonder whether so much of the record of Ammianus was conveniently lost. He may well have confirmed Helena's British origin. When Cardinal Baronius was working as Librarian at the Vatican, during the sixteenth century, his discoveries led him to write in his Ecclesiastical Annals, "The man must be mad who, in the face of universal antiquity, refuses to believe that Constantine and his mother were

Britons, born in Britain." Though a Roman churchman, Baronius was well renowned for the honesty of his writing, so much so that he alienated the powerful Spaniards by refusing to conform to their intrigues.

The German writer, Melanchthon, joined in the controversy, in his Epistles, saying: "Helena was unquestionably a British princess." Gibbon himself admits that Helena's birthplace has been "the subject not only of literary but of national disputes." Clearly then, this is one of the many subjects on which Rome has been prepared to do battle for the dubious satisfaction of depriving Britain of their early and honourable history.

Rome, still pagan at heart, corrupted the faith of Christendom after the death

of Constantine, but that was in no sense the fault of this British prince, unless it be a fault to trust his fellow-men. His own actions created a conversion such as had never been seen before. His Edict of Toleration contained such clauses as these: the emancipation of slaves; the prohibition of crucifixion; the prohibition of gladiatorial games; and, a curiously understanding decree, that in conformity with the custom of the Apostles, both Sunday and the Sabbath should be observed as Holy Days.

This piece of legislation reveals more of his character than all the panegyrics of Theodosius or Eusebius, his most devoted biographers.

Courtesy: National Message



Does the word Science occur in the Bible?

Science occurs twice in the King James Version, once in the Old Testament and once in the New. In Daniel 1:4 we find: "*Children in whom (was) no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as (had) ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.*" The Hebrew word here translated science signifies "insight" or "understanding." I Timothy 6:20 reads: "*O Timothy, keep that which is committed to thy trust, avoiding profane (and) vain babblings, and oppositions of science, falsely so called.*" Here science is the English translation of Greek gnosis, meaning "knowledge." It refers to pseudo-science, false knowledge, the speculative systems of those claiming to possess superior esoteric learning.



Survival - Survival In The Field

Selected

Being isolated in the field can be a traumatic experience. To avoid making silly and potentially fatal mistakes, if stranded you should immediately follow these rules:

FOOD

A. Check your rations and estimate the length of time you will be on your own.

B. Divide the available food, two-thirds for the first half of isolation and one third for the remainder.

C. If less than one quart of water is available each day, try to avoid starchy and highly flavoured foods and meats, unless nothing else is available. **Remember** eating makes a person thirsty, so if any choice is available eat foods high in carbohydrates, such as dried fruit, fruit bars, sweets.

D. Keep strenuous work to a minimum. The less work performed the less food and water is required.

E. Eat regularly if possible, but do not nibble. Plan on one good meal a day. Cooking makes food safer, more digestible and palatable. Use the water as soup.

F. **With a few exceptions**, everything that walks, crawls, swims or grows from the soil is edible. The safety rules and some of the exceptions are explained in the next section.

PLANT TEST FOR EDIBILITY

These tests have been drawn up with a view to simple efficiency and are without botanical names or descriptions. Provided they are applied closely and with common sense, the warning reactions should be only a minor nature. Some of the tests may be thought unnecessary or even funny. Yet the person who disregards any one of them does so at his/her own risk and may encounter serious trouble.

Learn the tests by heart, try them and follow them in the order they are set down.

The tests are standard to all forms of plant life. Make a separate test for each part of any particular plant — a test for the leaves, another for the roots, one for the fruit, etc.

FIRST TEST: SMELL

Take some of the leaves as a test portion, touching them cautiously at first and then crush them well in one hand, if there is any definite smell of almond or peaches (what may be called a peachy-almond smell) it is a strong indication of Prussic acid, which is highly poisonous. It is better to play safe and discard the plant, or if there is a scarcity of plant life, to continue the tests only with extreme caution.

SECOND TEST: SKIN IRRITATION

Rub lightly or squeeze some of the juice of the test portion on to the under arm between the elbow and armpit. In the case of a plant with little juice, crush or pulp it with or without water until it is in a juicy state. If there is any reddening or irritation, it is wise to discard the plant for the time being, but make a definite mental or written note of the plant for future retesting when circumstances permit.

THIRD TEST: LIPS, MOUTH AND TONGUE

If there is no irritation or reddening from the second test, carry out the following, stopping the test as soon as any irritation is noticed:

A. Place the test portion cautiously on the lips, wait for a few seconds for some possible irritation,

B. Place the test portion cautiously into the corners of the mouth. Wait a few seconds again,

C. Place the portion cautiously on the tip of the tongue, wait a few seconds and then if there is still no irritation, carefully introduce the plant into the mouth and chew steadily without swallowing,

D. While chewing slowly, wait for any of the following symptoms:

1. Any definitely bitter taste (which indicates alkaline poisoning),
2. Any irritation or soreness of the tongue or throat,
3. Any other disturbing reactions.

It is sometimes difficult to judge carefully in deciding a difference between irritation and the ordinary acids or tatty tastes. Experience is the best guide in reaching a decision.

FOURTH TEST: SWALLOWING

If there is no irritation or other disturbing reaction, the next test is to eat a small quantity, and then wait for any reaction.

The part of the plant being tested should be first boiled, if equipment is available and the situation will allow. Boil the plant in plenty of water if possible, until it is obviously cooked, saving the fluid for separate testing. Boiling very often dissolves harmful juices. Also it often renders the plant edible where it may not have been edible raw, for example tapioca.

When any plant is tested, boiled, and proved edible, retest it raw, when time permits. If boiling is impracticable and the plant must first be tested raw, retest it boiled at the first opportunity. The resultant knowledge may prove useful.

Eat a mouthful only of the cooked plant, and if forced to test raw, take a small mouthful only.

In either case wait four hours and watch closely for the following symptoms:

1. Any soreness of the mouth, tongue or throat.
2. Any inclination to belch repeatedly.
3. Any nausea or sickness.

4. Any other stomach pains or distressing symptoms.
5. After some time has passed is there any griping pain in the lower stomach or abdomen?

During the four-hour wait, it is unwise to eat or drink anything else. From a practical point of view, however, this may not be possible, it would be in order then for the person to avoid eating or drinking anything to which he/she is not thoroughly accustomed.

FIFTH TEST: EATING A QUANTITY

Provided there are no reactions from the fourth test repeat this test increasing the quantities of the first four hour period, five or six times. If the portion of the plant tested has passed all the above tests, it may be accepted that the tested part is edible in reasonable quantities. Whether it is palatable or nourishing, time and experience will decide.

MISTAKES IN TESTING:

Should stomach trouble occur through a mistake in testing, the simplest form of relief is the old one of drinking plenty of warm or hot water and starving for some hours. However, with care and observation the possibility of continued stomach trouble is slight.

WARNING:

- A.** Never shortcut the test, this is dangerous.

- B.** Do not assume that because birds or animals eat a plant or part of it that it is edible to man.

- C.** Learn rules for testing.
- D.** If in doubt do not eat.

ANIMAL FOODS

As food, animals have much more value per pound than plants, but are more difficult to obtain. Knowledge of edible animals, and insects including where to look for them and how to catch them, increases your survival chances.

Some tricks that may increase prospects of trapping game or birds are:

1. To catch an animal that lives in hollow trees, try inserting a short forked stick in the hole, twisting it so that its loose skin wraps around the fork keep the stick taut while pulling it out.

2. Smoke burrow-living animals such as rabbits out of their dens or warrens, then using a noose attached to the end of a long pole, snare the animal as it emerges from the hole.

3. Use the noose method to snare birds that are sitting on eggs or roosting. After finding a roosting or nesting area, the hunter should conceal themselves and wait quietly for the bird to return. Then slip the noose quickly over the bird's head and pull to the rear and upwards.

4. Bait a fishhook with a minnow or other small fish and place it on the shore near the water, the chances are a bird will snare it.

5. Set snares or traps at night in the runs or animal pads containing fresh tracks

or droppings. If an animal has been butchered set a snare in the particular spot using the animal's entrails for bait.

Many people regard grasshoppers, hairless caterpillars, wood boring beetle larvae and pupae, spider bodies and termites as delicacies. The time may come when there may be no choice but to eat insects such as these, if so, they will be found more palatable cooked until dry or disguised in a stew.

PRESERVATION OF MEAT

All methods of preserving food are aimed at preventing it from rotting. Two methods are (a) sun and wind drying, and (b) salting and pickling. Unless one is travelling by vehicle where extra salt can be carried, the method of salting or pickling cannot be used by a person on foot in the bush.

SUN DRYING OR SMOKING

The meat to be smoked or sun dried must be freshly killed. Cut off the fatty portions and use them immediately. The meat to be treated should be as lean as possible. Slice the meat into strips 10cm and about 3cm wide. The strips are threaded onto wire or wood. The pieces of meat must not touch one another. The air must be able to circulate freely around the strips.

SMOKE DRYING

Hang the wire or wood holding the meat strips above a thin blue smoke

of a wood fire until the outer surface is quite dry. Depending on the air temperature this may take from one hour to twelve hours. Do not hang the meat too close to the surface of the fire or anywhere close to the actual flames, otherwise it will scorch and cook. If cooked, it will not keep. Pitch woods such as pine and fir make the meat unpalatable. A tent makes a good smokehouse.

SUN DRIED

Sun dried meat, if properly prepared, will keep indefinitely, retaining all its food value. It can be eaten, as it is, raw or cooked in stews. If it is to be cooked it should be soaked for about one hour beforehand. When carrying dried meat, pack it in an open mesh bag, do not pack in plastic wrapping of any kind. If it is completely enclosed, it will sweat and go mouldy. Do not let the meat get damp.

WATER

1. Survival depends on an adequate supply of drinking water. Emergency rations are of little value without water.

2. A person can expect to survive for about three weeks on water alone. In areas with high temperatures a person without water and resting in shade can expect to live from two to five days. If they rest during the day and walk at night, this period is reduced to one to three days. This expectancy of life increases with cooler conditions but it is generally accepted that the life expect-

ancy of a person without food and water, resting in shade at all times is, at the outside, 10 days.

3. Therefore, learn to use water intelligently, especially if water is scarce. Sucking a small pebble or chewing gum will help keep the mouth moist. It may be necessary to impose water discipline. When thirsty or hot from exercise, it is advisable to sip small amounts of water at a time. When water is available in quantity a person should drink their fill, but not to excess.

4. It is important to remember that water is a germ carrier and is usually polluted near human habitation, particularly in warm and tropical climates.

5. When water is not available on the surface, other means of obtaining it are by digging, especially along a flat sea-shore and in the flood plains of rivers, but more particularly from water-giving plants and climbing vines.

6. Do not drink impure water; no matter how overpowering the thirst. Water-borne disease is one of the worst hazards of survival. Impure water teems with disease organisms.

7. Purification is achieved in a number of ways:

a. by using sterilisation tablets and allowing the water to stand for about 30 minutes,

b. by adding two or three drops of iodine to one quart of water, and allow-

ing to stand for 30 minutes,

c. By adding a few grains of perman-ganate of potash (Condy's crystals) to one quart of water and allowing to stand for 30 minutes,

d. by boiling for at least three minutes in a container.

8. Running water is preferable to water from stagnant pools. If all other sources have been exhausted, water may be drawn from muddy or stagnant pools even though evil smelling and otherwise obviously objectionable.

9. Water from pools must be purified, by one of the methods given in para-graph 7. Muddy water can be cleared by using one of the following methods:

a. Let it stand for 12 hours,

b. Pass it through about three feet of bamboo or pipe filled with sand, stuff grass in one end to retain the sand,

c. Pour into a cloth filled with sand,

d. Use a sand and charcoal sieve.

10. Remember water is possibly the most important factor when considering any cross country movement in arid and tropical zones.

FINDING SOURCES OF CLEAN WATER

Fresh water, not usually in need of purification can be obtained from the following sources:

1. RAIN — rain can be collected as it falls, by several methods:

a. Putting one or more containers out to catch it,

- b.** Collecting the run-off from large leaves,
- c.** Building a rain trap with large leaves over a framework of branches. A piece of clean plastic material or canvas is even better,
- d.** Using a plastic sheet with an outlet tube attached to the centre through which water can be drained. This may be suspended in the air with a clean weight in the centre, or spread over a depression in the ground.

2. EVAPORATION — Up to three pints of water a day can be obtained even out of hot desert sands by a simple water still made with a sheet of clear plastic and a tin can or cup. (See illustration.) The still is made by digging a hole, about two feet deep and three feet wide, placing a can or other container on the bottom preferably with some vegetation (leaves) on the bottom surrounding the tin, then covering the hole with a sheet of plastic. The centre of the plastic is pushed down to form a cone aimed at the container. As the air under the sheet gets hot, moisture from the ground evaporates and condenses on the underside of the plastic. A tube can be inserted into the container and run to the surface. This allows drinking from the container without disturbing the still.

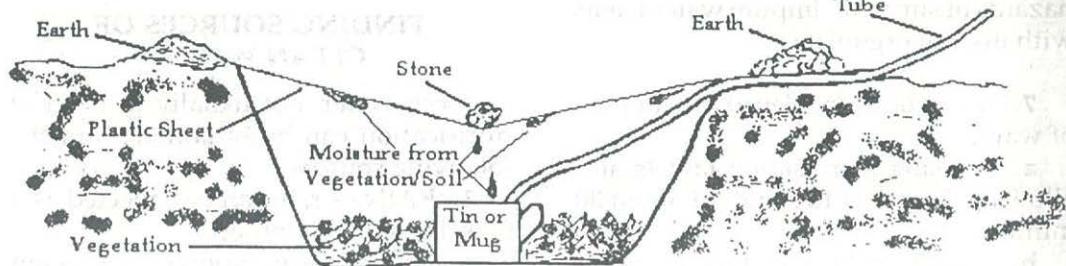
rates and condenses on the underside of the plastic. A tube can be inserted into the container and run to the surface. This allows drinking from the container without disturbing the still.

3. STREAMS — Fast flowing streams having a mixed sandy and stone bed, provide clean water. If there are no signs of animal deposits, habitation or sewerage within half a mile or so, this water may be pure and ready for drinking. Always take the water from the centre of the stream and below the surface.

4. PLANT RECEPTACLES — During the wet season, water can be collected from natural receptacles found on various plants. This will be fresh water and fit for human consumption.

SOURCES OF WATER WHICH SHOULD BE PURIFIED BEFORE DRINKING

Water found in water holes will probably be muddy and contain pieces of rotten vegetation. Filter it first, then allow to stand for a few hours, filter again then



Cross Section

purify by one of the methods listed in paragraph 9.

IN DESERT OR ARID COUNTRY

When isolated in desert or arid regions, watch for water indicators. Some of the signs include:

A. Converging game trails,

B. The direction in which certain birds fly. The grouse and quail visit water holes at least once a day. Parrots and pigeons must live within reach of water,

C. The solitary wasp or mason wasp is a variable indicator of water. The Aborigines often know of lingering surface pools in low places. They cover them in various ways, so look under likely brush heaps or in sheltered nooks, especially in semi-arid and bush country.

Places that are visibly damp, where animals have scratched or where flies hover indicate recent surface water, dig there for water.

FROM PLANTS

If the search for ground or run-off water is unsuccessful, or if there is no time to purify water, a water yielding plant may be the best answer. Clear, sweet sap from many plants is easily obtained. This sap is pure and chiefly water.



Unscholarly Sayings

What did Adam and Eve do when they were driven out of Eden? They raised Cain (Gen. 3:23, 4:1).



a. PLANT TISSUES. Many plants with fleshy leaves or stems store drinkable water. Try them wherever you find them.

b. PIG FACE AND PIG WEED. These plants contain a large proportion of drinkable moisture. Thirst may be alleviated by chewing them raw, the residue being spat out.

c. ROOTS OF DESERT PLANTS. Desert plants often have their roots near the surface. The Australian water tree, desert or she-oak, and blood wood wattle are some examples. Pry their roots out of the ground and cut them into three to four lengths. Remove the bark and suck out the water.

d. VEHICLE RADIATORS. The water in the radiator of a motor car **if no additives are used**, can only be used if it is first strained through a cloth to remove the oil and rusty sediment. **Cooling conditioners are poisonous**, so ensure that the radiator has clean fresh water, before going on a trip.

WATER CONSERVATION

A person walking in the sun in tropical conditions may lose up to 20 pints of water a day, mostly in the form of sweat. In shaded or more temperate conditions, the loss may be up to 16 pints a day. Either this water must be replaced, or steps taken to reduce the loss.

The Old 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.

"Understanding (is) a wellspring of life unto him that hath it."

(Proverbs 16:22)

We can learn a lot as we travel along the road of life if we keep our eyes open for signs.

Bob was a boy scout who always had his eyes wide open for signs. His favourite game was tracking: two of the scouts would be sent into the woods to hide and the rest of the troop would hunt for signs that would lead them to their hiding place. One day, when all the other scouts took a path that went to the right, Bob took the one that went to the left because his sharp eyes had noticed a fresh footprint in the damp earth, and a little beyond it a freshly broken twig. Bob understood these signs and before very long he had found the boys' hiding place, while the others were still hunting aimlessly through the trees.

There is a fable told about a fox who was wide awake to the importance of signs. An old, but still handsome, lion lived in a cave on a hillside; he was dignified and aristocratic and the other animals were flattered when the noble beast invited them to call on him. With great pride they climbed the hill and visited him in his great cave.

One day, the fox was passing near the cave when the old lion came out and called to him: "You have not yet called on me, friend fox. Pray step inside now."

But the observant fox did not stop; instead, he quickened his pace, as he replied: "I would be delighted to, friend Lion, if it weren't for the signs."

"The signs?" said the lion in surprise.

"The signs of all the animals' footprints pointing towards the cave and none pointing the other way," explained the fox, breaking into a run.

We can learn a great deal from that story. The fox did not say "Try anything once," and go into the lion's den to find out for himself whether the lion really was dangerous or not. Instead, he studied the signs and when these showed him that many animals went into the den but none came out of it, he decided that the signs pointed to the fact that the lion was dangerous.

In life we all need to be continually watching for the signs that tell us of danger. We do not need to become gamblers to find out that gambling is dangerous — the signs of honest people who are driven to theft by their love of gambling,

warn us of danger. We do not need to drink heavily to find out that alcohol can ruin our lives — the signs of good men and women, up before the Courts for crimes committed while under its influence, tell us of its dangerous power.

In Proverbs 16:22 we read: "*Under-standing (is) a wellspring of life unto him that hath it.*" Let us pray for understanding that we may see the signs on the road of life and understand.

Bible Quiz

Clothing and Fabrics

With the exception of the very wealthy, most people in biblical times wore clothes that were quite practical. Some articles of clothing are mentioned in Scripture. Can you identify the fabrics and items of dress from the following descriptions?

1. John the Baptist's clothes were made of _____ hair.
2. John also wore a leather _____.
3. Pharaoh gave Joseph his signet ring and dressed him in fine _____.
4. Rahab hid men under stalks of _____.
5. Jesus had a seamless _____, woven from top to bottom.
6. Samuel, as a child, ministered before the Lord in a linen _____.
7. The good wife in Proverbs seeks _____ and flax to work with.
8. At the "burning bush," God told Moses to take off his _____.
9. Miraculous powers were attached to Paul's _____ or _____.
10. Paul asked Timothy to bring his _____, books, and parchments.

Answers

1. camel's, Matthew 3:4
2. girdle, Matthew 3:4
3. linen, Genesis 41:42
4. flax, Joshua 2:1-6
5. tunic, John 19:23
6. ephod, 1 Samuel 2:18
7. wool, Proverbs 31:13
8. shoes, Exodus 3:5
9. handkerchiefs/aprons, Acts 19:12
10. cloak, 2 Timothy 4:13

The Hands of God

In the familiar parable of the Potter and the Clay (Jeremiah 18:1-6) there remains the unanswered question, "O house of Israel, cannot I do with you as this potter?" This question was asked at a time when the Hand of the Lord had fallen heavily upon both Houses of Israel. The greater portion had been driven out of their land and dispersed among the Gentile nations for their correction and the remnant of Judah was in captivity in Babylon; a bedraggled lot of people, to say the least, and a people as disinterested in the question put to them by Almighty God as is their counterpart, Anglo-Saxondom, today.

Yet we who have a knowledge of the Scriptures and especially the Kingdom message, answer this question, "Cannot I do this with you, O house of Israel?" with an unhesitating "Yes." Our confidence comes from the sixth verse of that chapter: "*Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.*" These are the words which give us the faith to answer in the affirmative, for if we are in "His Hands" can there be any other answer to the question?

The Divine Potter

Do we realise the extent of the love of God for His erring nation; the wonderful love that lies behind those words, "So are ye in mine hand?" How often the

E. Horsey

heart of God has been saddened by that obstinate lump of clay

which, despite His gentle handling, has rebelled again and again against the firm touch which would have led and fashioned it into a vessel befitting its exalted position as the demonstration nation in God's Divine Plan.

If you have watched a potter at work you realise it is their hands which attract and hold the attention as they mould the clay into shape. Strong hands have an appeal of their own, for they are so indicative of character. In reading this chapter and pondering over those words, "So are ye in mine hand," the many facets of the wonderful character of the Divine Potter unfold under His work, like pictures in a book.

The Hands of the Great Provider

The first picture that comes to mind is of the earth after the Flood; an earth which had been marred by sin, destroyed by its Maker, and remade of the same lump of clay by the Divine Potter. As Noah stepped out of the ark into a new world, every beast of the field, every fish of the sea, every bird of the air, every herb



of the ground, everything man needed was, by the Hand of God, placed into the hands of Noah for his use and that of his posterity. In the giving of all these lavish gifts we see the Lord's Hands as the Hands of the Great Provider.

As we turn the page we see the children of Israel, in bondage in Egypt, sent by the Hand of God to be remoulded, for nothing but the yolk of a hard taskmaster would teach these stiffnecked people the lesson they needed. Although their bondage was hard, lessons were learned there by our forefathers that have been handed down in the character of the Anglo-Saxon peoples; characteristics such as our love of freedom, freedom to live our own lives, freedom to worship as we see fit. But, like our forefathers, we have forgotten by Whose Hand all this has come down to us. Moses, however, reminds the children of Israel, and ourselves: "*Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand, the LORD brought you out from this {place}*" (Ex. 13:3).

The Great Deliverer

Thus far were they guided, but the trial of their faith was yet to come, for Pharaoh was hot upon their trail, and from the somewhat drab scene of their departure from bondage we come to the colourful narrative of the Red Sea crossing: the array of Pharaoh's army, with their many-hued uniforms, the elaborate trappings of horse and chariot against the vast expanse of sand. We see the waters of the Red Sea divided like two huge

mountain ranges and the dry sea bed like a silver pathway through which they passed dryshod. When they reached the other shore Moses stretched out his hands that the waters might close over the pursuing army. They closed, but Whose strength was behind those outstretched hands? Moses again answers this, "Thy right hand O LORD, is become glorious in power ... Thou stretchedst out thy right hand, the earth swallowed them." Here the Lord shows us His Hands, as the Hands of the Great Deliverer.

The Hands of Wrath and Divine Love

But, as the Hand of God was heavy upon Pharaoh, so it continued upon that rebellious lump of clay, the House of Israel, and in the twentieth Chapter of Ezekiel we find one of the most fiery condemnations of Israel in the whole Bible: "*Thus saith the Lord GOD: In the day when I chose Israel, and ... lifted up mine hand unto them, saying, I {am} the LORD your God ... cast ye away every man the abominations ... of Egypt,*" for "*with a mighty hand, and with a stretched out arm and with fury poured out, will I rule over you.*" Let the nation of Israel today dwell upon those words for, surely, those are His Hands of Wrath.

Yet those same Hands, which were lifted in wrath, were the Hands which, with a heavy heart, penned the bill of Israel's divorce, and which, before the ink was dry, were held out to regather, rebetroth and comfort her. Surely the greatest love story ever written was penned by His Hands of Divine Love.

The Divine Physician

These sketches are of the nation in the Potter's Hands, but the nation is composed of individuals and the same question applies to each one of us, "Cannot I do with you as this potter? ... as the clay is in the potter's hand, so are ye in mine." Thus we are brought to a demonstration of great faith, for it will be remembered that a certain ruler came to Jesus, worshipping Him and saying, *"My daughter is even now dead: but come and lay thy hand upon her, and she shall live"* (Matt. 9:18). What faith! His daughter already dead; but he believed that the Lord had but to lay His Hands upon her. He did not come to Jesus and say, "Come quickly, my daughter is dying," but with his daughter already dead he came and worshipped Him first and then made his request. Surely this was the faith which Christ likened to a grain of mustard seed — and was it rewarded? Yes, we are told, Jesus "took her by the hand, and the maid arose." Those were the Hands of the Divine Physician.

His Hands of Blessing

Yet from their tender ministry of healing we see those same Hands in the Temple take a scourge and use it ruthlessly. It would be well if the Church, the Temple of today, heeded the warning contained therein, for thus He shows us His Scourging Hands. But, turning the pages quickly, we come to that lovely cameo, the little children being brought to Jesus, and His rebuke to His disciples when they would have turned them away: *"Suffer little chil-*

dren ... to come unto me: for of such is the kingdom of heaven." And He laid His Hands upon them and departed. Surely those were His Hands of Blessing.

The Treacherous Hands of Man

But there were other hands in the story, those of Judas for instance who, though he knew in his heart that he had already betrayed his Master, and also that with his hands he had already taken the thirty paltry pieces of silver, sat at the same table and watched the Divine Hands take the Bread and break it. He heard Him say, "This is my body, which is broken for you"; watched Him take the cup in His Hands and offer it, saying, "This cup is the new Testament in my blood which is shed for you, drink ye all of it." Those Hands were so soon to receive the cruel nails in the sacrifice that would for ever seal the New Covenant with the House of Israel and the House of Judah. And then Judas must have been stunned to hear these words from Christ: "But, behold, the hand of him that betrayeth me is with me on the table." And with those accusing words ringing in his ears, Judas slunk away.

Pilate, too, knowing Jesus to be an innocent man, and even ignoring his wife's pleading note to have "nothing to do with that just man," yet afraid of losing his position, and perhaps his life, washed his hands of the whole affair. But Christ went on to fulfil the destiny for which He came into the world. Here we have just two examples of the treacherous, cowardly hands of men.

The Blessed Redeemer

The page is turned again and the scene before us makes us flinch: it is His last moments upon the Cross, His frightened disciples have fled; His grieving mother has been led away by John, and His only companions two thieves; under the darkening skies we gaze up at that central figure and hear His loud cry, "Father, into thy hands I commend my spirit."

If this were the last picture we would indeed be left with a heavy heart, but now we are given a glimpse of the Upper Room with the Risen Lord again with His disciples. Thomas, the doubting one, is there, and the Lord bids him, "*Reach here thy finger, and behold my hands; and reach here thy hand, and thrust {it} into my side; and be not faithless, but believing*" (John 20:27). Behold My Hands — those Hands of the Blessed Redeemer.

The Kingdom is made up of both nation and individual, and so we come back to the theme with which we commenced — to the Divine Potter at work on the clay. But here we find that we have passed into a New Era — the Millennial Era — where the Divine Potter is making a fresh effort upon the same lump of clay. But now the clay, which had just emerged from the fires of the great tribulation which preceded the Lord's Second Coming, with the dross now burnt out, has become pliable, and willingly responds to His touch as He moulds His Laws into the heart of the vessel. By degrees He is able to pronounce it very good. Then, with those same nail-scarred Hands, He hands the

Kingdom back to His Father. Those are the Hands of the Divine Potter.

What unbounding love lies behind all this, the love that simply will not let Israel go. Our great need today is that we should, individually and nationally, place ourselves in the Hands of this Divine Potter, then would He mould us into a vessel fit to be pronounced "very good." But, unfortunately today, Israel is oblivious to their Divine Potter, despite the fact that we still enjoy those precious gifts which the Hand of the Great Provider first gave to Noah for our daily needs. This despite the fact that our conflicts with the Satanic powers throughout our history have been marked by many a Red Sea delivery, without which we should have again been slaves in some other Egypt. And as we see today the gathering storm clouds of yet another and more terrible war looming, with people bewildered and fearful, we still ignore the outstretched Hands of our Divine Husband, Who would gather us into the haven of His protecting arms. But we will not — we just continue on our own self — willed way.

"Father, Into Thy Hands"

Many thinking people now openly refer to our Commonwealth as sick, but none suggest that we put ourselves into the Hands of the Divine Physician. And all the while the Judases in our midst, with their treacherous hands held out, are collecting the thirty paltry pieces of silver offered by the Synagogue of Satan for our betrayal. The United Nations, that "hope of the world," afraid of offending its Communist masters,

makes an outward show of washing its hands, while the Israel nations carry the burdensome cross of giving aid of every conceivable kind to victim and aggressor alike. And the scribes and Pharisees within the United Nations' ranks despise and reject us, laying the accusation of imperialism at our door to hide their real intent.

But what they do not know is that, in Israel's coming hour of greatest need, when they come to their Calvary, their eyes will be opened and Israel will turn to their Divine Potter with their whole heart and soul and say: "Father, into thy hands we commend our nation. Take us, and make us thy people."

Courtesy: National Message



Who Invented crucifixion?

The Romans did not invent crucifixion as a form of execution, as often stated. Crucify is derived from Latin *crux*, "cross," and *figere*, "to fix," and literally means "to fix on a cross." Crucifixion was probably of Oriental origin and was practised by the ancient Assyrians, Persians, Egyptians, Phoenicians, Carthaginians and Greeks before it was by the Romans. Legend attributes the invention of crucifixion to Queen Semiramis of Assyria, who is reputed to have reigned at Babylon about 900 B.C. The earliest and simplest form of crucifixion probably consisted of impaling a condemned person to a standing tree and was merely one form of hanging. Herodotus cites numerous cases of crucifixion among the Persians and Greeks. He says that after Cyrus of Persia captured Babylon about 538 B.C. he crucified three thousand of the leading citizens as an example to the rest of the inhabitants. The Romans appear to have borrowed this form of capital punishment from the Greeks, who in turn had borrowed it from the Persians. According to the Twelve Tables, a code of Roman laws framed in the fifth century B.C., traitors were crucified in the Forum by being nailed to trees. After the suppression of the slave uprising led by Spartacus, the Thracian gladiator, six thousand of his followers were crucified in 71 B.C. on the high road between Capua and Rome. The Judeans were the victims of mass crucifixions after each one of several uprisings in Judaea and Galilee from the time of Herod the Great until the last Judean rebellion led by Bar Cochba in 132-135 A.D.

Varus, governor of Syria when Jesus was a boy of ten or twelve, crucified two thousand Judean in Jerusalem after the suppression of a revolt. Josephus says that during the Jewish rebellion of 66-70 A.D., the Romans under Titus crucified so many Jews outside the walls of Jerusalem that "room was wanting for crosses, and crosses were wanting for bodies."



Prayer for the Month

O LORD OUR GOD, Thou art great and doest wondrous things: Thou alone art the true and living God. We give Thee most hearty thanks for all Thy wondrous works for Thy people and in Thy people. Thy faithfulness has preserved us through the years. Thy love has provided bountifully for our temporal needs. Of Thy great goodness we have lacked nothing.

By the outpouring of Thy Holy Spirit upon us as a people, make us worthy of all these Thy great favours. Teach us Thy ways of righteousness and we will walk in Thy Truth. Unite all Thy people in a holy fear of Thy Great Name. Thou hast given us commandments, statutes and laws. O Lord our God incline our hearts to obey all these which Thou hast given for our good. Cleanse from Thy people all that is iniquity in Thy sight. Make us an instrument of Thy Righteousness and Thy Peace in the earth.

Establish Thy Truth in all the dealings of Thy people. We pray that, in all our relations, true service may take the place of greed and the spirit of acquisition; deliver us from the lust for money which is the root of all evil. May we, as Thy people, so conduct ourselves under the shadow of Thy Throne, that the other nations may see something of the meaning of Thy Kingdom on earth.

May the Book of Thy Law never depart out of our mouth and heart, but help us to meditate therein day and night, that we may observe to do all that is written therein; for then, we know, Thou wilt make our way prosperous, and then we shall have good success in all our undertakings.

Blessed art Thou, the King of kings and Lord of lords.

To Thee, and Thee alone, be all praise for evermore, in Jesus' Name.

Amen.



WHOSE JOB IS IT ???

This is a Story about four people named **Everybody**, **Somebody**, **Anybody** and **Nobody**.

There was an important job to be done and **Everybody** was sure **Somebody** would do it. **Anybody** could have done it, but **Nobody** did it. **Somebody** got angry about that, because it was **Everybody's** job. **Everybody** thought **Anybody** could do it, but **Nobody** realised that **Everybody** wouldn't do it.

It ended up that **Everybody** blamed **Somebody** when **Nobody** did what **Anybody** could have done.



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FLYING IN 2001**

SAY NO TO A REPUBLIC!