

TEMKIT FOR CHILDREN

TEMKIT'S MISSION:

To provide Bible based, true reading material for children and youth.

Year 1 - 3rd Quarter - Issue #12



CREATION CORNER 'TREES WALKING'

The Gospel of Mark, tells us a story of how Jesus healed a blind man in a two-step process:

“And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. (Mark 8:22-25).

Bible-believing Christians have no problem with this miracle, as the Bible presents the Lord Jesus Christ as the One who, in the beginning, created all things, including human life, by the power of His Word. The Lord who could do one could certainly do the other. The only question that arises is why the cure was in two stages rather than just one.

At Creation, God did not need millions of years — the greater the power, the less the need for time. He could have created everything in an instant, but chose to take six days for a reason

Likewise, Jesus could have healed this man in one step, as He did all the other blind people He

healed, but on this occasion He chose to take longer. The two steps were only a few moments apart, not months, so there was no time for ‘natural healing’ to occur.

Perhaps it was so that we would see a proof of inspiration through the medical details given by the human writer, Mark, which he could not possibly have known — details which were similar to those experienced by the people mentioned below, who had regained their sight after many years of blindness.

Virgil was a 50-year-old man, blind from childhood, whose sight was restored in 1991 after a cataract was removed and a new lens implanted in one eye. When the bandages were removed, Virgil could see, but he had no idea what he was seeing. Light, movement and colour were all mixed up and meaningless; all were just a blur. His brain could make no sense of the images that his optic nerve was transmitting. Although he now had eyesight, he was still mentally blind — a condition known medically as agnosia.

He could not distinguish words, even though he could read Braille fluently. A cat was particularly puzzling, as he could see parts clearly — a paw, the nose, the tail — but the cat as a whole was only

CONTENTS:

CREATION CORNER

HISTORY

TRUE-STORY-TIME

OLD TIME STORIES

BUILDING FOR JESUS

WEEKLY BIBLE LESSON

a blur, as were human faces. At the zoo, Virgil found it hard to identify animals. A few days after his operation, Virgil said that 'trees didn't look like anything on earth', but a month later he finally put a tree together and realised that the trunk and leaves formed a complete unit.

People who have been used to touch, hearing, taste and smell only, can't understand sight. Those who have been totally blind from birth or early childhood have lived in a world of time alone, not time and space. Thus the step at the end of a porch is something, which occurs for a blind person a short time after he leaves the doorway, rather than something he is aware of in space.

John Hull, a blind man, says that, for the blind, people are there only when they speak; they come and they go out of nothing.

Sighted babies learn to master all this as time goes by. People who become blind later in life have built up a 'visual memory' of the way things look and how they fit together in space. However, for the newly sighted, it is a huge learning task involving a change in 'the perceptual habits and strategies of a lifetime' — in short, in identity.

These sorts of difficulties almost always happen to people who were blind from birth or early childhood. One patient, S.B., could still not recognize individual faces a year after his eye operation, despite his then having perfectly normal vision.

From such case histories, we learn that when sight is suddenly restored, there is the need for the development of some new pathways in the visual cortex of the brain. Thus the story of the Bethsaida blind man who saw 'people as trees walking' is not a poetic account; it is a clinical description. Like Virgil, this blind man could see, but he had agnosia — he could not make sense of what he was seeing. Jesus, having given his eyes sight, then heals his agnosia — in one miraculous instant his brain was taught what the rest of us have learned from childhood.

So why did Jesus do it this way for this man, as He didn't have to, and apparently did not do so for any of the other blind people He healed?

We don't know for sure, but maybe it is because, by healing the Bethsaida man in these two stages, He has given a built-in stamp of authority to the truth of this story. Proof that only modern-day readers could understand.

There is no way that this is a made up tale because no body back then could cure people who

were born blind and could have told this.

Mark could not have known about the problem of 'agnosia' in someone healed who had been born blind.

This shows us that a miracle did occur at Bethsaida. In this miracle of healing Jesus restored or created eye structures, as well as creating new nerve pathways and connections in the man's brain.

It shows the same miracle-working power as making Adam from the dust of the earth or Eve from Adam's rib. = ^ .. ^ =

HISTORY

The Protestant Reformation: 8 SWISS REFORMER

A few weeks after Luther was born, Ulrich Zwingli was born in a herdsman's cottage in the Swiss Alps. He grew up there impressed with the beautiful works of God in nature.

He loved the Bible stories and his godly grandmother taught him all the truth she knew that she had gathered out of dry traditions of the church. He loved the story of how the humble shepherds in Bethlehem saw the angels and the wonderful babe born in the manger.

His father wanted him to have an education so he was sent to school quite young. He did so well that as he grew up, it soon became hard to find teachers educated enough to teach him further. At thirteen he went to Bern where there was a famous school.

His abilities in speaking, writing and poetry soon were known and the monks of the area tried to get him into their convents. God overruled and as Zwingli saw the idle worthless lives of these monks he was impressed to flee from them. He returned home for a while and later went on to Basel to study there.

Here he heard for the first time the true gospel of the Grace of God. His teacher of Hebrew and Greek had read from the scriptures and shared the truths with his students. Zwingli became a priest and went to care for a parish near his home. He felt that he must study and teach scripture to the people, not the commandments of the church. He prayed to God for understanding and he was given it.

He did not learn his gospel from Luther but

found it in the same place as Luther did; in the Holy Scriptures.

In 1516 he was asked to preach in a convent where they had an image of Mary that was claimed to cause miracles and give forgiveness of sin to those who visited it. All year people journeyed to this shrine, but especially at the yearly festival, crowds came from all over to worship this image.

Zwingli preached to them and told them this was wrong and meaningless and what was really needed was to give the heart to Jesus who had died to save us from our sins.

Many of the people did not like to hear this as they had come a long way for nothing. It was easier to trust their salvation to priests and popes than to surrender to Jesus and obey Him. But there were others who rejoiced in the peace and joy they found by coming to Jesus and hurried home to spread the gospel far and wide. To Be Continued- = ^..^ =

TRUE-STORY-TIME

BIG SHAME! NO 'LAP-LAPS'!

Last week we continued E.L. Martin's amazing account of how an angel personally taught the gospel to a native chief in Western Papua. Now some of the converted cannibals became missionaries to the people they used to kill.

As the impact of Haru's preaching spread from Doni's village area, mountain tribesmen came down in small groups to find out for themselves what had caused the Turama people to cease their relentless cannibalistic raids on the mountain villages.

For decades the mountain people had lived in fear. Their men dared not sleep at night for fear of an attack. With faltering and hesitating steps the heavily armed mountain people at last ventured into old Doni's village to ask the reason why the raids had ceased.

Doni was now deceased; but they were told by Haru and some of the village people that they were no longer cannibals but were followers of the "Big fellow Master on top" (the Master of heaven). Unable to understand, the mountain people asked that they be told the story of the Big Master.

On one of my quarterly trips into the Turama River I was told that a number of mountain people representing several villages had carried down heavy loads of food from their inland homes and had sat on the riverbank for several weeks in the hope that I would come. I was sorry to learn they had returned to the mountains the week before I arrived. They had waited day by day until, finally, their food supplies were exhausted.

On the Sabbath, during the Sabbath service, I asked the people of Doni's village whether they could remember the first night that I was among them and what they were doing. "Yes, we remember," they said. "We have a big shame (are very ashamed), for we were eating human flesh that very night."

I then asked them to tell me why they no longer ate human flesh. Unhesitatingly they told of the change that had been wrought by the Master they now served and loved.

"Do you know," I asked, "that the same people against whom you used to launch your attacks are now waiting for the time when they too may hear of the wonderful Christ?"

In response, a young man by the name of Muto (MOO-taw) and his young wife stood to their feet. Then another young man named Kamo (kah-MOY) and his wife stood, followed by another by the name of Kuru (ku-ROO-kee), and yet another called Sapoi (sah-POY). These four young men and their wives told me that they would take the story to their former enemies.

I certainly did not expect this to happen, for they themselves were only twelve months removed from deepest heathenism. "I will not be able to pay you," I said.

"We do not want or expect any pay," they replied. "We can never forget the night old Doni, our chief, died. He called several of us young men to his side and said, 'We have a debt that we can never repay to the mountain villages for our killing. I am dying. You must take the story of the Master's love to the mountain people.'"

On Sunday morning I gave each young couple a lantern, two bottles of kerosene, an enamel basin, a boiler for cooking food, a lap lap for each man, and a skirt for each wife. They also received a large bush knife and an ax. Early the next morning after Haru and I had prayed earnestly for heaven's benediction and blessing to rest upon them, these four young couples gathered up their few earthly

possessions and, after touching farewells and embraces, left for the mountains. My parting words to them were that I would visit them in the mountain villages in about six weeks.

On the patrol inland six weeks later I was accompanied by Alf Chapman, an Australian who was headmaster of the training school in my field. One hard day's walking brought us to a small village where we stayed overnight. After a few choruses and a story from the picture roll, we sat down with some of the older men from the village to learn of customs and superstitions. Usually these old men are reluctant to talk, but I have always found that they can be encouraged to talk and often it is difficult to stop them.

The procedure I used was to pick out something appealed to their ego. Perhaps I would say, "Is it true that you people are the fiercest fighters in the mountains?" or maybe, "Is it true that you are the greatest marksmen and make the best spears, bows, and arrows?"

Generally that was all that was needed to start them. Then I merely interrupted them to direct their conversation along other channels, such as, "How do you bury your dead?" "How do you initiate your young men into manhood?" or "How do you determine when one your girls has reached marriageable age?"

Two hours' walking the next morning brought us to the village where Kuruke had located. After greetings I asked, "How many people live in the village?"

"Forty-nine."

"How many are in your baptismal class?"

"Forty-nine, but there are a few children who are really too young to understand."

Amazing indeed after six weeks' work!

After spending a day and a night with Kuruke, we walked for another three and a half hours to reach Kamoi's village. Again I asked the same questions. "How many people in village?"

"Thirty-eight."

"And how many in the baptismal class?"

"Thirty-eight."

We spent about the same amount of time with Kamoi, and then, after a further four-hour walk, we arrived at Muto's location. He had all 62 villagers attending worships and keeping Sabbath. Finally, a further two hours' walk brought us to Sapoi's village and again we listened to similar amazing results.

During the next eighteen months I visited these volunteer missionaries at about twelve to fourteen-week intervals. I never ceased to wonder at the knowledge of these mountain people, displayed during their baptismal classes. I was amazed that these recently converted volunteer missionaries could impart so much knowledge.

On almost every visit inland I used to take kerosene and soap for the volunteers and from time to time a skirt for the wife and a lap lap for the husband, but otherwise they received no payment whatsoever.

On one of these patrols I suggested a time, six weeks ahead, when all the baptismal candidates whom the missionaries considered ready should meet me at old Doni's village. Haru also had a number of candidates awaiting baptism in the beautiful river there.

When the appointed day came I was overwhelmed as I saw the number of people who had come down from the mountains to be baptized. I greeted everyone during the evening of the day prior to the baptism. Somehow I wasn't unduly concerned that I had not seen the volunteer missionaries. My guess was that they were busy visiting some of their own people in their home village.

The next morning when all the candidates were lined up on the riverbank and each name had been checked, I asked someone to find Kuruke, Kamoi, Muto, and Sapoi. I learned to my dismay that they had not come down from the mountains. How could that be? They had every right to be here with their candidates.

Someone spoke up and said, "Master, altogether missionary got big shame too much because he not got lap lap." They were too ashamed to come down because their lap laps had worn out.

I could have wept for my carelessness and lack of thought. Here before me were the results of their work, yet they not present to witness the baptism. If it had been reasonably possible I would have postponed the baptism, but I could not, as these lovely mountain people, with their radiant happiness and beaming faces, had walked many, many hours to demonstrate that they had been truly born again.

Temcat's note: We have had many stories showing how people who have lived all their lives with witchcraft and devil magic are so radiantly happy to learn of Jesus and get freed from these

things and we could show thousands more. But now we see the craze going around the civilized world for witchcraft and devil magic and even "Christians" are seeking it.

If it was so good, why would those who knew more about it than anybody, want to leave it? Don't be fooled, dear readers! Leave 'devil-devil' stuff alone, no matter how pretty a package it comes in!! = ^ .. ^ =

OLD TIME STORIES

WAITING FOR THE GRIST

It is impossible to measure the influence which may be exerted by a single act, a word, or even a look. It was the simple act of an entire stranger that changed the course of my whole life.

When I was a boy, my father moved to the Far West, to Ohio. It was before the days of steam, and no great mills thundered on her river banks, but occasionally there was a little gristmill by the side of some small stream.

To these little mills, the surrounding neighborhood flocked with their sacks of corn. Sometimes I had to wait two or three days for our turn. I was generally the one sent from our house, for, while I was too small to be of much account on the farm, I was as good as a man to carry a grist to the mill. So I was not at all surprised one morning when my father said, "Henry, you must take the horse and go mill today."

But I found so many of the neighboring farmers there ahead of me, that I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn for us to sleep in.

That day there was an addition to the number who had been in the habit of gathering, from time to time, in the old Saunders barn, a young fellow about my age.

His name was Charlie Allen, and his father had bought a farm over on the Brush Creek road. He was sociable and friendly, but somehow I felt that he had "more manners" than the rest of us.

The evening was spent, as usual, in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it at the mill, that it had long ceased to shock me, and, indeed, I was getting to enjoy watching the games of others.

When bedtime came, we were all so busy with our own affairs that we did not notice Charlie Allen,

until a rude, profane fellow exclaimed:-

"Heyday! We've got a parson here!" sure enough. Charlie was kneeling by the oat bin praying. But the jest met with no response. The silence was broken only by the drowsy cattle below, and the twittering swallows overhead. More than one rough man wiped a tear from his eyes as he went silently to his bed on the hay.

I had always been in the habit of praying at home, but I never thought of such a thing at Saunders Mill.

As I laid awake that night in the old barn, thinking of Charlie Allen's courage and what an effect it had on all the men, I firmly resolved that in the future I would do right. I little thought how soon my courage would be tested.

Just after dinner I got my grist, and started for home. When I arrived at Squire Albright's gate, where I turned to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong.

I had always stood in the greatest awe of the old gentlemen, because he was the rich man of the neighborhood, and, now I felt my heart beginning to beat very fast. As soon as I came near he said:-

"Did you go through this gate yesterday?"

I could easily have denied it, as it was before daylight when I went through, and I quite as often went the other way. But the picture of Charlie Allen kneeling in the barn, came to my mind like a flash, and before I had time to listen to the tempter I replied:-

"Yes sir; I did."

"Are you sure you shut and pinned the gate?" he asked.

This question staggered me. I remembered distinctly that I did not. I could pull the pin out without getting off my horse, but I could not put it in again; so I carelessly rode away, and left it open.

"I- I- I-"

"Out with it; tell just what you did!"

"I left it open," I said abruptly.

"Well, you let the cattle in and they have destroyed all my early potatoes, a terrible piece of business!"

"I'm very sorry, I'd-"

"Talking won't help matters now; but remember, boy, remember that sorrow doesn't make potatoes; sorrow doesn't make potatoes."

I felt very bad about the matter, for I was really sorry that the old gentleman lost his potatoes, and then I expected to be severely reprimanded at home.

But I soon found that they knew nothing of the matter, and after several days had passed, I began to rest quite easy.

Alas for human hopes! One rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face him, and afraid to meet my father. They sat on the porch and talked a long time.

At last my curiosity overcame my fear, and I stole back to the house, and went into mother's room to see if I could hear what they were talking about.

"Why, the boy could be spared well enough, but he doesn't know anything about the business," said my father.

"There is one thing he does know," said the squire, "he knows how to tell the truth." He then related the circumstance, which I so much dreaded to have my father hear.

After he had gone, my father called me to him, and told me that the squire was going to start a store in the village, and wanted a boy to help, and that I could go if I wished.

I went, and remained in the village store until it became a city store. People say I got my start in life when I entered Albright's store, but I will always declare that I got it while I was waiting for the grist.
= ^ .. ^ =

BUILDING FOR JESUS

ONLY ANGELS NEED APPLY: pt-1

"I go to prepare a place for you"

A recruiter is coming to your town. There are a number of very desirable jobs available in a company that every one would just love to get into. The pay; the benefits; the unlimited expense allowance; travel opportunities; free clothing; free education and on and on, all so wonderful!

Eagerly you read the job description and list of necessary qualifications. Applicant must have certain skills; he must dress properly; he must speak another language; he must have a degree in certain subjects as well as he is expected to give his full time in service to the company, no holding two or more jobs. He is to take a certain course of training before being accepted and must be on time to all classes.

You really want this job, so you hurry down to the place on the right day, to await the recruiter. You are surprised to find out that all who show up, wanting a position, are registered to attend the

training session. You sign up.

The next day you are to be in class at nine, but you say; "Oh, I don't need to worry, I've been accepted. I'll show up when I'm good and ready. I am already as good as any of those other guys." You show up for class a few hours late. Some days you goof off and go fishing.

You are shown that the company wants things done in just certain ways. You decide, "My ways are just as good. I get the job done and that's all that matters."

You are taught that the company accepts only a certain dress code and provides the uniforms. You decide, "I won't give up my personal freedom to dress however I feel like. I'll wear what I want to".

You learn that you must give all your time to this job and be in harmony with the workers already there. You decide, "Hey, I'll be able to teach them a thing or two. And I can do this job and still keep my other work. I am smart enough for that!" and so it goes.

Final exam time comes:

"Where are your education certificates?"

You: "Well, uh- er- here's my kindergarten pass paper; Isn't that good enough?"

"Why aren't you wearing the suit given you?"

You: "Well, er- uh- aren't jeans and T-shirts good enough for you snobs?"

"Can you speak our language?"

You: "Hey, ain't my language good enough for you slobs?"

"Are you ready to work full time for us only?"

You: "Well... I don't know, I have other interests you know. You can't expect me to make you guys my whole life! I have to relax sometimes."

"Show us how you would do this job?"

You: "Well, err- I can't do it your way, isn't my way good enough? Why be so picky?"

My question here is; 'Do you think you will get that wonderful job?' To Be Continued. = ^ .. ^ =





Year 1: 3rd Quarter:

“DANIEL, THE PROPHET”

WEEKLY BIBLE LESSON 1: “DANIEL, THE PROPHET”

For our Bible lessons we are going to use the King James Version of the Bible. Just like the boys and girls used to use to learn to read from in the pioneer days.

There will be some texts to look up for each day and you should practice your memory verse until you can say it without looking. Don't forget to learn the text too.

MEMORY VERSE: “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” Amos 3:7

Sunday

Text: Daniel 11:2 “And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.”

Chapter 11 is a wonderful chapter. The angel Gabriel is the one who is speaking. He is explaining in detail to Daniel events that will take place down through history; right to the end. It isn't a new vision, but clearer information about the visions in Daniel 2, 7 and 8, but this time in plain language instead of symbols.

In order to understand this story, we need to look at the events of history as they happened from Daniel's day to now. It can be hard for us today to find a good history book that will tell us the true happenings, as there have been many people busy changing the history books. Also, History is no longer taught in school as much as it used to be.

Why is this? Well, Satan is planning to get people

to do some things that history plainly shows are wrong and stupid. He is getting the leaders of the world to give the power back to the pope of Rome that he had in the Dark Ages. If people knew all about what happened in the Dark Ages; they would not be so happy to go along with this idea. So, Rome's agents get busy and rewrite history, get rid of important history books from libraries and tell people a bunch of lies instead.

One book that you can get that will help you to understand the first 36 verses of this amazing chapter, is 'Daniel and Revelation' by Uriah Smith. You see, he still had lots of those true history books to look at in his day, and so he tells us what these verses mean. I first read this book as a teen and it is amazing!

However, after verse 36, he had a problem; he wanted something different to say about verse 36 than what other pioneers were saying; and he made a mistake that confused his thinking. As a result he couldn't see clearly what the rest of the verses are saying about the 'King of the North' and what he will do.

Thought - We have to be careful with prophecy; our own ideas can lead us away from truth.

Monday

Text: Daniel 11:33 “And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.”

Our lesson would be much too long if I were to try and tell you what all the verses mean, but I will show some examples of the wonderful way God tells a lot of history in just a few words.

Here we are shown the 'church in the wilderness'; the true believers who had to flee to the mountains in those days. It says in verse 32 that they 'know their God'. What a wonderful tribute to those faithful ones!

Our verse tells us how those faithful ones worked hard to teach others and keep the Word of God alive during those terrible years.

It also tells of the many ways that wicked men, under Satan's control, took the lives of those dear faithful believers. This is describing the 1260 years of Papal rule from 538 AD to 1798.

Daniel 7:25 says, 'they (the faithful) would be given into his hands' for these years. Have you ever wondered why God allowed this cruel power to do all this in the name of religion? Well, God has a

purpose; he has allowed Satan to show what his kind of government is like. All the angels that remained in heaven, and the other worlds that did not sin, can see just what Satan's rule brings. He can't fool them any more.

But why is Satan still fooling people on earth? It is taking a longer time for people on earth to learn the lesson, because most of them still choose to believe Satan's lies and enjoy his so-called pleasures. God's true people will know that Satan is a liar and a murderer.

Thought - I hope it can be said of each one of us that 'we know our God'!

Tuesday

Text: Daniel 11:34, 35 "Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

Take a good look at these verses, because they show that although God allowed Satan to have his own way in the world for a while; God had decided to allow it for only a certain time period; the 1260 years. The 'time of the end' that this verse talks about is the end of that time prophecy of the 1260 years.

The warning is seen here, that some of the faithful would be fooled by people who pretended to be their friends, and flattered them. Then they were tricked and killed.

This happened to the Waldenses, and in France at the time of the St. Bartholomew's massacre; also it happened in Ireland. When Rome is friendly, to her enemies, watch out!

The angel tells about some help that God would send to His dear ones. This 'little help' was the reformation, which began hundreds of years before the end of the 1260 years. It slowed down the persecution a bit at least.

Jesus said in Matthew 24:22 "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Again, it was the reformation that 'shortened those days'.

Thought - Even when sad, bad days come, we can know our Father is in charge and will 'shorten the days' in love.

Wednesday

Text: Daniel 11:36, 37 "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."

Let's take a quick look at the verses that got the writer of 'Daniel and Revelation' confused and see what we can learn from it.

Now he thought that this could not still mean Papal Rome because they claim to honour God. But—we also know that Rome claims to be able to Change God's very Law—which even God says He won't do! (Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.)

Is it not 'magnifying himself above every god' to tell the people to ignore God's Holy Word and obey him instead? Calling himself the one who speaks for God on this earth? This power certainly speaks 'against the God of gods'.

Yes, this 'King of the North' is still the Papacy just like the final power in all the other visions of Daniel.

Thought - Knowing that King of the North is Rome fits in with the other visions.

Thursday

Text: Daniel 11:38 "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things."

To understand this verse we need to look at the Hebrew words. 'God of forces' in this verse can also mean 'goddess of fortresses.' Now if you see a picture of the goddess Dianna that Paul talks about; you will see that she has a castle on her head. Yes she wears a tower for a hat. She was called Goddess of Fortresses.

This was to show her power. Now the early Roman church needed to bring in a Mother and

Child symbol into the church, as the sun-worshippers loved their goddess of fortresses and her child, the sun-god, Apollo. So, they changed the name to Mary, mother of Jesus. They created a new god, 'whom his fathers knew not'; and honored her with money and so on. So we still see Papal Rome here in these verses.

Thought - Remember, prophecy is given to show us that God loves His people and we can have faith in Him. What He said would happen, has happened—exactly!

Friday

Text: Daniel 11:40 “And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.”

Now when Daniel says 'time of the end', he means the end of a time prophecy. What time prophecy tells us about Papal Rome and what it

will do? Well, it is the 1260 year time prophecy. It ended in 1798.

If what we said about the 'King of the North' being Papal Rome is true, we should see something happen in 1798, somebody should 'push at him'. And we can know that the power that pushed, is the power the Bible calls 'King of the South'.

Did it happen? Yes; France after declaring there was no God, (the word for this is Atheism) sent a General and captured the pope, taking away all his power to rule as a king.

The next question is, when did Papal Rome strike back against 'atheism'? Well we have a long period of time between the King of the South pushing, and the king of the North coming like a whirlwind. The first thing happened in 1798; the next part just happened in 1989, when the Pope with the help of USA brought the fall of the 'Atheist' power, the USSR.

Thought - If we let the Bible tell us what the symble in the prophecies mean, we can learn what events they are pointing to. = ^ .. ^ =

