

MORIEL

SECOND QUARTER 2025
ISSUE No. 98

QUARTERLY

“Days are coming,” declares the Lord, “when I will send a famine on the land, not a famine for bread or a thirst for water, but rather for the hearing of the Word of God.”

- Amos 8:11





**MORIEL
MINISTRIES**

God is my Teacher

SECOND QUARTER 2025 ISSUE 98

**PUBLISHED BY MORIEL MINISTRIES
INTERNATIONAL
WWW.MORIEL.ORG**

**MORIEL INTERNATIONAL DIRECTOR
JAMES JACOB PRASCH**

**ADMINISTRATOR
DAVID LISTER PHONE: 1-412-321-6154**

**MORIEL AUSTRALIA
RIANA REYNDERS
PO Box 427
ARARAT VICTORIA 3377
MORIELAUSTRALIA@GMAIL.COM**

**MORIEL UNITED KINGDOM
DAVID PASSMORE.
E-MAIL: MORIELDAVIDPASSMORE@GMAIL.COM**

**MORIEL ISRAEL
ELON MOREH
PO BOX 249 NAHARIYA, ISRAEL 22102
E-MAIL: MORIEL.ISRAEL@GMAIL.COM**

**MORIEL USA
MEA FREDRICKSON
E-MAIL: MORIELMEA@YAHOO.COM**

**MORIEL NEW ZEALAND
PIERRE & MARGUERITE MOSELEY
P.O.Box 15334, HAMILTON, 3244
NEW ZEALAND
PHONE: +64 7 838 8688
E-MAIL: MORIELNZ@GMAIL.COM**

**MORIEL SOUTH AFRICA
P.O. Box 15071 EMERALD HILL
PORT ELIZABETH
SOUTH AFRICA
6011
E-MAIL: MORIELMIKEBEN@GMAIL.COM**

**MORIEL SINGAPORE
MAIL BOX 882953, SINGAPORE 919191
PHONE: 81085979
E-MAIL: MORIELSINGAPORE@GMAIL.COM**

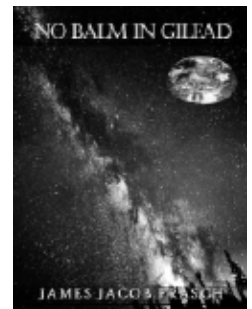
TABLE OF CONTENTS

MEA'S DESK.....	3
WHEN AN EAST WIND BLOWS	4
THE OLIVET DISCOURSE PT 1	7
SANDY SIMPSON	10
MORIEL INDIA UPDATE.....	13
AUSTRALIA - KIWI FRIUT.....	17

New Book Order now!

No Balm in Gilead

"The harvest is past, the summer is ended, and we are not saved." For the shattering of the daughter of my people is my heart broken; I mourn, and astonishment has taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then has the health of the daughter of my people not been restored?" (Jer: 8:20-22)



ALL COVER IMAGES COURTESY OF AND COPYRIGHT OF ADOBE.
INTERIOR PHOTOS COURTESY OF MORIEL.

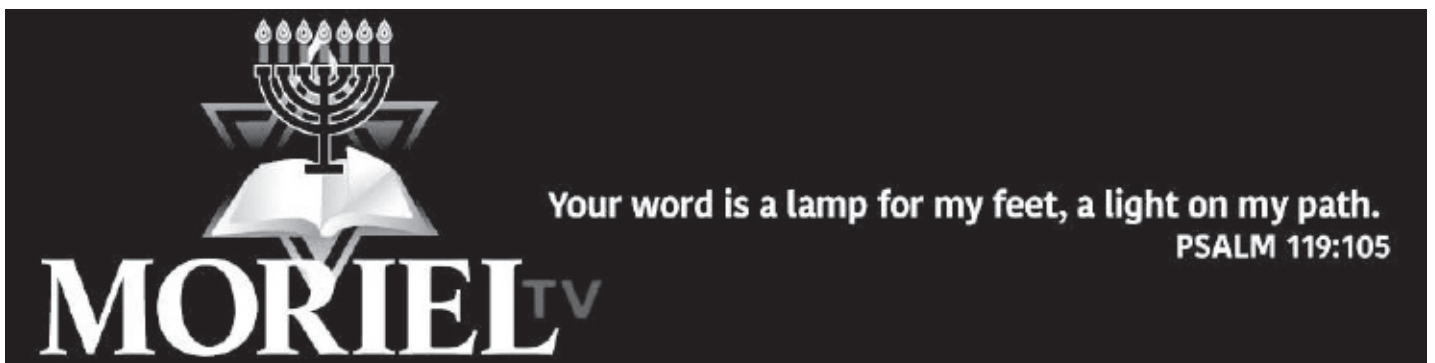
**MORIEL MINISTRIES CANADA
MEA FREDRICKSON ADMINISTRATOR
PHONE: 1-412-321-6154
E-MAIL: MORIELMEA@YAHOO.COM**

**FOR ANY OTHER WORLDWIDE MINISTRY
INFORMATION PLEASE E-MAIL:
MORIELDAVID@YAHOO.COM**

MEA'S DESK

Hello friends, I really wanted to share something that blessed me. You know how the LORD has this way of encouraging us? Much like how you can see the leaves move you know the wind is blowing, well we can see Him moving through our lives. I can think of times when I could see Him all around me constantly. Then other times He is quieter and almost beckoning me to stretch towards Him in faith. To stretch out without seeing where He is or what He's doing at the moment... Sometimes He just lines things up and it makes you smile and it's like a pat a on the back to keep going because He's ahead of you and He's behind you. This may seem small, but He considers the small things, and He can do so much with just a little faith. We have a missionary named Mark in India, and he is working really hard to reach people with the gospel. As a part of my work, I asked him how things are going and what the needs are right now for the mission. He came back with a simple response, more time in the field and Bibles because people can't afford them a lot of the time. Now when I read his email, I was very encouraged but I

wanted to get through my inbox so I went to the next email, and wouldn't you guess it, it was a sister in Christ saying specifically they had come into some funds, and she had \$1000 to donate but it was to be used for Bibles. That is the first time anyone has specified they wanted their funds used for Bibles since I started working here, so you can imagine my joy when this was the very next email in my inbox. Nobody is going to convince me that wasn't by design. I see His handywork and He has a way of renewing my soul with the simplest of gestures. He is with us in this commission, and I pray I never stop being overcome by these small miracles. He can take a simple thing and yet His presence seems to fill the room suddenly and you forget the whole world for a moment because joy consumes you. I couldn't see Him, but I knew He was with me just as I can see the leaves on the trees move. I just want to encourage you to pay attention to the little things and not take for granted the small little miracles going on all around you. He is for us, and He is with us. Jesus is with us.





Today we read the *Parashat Hashavua*. What is the *Parashat Hashavua*? Some of you know, some don't. It is the portion of the week from the Torah that we read this morning. In synagogues, they read the *Parashat Hashavua*, and with it, the *Haftarah*.

Where did the *Haftarah* come from? During the time of the Seleucids, around Hanukkah, the reading of the Torah was banned. So, the sages, the Levites, found passages from the prophets that broadly corresponded in theme to the Torah portion. Since the Torah couldn't be read, they selected a passage from the prophets to match the Torah's themes. This is how the *Haftarah* was established.

This morning, we read about Pharaoh's dream in the *Parashat*. Let's look at what we read. I'm only going to speak in Hebrew terms, so I'll refer to the portion of the week. Turn to Genesis, chapter 41. In Hebrew, we call it *Bereshit* ("In the beginning").

It happened at the end of two full years that Pharaoh had a dream. Behold, he was standing by the Nile, and lo, from the Nile came up seven cows, sleek and fat, grazing in the marsh grass. Then, behold, seven other cows came up after them from the Nile, ugly and gaunt, and they stood by the other cows on the bank of the Nile. The ugly and gaunt cows ate up the seven sleek and fat ones. Then Pharaoh awoke.

He fell asleep and dreamed a second time. Behold, seven ears of grain came up on a single stalk, plump and good. Then seven thin ears, scorched by the east wind, sprouted up after them. The thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, it was a dream. Of course, his magicians, fortune-tellers, and pagan priests of Egyptian gods like Ra couldn't interpret it.

Notice the term "east wind" in verse 6. When you look at Scripture, look for key words and phrases that establish a cognate relationship between one text and another. In this text, you see the "east wind." In the Septuagint, the Greek Old Testament, this east wind, or northeastern wind, is called *anemos*. The Hebrew word for wind is *ruach*, which is the same word for "spirit." Whenever you see an "east wind" in the Bible, it signifies some kind of spiritual attack.

In this story, you have a seven plus seven, making fourteen, and then you have it again: seven plus seven, another fourteen. You see a famine, no food, and someone who knows what's going to happen ahead of time and provides food. In this dream, there are seven years of famine, seven bad years. Remember cognate relationships in Scripture between key phrases, terms, and themes: seven bad years in Genesis, seven bad years in Daniel, seven bad years in Revelation. The Bible is like a novel with rising action, a climax, an anticlimax, and a conclusion where it all comes together.

The story begins in Genesis, but this idea of seven years of famine, seven bad years, runs through Scripture from Genesis

to Revelation. In the middle, Elijah, after three and a half years, fed the people, didn't he? The ugly cows ate the good ones, and the thin corn devoured the plump corn. Evil will always consume good, but good will ultimately triumph over evil.

No matter how good things are, when things are good, something bad will happen. When things are really bad, something good will happen. Think of the death of Yeshua (Jesus). When things are really bad, something unbelievably good will happen. But when things seem too good, something bad is coming. The good times prepare God's people for the bad. Only when Yeshua returns will there be good upon good. Watch out when things get too good; the good prepares for when things will be bad in the last days.

Pharaoh had these dreams, and neither he nor his magicians could understand them. People involved in false religion, false prophets, or the occult will never truly understand the meaning of the last days. Hindu mystics, Gnostics, metaphysicians, fortune-tellers, and astrologers will never understand it. Only God's people will truly grasp what's happening.

Seven plus seven is fourteen, no food, and then someone provides food. The east wind brings bad tidings, a famine. Turn with me to the Book of Amos, chapter 8.

The Lord showed me a basket of summer fruit. He said, "What do you see, Amos?" I said, "A basket of summer fruit." The Lord said to me, "The end has come for My people Israel; I will spare them no longer."

The Hebrew word for "summer" is *kayitz*. If the fruit isn't picked by summer, it will rot because of the sun in the Middle East. The Hebrew word for "end" in this sense is *ketz*. Wordplay in Biblical Hebrew is important, but not like in English, where we use it for comedy or advertising gimmicks. For example, when I was a boy in New York, my grandfather showed me an ad for a company called "Quality Koal" (spelled K-O-A-L instead of C-O-A-L) to draw attention. In England, we say "advertisement," but I speak both American and British English, so I sometimes mix up words like "trunk" and "boot," or "vacation" and "holiday." In English, wordplay is a joke or gimmick. In Biblical Hebrew, it draws attention to something very serious.

You see this wordplay with *kayitz* and *ketz*. The end has come for My people. Amos 8:4 says, "Hear this, you who trample the needy, to do away with the humble of the land, saying, 'When will the new moon be over so that we may sell grain, and the Sabbath, that we may open the wheat market, to make the bushel smaller and the shekel bigger, and to cheat with dishonest scales, to buy the helpless for money and the needy for a pair of sandals, that we may sell the refuse of the wheat?'"

They're not selling good grain; they're selling chaff, the refuse from the threshing floor. They're exploiting the poor, saying, "When will the new moon be over so we can sell?" In our

ministry, we keep prices as low as possible and use proceeds to subsidize what we give to poor countries and the unsaved. If someone is unemployed, broke, or on a pension and can't afford a tape, we give it to them. I refuse to take royalties from our tapes or DVDs; it all goes to cover travel expenses, like petrol or trips to the Third World, where people can't afford to bring me to places like Kenya or Indonesia.

But these people saw it as a racket, a business. The shekel gets bigger, the bushel gets smaller. The more they preach about money, the less they give people the Word of God. The more they talk about money, the less people have to eat. If you go to McDonald's to eat junk food and pay for a filet mignon, you have a problem. People are listening to motivational speakers instead of Bible expositors, reading trash like *Purpose Driven* instead of biblical books. The shekel gets bigger, the bushel gets smaller, and what they give is the refuse of the wheat - inedible junk.

They exploit the poor, the helpless, for a pair of sandals. A disproportionately large amount of this con artistry targets the poor, unemployed, ethnic minorities, and single parents, offering vain hope to suck money out of them. The New Testament says little about money, and most of what it says warns against the love of money. They cheat with dishonest scales, which Proverbs calls an abomination to the Lord three times.

In the last days, Amos 8:11 says, "Days are coming," declares the Lord, "when I will send a famine on the land, not a famine for bread or a thirst for water, but rather for the hearing of the Word of God." This famine is sent in judgment. Paul says people wanting their ears tickled accumulate teachers in accordance with their own desires. Why do false teachers succeed? Because there's a market for their despicable product.

In the last days, something happens that occurred before Jesus came the first time. From Malachi until John the Baptist, there was a famine for the hearing of the Word of God. John the Baptist came and fed God's people, just as Joseph and Elijah did. This happens again in the last days.

Turn to Matthew 24:45: "Who then is the faithful and sensible servant whom his master will put in charge of his household to give them their food at the proper time? Blessed is that servant whom his master finds so doing when he comes. Truly I say to you, he will put him in charge of all his possessions. But if that evil servant says in his heart, 'My master is not coming for a long time,' and begins to beat his fellow servants and eat and drink with drunkards, the master of that servant will come on a day he does not expect and an hour he does not know, cut him to pieces, and assign him a place with hypocrites, where there will be weeping and gnashing of teeth."

This servant beats his fellow servants. Jesus hated the deeds of the Nicolaitans. We don't know exactly who they were or what they did, but *Nikolaitan* means "suppression of the people." Ezekiel 34 speaks of heavy shepherding, fleecing the sheep. This becomes a big problem in the last days: heavy shepherds who say, "Who are you to question us?" They get drunk, perhaps metaphorically, as in Toronto.

When there's a famine, who will give the proper food at the proper time? This isn't just about an individual, the two witnesses in Revelation, or faithful Bible expositors - it's about fellowships. When people are hungry and tired of eating chaff, they'll come looking for wheat to congregations and fellowships that still teach the Word of God.

Let's move to Acts 27, starting at verse 5: "When we had sailed through the sea along the coast of Cilicia and Pamphylia, we landed at Myra in Lycia. There the centurion found an Alexandrian ship sailing for Italy and put us aboard it. We sailed slowly for many days and, with difficulty, arrived at Cnidus. Since the wind - Greek *pneuma*, Hebrew *ruach* (spirit) - did not permit us to go further, we sailed under the shelter of Crete, off Salmone. With difficulty sailing past it, we came to a place called Fair Havens, near the city of Lasea."

When considerable time had passed, and the voyage was now dangerous since even the fast (Yom Kippur) was over, understand that Yom Kippur prophetically corresponds to the return of Christ. I mention this in passing; our teaching on the Autumn Feasts of Israel explains it further. Paul admonished them in verse 10: "Men, I perceive the voyage will be attended with damage and great loss, not only to the cargo and the ship, but also our lives." But the centurion was more persuaded by the pilot and captain of the ship than by Paul.

From Noah's Ark onward, ships typologically represent the church. Those on the ark survive, but we don't base doctrine on types; we use types to illustrate doctrine. Paul understood what was going to happen, but people didn't listen until it was too late. In the last days, those who understand what's happening won't see their warnings prevail. People will listen to accepted leadership, not those who know what's coming, until it's too late.

Think of Winston Churchill, half-American, half-English, who warned the British establishment about Hitler in the early 1930s, but they didn't listen until it was too late. Or Billy Mitchell, who warned 18 years before Pearl Harbor what the Japanese would do, even specifying Pearl Harbor, yet was court-martialed. History vindicated them, but they should have been heeded from the start. Instead, people followed Chamberlain's "peace at any price," which was almost as foolish as thinking you can make peace with Islam.

The centurion was more persuaded by the pilot and captain than by Paul. Because the harbor was unsuitable for wintering, the majority decided to set out to sea, hoping to reach Phoenix (not in Arizona), a harbour in Crete facing southwest and northwest, to spend the winter. When a moderate south wind came up, supposing they had gained their purpose, things looked good at first. They weighed anchor and sailed along Crete, close to shore, following Phoenician trade routes as coastal sailors. Coastal navigation can be more treacherous than deep-sea sailing due to rocks and reefs.

Before long, a violent wind, called *Euraquilo*, rushed down from the land—a cognate relationship with the east wind. When the ship was caught and could not face the *pneuma/ruach* (spirit),

they gave way and let themselves be driven along. The church is driven by one crazy spirit after another. Running under the shelter of a small island called Clauda, they were scarcely able to control the ship's boat. After hoisting it up, they used supporting cables (*hypozoma* in Greek) to undergird the ship. Fearing they might run aground on the shallows of Syrtis, they let down the sea anchor and were driven along.

They stopped trying to control it, their ideas failed, and they became helpless victims of circumstances that could have been averted. The next day, violently storm-tossed, they began to jettison the cargo. On the third day - typologically alluding to resurrection - they threw the ship's tackle overboard with their own hands. Do the things we own really matter, or do they own us? A time will come when everything must go overboard, or the ship will sink. Priorities like buildings or pension funds may be misplaced.

In verse 20, neither sun nor stars appeared for many days, reminiscent of Revelation, Matthew 24, and Joel, where the sun and moon do not give their light. No small storm assailed them, and all hope of being saved was abandoned. When they had gone a long time without food, Paul stood up and said, "Men, you ought to have followed my advice and not set sail from Crete and incurred this damage and loss. Yet now I urge you to keep courage, for there shall be no loss of life among you, but only the ship."

The church, in any organized sense, is doomed, like a crucifixion. That night, an angel of the Lord, to whom Paul belonged and served, stood before him, saying, "Don't be afraid, Paul. You must stand before Caesar [a type of the Antichrist], and behold, God has granted you all who are sailing with you." Be in the right boat with the right teaching. Paul said, "Keep up your courage, men, for I believe God that it will turn out exactly as I've been told. But we must run aground on a certain island," which we know to be Malta.

On the fourteenth night, as they were driven about in the Adriatic Sea, around midnight, the sailors surmised they were approaching land. They took soundings: twenty fathoms, then fifteen fathoms. Fearing they might run aground on rocks, they cast four anchors from the stern and wished for daybreak. The night pictures tribulation; daybreak, resurrection.

As the sailors tried to escape by lowering the ship's boat, pretending to lay anchors from the bow, Paul said to the centurion, "Unless these men remain in the ship, you yourselves cannot be saved." The soldiers cut the ropes of the boat and let it fall away. Backsliders try to escape with pretense, deceiving others but ultimately themselves. Many will fall away.

Until daybreak, Paul encouraged them to take food, saying, "Today is the fourteenth day that you've been watching and going without eating, having taken nothing. I encourage you to take some food, for this is for your preservation; not a hair of your head will perish." He gives the proper food at the proper time. Taking bread, he gave thanks to God, broke it, and began to eat, resembling the Lord's Supper. All were encouraged and

took food. There were 276 persons on the ship. After eating enough, they lightened the ship by throwing the wheat into the sea, as Ecclesiastes says, "Cast your bread upon the waters, and you shall reap in due season."

When day came, they couldn't recognize the land but observed a bay with a beach and resolved to drive the ship onto it. Casting off the anchors, they left them in the sea, loosened the rudder ropes, hoisted the foresail, and headed for the beach. Striking a reef where two seas meet, they ran the vessel aground. The prow stuck fast, but the stern was broken up by the waves. Underwater archaeologists found two anchors from a Roman vessel of that time, as Chuck Missler and Dr. Bob Cornuke documented. It's a very educated guess that these are the same anchors.

The soldiers planned to kill the prisoners to prevent escape, but the centurion, wanting to save Paul, stopped them and commanded those who could swim to jump overboard and get to land. The rest followed on planks or debris from the ship. Thus, all were brought safely to land. The ship was lost, but those on it survived.

In Acts 28, with no chapter divisions in the original Greek, we learn the island was Malta. The natives showed extraordinary kindness, welcoming them despite the rain and cold. They kindled a fire, but when Paul gathered sticks and laid them on it, a viper came out due to the heat and fastened to his hand. Some in Kentucky pick up snakes to prove their faith, but this is tempting the Lord. The true fulfillment is that they shall pick up snakes and not be harmed, as Jesus said in Mark's Gospel.

The natives thought Paul was a murderer, saying, "Though he's been saved from the sea, justice has not allowed him to live." But he shook the viper into the fire and suffered no harm. In Revelation, the old serpent, the devil, is cast into the fire. When the church is rescued from tribulation, Satan is destroyed, having no power over God's people. This is a picture: fourteen, *Euraquilo*, no food, and then the provision of food.

We are navigating the stratosphere of typological hermeneutics and Jewish *midrash*. Most churches no longer grasp the deeper things of God, but you do. By the grace of the Lord Jesus Christ, I give people grain. What will you do with it? My prayer for you and this fellowship is that the east wind is coming, there will be a famine, and the grain is no good unless you cast it on the water. Give them the proper food at the proper time.

God bless.



Interpretive Issues In The Olivet Discourse Pt 1

Introduction

On account of the times we live in, I'm sure that, for many of us, Matthew 24 and its co-texts are some of the most thumbed and worn pages in our bibles. Though it's a familiar passage to most of us, yet even very familiar portions of Scripture can yield fresh insights, as we can become stuck in a rut in our thinking and hearing other voices on a topic can broaden our understanding. Hopefully this little series will be helpful and edifying in that way.

An Informed Question

As Jesus left the temple and was walking away, His disciples came up to Him to point out its buildings. "Do you see all these things?" He replied. "Truly I tell you, not one stone here will be left on another; every one will be thrown down." While Jesus was sitting on the Mount of Olives, the disciples came to Him privately. "Tell us," they said, "when will these things happen, and what will be the sign of Your parousia and of the end of the age?"

One of the problems with modern bibles that might surprise you, is that they have become *too* refined. Chapters and versification; and to some extent, modern typography, which further subdivides the text, have created artificial divisions that are not representative of the original autographs. Let's face it, most of us have unconsciously behaved like "new chapter equals new subject" in reading our bibles; and this is reinforced by devotional habits and reading plans that work around those features. The fact is though, that the chapter and verse system is, *not* inspired, but was added centuries later. Paul didn't divide his letters up into neat chapters, nor did the gospel writers. The chapter system was actually introduced as a *navigation and location system* for bible passages: - not an interpretive tool, even though they often been used that way. For most of us, the influence of the breaks and verses is very strong and we need to expend conscious effort to escape their gravitational pull in our interpretive process. Some of these divisions are very unfortunate: such as between chapters one and two of 2nd Thessalonians; between four and five of 1st Thessalonians; between Rev chapters nineteen and twenty; and these have had serious negative effects on eschatological teachings. Happily, there is a growing trend of "reader's editions" of popular bible translations that either remove, or render less obtrusive, chapter breaks and versification, all in order to enable readers to experience scripture texts more as the original audience would have encountered them; and in reading larger chunks acquire a better sense of the flow of thought and argument of the text; and this can only be a good thing.

Bearing this in mind then: if we hold a larger idea of the context in Matthew within our minds, we can see that

the disciples question did not simply pop into their heads out of nowhere at the opening of chapter twenty-four. Though Jesus' remarks about the coming destruction of the temple may have been one of the things that prompted it; their question "When shall these things be, and what shall be the sign of your parousia and the end of the age", was not an uninformed or clueless enquiry; it sprang out of three years or more of sitting at Jesus' feet and hearing his teaching. By this time then, the disciples already knew at least the following, even if they did not fully understand all of it:

- That Jesus was the Son of Man who had authority to execute judgement in the day of the Lord; and implicit in this, is of course, that the Parousia, that is return of Christ and the day of Judgement, known in the OT as the day of the LORD were effectively synonymous. (Mt 13:36-43).
- That he was leaving them for an extended period and would bring in his kingdom at his return (Lk 19:11-27).
- That his return would be glorious with angelic accompaniment (Mt 16:27 Mk 8 Lk 9:26; Lk 12:8, Mt 19:28, Mk 10:37).
- That his parousia would be *preceded by signs*. This is absolutely explicit in their question. They expected signs to precede Jesus' return and just wanted to know what they were. He had already told them that it would at least be preceded by the appearance of Elijah the prophet, and this, of course, is another confirmation that his future return and the day of the Lord are one and the same (Mt 17-10-13), because Elijah is a prophesied harbinger of that day (Mal 4:5-6).
- That Jesus' followers would be persecuted before his return. (Mt 10:16-23).
- That the conflict with Jewish religious authorities would exist right up until that return (Mt 10:16-23).
- That Jerusalem would be destroyed and the religious leaders punished (Mt 21:33-45).

All of these things had been conveyed to them by Jesus, either explicitly or implicitly, well before they asked their question upon the mount of Olives. However, that is not all; and this is where the chapter breaks come in. All three synoptic gospels position the Olivet Discourse as following a showdown on the temple mount between the Lord and Israel's religious leadership, featuring His searing rebukes of them, and their final rejection of him, which would result in national judgement. After taking the religious leadership out to the woodshed, Jesus leaves the temple precincts, and as he is departing his disciples point out to him the beautiful buildings.

Considering they had just witnessed some awkward

moments with the religious authorities, perhaps they were nonplussed and trying to find something to say; as when they were on the Mount of Transfiguration and asked if they should make tabernacles for Jesus, Moses and Elijah.

Whatever the case may be, clearly, the disciples were mulling things over and realised there were things here that they did not understand fully, and that motivated them to approach Jesus on the mount of Olives with their question:

“Tell us,” they said, “when will these things happen, and what will be the sign of Your parousia and of the end of the age?”

In the answer that follows, there are some things that we should note. Firstly, the disciples are not asking about merely *one* event (such as the destruction of the temple). Their question is about multiple events:

*“When shall **these things** be and what shall be the sign of your parousia and the end of the age?”*

*“Tell us, when shall **these things** be, and what is the sign when **all these things** are about to be fulfilled?”*
(Mark)

*“When shall **these things** be, and what is the sign that **they** are about to come to pass?”* (Luke)

Secondly, it is clear, particularly from these parallel accounts, which *explicitly* link the “these things” with the sign of Jesus’ parousia, that the disciples inquiry is *wholly eschatological* in scope and related to the upcoming parousia or day of the Lord and not something separate from that.

Consequently, we should be looking further back than the beginning of chapter twenty-four to see what are the rest of the “these things” that the disciples were enquiring about.

Jesus rebuke to the religious leadership is brimming with prophetic themes; as is his lament over Jerusalem, and while they do have some *application* to events that would befall Jerusalem and Israel in the Jewish revolts; ultimately they too are really *eschatological* in character, as can be seen in v. 38-39. which is clearly referring to his second coming.

Behold, your house is left to you desolate. For I say to you, you will certainly not see me until you say “Blessed is he that comes in the name of the Lord!”
(Mt 23:38-39)

It appears from the disciples question that they associated the desolation of the temple and the devastation of Jerusalem with the period of time near the eschatological judgement and did not see it as separate from that. This is completely natural, because Daniel refers to the desolation of the temple as occurring at “the time of the end” (Dn 11:30-31). The disciples, at that time, almost certainly did not envision the delay in Jesus’ return as being the greatly extended period we now know it to be. They would

not have seen a separate destruction and exile lasting two millennia that would foreshadow that event.

While we will deal with v.15 and the abomination of desolation later in this series, we should note the thematic connection of “desolation” between Mt 23:39 and 24:15; the adjective ἔρημος “desolate” and the noun ἐρημώσεως “desolation” being derived from the same root. This is important, because Matthew 23:39 is a quotation from Psalm 118. When OT passages are quoted in the NT, it serves us well not to merely look at the verse on its own, but also to closely observe the original setting. Psalm 118 is a thanksgiving psalm with strong messianic overtones. It is also highly prophetic and Jesus definitively frames its fulfilment in the *eschatological* context connected with his return.

Prophetically, in the 70th Week, for the first half at least; Jerusalem’s spiritual leadership will be behaving largely in the same manner as it has previously: namely resisting the Holy Spirit and stubbornly refusing to repent as well as opposing the gospel. This is revealed to us in Mt 10:16-23, which though initially spoken to the disciples as they were first sent out to preach, is deeply eschatological.

Behold, I am sending you out like sheep among wolves; therefore be as shrewd as snakes and as innocent as doves. But beware of men; for they will hand you over to their councils and flog you in their synagogues. On My account, you will be brought before governors and kings as witnesses to them and to the Gentiles. But when they hand you over, do not worry about how to respond or what to say. In that hour you will be given what to say. For it will not be you speaking, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child; children will rise against their parents and have them put to death. You will be hated by everyone because of My name, but the one who perseveres to the end will be saved. When they persecute you in one town, flee to the next. Truly I tell you, you will not reach all the towns of Israel before the Son of Man comes (Mt 10:16-23).

Many of the themes and wording related here appear also in the context of the Olivet Discourse in the synoptic gospels (Mk 13:9-12; Lk 21:10-19), and thus mark it even more clearly as referencing the time of the end.

There are a number of interesting ideas that we can glean from this passage in Matthew ten. This passage appears to imply, that during the 70th Week, at least in the first half anyway, before Antichrist takes control over the temple; there will be believers in Israel witnessing to Christ against a backdrop of intense opposition from the Jewish religious authorities, and that they will be persecuted from town to town.

At this point, it might be interesting to ponder how such a thing could come about.

Firstly, the events of the 70th week of Daniel are set against the backdrop of a rebuilt temple and a re-instituted sacrificial system. For such a thing to happen, it would require the national political *will* to make it so. I would suggest, that such a will can only come about by a great shift in the political make-up of the nation and a rise in national confidence. This would mean an abrogation of the miserable policies of the Left; a shift towards the Right; a movement towards greater religious observance on a national level; and along with these, a rise in national prominence and confidence that overcomes trepidation about reactions from the Muslim world. I hardly need to add, that we seem to be witnessing the beginning of such a process. October 7th 2023 was a national wake-up call that shook many in this country out of the Peace Now ideology. In addition to this, even on the basis of pure demographics; secular Jews, are *dying out*: the religious and Ultra-Orthodox are simply out-breeding them; and in a few decades the religious will comprise the majority of the population in Israel. We can also see a rise in national confidence and, if current trends continue, the impending demise or diminishing of certain pernicious Islamic regimes in the neighbourhood.

This then brings us to the second reason why this prophesied persecution will come about, and what I am about to say here is partly speculative, however, I believe it to be informed. Rabbinic Judaism is, and always has been, *hostile* to *biblical* Christianity. The rise in national confidence, and religious fervour which is needed to bring about the rebuilt temple and renewed sacrifices, will go hand in hand with greater Torah observance and adherence to Rabbinism, which will consider itself vindicated in the rebuilding of the Temple. Indeed, Mt 24:20 strongly implies that rabbinic Sabbath travel restrictions will apply at least in the Jerusalem and Judea areas of the country; and it would not be unreasonable to assume nationwide restrictions will be in place. This rise in religious confidence and in the political power of Rabbinism, will *inevitably* engender the persecution of faithful Christians. The restoration of the temple will be seen as a prophetic sign that Judaism and return to Torah-keeping is the true way to bring the biblically-promised redemption, and that Israel's rejection of Jesus was entirely justified. I forget exactly where, but Martin Luther uttered words to the effect that if the temple were to be rebuilt Christianity would be destroyed. Luther's replacementism and appalling eschatology were behind this assertion, and it certainly wouldn't affect a truly biblical eschatology, but nevertheless, we could understand, in the light of statements like Luther's, how Rabbinic Judaism would feel vindicated.

Rabbinic Judaism regards Christians as heretics and idolaters. Thirty years or more ago, I heard an orthodox (not even an ultra-orthodox but a religious Zionist) Jewish woman calling for capital punishment for Christian missionaries in Israel under laws like Dt 13:6-12. A return to stricter Torah observance may demand such a thing, because Christians would be seen as a plague in the Land and seducing people away from Rabbinic Judaism, and hence a spiritual defilement and a hindrance to national redemption:- a nuisance, therefore, that must be dealt with. This means, that even before the mid-point of the 70th Week and Antichrist's tribulation against the Church and Israel begins, life may *already* become difficult for faithful believers in Israel.

The next question is how do we go from this situation to the salvation of Israel. How do we get there and what creates a changed outlook on the part of Israel so that they eventually welcome the Lord? Jesus' reference to Psalm 118, which he definitively frames in an eschatological context, gives us a clue. This wonderful prophecy exhorts Israel to render thanks to the LORD for his steadfast love and deliverance, as it depicts a time of severe divine chastening which almost results in the nation's destruction, but which drives her to her knees desperately seeking the LORD's help. The psalm graphically depicts Israel's strength, self-confidence and self-reliance being completely shattered and brought to an end, and the nation finally realising that there is no help in man or in human leaders, but in the Lord alone. After great national suffering, salvation eventually comes through the one referred to as the "right hand of the LORD" (a messianic term); but to the nation's great astonishment, this individual is the selfsame One whom they previously spurned. The stone (a term used by Jesus to describe himself Lk 20:17; Mk 12:10; Mt 21:42; Acts 4:11) whom the builders rejected will indeed become the head of the corner and at long last Israel, marvelling at the work of God, will bless the one who comes in the name of the LORD.

A Pilgrim's Egress

By Sandy Simpson, 3/20/25

First, a little background ...

The Pilgrim's Progress from This World, to That Which Is to Come is a 1678 Christian allegory written by John Bunyan. It is commonly regarded as one of the most significant works of Protestant devotional literature and of wider early modern English literature.

According to literary editor Robert McCrum, "there's no book in English, apart from the Bible to equal Bunyan's masterpiece for the range of its readership, or its influence on writers as diverse as William Hogarth, C. S. Lewis, Nathaniel Hawthorne, Herman Melville, Charles Dickens, Louisa May Alcott, George Bernard Shaw, William Thackeray, Charlotte Bronte, Mark Twain, John Steinbeck and Enid Blyton. Highly recommended!

The book *Pilgrim's Progress* by John Bunyan describes us as being pilgrims on a journey through this world, on our way to Heaven. An old spiritual hymn has the same theme.

POOR WAYFARING STRANGER

(19th century)

*I am a poor wayfaring stranger
Traveling through this world of woe
But there's no trouble, toil or danger
In that bright land to which I go.*

"*The Pilgrim's Regress*," C.S. Lewis's allegorical novel inspired by John Bunyan's "The Pilgrim's Progress," follows John's journey from a life of intellectual and spiritual dissatisfaction to a realization of the Christian path, encountering various characters and philosophies along the way.

Though, as born-again believers, we are set on a path of progression to holiness and maturity to which we must hold (1 Thes. 2:15, 5:21, 2 Tim. 1:15), we are also called to come away from the world, the flesh, the devil, false teachers and false prophets. Unfortunately, many modern churches avoid mature discernment topics dealing with distancing ourselves from false teaching and heresies. In their bid to accentuate the positive they neglect the consequences of not separating ourselves from sin in its many forms.

Come Out

Revelation 18:3-5

For all the nations have fallen because of the wine of the passion of her sexual immorality, and the kings of the earth have committed acts of sexual immorality with her, and the merchants of the earth have become rich from the excessive wealth of her luxury." I heard another voice from heaven, saying, "Come out of her, my people, so that you will not participate in her sins and receive any of her plagues; for her sins have piled up as high as heaven, and God has remembered her offenses.

Rev. 18:3-5 is specifically referencing coming out of the apostate end times church, the "woman who rides the beast". Though this is set in the end times, it has always been a directive for true believers in every century to get away from the compromised churches, as evidenced below.

2 Corinthians 6:17

Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; And I will welcome you.

This was a restatement of Is. 52:11.

Isaiah 52:11

Depart, depart, go out from there, Do not touch what is unclean; Go out of the midst of her, purify yourselves, You who carry the vessels of the Lord.

God's people, at that time the Jews, and by extension born again Christians, are to get away from the world. John Gills states:

The people of God are a separate people in election, redemption, and the effectual calling, and ought to be so in their conduct and conversation; they ought to separate themselves from all superstition and will worship in religious matters, and from the evil customs and manners of the world, though they are sure to become a prey, and to expose themselves to the contempt and rage of it. (John Gill's Expositor)

Avoid

There are things we are to avoid as believers.

Titus 3:9

But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are useless and worthless.

These kinds of disputes usually lead to useless and even dangerous divisions. We are to argue for the truth regarding the core doctrines and the Truth of the Gospel. We are not to spend our time arguing over non-core secondary issues.

2 Timothy 3:4-6

treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness although they have denied its power; avoid such people as these. For among them are those who slip into households and captivate weak women weighed down with sins, led on by various impulses,

We are to avoid those who are hung up on themselves and getting people to listen and admire them. Women in particular need to be careful not to get caught up in their emotional manipulations.

Romans 16:17

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. (KJV)

Romans 16:17

Now I urge you, brothers and sisters, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. (NASB)

Avoid those who cause divisions using gossip and slander especially when it involves the core doctrines. We are to avoid them by turning away from them.

Do Away With

1 Corinthians 13:11

When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.

When we become mature in Christ we are to do away with childish attitudes and beliefs. As believers we are to move steadily toward maturity, away from a reliance on milk in favor of solid food (Heb. 5:13-14) as a baby does when it begins to grow toward being an adult.

Keep Away

There are types of "Christians" we are to keep away from.

2 Thessalonians 3:6

Now we command you, brothers and sisters, in the name of our Lord Jesus Christ, that you keep away from every brother or sister who leads a disorderly life and not one in accordance with the tradition which you received from us.

This is particularly relevant to those people who are involved in the Third Wave, New Apostolic and Word of Faith churches and their "slain in the spirit" disorder. True biblical believers are to stay away from people who engage in that kind of activity. A Christian will be one who studies and applies the truths of the Scriptures to their lives.

2 Timothy 2:19

Nevertheless, the firm foundation of God stands, having this seal: "The Lord knows those who are His;" and, "Everyone who names the name of the Lord is to keep away from wickedness."

We are also to keep away from wickedness. Just because the Lord knows who are his does not give us a license for immorality (Jude 1:4).

Turn Away

1 Peter 3:11

He must turn away from evil and do good; He must seek peace and pursue it.

We must turn away from evil and practice good. We must be peacemakers, pursuing unity in the Spirit and in the Faith. That means though we become connected through the Spirit when we have fellowship with born-again believers, we must follow that up with unity in the Faith, that is unity in the core doctrines. Where there is disagreement over the core doctrines it is a sign to us that a person is not truly born-again and we must turn away from them.

Go Out To Him

Hebrews 13:13

So then, let us go out to Him outside the camp, bearing His reproach.

Just as Jesus was crucified outside the camp, we must follow Him while taking up our cross and putting to death the old man.

Galatians 2:20

*I have been **crucified with Christ**; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.*

Galatians 5:24

*Now those who belong to **Christ** Jesus **crucified** the flesh with its passions and desires.*

Leave

Proverbs 14:7

Leave the presence of a fool, Or you will not discern words of knowledge.

False teachers and false prophets are just two examples of fools we are to leave behind. Continuing to listen to fools will dull a person's ability to discern.

Stay Away

1 Timothy 4:7

But stay away from worthless stories that are typical of old women. Rather, discipline yourself for the purpose of godliness;

We must not be taken in by worthless stories and old wives' tales. True believers are not to be superstitious but rather discerning based on the written word. We deal in truth and facts, no in idle speculation and unproven conspiracy theories. We have a whole generation these days that is enamored by what they watch on social media platforms such as YouTube and Facebook. We have whole movements that are roping people into following myths rather than proven Biblical truth, such as the World Christian Gathering of Indigenous People.

Reject

Titus 3:10

Reject a divisive person after a first and second warning.

The word translated as “divisive” is “hairetikos” from which we derive the word “heretic”. A heretic is a person who has left sound doctrine and in teaching false doctrine divides the churches. This is what we have seen play out, especially in our time through the Toronto “Blessing” and Brownsville “Outpouring” movements. These movement plat many churches worldwide and thus we must reject them.

Renounce

2 Corinthians 4:2

but we have renounced the things hidden because of shame, not walking in trickery nor distorting the word of God, but by the open proclamation of the truth commending ourselves to every person's conscience in the sight of God.

Those who use tricks of interpretation and distort the written Word we are to renounce. We do not do those things but rather proclaim the truth simply and plainly so that people might be pricked in their conscience and possible repent and believe.

Deny

Titus 2:12

instructing us to deny ungodliness and worldly desires and to live sensibly, righteously, and in a godly manner in the present age,

As believers, there is always a continual battle against our former ungodliness and worldly desires as long as we are here in the flesh. This is why we are to deny ourselves, take up our cross, and follow Christ, crucifying the old way of live and living in the new life Christ bought for us.

Luke 9:23

*And He was saying to them all, “If anyone wants to come after Me, **he must deny himself, take up his cross daily, and follow Me.**”*

Rid Yourself

Colossians 3:8-10

But now you also, rid yourselves of all of them: anger, wrath, malice, slander, and obscene speech from your mouth. Do not lie to one another, since you stripped off the old self with its evil practices, and have put on the new self, which is being renewed to a true knowledge according to the image of the One who created it.

We must continue, with the Lord's help, to rid ourselves of anger, wrath, malice, slander, obscene speech and lies. Often malice begins in slander, which is brought about by lies. We also need to get away from people, especially Christians, who continue to practice these attitudes because they can become infectious to us if we are not careful.

Flee

1 Corinthians 6:18

Flee sexual immorality. Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body.

There are a number of things we need to run away from. Sexual immorality is a big one. We are inundated with it in movies, TV shows, books, magazines and almost everywhere we look these days.

1 Corinthians 10:14

Therefore, my beloved, flee from idolatry.

Idolatry in our days is not so much involved in worshipping idols, though the Catholics are caught up in their statues, but rather in things that become idols to us such as greed and power.

Colossians 3:5

*Therefore, treat the parts of your earthly body as dead to sexual immorality, impurity, passion, evil desire, and **greed, which amounts to idolatry.***

1 Timothy 6:10-12

For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. But flee from these things, you man of God, and pursue righteousness godliness, faith, love, perseverance, and gentleness. Fight the good fight of faith; take hold of the eternal life to which you were called, and for which you made the good confession in the presence of many witnesses.

Taking hold of the eternal life to which we as born-again believers have been called, means we are to forsake those idols of our former lives and dedicate ourselves to fighting the fight of Faith so that we can lead others to believing in Jesus Christ and forsaking our former idols of money.

MORIEL INDIA UPDATE

Punjab, Kothapeta, Vijayawada, Padappai Chennai

India

The Preacher and his love for souls:

Light Over India

*O India, land of ancient song,
To Christ the Savior you belong.
From mountains high to ocean's shore,
His love shall reign forevermore.
Through crowded streets and village flame,
He walks with grace and knows each name.
No caste or creed can stand the wall -
His cross was raised to break them all.
Let lotus bloom and temple ring,
For now we know the Risen King.
The Light has dawned, the chains must fall -
O India, He calls us all*

MORIEL INDIA

India Outreach continues to expand, and as Moriel reaches further into rural India and plants house churches, we are seeing people continually come to the Lord and join these various cottage churches. This growth is not only evident in numbers but also in the deepening faith and commitment of new believers. Communities that once had no or at best some limited access to the Gospel are now thriving with lively fellowship groups, weekly gatherings, and active participation in prayer and discipleship programs. The transformative impact of these house churches is fostering strong spiritual connections and a renewed sense of hope among the people.

I have been working in various regions of Punjab. During my time there, and over the years working in these areas, Moriel has established seven churches. The main church, Moriel Horeb Church, is located in the Batala region. We also have six affiliated churches, bringing the total number of churches in Punjab to thirteen at this present time.

Over the course of my last two visits, I facilitated a pastors' conference in Firozpur, Punjab. These meetings were met with great enthusiasm and were a source of great encouragement. Notably, a group of approximately one-hundred and fifty pastors expressed interest in having Moriel conduct another conference during the next trip, which would be held approximately one-hundred and fifty kilometers away from Firozpur. The interest is gaining momentum rapidly, and the pastors are highly enthusiastic and eager to have us minister to them.

Evidently, during my tenure in Punjab, there was a potential escalation of the verbal conflict between India and Pakistan. However, I experienced a relatively peaceful stay in the region. Nevertheless, on the day of my departure, India carried out an air strike in Pakistan, which significantly altered the regional dynamics, particularly for foreigners. Due to the cancellation of all local airports, my planned flight from Chandigarh to Hyderabad was disrupted. Consequently, I was compelled to drive to Delhi and board a late flight to Hyderabad, which ultimately resolved the situation.

Psa 68:11 The Lord gave the word: great was the company of those that published it.

Moriel has provided Bibles for the small work in Myanmar that Moriel India is involved with, also Bibles into Pakistan, and Bibles into various ministries in Punjab, Bible distributed also in Andhra Pradesh, and finally also in Chennai. We have now also been requested for some study Bibles for Manipur; I will address this on my return to the UK.

Bible distribution is a crucial ministry. Providing a new Bible to a newly converted Christian is a profoundly rewarding experience, witnessing their genuine appreciation for this gift. Additionally, it is essential to distribute Bibles to those in need who cannot afford to purchase one.

Note from Pastor Vijay

Bible distribution was a significant undertaking within the church, addressing the pressing need for access to Bibles among those who could not afford to purchase them. We express our sincere gratitude for your initiative in distributing bibles. The recipients have expressed their immense satisfaction with their new bibles.

The recent pastor's meetings were highly successful. The pastors were very satisfied with the message and expressed their happiness. They emphasized the need for a gospel preacher who can speak truthfully and challenge false prophets and preachers. The message presentation exposed the prosperity preacher and provided biblical evidence to support the message. This was a valuable learning point for the pastors, as they were encouraged and challenged by what they heard. They expressed their agreement with the message and expressed their need for regular pastor's meetings. Many pastors are abandoning the word of God due to their adherence to prosperity preachers, so these meetings are crucial for maintaining a strong faith among our missionaries. Thank you for hosting the pastor's meetings, which were essential for our ministry. Punjab also greatly benefited from these meetings. (Pastor Vijay Masih, Moriel Punjab).

It's summer here and its hot, and with those familiar with India, this means power cuts on a daily basis, so it was deemed very important to purchase a generator for Moriel Horeb church, Batala, and so this is what we did and this went straight into use, here then the church can have electric to power the cooling fans and air con system, in saying that we are now in need for a second generator for the church hall in Kohali District, it literally never stops.

Evening meetings, church meetings, rooftop meetings, and pastors' conferences have become the norm in Punjab. Cottage meetings or house churches were the way forward to branch out, and I had the privilege of baptizing four new converts. It was a very fruitful mission trip into the area, and there's a constant demand for further trips.

Pastor Vijay continues to work extremely hard in his ministry, advising younger pastors through difficulties and overseeing local pastor groups. As a reminder, prosperity preachers continue to bring a bad reputation to Christianity, among other religions, which has caused major problems and is also a catalyst for the anti-conversion laws to be made active.

Kothapeta:

Currently, the second-floor construction at the Mitchell Children's Home is underway. The project is expected to be completed by the early June of this year. However, we are also considering the possibility of constructing additional accommodation for Moriel members during their visits to the home, rather than requiring them to stay in local hostels.

Note from Sister Monali:

It is with great pleasure that we share the news that our Moriel Children have successfully concluded their academic year 2024-2025, demonstrating exceptional academic performance. We extend our sincere gratitude to the Lord for providing them with unwavering support and encouragement throughout their studies.

Naveen, Charan, and Venkat Raju have demonstrated exceptional academic performance. The students are delighted to conclude the academic year and are currently enjoying summer vacation.

In May, we hosted a two-day Vacation Bible School Program for the Moriel Children. This program aims to strengthen their faith and foster a devotional life through spiritual songs and biblical teachings, whilst at the same time having lots of fun. Schools in India reopened on June 12, 2025.

Vijayawada

Two pastors' conferences were held in Vijayawada and the Guntur region. The pastors in attendance requested that we conduct conferences in the region, including Tenali, which are collectively known as the Tri-Cities: Vijayawada, Guntur, and Tenali. Both conferences were well-attended and provided great encouragement to the pastors in attendance.

Once again, the pastors have requested more visits and are imploring Moriel to conduct a regular outdoor ministry. The situation in India is undergoing significant changes, and they wish to capitalize on this ministry while they still have the opportunity.

Padappai Chennai:

After a prolonged absence of approximately twelve years, I have returned to Chennai. While I am familiar with the city, I must acknowledge that the pastors I work with exhibit distinct characteristics. The accommodation conditions near the slum areas are not particularly favorable, but I am prepared to adapt to these circumstances.

Working in these areas aligns seamlessly with my responsibilities, as the ministry and the needs of the community are urgent. The gospel must be preached at every opportunity, and the pastors have requested my regular presence for open-air street preaching. Upon visiting these regions, one cannot decline the call, as the need is compelling. Hopefully, this will occur during our next mission trip.

Thank you

Mark Jackson

Moriel India







KIWI FRUIT June 2025

Blessing in Christ to you all.

It's been an interesting period for us with a number of challenges that we've had to navigate and I can assure you that without the Lord we would not have done so.

I went to South Africa in August last year and had a wonderful opportunity to go to the Mount of Olives Mission and catch up with the youngsters and spend some time with them. One of the reasons was to also go and do a risk assessment on the security of the farm as there had been a number of concerning incidents occurring. Mike Benade from our South African office also made the trip down from Port Elizabeth to meet me there. The enemy was at work, and Mike ended up with car troubles trying to get to us. This delayed him quite a bit before he eventually made it, meaning we had a very short time together before we both had to move off again in different directions.

I returned to New Zealand and promptly got ill which eventually turned into Covid and as I've discovered before, Covid and I just don't go together. After being sick for about 6 weeks I eventually ended up in hospital with a diagnosis of pericarditis. I can honestly say it is not something to be taken lightly and it had me down until about March before I started feeling a bit like my old self. I want to thank everyone for the prayers and messages of support as they were truly encouraging.

NZ & Australia Update

Towards the end of March, Riana from our Australia office, who was on holiday in Namibia and South Africa, said that she would like to visit the Mount of Olives Mission. I was asked if I could go over again to oversee all the security upgrades and could then also take Riana to visit the mission.

So, in April I headed over to South Africa again. What a wonderful trip it turned into as Riana and I travelled to Port Elizabeth and spent a Sunday of fellowship with Mike Benade and his home group. It honestly felt like we were with our family that we'd known our entire lives. Such is the joy of Christians coming together and fellowshiping in love. Sadly, it was over all too quickly and we returned to Cape Town. The following day we started making our way up to the town of Swellendam to the Mount of Olives Mission.

Planned as part of the journey was a stopover in Somerset West to meet up with Tim & Mandy Leach. How we wished we had more time with them as they are such a wonderful couple and the discussion with them was so encouraging and uplifting. Once again it felt like we were in the company of family we've known our entire lives.

We then made our way to the farm where we met up with the youngsters at Mount of Olives. How wonderful to see them all again – Joe, Carlos, S'piwe, Ntombi, Baden and Luke. Now it was time to set about getting to work. Well, I was reminded that African time works different to Island time and getting people to follow up on their commitments can be extremely tough. Despite

these challenges and frustrations, we managed to get the alarm system installed and working within the first few days. We also got to spend time with the neighbouring farmer and his parents who were lovely Christians and, like so many times on this trip, we spent time with strangers who felt like family and treated us as such. In between the security work, Riana and I had the opportunity to address a number of needs on the mission and take care of some of their needs. We also were able to take a few of them out for a day and head down to Cape Agulhas where the Indian and Atlantic oceans meet.

On Easter Friday we had a lovely time of fellowship with the lads from Mount of Olives and had a local braai with them. We shared in a message for Easter to remind us all of what Jesus did for us on the cross.

After a week at Mount of Olives we had to make our way back to Cape Town so Riana could get to say goodbye to her family and catch her flight back to Australia.

While in Cape Town I was able to attend a dawn Easter Sunday message on the beach in Bloubergstrand. How wonderful to see so many Christians come out and listen to a message and sing songs of praise and publicly proclaim the name of our Saviour.

I returned to Mount of Olives in my last week and ensured that we had the CCTV installed as well as the metal burglar bars and security doors. By the time we were done we had 3 layers of security on the farm and they were feeling much safer than before.

This was a wonderful trip not only to support the mission but also due to the opportunities we had to meet and fellowship with so many wonderful people as well. I was also fortunate enough to share the Gospel with a number of people on this trip, among them family members who have not been too keen to listen in the past. To cap it all, I had the privilege of baptising my 80-year-old mother. God blessed this trip in so many ways and I know that both Riana and I felt so blessed to have spent time with the youngsters on the mission and share in a wonderful time of fellowship with them all.

Pierre Moseley



Wonderful time of fellowship in Port Elizabeth with Mike Benade's group



Catching up with Tim & Mandy Leach in Somerset West



Mount of Olives Mission





Installation of the security measures on the house



This was the first olive tree planted on the mission by Jacob



Easter Friday Fellowship with the lads from Mount of Olives