

A Study of The Scriptures

Tape 150

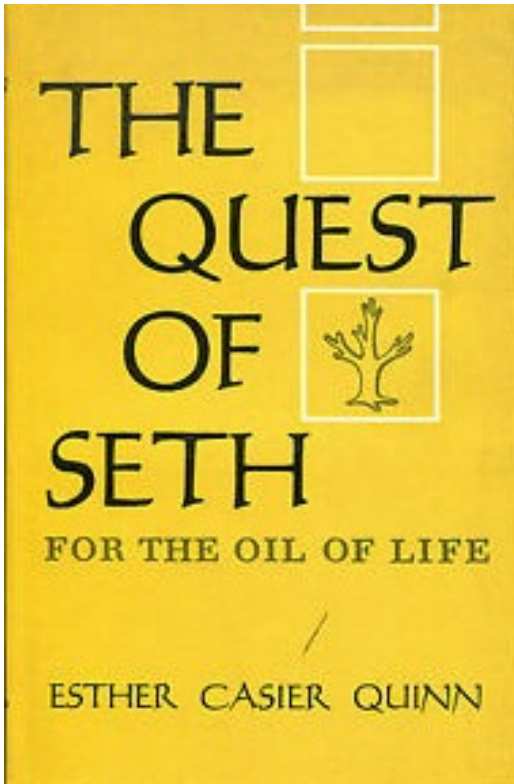
**Based on The Work of
Dr. Wesley A. Swift**



**Compiled By
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Tape No. 150
By
Ella Rose Mast

The Quest of Seth



IN THE WRITINGS OF MIDDLE ENGLISH LITERATURE, there kept appearing certain legends concerning this 'Quest of Seth' as well as the one about 'The Wood of the Cross'. There was no exact scholarship of these ancient subjects until Esther Casier Quinn began in 1949, to look at these subjects at the suggestion of Professor Roger Loomis of Columbia University. This study then led to fields far more vast than had been anticipated as well as into many different languages.

Our author found this story of 'The Quest of Seth' for the 'Oil of Mercy' for his father Adam, in the writings of the French,

English and German languages, as well as its presence in Medieval drama. The legend says that as Adam was about to die, that he bid his son go to Paradise for the 'oil of mercy'. As Seth arrives at Paradise, he is told that Adam's request will not be granted at this time. Remember here that this

is an ancient legend handed down from generation to generation and it is symbolism. Thus there is a message for this race in this legend.

When Seth is given the message that the time is not then for his father's request to be fulfilled, then Seth is given 'three' glimpses of this land of Paradise. In the first glimpse, which Seth is permitted to see, he beheld a 'Dry Tree'. In the second glimpse, he sees an 'adder snake' twisted around the trunk of that 'Dry Tree'. And in the third glimpse, Seth sees a 'New Born Baby' in the top of the 'Dry Tree'. DO YOU GET THE PICTURE? Seth is told that the Dry Tree with the serpent around it represents the 'sin' of Adam-man and the Baby is Christ who will be the 'Oil of Mercy'.

You will remember that the scripture talks of this Dry Tree as being the kingdom of Israel in Old Judea. And the 'Green Tree' is the one that was growing in the West. But it was also from this dry tree of Judah line here in the East that Christ would declare His birth place as He came as Saviour to rescue His children now in earth. Adam would thus receive this 'Oil of Mercy', being restored thus at the coming of YAHSHUA. This legend thus was a symbolic legend. But also teaching a lesson and establishing as well a message for the Covenant people.

The legend also says that Seth was given three kernels from the 'Tree of Life' in Paradise. And he plants them in the mouth of his dead father. From those three kernels, three trees grew, a Cedar, a Cypress, and a Pine. And they remained, growing in the Vale of Hebron until the time of Moses. Then these three trees were uprooted by Moses and became the wands with which first he sweetens the waters of the marsh, and then brings forth Water from the Rock, (in the days of the Exodus.).

And then it is stated that David then inherits the wands now only a single staff and with it he changes the colour and shape of some Ethiopians. (Remember the Queen of Sheba and the establishing of her son and the son of Solomon in Ethiopia).

Thus you have the Cedar tree the symbol of Royalty in the King line of Israel; you have the symbol of the other son of Heber, who we have told you about, and from that division came the Queen of Sheba, thus the

Cypress tree, and the Pine, the symbol of the son of the Queen of Sheba and Solomon. And we found that this court of this son held their colour line for many, many years there in Ethiopia).

The legend goes on to say that the Staff of David was then replanted and it grew into a tree which Solomon attempted to use in the building of the Temple. But no matter which way they thought to use it, still it always was too long or too short, and would not fit in that Temple. (Of course it would not. For that symbol of 'the Tree of Life, this race was not to end there in that old Temple in Jerusalem. There was to be a New Jerusalem, in the Christian West.)

The legend goes on to say that one day a lady named Maximilla accidentally sat on that tree there in the Temple and it burst into flames. But the lady was not hurt, only inspired to prophecy. As she prophesied that the 'coming Christ' was to die upon this wood, those who were now in control of Judea, put the lady to death and threw the wood into a pit. But miracles were performed and disasters struck until the tree was taken from the pit. And they placed it as a bridge over the brook which is on the East side of Jerusalem.

The holy nature of this wood is then announced by a Sibyl. And she refused to walk on it and instead wades the brook barefoot. As the time of the Crucifixion approaches, it was said that a Cross was made of this tree. But the Cross could not be lifted by anyone but the Christ. For it was designed for HIM. And by His death on this Cross then HE becomes the Redeemer or the 'Oil of Mercy', for the Adamites and through them all mankind. Do you get the picture?

This then was the legend of 'The Quest of Seth for the Oil of Mercy' and how it developed into the story of the 'Holy Cross'. In picture form this legend appeared in art work on windows of Churches. It was frescoed on walls of the Chapel of the Guild of the Holy Cross, in the Church of the Trinity at Stratford-on-Avon, and many other places in the ancient world. This is then a Biblical story told in symbolism as the message of 'Identity' understands it today. The story of the 'Tree of Life', those children of Light coming from Paradise after tangling with the serpent of 'the Tree of Good

and Evil', and then culminating in the birth of the Baby which Seth saw in the top of the 'dry tree', with YAHSHUA, The Christ to fulfil the promise of redemption by His work on the Cross for our first parents and then for all Adamites from Seth on down. Thus the Cross from this same 'Tree of Life' is what Adam was actually waiting for.

Since this author, like so many, cannot see past that Jewish fixation of mind, then this old history is not perceived as a legend going back to its beginning although they hint that it must have a much more ancient past, possibly an Eastern origin.

Yet we see the use of this Legend and the fact of Redemption being consummated showing the gift of YAHWEH'S Mercy which Seth sought, has been carried down in all Christian theology as well for a comfort for you and I.

There is also an ancient record called 'The Apocalypse of Moses'. And this story appears in it, although just a bit different. In this story at the age of 930 years, Adam falls ill and bids his sons to come to him. And Seth offers to go to Paradise and get some of the fruit of Paradise. Adam says no. But asks Seth and Eve to go to Paradise and pray that YAHWEH would give him of the 'tree' out of which flows the 'Oil of Mercy'. On the way to Paradise, they encounter a wild beast whose ferocity is dispelled by the image of YAHWEH, in Seth. When they arrive at Paradise, YAHWEH sent the Archangel Michael to tell Seth that he cannot have 'the oil of mercy' at this time for his father Adam. But it will be given the Holy People at the end of time.

There are many similar legends, like the Assyrian, Gilgamesh legend we have discussed before. And all are of Adam-man's quest for immortality. And all date and come from a Biblical source in the ancient past. Some may find their source from the books of Enoch and his journey to Paradise where he is shown the vision of the future. But all the others seem to be searching for an earthly Paradise.

In the ancient Assyrian writings the 'Oil' comes from a cedar tree. In the scripture (Ezekiel 17), this Cedar tree is a symbol of Royalty, of the

moving of the kingdom of the 'Dry Tree' to the West. In Enoch's writings it is always an Olive tree which is the symbol of YAHWEH'S Israel.

In the book of the 'Apocalypse of Moses', it is the Archangel Michael whom YAHWEH sends to tell Seth that all he asks for will be given to him and his father at the Resurrection. In the book of Daniel, in the Old Testament, in chapter 13, it is also Michael who stands for the Children of YAHWEH as HE did in the distant past. In the first book of Enoch we read that at the Great Judgement day, this 'Tree of Life', the Immortality of it, shall be given to the righteous and Holy.

In the Testament of Levi, it says: 'He (The Messiah) shall open the gates of Paradise and remove the sword against Adam. And HE shall give to the saints to eat of that, 'Tree of Life'.

The first Christianized version of 'Seth's Journey', appears in the book, 'The Gospel of Nicodemus' which is an apocryphal work. It deals with an even between Christ's death and Resurrection and tells of His descent into the Netherworld. The two stories of the 'Quest of Seth' and the 'Journey of Christ into the Netherworld', are combined and yet different. Seth's journey begins as a Quest and ends with a Promise. Whereas Christ's decent into the Netherworld, delivers to Adam the remedy which Seth in his journey to Paradise, set out to fetch, namely the 'Oil of Mercy'.

The Descensus narrative forms both a parallel and a conclusion to the Seth legend. Thus the 'Descensus' version of the Seth legend became widely dispersed and was popular in England not long after Christianity began to flourish. It had come from the Hebrew Apocrypha to the Christian legends. As the Seth story progressed in Christianity, we find added, the story of the 'Green Tree' and the 'Dry Tree'.

This was said to show the power of God to reverse the forces of nature, to destroy the flourishing and to resurrect the dead. This is also symbolic as we have said of the drying up of the throne line in the east, and the establishing of the throne of David in the west as Col. Totten was to point out much later. Thus all these legends are symbolic stories of the Bible.

In the Egyptian writings, 'The Mystery of St. John', in the Bible the 'Tree of Knowledge' appears in the seventh heaven. The 'Dry Tree' in earth is said to be dried up because the POND in which it had been growing dried up, Thus this small group of people, which this dry tree represented gradually disappeared in the East. A serpent is pictured entwined around the dry tree. In Nordic mythology, the serpent at the root of the tree symbolized the evil forces which would try to destroy the tree.

This motif of the serpent coiled about the tree trunk, is not only the product of a literary tradition, it also figures in art. It appeared on Phoenician coins, and on Greek vases, on bowls in the seventh century Persia.

The book of Joel also symbolized the serpent as the enemy of the 'Tree of Life'. And once again we remind you that the Serpent is the symbol of the enemy of God's Kingdom in earth and in the Great Battle between the 'Children of Light' and the children of darkness, as the Kingdom is being set in place by these 'The Children of the Kingdom, the Covenant People.

**May Yahweh Bless,
Ella Rose Mast.**



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