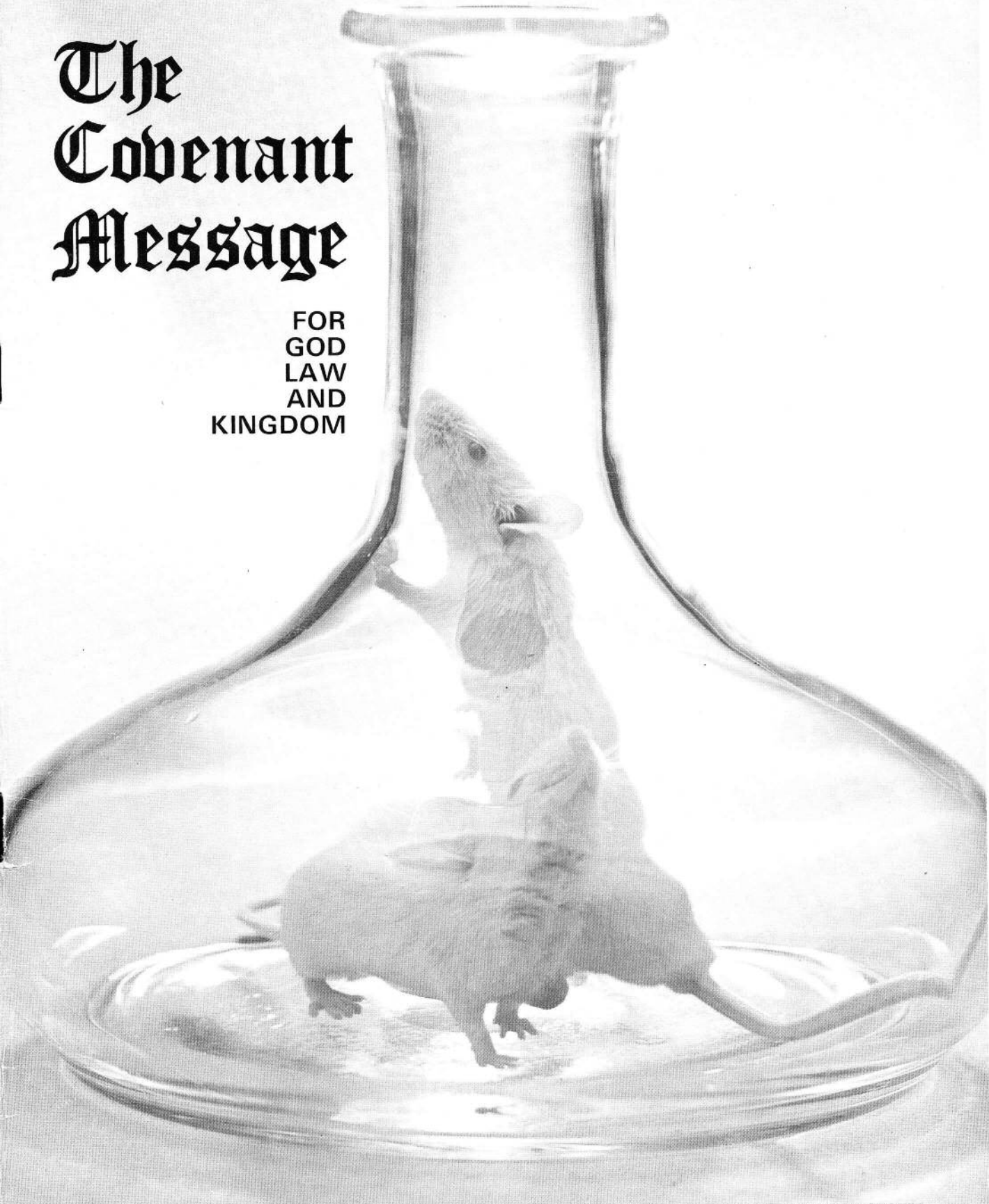


The Covenant Message

FOR
GOD
LAW
AND
KINGDOM



MAY 1980

REGISTERED AT THE G.P.O. AS A NEWSPAPER

**FEDERATION OF THE
COVENANT PEOPLE**
Johannesburg, South Africa.



Organized for those who believe that God meant what He said and said what He meant.

The Administrative Headquarters of the Federation are situated in Honeydew, Transvaal, South Africa. **All correspondence should be mailed to The Secretary, P.O. Box 830, Honeydew, 2040. This is the only postal address.**

TELEPHONES: 675-4100; 675-3019; 660-3466.

BOARD OF MANAGEMENT

Control of the affairs of the Federation is vested in the Board of Management which comprises the following Members:

F.J.B. Reid: PRESIDENT
R.A. Cron: CHAIRMAN
P.R. Eagle: VICE-CHAIRMAN

Mesdames: E. Hoffman (Pretoria); R.K. Medhurst (Pretoria).

Messrs: E.L. Bingham (Cape Town); T.Y. Craster (Salisbury); A. Eshmade (Pretoria); W.G. Finlay (Honeydew); A.R. Gustelow (Durban); R.H.W. Hall (Balgowan); H.A. Veen (East London).

BOARD OF TRUSTEES

Messrs: R.L. Brooks (Fish Hoek); F.J.B. Reid (Salisbury); E. Shaw-Butler (Dunvegan).

COMMITTEE FOR RESEARCH

W.G. Finlay, R.A. Cron, R.H.W. Hall, J. Finlay

ASSOCIATES

UNITED KINGDOM:

Mr. John Fletcher, 212, Darlington Lane, Stockton-on-Tees, County Palatine of Durham, England.

Mr. Alan Campbell, Belfast, N. Ireland.

Mr. Graham Muir, Belfast, N. Ireland.

UNITED STATES:

Rev. Allan Stark, San Diego, California.

Dr. Otis B. Read, Baltimore, Maryland.

The Covenant Message - May 1980

Now in its forty-ninth year of publication *The Covenant Message* is the official organ of The Federation of the Covenant People, P.O. Box 830, Honeydew, South Africa (2040).

EDITOR: W.G. Finlay, D.D.

EDITORIAL ADMINISTRATION: W.G. Finlay;
J. Finlay.

SUBSCRIPTION ADDRESS: The Secretary,
Federation of the Covenant People, P.O. Box 830,
Honeydew, 2040.

SUBSCRIPTION RATES: R5; \$6; £3.

Airmail subscription rates: R10; \$16; £6.

MANUSCRIPTS: While the Editor is always pleased to receive articles for publication in *The Covenant Message* duplicate copies should be sent as no guarantee can be given for the return of manuscripts submitted.

RELATED MAGAZINES AND SERVICES OF THE FEDERATION

COMPREHENSIVE SUBSCRIPTION covering not only *The Covenant Message* but all magazines and booklets printed by the Federation. Annual Subscription R10; \$12; £5; Airmail subscription rates R15; \$30; £10.

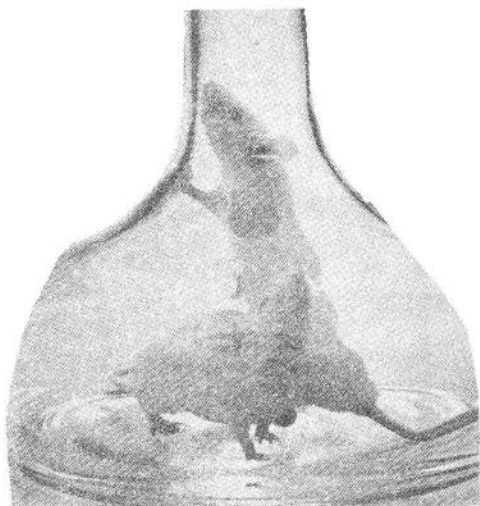
NEWS OF THE NEW WORLD. A bi-monthly news journal. Annual Subscription R2.50; £1.50; \$4. Airmail subscription rates R5; £3; \$8.

VICTORY IN PRAYER: A small prayer journal issued quarterly. No subscription.

COVENANT BOOKLETS: Issued free of charge and available on application.

KINGDOM CASSETTE SERVICE: A six-month packaged deal of one cassette per month at R12; \$20; £10 including airmail is available. Longer subscriptions obtainable and all new subscriptions include a free of charge INTRODUCTORY TALK on the fundamentals of the Israel Identity Message.

QUO VADIS CASSETTE SERVICE. A month by month commentary on world affairs. Subscription to this airmail cassette service is R48; £26.50, \$60; per year although a six month's subscription is also available.



a thought to think on....

Dr. John Calhoun conducted an experiment at the National Institute of Mental Health in Poolesville, Maryland which provides a lesson for today's socialistic generation. Because of the fast breeding potential, mice were used.

Four breeding pairs were introduced into a cage which was accommodated in an environment which provided everything that the mice could wish for and the experiment began. Within two years the population of the 'mice colony' had reached 2 200 and after a further 30 months, the colony has simply died out. Why did it happen? The following is the account as it appeared in the *Medical Tribune* in 1973.

"The first 14 groups that developed from the original settlers – about 150 or so animals – took over the best living space in the cage. Things worked well for a while, but because the young were not threatened by disease or predators a high percentage survived and more and more were rejected for group membership because the older mice looked on them as a threat. The endless fight to defend the territory and the females from the new males exhausted the older males who began to die off. The new males aroused an aggressive streak in the females, who had to defend themselves, the territory and their offspring from these intruders.

"In denying the young mice a group role, violence and aggression were produced and the established order broke down. The first generation of uneducated males were aggressive and violent as they lived on the streets of mouse Utopia. They also sexually assaulted their females.

"Then, as chaos reigned, the researchers saw that the last 1 000 mice born were not aggressive and violent but passive and withdrawn. They would not leave their nest area. These tranquil mice were called 'the beautiful ones' by researchers; they were physically perfect specimens with none of the scars of battle. However, they were also devoid of sex drive and would not mate; the colony was doomed. Breeding stopped; the colony dropped to 15 doddering females and 1 doddering male by the beginning of one month, and by the end of the month not a mouse survived. Dr. Calhoun thinks this demonstration of the effects of rampant population growth and ensuing overcrowding has a portent for the human race."

The Covenant Message

WHAT IS IT
ALL ABOUT ?

'Happy is that people, whose God is the Lord.'

This magazine has to do with what is generally called, the Israel Identity Truth. And Israel Identity as the term suggests, draws attention to a people who may be identified with the name Israel which, in the first instance is a status - *ruled by God* - and secondly, the patronymic name which was given by God to Jacob who was also the inheritor of the Promises of God which deal with very material things - national things. Such statements of course, go against the teaching of Christianity today which in the main centres its belief on the importance of, the individual whereas God's Word insists on giving priority to Almighty God. Thus, 'Let God be true' is the theme of *The Covenant Message* which presents evidence of His Hand in history and the assurance of His Intervention today.

The matter goes further however for within the twenty-eight pages of this journal, the editorial policy will be seen as providing as much evidence as possible in order to re-establish within the Anglo-Celto-Saxon and kindred European nations, a sense of purpose and direction coupled with a reverence for the responsibility which must come with identity. It may be asked here as to why so much effort should be put into telling this company of nations that they are Israel when in fact, the world accepts that the Jews are identified with this name? The answer is very simple. The world may accept this but the Jews are NOT the people to whom God made His Promises for as a people - and this term is very ambiguous for it presupposes a nation descended from a common ancestor - as a people, the Jews (by this name) only came into existence after 536 B.C., whereas the Promises of God were made circa 2,000 B.C. and to a nation. Nor are the Jews a nation but rather, a heterogenous people bound together by a faith - and no such group ever figured in God's Covenant Promises. And while the Jews profess to keep the Law of the Lord, even the punitive or retributive clauses of this Law cannot be seen as working in them.

Conversely, within the Anglo-Celto-Saxon and company of nations, there is a great deal of embryonic evidence of the Promises while in their Constitutional life, each of the punitive clauses of the Law of the Lord may be seen in operation. And if two and two are added together, the answer is four. An answer which surely reveals that these people are Israel to whom the Law was given at Sinai.

Tragically today modern Israel is both gloomy and despondent. They have allowed others to usurp their name and will insist on wallowing in a 'gentile' state of mind and cannot see their own short comings. Yet in a time not too far off happy indeed will these people be when they re-discover that God is indeed their Lord.

The Covenant Message

VOL. XLVII NO. 5

MAY 1980

IN THIS ISSUE

WINDOW ON THE WORLD
International Finance in action.

GOD'S ENEMIES.
The Scriptural Facts.

THOSE ANCIENT THINGS
The Bible tells it as it is.

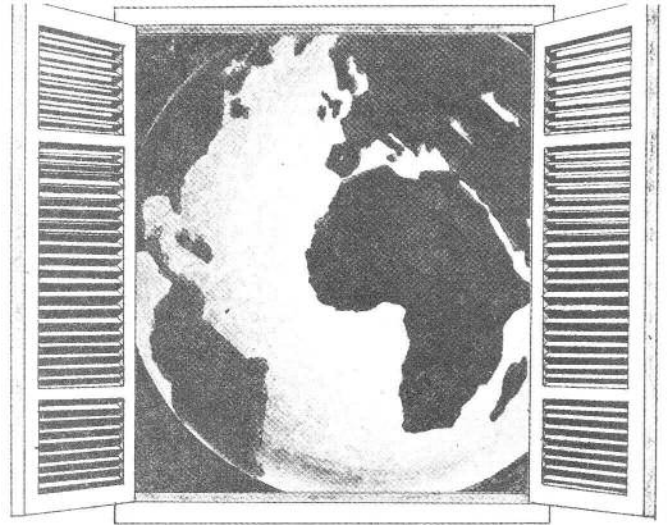
BRITAIN IS NOT ASIA'S
FIANCÉE
A newspaper report.

USURY
*The mechanics of modern
finance.*

OUR COVER

The analogy speaks for itself.
Cover by courtesy of Ian
Long - *Lithotone.*

Window on the World



THE SOUNDS OF TRAGEDY

On Thursday, 11th November, 1965, all Rhodesia and most of South Africa heard the Rhodesian Prime Minister, the Right Honourable Ian Douglas Smith, announce that his country had unilaterally declared itself a Sovereign state. The opening words in this Declaration are such, that one is compelled to recall them.

"Whereas in the course of human affairs history has shown that it may become necessary for a people to resolve the political affiliations which have connected them with another people and to assume amongst other nations the separate and equal status to which they are entitled:

And Whereas in such an event a respect for the opinions of mankind requires them to declare to other nations the causes which impel them to assume full responsibility for their own affairs:

Now Therefore, We, The Government of Rhodesia, Do Hereby Declare . . ."

On that day in 1965, while the whole of Southern Africa stood in reflection on the implications manifest in this Unilateral Declaration of Independence, there was an underlying sense of admiration in what the 'few' had done – a silent prayer for their well-being and a hope and encouragement for the success of their courage. Fourteen long years later, each of which was dotted with the sounds of tragedy, a British Governor, ignoring the history which had been written of courage, tenacity and endurance, was to announce that one Robert Mugabe had won a general election and would be asked to form the new Black-dominated Government of that country. The fourteen years had been wiped out as though they had never existed leaving a very diminished White population, scarred in body and soul, to face a future which was the very antithesis of the stand taken in 1965. What, was it all about? Will Rhodesians ever know why they were called upon to pay such a high price for the nothingness which is now theirs?



Ian Douglas Smith.

If one looks through the window on the world today, one sees many unpleasant things – things which are an affront to human dignity – and yet civilisation is so anaesthetised by the opiate of self-indulgence and self-survival, that it accepts all that is going on and leaves the solution of these to their politicians. There are however, some things which penetrate even the twilight existence of so many and there are Truths which even the most stringent modern censorship cannot hide. Publications may be banned because they do not accord with an overall policy but this does not prevent men and women from accepting the obvious and coming to the conclusion that all nations have become pawns in a gigantic conspiracy which is slowly depriving them of what little liberty remains to them. It is in this context that one looks at the sounds of tragedy as they tell of manipulated disaster which, in the case of Rhodesia, has added yet another casualty to the international war of destruction.

An Invisible War of Attrition

There have been, and no doubt still are politicians who, more than the people who elected them, know that national sovereignty today is not vested in Government but in those who control international finance. While many may charge that this statement is highly imaginative fiction, let a politician of yesteryear tell of his conclusions and see if

the word 'fiction' remains valid. In 1852 when William Gladstone was the British Chancellor of the Exchequer – he was of course later British Prime Minister – he is on record as having made the following statement. "From the time I took office as Chancellor, I began to learn that the state held, in the face of the Bank and the City, an essentially false position as to finance... the hinge of the whole situation was this: the government itself was not to be the substantive power in matters of finance, but was to leave the Money Power supreme and unquestioned. In the conditions of this situation, I was reluctant to acquiesce and began to fight against it by financial self-assertion from the first. I was tenaciously opposed by the Governor and the Deputy Governor of the Bank, who had seats in Parliament and I had the City for an antagonist on almost every occasion." It is not intended here to draw attention to the intrigues which gave birth to the Bank to which Gladstone referred – it has been written in a previous issue of *The Covenant Message*. It is however, intended to call attention to the developments which took place at a time when the people of the world were discarding dynastic monarchies under the misapprehension that this act would give them greater liberty. While monarchies were falling, the major banking families in both Europe and America were reversing the trend by setting up new dynasties of political control through the formation of international financial combines. Dr. Carrol Quigley, Professor of History at Georgetown University, Washington D.C., in his *Tragedy and Hope*, presents a very comprehensive picture of these international combines at work – the most pertinent feature of which was that they were 'devoted to secrecy and the secret use of financial influence in political life' (Page 52).

In Europe, the greatest of these new dynasties were the descendants of Meyer Amschel Rothschild (1743-1812) who is reputed to have said: "Let me issue and control a nation's money and I care not who writes its laws." Rothschild's five sons, who married either their first cousins or nieces (a feature of the family's behaviour for at least two generations), established themselves at branches in Vienna, London, Naples and Paris, as well as Frankfort and co-operated in ways which other international banking dynasties tried to emulate but never succeeded in surpassing. At the time when Gladstone was reviewing the situation of the Government versus the Money Power, it is most significant that Lionel Rothschild, having forced Parliament to waive the obligatory Christian Oath, was a member of that Parliament.

In America, and somewhat later in time, the Rockefeller family was beginning to set up its own dynasty when John D. Rockefeller bought the Chase Bank with his brother William purchasing National City Bank of New York. At a later stage, the Rockefeller Chase Bank merged with Warburg's Manhattan Bank to form the Chase Manhattan – one of the most powerful financial combines in the world today. As usually happens when two 'goliaths' meet, the struggle for supremacy becomes titanic and this is precisely what began to happen in the early years of this present century – even prior to the First World War.

The base, from which the Rockefeller dynasty grew, was that family's premier position as the world distributor of petroleum products. The first clash of the giants was when the heavy Russian production of the Nobel-Rothschild combine challenged the Rockefeller crown in Europe. Royal Dutch and Shell added their weight making the challenge of more than passing interest. As he had done in his own country when challenged, Rockefeller divided his opponents and selected the most likely victim who was vulnerable to his overtures which centred in either buying them out or starting a price war which would end in bankruptcy for the opponent. In this instance, he picked on Royal Dutch and was almost successful until financial reinforcement arrived from the Paris Rothschilds which not only contained the Rockefeller attack, but forced him to abandon parts of Europe to the Rothschilds' Empire. It is quite within the realm of possibility that the Russian, Nobel-Rothschild weapon remained a sore point with Rockefeller for the events in that country in 1917 – the two revolutions – had overtones which suggest financial rather than political conflict.

Be that as it may, the First World War – if one considers the many intrigues which led up to that holocaust – was begun and fought for very different reasons than those commonly accepted. If one looks at the overall situation after the war, a very decided picture emerges in that the area of the Rothschilds' Empire had been devastated and significantly, the family name almost disappears from the record of world events until the mid-1960s. The very late American involvement in that war did absolutely nothing to the Rockefeller dynasty while that of the Rothschilds took a tremendous hammering. The situation at the end of that war was ideally created for the total annihilation of the remnant of the Rothschilds' Empire which, it should be recalled, went further than Europe itself for, through colonialism, its tentacles virtually encompassed the

world. To cope with this situation, a super world body was created ostensibly with a view to world reconstruction and significantly John D. Rockefeller provided the money for the building of the League of Nations headquarters in Geneva. Under the pretext of world reconstruction – despite the fact that Europe was the main theatre of that war – the League of Nations had a projected function which could ultimately affect all the nations of the earth.

It is of course, a matter of history that the League of Nations failed. Could it be that the 'fly in the ointment' was the Woodrow Wilson administration's refusal to become involved with the Rockefeller-sponsored League? Strange things have indeed happened in the political world when finance pulls the strings and while there is no evidence to suggest that the Rockefeller rivals were responsible, it is most significant that a new, invisible government-type organisation came into being in the United States which went under the name of the Council on Foreign Relations or simply the CFR. If one remembers Dr. Quigley's comment on the action of the internationalists, it will be recalled that he wrote of their secrecy and the secret use of financial influence on political life. The CFR became just that when it became apparent that rival financial resistance could be met in very high places. Members of the CFR are invariably drawn from organisations with Rockefeller association.

The rival Rothschild dynasty was not permitted to recover from the effects of the First World War – two economic depressions followed in quick succession to be followed by the Second World War – again fought in the same area. Where John D. Rockefeller had failed with the League of Nations, grandson Nelson was totally successful with the United Nations – the successor to the League. As the grandfather had provided the money for the erection of the League of Nations headquarters in Geneva, Nelson and his brother donated the land along the East River in New York for the United Nations complex. There was however, no chance that America would not be involved this time. As one looks at the setting up of the United Nations, the American delegation to this showed that it was loaded with CFR members among whom were Alger Hiss (communist spy), Harry Dexter White (soviet agent), Owen Lattimore (described by a Congressional committee as a 'conscious, articulate instrument of the Soviet International conspiracy'), John L. McCloy (formerly head of the Rockefeller Chase Manhattan Bank) and Nelson Rockefeller himself. These, and 41 additional CFR members occupied nearly every significant decision-making post in the

American delegation.

The Post-War Operation

Within five years of its inauguration, the United Nations began to reveal the main purpose behind its creation. One of its first territorial acts was the ratification of the Israeli state – a by-product of the First World War and the price of America's last minute entry into that war. The United Nations drew up the boundary of the new state and immediately created the Palestinian problem which, after 32 years, is nowhere near solution. As the 1950s dawned, it became very evident that the whole machinery of the United Nations was aimed at dismantling what remained of the Rothschilds' interests – the colonial tentacles throughout the world. It was at this moment in time that the story of Africa comes into focus for as all know, Britain, France, Belgium and Portugal had colonies – mineral rich colonies on the African continent. In response to the UN resolutions – and it should be remembered that at that time there was no Afro-Asian voting bloc thus making the whole process of de-colonisation a Western one – in response to these resolutions, all Africa passed into a traumatic experience which euphemistically posed as the emancipation of Africa. With all pomp and ceremony, the politicians of the former colonial powers handed over country after country into the hands of Black politicians who, in many cases, had political experience which could be counted in hours rather than years. As one looks back over the convulsions which took place in Africa and the incredible number of successful and unsuccessful coups, the political apology of 'emancipation' is seen as just so much political fiction.

The United Nations' squeeze to get the colonial powers out of Africa – no matter what the cost – began in 1950 and in the extreme north of the continent. The Anglo-Egyptian Treaty in which the Suez Canal figured so prominently, became the focal point of the verbal attack – so much so that in the following year, the Treaty was dissolved, King Farouk deposed and Abdul Nasser, a UN stooge, became the head of state. Four years later, he nationalised the Suez Canal which evoked a token Anglo-French resistance in the form of military intervention which ended in disaster and the discrediting of the political career of Anthony Eden. As was mentioned by Kenneth De Courcy in *Review of World Affairs*, in October, 1956, if Britain and France had not taken military action at that time, the anti-French forces in North-West Africa would

have seen this as weakness and agitated for liberation. As the military expedition ended in failure, this is precisely what happened and France was forced to grant independence to Morocco and Tunisia. By 1960, the wave which had begun in the north had engulfed the entire region north-west of the Equator and had extended down the east coast as far as Tanganyika or Tanzania as it is now called. In the centre, it had lapped over the Belgium Congo, but was being held up by resistance in the southern province of that state – Katanga. The situation at that time was that apart from the Portuguese colonies of Angola and Mocambique which, incidentally, were beginning to experience the first waves of bush terrorist warfare, apart from these two Portuguese colonies, there were now only three major obstacles to the complete take-over of Africa. These were Katanga, the White-ruled Rhodesia which at that time was involved with the political experiment of Federation with two African states, and in the extreme south, South Africa – the richest prize on the continent.

One Down – Two To Go

The 'liberation' wave which had broken over the Belgium Congo was led by the Russian-trained Patrice Lumumba who became the head of state although he was 'liquidated' shortly after this. His successors appeared to be of the same ilk, although in Joseph Mobutu there could have been an exception. At that time he was merely a general. As the wave lapped at the border of the southern province, it would serve at this stage to note that this province was the copper-rich area of central Africa controlled by the Rothschild Union Miniere company. As though to forestall the wave of 'liberation' one Moise Tshombe declared Katanga independent, separate and distinct from the Congo, a sovereign Black African state. If world moralists were really serious about the emancipation of Africa, they should have upheld this small independent Black state which was ruled by a Black and in which the Black majority were more than content with the arrangement. This, however, did not happen. With all the ferocity of a beserk beast, the United Nations sent troops into Katanga and if only half the stories of what these troops did to the Katangese is true, humanity, on behalf of the United Nations should bow its head in utter shame. The independence of this small Black African state was virtually wiped out and the wave of 'liberation' swept on. Just by the way, the Rothschild *Union Miniere* which had cornered the world copper market had, prior to

this, beaten off several challenges by the American Anaconda group. It does not take much imagination to realise who would benefit by the UN operation in Katanga.

With Katanga and the Rothschild resistance gone, the wave continued southward and the next port of call was Northern Rhodesia and Nyasaland which, until that time, were involved with Rhodesia in the political experiment. While the Katanga tragedy was being played out – the timing of events shows manipulation somewhere – the movement was already afoot to dissolve the political experiment in the south and by the time that Katanga was once again part and parcel of the Congo (subsequently called Zaire), Northern Rhodesia had become the independent Zambia and Nyasaland had become Malawi. The wave now began to lap at the White-ruled Rhodesia which, despite its political maturity and stable government, was denied what had been given to its former and very much politically inferior partners – independence.



Sir Roy Welensky - Prime Minister
of the Federation of Rhodesia and
Nyasaland.

Rhodesia

As one passes to the Rhodesian situation, the background events described in this article should be borne in mind as these point to the battle of the financial giants. With the Rockefeller-UN exercise in Africa nearing its end with its rival Rothschild

adversaries desperately holding on to its two surviving possessions, one could expect a new and certainly subtle turn in events – the two previous resistances in Egypt and Katanga having failed. It became a cat and mouse game with the 'white mice' in Rhodesia moving within very restricted perimeters. Acknowledging its financial inferiority to the Rockefellers, the Rothschild dynasty must not, at all costs be seen to be resisting while at the same time, some element must be found to act unconsciously in Rothschild's interests.

In 1963-64 the British Labour Government began to negotiate Black majority rule with firstly, Winston Field, the leader of the newly created Rhodesian Front and, on his retirement, with Ian Smith his successor but the negotiations were very low key in their pressure. Corresponding with the negotiations, one finds that within Rhodesia new developments were taking shape which, when the overall situation is considered, is almost like a stage-managed play. It is the peculiar characteristic of the racial stock from which the Rhodesians come that they are entirely philosophical about the gravity of any given situation until they personally become involved. This trait was recognised by the defenders of the empire and to involve the Rhodesians without being seen to do this became top priority. Arising out of nowhere and certainly without recourse to the democratic principle of election, self-appointed Black spokesmen with invisible financial means became active in coercing the Black population and inflaming them with Black nationalist ideologies. At that time there were two main leaders – Joshua Nkomo and Ndabaningi Sithole with the South African-educated, Rhodesian-born Robert Mugabe performing a supporting administrative role. When a split developed between Nkomo and Sithole with Mugabe aligning himself with Sithole, life for the Blacks in Rhodesia took on a dimension of absolute terror. As was known to those who knew the White Rhodesian fibre, this type of barbarism would only stiffen their resistance which it certainly did and as the petrol-bombings, stoning, murder, mutilation and rape became more widespread, the more determined the Rhodesians became in their resistance to the winds of change.

The Rhodesian reaction to African nationalism – and it should be remembered that this was demonstrated *before* 1965 had dawned – was a glimmer of light at the end of the tunnel – a glimmer which had to be nurtured and encouraged if the remaining Rothschilds' interests in Africa were to be held against the Rockefeller thrusts. This, then, is the sad



story of Rhodesia in which the Whites were used, believing in and led by their politicians to believe that their sacrifices were in the interest of White Rhodesian sovereignty whereas in fact, *they* were the sacrifices to the Rothschild interest in Rhodesia and South Africa.

If one follows the story it will be seen that certain features stand out as inconsistent with the general picture. For instance, prior to UDI there was much shuttling to and fro between London and Salisbury which was given tremendous press coverage all over the world as though *someone wanted* the world to see that Britain was trying to do something about the stubborn Whites in Rhodesia. All this shuttling stopped when Ian Smith declared his country independent, thus apparently placing Rhodesia beyond the controls of Britain. It should be remembered that at that time, Britain's economy was in a parlous position with a balance of payments deficit of nine hundred and seventy four million dollars which, in those days was a considerable sum of money. At a much later stage, a Labour Foreign Minister, Dr. David Owen was to let the cat out of the bag when he said that Britain could never recognise – much less give independence to Rhodesia because of the adverse effect this would have on his country's economy. This was the key to understanding something of the Rhodesian story.

At the very outset of UDI one is confronted by intrigue which points unerringly to manipulations in Rhodesia. At the time when independence was taken, there was only one *legal* avenue open by which independence, based on the previous 42 years of Rhodesian government, could be taken and that was by invoking the Statute of Westminster – the machinery by which the White British Commonwealth had gained their independence. There is absolutely no doubt that the then Rhodesian government was fully aware of this machinery, but that it rejected it under the pretext that it 'would

embarrass the Queen'. From this rejection of the legal machinery by which independence could be taken and recourse made to the illegal declaration, one could be excused for thinking that the declaration of independence was not drawn up in Rhodesia but in London. This declaration was certainly pulling someone's irons out of the fire and as the subsequent story confirms, was a mere holding operation.

Britain, under the Labour Party, was most persistent in its *verbal assault* against the Rhodesian independence and when, after failing to live up to his promise that the 'rebellion' would be over in a matter of weeks, Harold Wilson handed the whole thing over to the United Nations, one may see that someone was very pleased. The British economy took an upward trend as though someone had invalidated fifty per cent of Britain's balance of payments deficit.



Harold Wilson

From that time, Britain was *seen* to be doing something to end the *rebellion* but somehow, something always happened to get in the way. On January 17th, 1966, just 67 days after declaring his country independent, Ian Smith stated that he was prepared to negotiate with Britain on the independence issue but was rebuffed by the British Premier. Of course, an election was in the offing in Britain and Labour, with its strong, projected anti-White Rhodesia stand in compliance with the Rockefeller-UN policy on Africa would on the other hand be advantageous to the Rothschild interests. Labour won that election with a 97 seat majority in the Commons.

With UDI a year old, the time had again come for Britain to be seen to be doing something to bring Rhodesia into line with the rest of Africa and consequently, on December 4th, 1966, Harold Wilson met Ian Smith on board H.M.S. *Tiger* in the

Mediterranean Sea where to quote official sources, 'conditional and partial agreement' was reached. Did this mean that the door was opening for Rhodesia to be admitted to the international community in Africa? Not in the least. Britain was *seen* to be making efforts at reconciliation but, as has been said before, something always got in the way and in this instance, it was the Rhodesian Cabinet which rejected the *Tiger* talks. It has been suggested in certain circles – and this derived from Harold Wilson's memoirs, that Ian Smith agreed to emasculate his Rhodesian Front by removing 'right-wingers' from it and whether or not the memoirs were wishful thinking, this certainly happened in the Rhodesian Front Party. A further year was to pass before further negotiations were entered into – if they could be called negotiations. As a prelude to this, Ian Smith applied for an American visa which, had it been granted, would be like going into the lion's mouth as it were. However, his application was refused and while there may be no connection, Rhodesia immediately declared itself a Republic – as though to reinforce its original UDI decision. This precipitated another meeting between the British Prime Minister and Ian Smith and while much speculation abounded concerning this, it apparently produced nothing which could be called constructive.

As one passes into the seventies, a situation developed in Britain which could jeopardise the whole operation in Rhodesia – the Tories came into power, a political party with strong Bilderberger affiliations which is very much Rockefeller influenced. At this time, Rhodesia was doing very well despite world sanctions and this was not the time to bow to pressure. And yet this is precisely what happened. In 1971, Ian Smith put his signature to a document presented to him by Sir Alec Douglas-Home which virtually put an end to UDI, but which contained a clause which could be used if White resistance was seen to be at a low ebb. This clause made provision for African assent and, hiding in the shadows as it were, was Bishop Abel Muzorewa whose influence among the Africans resulted in a massive NO vote.

It was this rejection *by the Blacks* which started the 8 year terrorist bush warfare and it would appear that the Rockefeller dynasty at last saw through what the London Rothschilds were doing. In 1975, with the Labour Party back in power in Britain, and as though to offset the foot-dragging skulduggery of the Rothschilds, the Rockefeller hit-man Dr. Henry Kissinger was thrown into the picture. As a prelude, a vast financial machinery



Kissinger

had been put into operation and South Africa, the mainstay of Rhodesian independence, found itself in an invidious position. Embarrassed by the deliberately deflated gold price, South Africa was in no position to say No to her creditors – the greatest of whom was America in an overall ten thousand million Rand overseas debt. The squeeze was put on when Kissinger called a meeting in Pretoria to be attended by the then Prime Minister, B.J. Vorster and Ian Smith. Arising out of this meeting, Ian Smith advised Rhodesians that UDI had come to an end and that there was now no way out of the situation as it had been put by Dr. Kissinger. This took place in 1976 but still Rhodesia carried on for, once again, there was a spanner in the works – the so-called 'front line Presidents' rejected what they had previously accepted.

The International Monetary Scene

While all this was taking place in Southern Africa, the power struggle between the 'goliaths' took a surprising turn when the Rockefeller dollars were attacked by the Rothschild's gold. As the gold price began to rise to unprecedented heights on the world's monetary markets, the value of the dollar began to sag and it appeared as if the holding operation in Rhodesia was beginning to pay off. Rothschild's main source of gold was, of course, South Africa and having staked so much in the Rhodesian gamble to preserve the South African gold supplies, the next few years had to be treated as delicately as possible.

With the cat and mouse game being played with more caution than ever, the London faction decided that it was time that Black majority rule would be expedient in Rhodesia for after all, it did not matter who was ruling the country as long as that ruler was in their pocket. The machinery went into action and the first step was the signing of the 'Salisbury Accord' which put an effective end to White rule in Rhodesia. An 'interim government' in the hands of Sithole, Muzorewa and Ian Smith came into being in April, 1978. A new Constitution was drawn up to be presented to the electorate during October of that year but, "because it was not ready", was postponed until January 30th, 1979. One wonders if the Viscount air disaster, resulting from Nkomo's terrorists, had anything to do with this postponement because White emotion was very high at that time. However, the electorate, with a very short memory and still very much under the influence of Ian Smith acceded to his wishes and voted overwhelmingly for Black majority rule. In April, 1979, the Blacks went to the polls and a 63.9 per cent poll installed Bishop Muzorewa as the First Black Prime Minister of Zimbabwe Rhodesia. So now a Black was ruling – a specially appointed Black – all the conditions for recognition had been met and the time had come for the return of Rhodesia – under a different name – to legality and international acceptance. However, this did not happen – the international community (whatever that term may imply) was not satisfied. A Tory victory in the 1979 British general election showed the way, for instead of acknowledging the Black majority rule now obtaining in Rhodesia – which had been the only criteria of British politicians since UDI – a Conference was called which was designed to change the original criteria to Black Marxist majority rule.

With agreement finally reached in London concerning a new election in Rhodesia, Lord Soames, with strong banking and Rothschilds' connections, was sent to Rhodesia to supervise the election and act as Governor until finality had been reached. The fact of Lord Soames and his Rothschild connection within the Tory-Bilderberger-Rockefeller connection is no contradiction of what has been written in this article. Are there not dissensions in the ranks of the Tories just as there are in the U.S. government as well as elsewhere? As one thinks of the tremendous intimidation by *all* parties in the Rhodesian election, the crackdown by the Governor – not on the Muzorewa faction – but on the Mugabe Patriotic Front is a clear indication of what had been hoped. Lord Soames is on record as having stated that the winner in the election would not necessarily be



Mugabe

asked to form a government which, of course, makes nonsense of the whole democratic principle. However, the failure of the Muzorewa faction to make good their promises while in power plus the tremendous terror propaganda of the Patriotic Front won Mugabe the election and the Governor had no option but to call on him to form a government.

Now, having told the story, what lies ahead? An under deputy Secretary of State in the United States, as soon as the result of the election had been made known, immediately pointed to South Africa as next on the list. Will South Africa go the way of Rhodesia? The 'goliaths' should remember that a long time ago there was a young shepherd called David and with the most primitive of weapons he defeated the giant. While South Africa may be somewhat primitive, it has, within its armoury, a secret weapon which, when the occasion arises, will be used to prove the old adage: "The plans of mice and men oft gang alee."

The Enemies of God

THE BIBLE STORY OF AN ANTI-GOD
CONFEDERACY IN ACTION.

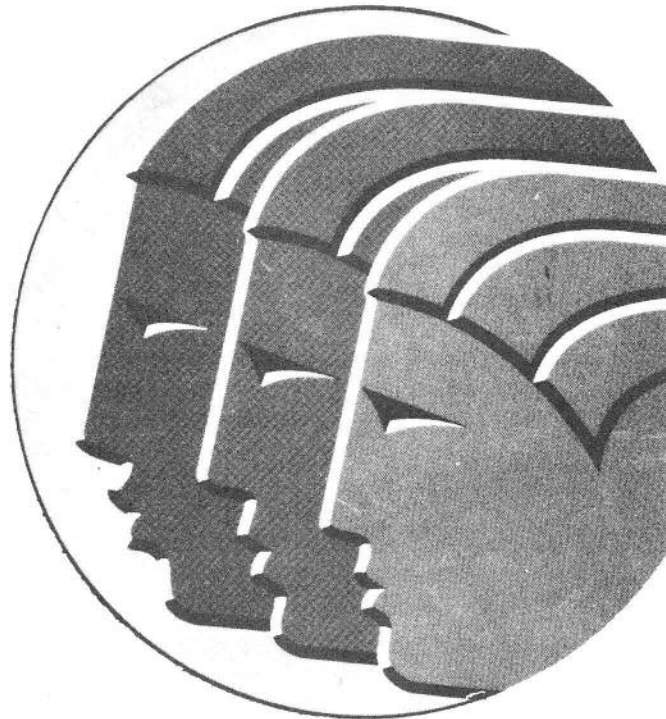
by W.G. Finlay D.D.

“Keep not thou silence, O God: hold not thy peace, and be not still, O God. For lo, thine enemies make a tumult: and they that hate thee have lifted up the head”
(Psalm 83:1-2).

If one considers the Book of the Revelation of the Lord Jesus Christ – particularly from the sixteenth chapter onwards – an amazing parallel with the events in world history since the middle of the 18th century may be seen. The sequence and parallel is so amazing that even such events as the demise of White control over Rhodesia may be seen as falling within the orbit of the overall mechanism of ‘Babylon’ as it gathers its resources for the final battle of the ages (Rev. 16:14). This statement of course, runs contrary to what so many people consider as the perimeters of Bible competency for to them, the Word of God is restricted to spiritual matters pertinent to the doctrine of personal salvation alone. Anything that falls outside of this is invariably rejected with a vehemence which suggests that the reaction is possibly a reflex resulting from a guilty conscience. Be that as it may, this article is not concerned with whether or not men accept what the Bible clearly states, it is concerned with the subject of God’s enemies, *their* plan and purpose, and the effect of this on Bible and modern history.

God’s Enemies in the Old Testament

Fundamental to the whole body of Old Testament Scripture is the fact of its *national message*. It tells, in minute detail, of the creation of a national instrument which God authorised to be His Witnesses in the earth and the equipment of these people with an armoury which would be more than adequate to meet any challenge. The fact of the



need for such deliberate action by God tells its own story as does the incredible attack on the nation which resulted in its expulsion from the land. God’s Personal Commitment to the nation through His unconditional Covenant, plus the Integrity of His Holy Name being wrapped up in His Faithfulness to them (Gen. 22:16) would be sufficient to draw against this nation all the forces which had been responsible for the need for such positive action by God. And this is precisely what happened.

To appreciate something of the destructive mechanism which created such havoc among God’s People in Old Testament times, it is necessary to concentrate on the time when the nation was at the peak of its prosperity under the rule of David. Against the background of living when Israel was at the pinnacle of its power in Canaan, David received two shocks which, while being delivered separately, were related to each other. It is difficult to ascertain which came first, but because the one was an extension of the other, it does not really matter which could claim priority. As is stated in 2nd Samuel 7:1, David was giving serious thought to building the House of the Lord at Jerusalem when Nathan the prophet staggered him with the Word of the Lord which said: “Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and

move no more; neither shall the children of wickedness afflict them any more as beforetime” (2nd Sam. 7:10). If one examines the Hebrew text here, it becomes obvious that the appointment and the planting of Israel in a place of their own does not result from any enemy action hitherto experienced for the phrase, ‘the children of wickedness’, has as its primary meaning, ‘the people of deceit and dishonesty’ – ‘wickedness’ being translated from the Hebrew *aval* which means ‘deceitful’, ‘dishonest’ and ‘unjust’.

In a nutshell, what David was told here was that a *future* enemy action by the *children of deceit* would result in removal from the land and the occupation of *another land* from which they would not be moved, despite the continuity of enemy action. This was David’s first shock – that another land had been appointed and that Israel’s demise in the Holy Land would be accomplished by the ‘children of deceit’.

The second shock, complementary to the first, was when Asaph his chorister (1st Chron. 16:5) provided the information contained in Psalm 83. “Keep not thou silence, O God: hold not thy peace, and be not still, O God. For lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.” Fortunately, David was not dependent upon the English translation for his understanding of what was going on for while the translation appears to indicate two entities – (1) ‘thy people’ i.e. Israel and (2) ‘thy hidden ones’ – the original statement makes them the one and same people. The word ‘hidden’ as in ‘thy hidden ones’, is translated from the Hebrew *tsaphan* which means ‘to be covered’ or ‘protected’ and was not Israel both ‘covered and protected’ by God’s assurance of national continuity (Jer. 31:35)?

Asaph continued his warning and verse 5, as presented in the *Oxford Parallel Bible*, tells: “For with joint heart they plot, in league against thee they combine” which certainly provides a picture of a confederacy of deceit in action. So as to leave none in doubt as to the identity of this satanic constituent assembly, Asaph enumerated ‘the tabernacles of Edom, the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot.” If one looks at each of the people involved in the anti-God confederacy, it will be seen that there

was a bond common to each of them – at some time or other, each one either found themselves excluded from the Covenant of God or experienced God’s reaction against them because of their practices.

Esau-Edom



An early Bible illustration - Esau setting out to provide venison for Isaac.

Of the ten people mentioned, Esau-Edom was the driving force with the most to gain by Jacob-Israel’s downfall. It will be recalled that before twins were born to Rebekah the wife of Isaac, the Covenant heir, God had decided that ‘the elder shall serve the younger’ (Gen. 25:23) and as the subsequent events proved, Esau was the elder thus removing him as the true heir to the Covenant. His behaviour certainly vindicated the choice of the Lord for apart from selling his birthright for ‘bread and pottage of lentiles’ (Gen. 25:34), Esau despised his racial birthright by marrying two Canaanite women (Gen. 26:34). After the birthright had been bestowed on Jacob, Esau married Bashemath, otherwise called Mahalath, the sister of Nebajoth the daughter of Ishmael (Gen. 28:9; 36:3) – an act of defiance for was not this line too rejected by God? Throughout the history of the Old Testament, the Esau-Edom line may be seen as opposed to

Jacob-Israel – so much so that in the last Book of the Old Testament, Esau is castigated as being the one people whom God hated (Mal. 1:3). If one re-reads the twenty seventh chapter of Genesis it becomes obvious that Esau, motivated no doubt by Isaac's statement that he would 'have the dominion' and that he would break Jacob's yoke from off his neck (Gen. 27:40), concentrated all his efforts on replacing Jacob in the Plan of God. His position at the head of the confederacy is therefore very understandable.

Ishmael



Hagar and Ishmael sent from Abraham's household - a grudge being fostered.

Ishmael, the son of Abraham by the Egyptian Hagar, was categorically rejected as the heir to God's Covenant. Despite the heart-rending appeal of this 'friend of God' concerning his first-born Ishmael – "O that Ishmael might live before thee"

– God's answer was: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Ishmael had no grounds for bitterness at this rejection for while being rejected from the Covenant Purpose, he was not simply cast aside without any recompense. "I have blessed him and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (Gen. 17:18-20). This, apparently, did not count, for in the anti-God confederacy, Ishmael was reckoned as second only to Esau-Edom.

Moab and Ammon



Lot and two daughters fleeing from destruction.

While Asaph apparently separated Moab from Ammon, these two entities have this in common that they derived their origins from Lot's two daughters in their incestuous relationship with their father (Gen. 19:31-38). Throughout Israel's formative years and indeed when national status had been achieved, the Lord's instructions concerning the Moabites and the Ammonites were most positive in the abhorrence He felt for these people. It was against this situation, if any anti-God confederacy was to be formed, that both Moab and Ammon

would be willing candidates for inclusion in this.

The Hagarenes

The identification of these people is almost impossible if for no other reason than that the Bible does not provide positive information concerning them. It does not suffice to claim that they were identical with the Ishmaelites for both the Ishmaelites and the Hagarenes are mentioned separately in the confederacy of evil. As is plainly recorded, Hagar was the mother of Ishmael, but the use of the matriarchal name Hagar in connection with the Hagarenes does not necessarily imply that it was merely another name for the Ishmaelites. There are two very valid reasons for this contention which centre in the territory used by both the Hagarenes and the Ishmaelites. The Ishmaelites settled themselves in Paran (Gen. 21:21) which was in the wilderness of Sinai while the Hagarenes are said to have inhabited the eastern regions of Gilead (1st Chron. 5:10), that territory which became the home of Reuben, Gad and the half tribe of Manasseh. Just who the Hagarenes were remains a mystery although one could speculate that, after discharging her responsibilities to Ishmael, Hagar remarried and nurtured her children on her grievance against the Covenant family of Abraham and Sarah in which case, the position of the Hagarenes in the anti-God confederacy would fall into place.

Amalek

While Gebal is listed next in the anti-God confederacy, as this is not the name of a people specifically but rather of two towns – one in Phoenicia and the other in north-east Edom – it can be left for consideration with the other geographical, rather than racial entities. Amalek, as all must know, was the name of Esau's grandson (Gen. 36:12) but, as with Ishmael and the Hagarenes, the inclusion of Amalek when Esau already heads the list, points to others by this name rather than the descendants of Esau. This is confirmed in the Scriptures for Amalek was a prodigious and powerful nation during the time of Abraham (Gen. 14:7). In Balaam's prophecy that 'Amalek was the first of the nations' (Num. 24:20) while conceivably indicating the military action recorded in Exodus 17:8, could also indicate the antiquity of these people whose actions *could* have created the need for Israel's creation. Be that as it may, Amalek certainly earned the animosity of God Who stated

that He would have war with Amalek from generation to generation (Ex. 17:16).

The Philistines

The Philistines are generally regarded as a non-semitic people originating from Caphtor (Jer. 47:4 and Amos 9:7) which, modern archaeology suggests, was Crete in the Mediterranean Sea. In most Bible commentaries, they are said to have settled in the coastal strip in south-west Palestine extending from Joppa to south of Gaza and apart from developing into a national rival to Israel, very little is told about these people. Just why they should align themselves with the confederacy is not told, but it is quite possible that the clue to this may lie in their religion. They were an extremely religious people with a multiplicity of gods for each and every occasion, the chief of which appears to have been Dagon who was represented with the hands and the face of a man with the tail of a fish. They also worshipped Ashtaroth (1st Sam. 31:10) who was the ancient Assyrian goddess of propagation, Ishtar. However, the clue to the Philistines' alignment with the confederacy may be in the sanctuary at Ekron which was that of Baal-zebub and which attracted the patronage of Ahaziah (2nd Kings 1:2). Baal-zebub in the Greek, is written as Beelzebub the 'prince of the demons' which is mentioned in Matthew 12:24. While there appears little to go on it *could* have something to do with the Philistine inclusion with the anti-God confederacy.

Gebal, the Inhabitants of Tyre and Assur

These three names, Gebal, Tyre and Assur, became geographical names – regions to which the Hamitic sons of Noah were dispersed as a consequence of their rebellion against God as recorded in Genesis 11. Because of their malpractices in trade and commerce as related in the Hebrew text of Genesis 10:32, the progeny of both Canaan and Cush were dispersed northwards where Nimrod, the son of Cush, built the Assyrian Empire and Canaan's progeny established themselves in Canaan with Sidon and Tyre becoming the centre of their trading activities. Gebal, as has been stated previously was either the town in Phoenicia which would be under Canaanite control or the town in Edom which would be under Edomite control.

Thus, having dealt generally and briefly with the individual component parts of the confederacy – all of whom as has been seen were ideally competent to be partners in any assault against anything associat-

ed with God – attention is now focussed on the mechanism of the intention of the confederacy.

The Analysis of Intent

In verse 4 of Psalm 83 it is stated: “Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.” The intention of the confederacy was therefore centred in ‘cutting off the nation’ so that the ‘name of Israel may be no more in remembrance’. Does the English translation indeed carry the true meaning of the intention of the confederacy?

The English word ‘cut’ is translated from the Hebrew *kachad* which means: ‘to conceal’; ‘to desolate’; ‘to hide’ or ‘to secrete by word or act’ – in other words, it is clearly apparent that the confederacy was *not out to destroy the nation*. The reason for this is self-evident particularly when one remembers that it was Esau’s intention to ‘take the dominion’ and the only way in which this could be done while still retaining credibility in the eyes of the world, was to substitute Esau for Jacob – Edom for Israel. In the depths of Esau’s deep hatred for Jacob, no victory would be so great than to have the whole world accept him – Esau – as Jacob and Jacob humiliated before the whole world. In the light of this, the intention to ‘hide’ or ‘conceal’ Israel was the first step toward displacing the true Covenant heirs but, above all things, national destruction must not be seen as Israel’s lot.

The next word to come under scrutiny is ‘remembrance’ which is translated from the Hebrew *zakar* which literally means ‘to mark so as to be recognised’. As this is associated with the name of Israel, the question naturally follows as to how the nation could be recognised as Israel? It certainly could not have been in terms of the Promises of God for in those days, none of the Promises were fulfilled. The recognisable mark of Israel therefore had to be in terms of the Law – that God-given discipline which gave meaning to the name Israel – ruled by God. If the nation continued to observe God’s Law, it retained the recognisable mark of God’s Witness nation, but if it was ruled by any other discipline, the *zakar* would be missing. The Law then, would be the area in which the confederacy would work and having seen, in analysis, the pattern of confederate intention, one is in a better position to understand something of the incredible history of Israel in Palestine. They did not simply slip into rebellion against God as an

evolutionary trend – they were deliberately manipulated into a course of action which the enemy knew would culminate in their removal from the land into captivity and obscurity, from which point, a counterfeit could take over, presenting itself as the Israel of God and being accepted as such by the world. This was the plan behind the anti-God confederacy which was headed by Esau-Edom called by the Lord, ‘the children of the devil’ (John 8:44).

The Plan in Action

As has been stated, the warning contained in Psalm 83 was given at a time when Israel was at its prosperous zenith in the Holy Land and it is quite possible that, as with today, prosperity and luxury make people so blasé about life that they become perfect candidates for infiltration and subversion. Within an affluent society, again based on today’s experience, it was comparatively simple for infiltrators to appeal for consideration of the less fortunate and to point to the ‘under-privileged’ who were denied participation in the prosperity of Israel in terms of the Law. Slowly, exceptions to the rule were made and ‘strangers’ were permitted a larger share in the nation’s prosperity until few realised how much of the nation’s polity came under the ‘stranger’s’ jurisdiction.

If attention is paid to the first chapter of the writing of Isaiah the prophet, one is able to see that the plan of the anti-God confederacy was on schedule for not only had the people begun to lose national consciousness in terms of its relationship to God – “The ox knoweth its owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider” (Isa. 1:3) – but the Law was in the process of being abandoned entirely (Isa. 1:10). Despite the call to ‘give ear unto the law of our God’, the enemy pressed home its advantage until the Law of the Lord faded from national memory – so much so that as Hosea 8:12 states, it was considered as an ‘alien’ thing. By way of slight digression here, is this not the same situation as currently obtains with Anglo-Saxondom? Do they not consider God’s Law an ‘alien thing’ meant only for the Jews?

As the history of the Old Testament makes abundantly clear, the punitive clause of the Law of the Lord came into action and Israel went into captivity and it would serve to note that they went into captivity in a metaphorically semi-conscious national state – i.e. national consciousness as to its



*Israel
goes
into
captivity.*

relationship to God and His Covenant Purposes had all but been obliterated. The hundred or so years during which the vast majority of the Covenant family spent in the Assyrian captivity only served to deepen the alienation from God and when the surviving two tribes of Judah and Benjamin too went into captivity in Babylon, the confederacy had grounds to feel well-pleased with their plans. If one sifts through the evidence concerning the downfall of all Israel in the Holy Land, it will be seen that each of the ten nations played their part and contributed to the situation in which Esau-Edom could realise its ambitions.

The Next Step – Substitution

As the last remnant of the Israel family – Judah and Benjamin – passed into the Babylonian captivity, Jeremiah made a statement that the confederacy was waiting for – the Babylonian captivity would last for seventy years (Jer. 25:11). They knew that it was imperative to God's Covenant Purpose that the nation had to be redeemed and as the Redemptive Act could only be made in Jerusalem, this city and the Temple had to be rebuilt and Israel, representatively, had to be there. Provision for this had to be made and true to form, the confederacy went into action. During that seventy years, un-named and un-numbered people decided to take possession of the devastated land (Ezek. 33:24) and obviously, *someone* had told them the history of Abraham and the land which was now desolated.

When only 42 360 of the tribes of Judah and

Benjamin returned to rebuild both Jerusalem and the Temple under the decree of Cyrus (Ezra 1:2-3) – the percentage return was very small when it is realised that the total population of Israel must have been well over ten million – the confederacy must have been overjoyed. This remnant would be no match for the anti-God forces which had overcome the whole nation of Israel. During the first years after the return, Judaea as it came to be known, was the target of immigration by many people, so much so, that when the Temple was finally completed, Ezra was suddenly confronted by the fact that Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians and Amorites were in the land and the remnant was intermarrying with them (Ezra 9:1-2). While an end was put to the intermarriage, there is absolutely no evidence to suggest that the 'strangers' were deported from the land. To confirm the continuity of the confederacy, it should be noted that Nehemiah drew attention to the fact that the Ammonite – one of the confederacy – was being infiltrated into the priesthood (Neh. 13:7) and while he stated that he cleansed the priesthood, by the year 397 B.C. it was totally corrupt. "But ye have departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law" (Mal. 2:8-9).

There is nothing to suggest that this situation changed when 'the Word was made flesh' and the First Advent dawned. The word 'partial' in des-

cribing the attitude of the priesthood to the Law, is translated from the Hebrew *paneh* which literally means 'half truth' which results from 'showing half a face'. This, as is well known, became one of the areas of the Lord's activity for He castigated the scribes, the Pharisees and the priests for making the Law of none effect by their traditions.

Danger Signals for the Confederacy



*The indictment against the Pharisees -
'Ye have made the commandment of
God of none effect.....'*

The first of the danger signals to the confederate usurpers was when the tempter came to the Lord (Matt. 4:1-11 and Luke 4:1-13) knowing full well that only the Law in its entirety, would suffice as a defence against him. If the Lord had only the Pharisaic half-truth it would soon be exposed but as the Scripture reveals, here was One Who knew the masquerade and the perfidious depths of the Pharisaic substitution of the Law. The Lord triumphed over the tempter by invoking the Law – 'It is written . . . ' – and when He stated that He had no commission except to the lost sheep of the house of Israel (Matt. 15:24) – which 'sheep' were not in

Palastine at that time (Matt. 10:5) – the whole masquerade appeared to be in danger of exposure. The Gospel accounts tell that they kept a very close eye on the Lord from this time and watched the patchwork of their delusions lest they fall apart.

The confederacy was, of course, very much aware of the fact that at least two of the prophets of Israel had assured true Israel of a national resurrection – Hosea had written of 'raising' Israel up after 'two days' (Hosea 6:1-2), while Ezekiel, in his vision of the valley of dry bones (Ezek. 37:1-14) had assured of the re-emergence of the 'whole house of Israel'. Was there any panic stations when, against the background of the Lord's Mission to Israel (not the Jews) and His exposure of the law-fraud of the Pharisees, He raised Lazarus from the dead? Surely! It was from this event that they began to give careful consideration of how to stop the Lord. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth



The Covenant of Betrayal

many miracles. If we let him alone, all men will believe on him: and *the Romans shall come and take away both our place and nation...*” Why should the Romans take away Judaea and the nation? This situation would only arise if the Romans were convinced of the spurious claims of the Pharisees and the Judaeans – which claims were being exposed every time the Lord appeared in public. To continue, it will be noted that Caiaphas responded by saying: “Ye know nothing at all, nor consider that it is expedient *for us*, that one man should die for the people, and that the whole nation perish not” (John 11:47-50). The fact that Caiaphas was high priest for that year did not mean that he was speaking under the inspiration of the Holy Spirit – far from it when one thinks of the priesthood and the Lord’s castigation of this in Malachi. They thus conspired to kill him believing that their conspiracy of deception would continue undetected.



That they were well-satisfied with their perversion of Justice cannot be denied, but one wonders if they did not realise that instead of foiling God’s attempt they actually were used by Him to accomplish the Kinsman-Redemptive Act in which true Israel could be born again. With that kind of insidious mind one can never know. They were not overly concerned about the sequel to the Death of the Lord – their propaganda could offset any supernatural Resurrection story and their finance could buy sworn statements about the removal of the Body. However, while news filtered through to them about sporadic appearances of the Lord, they remained tense and waiting and when they finally heard that He had vanished into heaven, they felt satisfied that their deception would continue. Having ridden out the storm as it were, they could now take effective steps to not only invalidate whatever harm their masquerade had sustained, but also to reinforce their position by turning the events to their own ends.

That they were highly successful cannot be doubted. The Pharisaic ‘plants’, using the Name of the Lord to gain credibility among the various assemblies in true Israel, began propounding doc-

trines *about* the Christ being extremely careful not to mention the Lord’s relationship to national Israel and the Law – the two areas of the confederate attack. To Israel, in the process of dispersion to the ‘appointed place’ (Rev. 12:6) and blind to its true identity, the doctrines *about* Christ were not only acceptable, but drove the people further and further from God. In perpetuating the action of ‘cutting them off...’ that the name of Israel may be no more a recognisable mark, they were indoctrinated with the ‘alien’ nature of the Law for while it was alright for the Jews – an alien people – it was certainly not alright for them.

The Aftermath

If one again turns to the Revelation of the Lord to John, one may see in the tremendous prophetic preview, the course of events as they stemmed from the deception practised by that anti-God confederacy. Basic to the whole Revelation, one may see how the Lord condemned the doctrines *about* Himself (see the Messages to the Seven assemblies) and then the incredible consequences down the years until a time would dawn, when unless Divine action became deliberate, the Purposes of God as vested in His Covenant People, would be incapable of being fulfilled.

At this moment in time, resulting from the world acceptance of the Israeli state in 1948, the confederacy now feels that the time is ripe to destroy Israel and this, in a nutshell, is what the present world situation is all about. While the world may have forgotten and true Israel may not know, the confederacy of evil under its ancient name of ‘Babylon’ is really stirring itself so much so that its effect is such that ‘great Babylon came in remembrance before God’ (Rev. 16:19). As one looks at the world and sees the demise of Rhodesia and the incredible financial ramifications which caused this, one should be warned that each segment of Israel throughout the world is the target for the same fate. However, it should be remembered that the present situation is more than a threat to God’s Covenant People – it is a challenge to the Almighty God of Jacob Who has assured that “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isa. 59:19). This will be the time of Israel’s awakening and the exposure of the true identity of the enemies of God. May it come soon.

*** **

Those Ancient Things

The “generation gap” in perspective

by W.G. Finlay

With each passing year, the generation gap widens and the link of communication between the older and younger generation is stretched to breaking point and in many circles it has become a matter of great concern that the younger generation – the citizens of tomorrow – are no longer prepared to listen to the older generation. In point of fact though, can they be blamed for this? The older generation, and by this is meant parents and grandparents, are largely responsible for this loss of communication because they will not ‘reason together’ (Isa. 1:18) and indeed all too often view verifiable fact with a suspicion which implies any presentation of evidence as bordering on heresy. Thus it is surely time that the whole subject of relationships was viewed objectively for the responsibility of the older generation, no matter what may be said to the contrary, is to those who are following on – the new generation who, in all honesty, have many valid reasons for viewing the older generation, and their teaching, with the utmost suspicion.

This is particularly true within the context of what passes as Christian education where the children are taught to associate ‘Father Christmas’ with the Season of the Commemoration of the Birth of the Lord Jesus Christ and their reaction is seldom considered when they find that no such person as ‘Father Christmas’ exists. Then it is they realise that they are victims of parental deception – a deception which does not augur well for future relationships particularly in the matter of religion. Nor does it build the children’s confidence in the judgment of the parents’ appreciation of world events, much as one may later attempt to minimise the impact of the earlier deception. The realisation of the deception is undoubtedly carried on too as the child

enters a prolonged period of schooling to be taught Astronomy, Chemistry, Physics, Biology and Zoology together with the addition of the latest in Electronic and Technological projects. Today the younger generation is able, with incredible ability, to digest and assimilate all that is happening in the world while all too often the older generation gropes for an understanding and explanation – and the gap widens!

However, this inability to grasp new things is not necessary. In the twelfth chapter of the Book of Daniel, it is stated that ‘knowledge shall be increased’ (Dan. 12:4) but such ‘knowledge’ is not limited to any particular age group and, in consequence of which, it must be assumed that the older generation too, with its experience of life, can and indeed should participate in this knowledge. It should be prepared to accept verifiable fact even if this runs contrary to long-held belief and faith for a dogmatic refusal to listen to provable evidence on the grounds that it is contrary to Christian teaching, only serves to widen the gap between the older and younger generation. So often the young simply brand the Bible narrative as a ‘fairy story’ because they have been given little or no proof to justify the faith of those countless men and women of the past who lived by what the Lord Jesus Christ called, The Truth, (John 17:17).

Let no mistake be made here. The Bible, the Word of God, is no ‘fairy story’. It is the faithful record of God’s Creation of this world – it is the true history of man, of his fall and God’s Promise of rehabilitation – it is the blue-print of the mechanism whereby all the nations and families of the earth *shall* be blessed – it is the promise of a future wherein all nations shall live in peace. Enduring the ravages of time and all that man has sought to make

of this Word, the Bible still stands as the Word of Truth – a lamp indeed, (Psa. 119:105) shining on the man-created darkness of this time.

However, a great deal of ground must be cleared in order to show that there can – in spite of the ramifications of evil – still be communication between the older and younger generations and that the Bible, far from being a ‘fairy story’, bridges the generation gap in such a manner and with such force as to astound both groups.

The Bible and the Age of the Earth

The first point which must be established is that concerning the age of the earth as well as that of the age of man and it serves no useful purpose to revert to killer phrases such as ‘heresy’, ‘un-Christian’ and ‘contrary to theological concept’ when faced with new ideas. Nor is it a compromise of one’s faith to accept proven fact when this contradicts the generally accepted *theories* of the religious community. Factual evidence cannot be dismissed as though it did not exist for this only increases the conviction, held by the younger generation, that the older generation is steeped in deception and is not prepared to relinquish any of its beliefs no matter how much proof may be given.

Geological and archaeological evidence as recorded in countless text-books cannot all be wrong nor can the oft-repeated statements of the antiquity of both the earth and man be dismissed as pure speculation. These two sciences produce proof of their contentions – and it must be asked – where does the older generation find proof of its contention that the world and man are only six thousand years old? This theory is certainly not in the Bible and therefore remains a theory without any proof.

Nor is the evolution theory applicable here for much that has been discovered shatters the picture of the entire human race struggling to articulate a few vague thoughts in those far off early days. Nowhere, either in the Scriptures or through the spade of the archaeologist is there any real and proven fact that the human race has been struggling through countless aeons of evolution, developing into a moronic being struggling to articulate a few vague thoughts which supposedly characterised his intellect at that time. To those of this persuasion, it is incomprehensible that possibly in the very remote past, man actually understood something of the Eternal Power of God but that he abused this knowledge and so fell from the dominion which had been given him. Indeed, it is beginning to dawn on many authorities that it is only now as the ‘end of

the age’ approaches that man is again beginning to catch a glimmer of the potential which was undoubtedly his in those far off early days.

No New Thing

There can be little doubt then as man passed into the nuclear age realisation began to dawn on many prominent men that mankind was beginning to tamper with a power which is clearly associated with God. In the *Smyth Report* which dealt with nuclear experiments in the Gobi desert, Brig-Gen. F. Farrell was indeed correct for after the test, the vitrified nature of the soil showed a remarkable parallel with that found in the southern region of the Dead Sea – the site of ancient Sodom and Gomorrah which were destroyed when the Lord rained down ‘fire and brimstone’. It may be argued that the evidence of Sodom and Gomorrah is no proof that man ever exercised a knowledge of this power – this is not inferred here but serves to illustrate something of the nature of the Power of God. Stories of ancient man utilising atomic power, such as those which appear in ancient Sanskrit writings, must remain stories for apart from the description of the effect of atomic radiation and the devastation of the blast, there is no proof to verify the stories.

However, as one passes into the sphere of Archaeology, one is confronted with evidence which cannot be denied. Excavations on the hill of Kuyundjik, the ancient Nineveh, capital of the Assyrian Empire, uncovered a tablet containing a mathematical calculation which had an answer, a figure of fifteen digits – the actual figure being 195 955 200 000 000. What incredible problem was posed to arrive at an answer with so many digits? Prior to this discovery, it was commonly held that the Greeks were the mathematical giants of the ancient world, they being considered to be the highest development in man at that period, but the highest figure that they calculated was ten thousand – anything beyond this point was considered as infinite and as the Assyrian Empire preceded that of the Greeks by some five hundred years, the discovery of the Kuyundjik tablet must give rise to a revision of ideas.

Other evidence, also in the context of mathematical knowledge, comes from the ancient civilisations of the Americas. While much romance and fiction has been written about the Aztec, Inca and Mayan civilisations, archaeological evidence provides proof that these civilisations were deteriorations of an older and even more ancient one – that of the people called the Olmecs whose racial origins are

shrouded in antiquity. In many of the books on archaeological excavations in the Americas, one may see grotesque images mounted on stones which have been deciphered as calendar stones depicting the ancient computation of days, weeks, months and years. While much evidence of these very ancient times was later destroyed by order of Juan de Zumarraga, the first arch-bishop of Mexico City at the beginning of the 16th century, many monuments escaped destruction and it is from these that one may know something of the past and the degree of intelligence which was possessed. On one of the calendar stones, the year is depicted as consisting of 365,2422 days. How did those people in the remote past arrive at the figure which, in the light of today's knowledge, was only 0,0002 of a day out of true reckoning?

Leaving the realm of verifiable evidence for a moment and passing to the legends of Ireland, one is confronted by the figure of Cuchulain who, so the legend runs, possessed some strange power which made him all but invincible. He was also accredited with the power to be able to slay a hundred, five hundred or a thousand people at a time. Allowing for the admitted embroidery usually associated with word of mouth narration, this man of Ireland persists in legend as a figure of tremendous power and unusual resources and before leaving this story and rejecting it out of hand because of the aura of the supernatural which surrounds it, it would be well to note Leviticus 26:7-8: "And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight . . ." which suggests that Cuchulain's actions were not so impossible after all.

In generally reviewing some of the strange objects which have been uncovered, one must face the fact that their very existence is proof of something. For instance, in both Egypt and Iraq there have been found cut crystal lenses which today can only be made by using caesium oxide, an oxide which has to be won by using electro-chemical processes and the question is how were these lenses cut, by what people were they cut and what purpose was served by them? Then too in the Baghdad Museum there is on display electric dry batteries which work on the galvanic principle. These batteries were recovered from the sands of time while ornaments found on the Peruvian Plateau and those taken from graves in China all demand answers as to their origins. The ornaments found in Peru are of platinum which may only be worked when one has a furnace at a minimum temperature

of 1 800 degrees centigrade. The aluminium belts found in China, too, require considerable skill and know-how, being extracted from bauxite with considerable difficulty and these, and countless other evidences which have been brought to light today, cannot be dismissed or theorised out of existence as though they do not exist. They are solid positive proof that man, at some time in his long history, possessed a knowledge which was lost and is only now being re-discovered.

Egypt

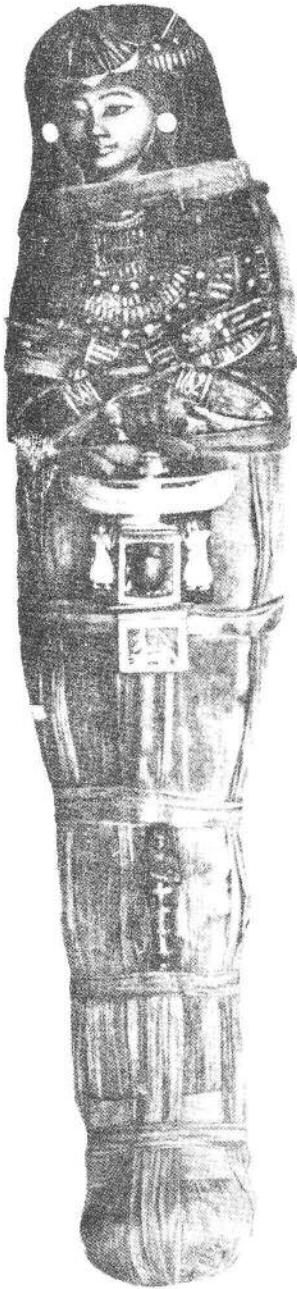
It was tragic for humanity that in the far off extremely early days of the human race, man turned away from his Creator and began to deify man – a fact which emerges from the solicitude and care of the human body by the ancient Egyptians, an account of which is provided by Herodotus of Halicarnassus who is often referred to as 'the father of history'.

According to Herodotus, the rich in Egypt thought so much of the human body and were so religiously convinced of its importance in terms of eternity, that they made special provision for its preservation through embalming. It would be of interest to note the words of Herodotus in describing the process.

"They take first a crooked piece of iron, and with it draw out the brain through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank with a sharp Ethiopian stone, and take out the whole contents of the abdomen, which they then cleanse, washing it thoroughly with palm-wine, and again frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh with cassia, and every sort of spicery except frankincense, and sew up the opening. Then the body is placed in natrum for seventy days, and covered entirely over. After the expiration of that space of time, which must not be exceeded, the body is washed and wrapped round from head to foot, with bandages of fine linen cloth, smeared over with gum, which is used generally by the Egyptians in the place of glue, and in this state is given back to the relations, who enclose it in a wooden case which they have made for the purpose, shaped into the figure of a man . . ."

It is because of this knowledge that today, in countless museums one may see mummies preserved in the manner described by Herodotus. While the mists of antiquity envelop the thoughts of men in the early ages, one is still able to see some of

the creations of man's intellect — creations which tragically evolved into objects of worship.



*An example of the embalming
of a human body.*

Accompanying an archaeological expedition to the ancient sites of Toltec, Aztec and Mayan civilizations was a journalist Egon Erwin Kisch who recorded his feelings at the unearthed grandeur of life as it was lived in the ancient past. At first, he asks a question. "Is there any other spot on earth so completely shrouded in darkness and so mute in the face of all our questions?" He then attempts to give reasons for the feelings which grip the beholder of life in the past. "Is it the spatial complex, the outlines of which suggest a prospect of infinity? Or is it the pyramids, which look like stately stairways leading on and up into the inner reaches of heaven? . . . Could it be the gay mosaics, the frescoes with their figures, scenes, symbols and hieroglyphs? . . . Who would ever have imagined 'savages' who could polish rock-crystal with such precision technique, or assemble necklaces in twenty rows made of 854 chiselled and mathematically equal constituent parts of gold and precious stones . . . ?" What tremendous knowledge was possessed.

There can be little doubt then that man certainly created many amazing things but, in his decline, his material possessions became endowed with a sacredness which verged on worship. His worship of animals, too, is well known for this has, to a large extent, provided the basis of names by which many people are known. It will be recalled that the Lord Jesus Christ named the Syrophenician woman as a 'dog' (Matt. 15:26). This was accepted by the woman, not as an insult, but as an appellation of truth. Among the many forms of degraded worship of the Canaanites, that of the dog is prominent and, in common with practices originating in antiquity, the people were called by the name of the object of their worship. It will be noted that the name 'Aztec' means the heron people — a name associated with their veneration of the heron. In India, the humped variety of ox — the Brahmin — has given its name to a section of the people who venerate it. While the Israel people of God were called sheep because their particular predisposition was to worship the Lamb of God, the Lord Jesus Christ.

To be continued

*** **

Britain is not Asia's Fiancée

Alfred Sherman
From – *The Daily Telegraph*

Minor problems can encapsulate major principles. The Asian fiancés issue is the visible tip of a submerged but inescapable problem; the conflict between the instincts of the people and the intellectual fashions of the establishment where British nationhood is concerned.

Arguments for limiting the influx of Asian fiancés – and, for that matter, fiancées – to safeguard immigration control need no rehearsing. Yet this cannot be done without being seen to discriminate legislatively and administratively between the indigenous people of this country and others who hold its citizenship, thereby courting accusations of racism.

The relationship between indigenous Britons in this country is inherently different from that of Asians and most other migrant stock. Hence, there are unassailable moral no less than political grounds for embodying these differences in law and practice wherever necessary.

To denounce these distinctions as “racist” is to manifest prejudice fortified by ignorance and one-sided exposure to American sociology. Racism is largely a New World phenomenon deriving from the aftermath of slavery. Nationhood, national consciousness and the distinctions which follow naturally from them are an integral and indispensable element of national societies in the Old World, a product of historical evolution.

Nationhood and national consciousness are a positive force, providing a sense of belonging, social cohesiveness, patriotism and civic consciousness.

The differences between the relationship to this country of its indigenous inhabitants and that of migrant groups from former colonial territories now independent are inescapable. The United Kingdom is the national home of the English, Scots, Welsh, Ulstermen (and those of the Southern Irish stock who retained British identity after their fellow-Irish eventually rejected it). They have no other motherland. Its history, institutions, landmarks are an essential part of their personal identity. They wish

to survive for future generations as an identifiable national entity.

No less important, they have been willing to work, suffer and die for it generation after generation. This national identity is a birthright. To attenuate it in any way against their wishes is a form of spiritual genocide.

By contrast, for the jet-age migrants and their communities, Britain is simply a haven of convenience where they acquire rights without national obligations.

Residential qualifications can be allocated by law. But it confers neither membership of the nation nor a sense of responsibility towards it. Identity and loyalties remain unchanged. Indeed, in many cases migrants now bring with them anti-British attitudes. They are encouraged to take all benefits for granted and blame all shortcomings on discrimination.

They are also encouraged to see immigration restrictions as something to be circumvented. Marriage is one simple way. Virtually all Asians resident in this country belong to an extended family system with a much larger branch in the Indian sub-continent and given dependents and early marriage, the system has the potential to grow by geometrical progression, even if one ignores the added potential of polygamy.

It is in no way racist to distinguish between this process and the case of indigenous Britons who marry members of other nations. These marriages, relatively few in number, are undertaken for their own sake, not as a means of circumventing immigration controls. At least as many settle in the partner's country of origin as here, unlike the Asian fiancés and fiancées.

The law's job is to fit the facts. This obliges it to discriminate between marriages made in heaven and those arranged in Islamabad. The new nationality law must tackle the underlying problems explicitly and comprehensively, so that it can be understood without euphemism, honestly argued and fairly operated.

The late Harry Truman said that the only new facts are the history you do not know. How aptly it applies to Britain's self-inflicted ethnic predicament. The great continental polyethnic empires experienced these problems before their dissolution. As a result, their successor States, the new nations created under the Wilson-Lloyd George dispensation, all formally took into account nationhood as well as citizenship. Besides shared rights as citizens, members of each nation had national rights of their own; the right of entry and settlement among others was

linked with nationhood. Their Communist successors retain these conventions.

The seaborne British empire began to experience these problems on any scale only after dissolution, when its policy-making and opinion-forming circles had become deeply affected by masochism and self-disparagement which led them to reject, undervalue or ignore national identity.

These psychological aberrations, seen so keenly by Orwell a quarter of a century back, are compounded by ignorance among the educated classes. Massive decline in the study of classical and European history and languages, and its replacement by pseudosciences of sociology and economics, mainly stemming from America, with its totally different history and pre-occupation, and the even more irrelevant material from South Africa - accessible because it is in English - deprive opinion formers and policy makers of the necessary intellectual background, analogies and criteria.

By contrast, the common people, who are less dazzled by American academic owlism and who experience at first hand the impact of mass immigration, are increasingly incensed.

Things are not helped when leading members of the Church of England turn their back on their own Church's tradition and wisdom (it is, after all, "The Church of the English People" - *Anglicorum*) to join in the hue and cry against a Government seeking to minimise abuses and the friction they can generate. It is not for me to teach Christian theology to Anglican bishops, but when they abandon their own tried theology for current fads, it is as well to remind them that since the Middle Ages, Christianity has accepted, indeed welcomed, the identification of Church with nation as a positive value. Nationhood fortified Church; Church helped to temper national feeling with a sense of wider humanity, membership of the family of God. Conversely, if ignored and thwarted, national feeling can become poisonous.

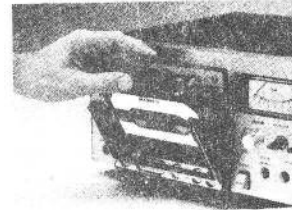
If increasing segments of the nation come to feel that neither Church, establishment, nor unions care for their sentiments and distress, where may they not turn? The results could be catastrophic for all, not least for minorities.

In this, as in economic affairs, the educated classes have undergone a process of unlearning, which needs reversing. This entails intellectual courage to think matters through, when the conclusions may be politically inconvenient or even painful, and the moral courage to apply those conclusions.

*** **

Kingdom Cassette Service

The Bible - Our Identity - God's Purpose.



The following titles are now available.

1. *On This Foundation.*
2. *The Law, the Family and Identity*
4. *Drifting Toward Catastrophe*
5. *A Blind Nation.*
6. *Prophetic Realities.*
7. *God's Prerogatives.*
8. *Love Thy Neighbour.*
9. *Race, Religion and Revelation.*
10. *Beacon of Babylon*
11. *Prophetic Symbolism.*
12. *The Gates of Hell.*
13. *Hath God Said?*
14. *Palestine - Centre of World Delusion.*
15. *How Real is God?*
16. *An Evil Conspiracy - Part 1.*
17. *An Evil Conspiracy - Part 2.*
18. *Chain Reactions.*
19. *You Can't Leave God Out.*
20. *Which God?*
21. *Genetics - Telegony.*
22. *Which Christ?*
23. *Kingdom Factor.*
24. *Majority Mania*
25. *Who is a Jew?*
26. *Islam: A Sword or a Sickle?*
27. *Why Discrimination?*
28. *God's Enemies.*

See back cover for rates.

KINGDOM CASSETTE SERVICE,
FEDERATION OF THE COVENANT PEOPLE,
P. O. Box 830,
HONEYDEW, 2040,
South Africa.

Please send cassettes as marked.

NAME

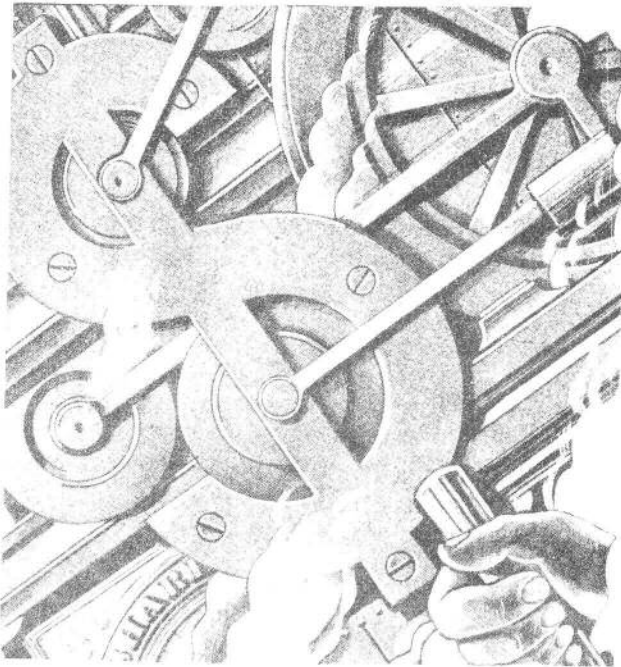
ADDRESS

.....

Amount enclosed

Usury

– Allan Green



Usury! Since the word has never shed its ill odour, we changed it. We now call it interest. It sounds more respectable. May we cut through the equivocation? Usury is interest: interest is usury.

Usury is the charge fixed beforehand for the use of value – whether money or goods – in time. That specifically is usury.

Conversely, the distribution of profits after they have been earned, such as dividends on shares, is not usury. The profits have already accrued. No charge was fixed beforehand. Dividends and usury may look alike, but, financially, as white is to black, so is the one to the other. The mind needs to be very clear about this. It is ever wrong – and illegal with the Law – to take the Word beyond its context.

May we quietly remind those who condemn profits as usury that profit neither answers the definition, nor does the Lord ever condemn it. Contrarily, He Himself demands profit at twenty

per cent (see Lev. 27), and we defy the vocabularies of theology or dream-boat economists to make anything different of this.

Rents are not usury, they are simply hire. The hirer of anything simply pays a rent or hire charge; he has no debt, liability or obligation for the capital sum which was the cost of the thing hired. Charges and commissions are often reckoned on a percentage basis, but are not usury. Insurances are not themselves usury: that the reserves of insurance companies are so often invested at usury is a separate question. Usury is not actually necessary to insurance.

Then there is the contention that a low rate of interest is interest but a high rate of interest is usury. Christendom has for long salved its conscience with this piece of dishonesty. Any charge fixed beforehand for the use of value in time, be it only the half of one per cent per annum, is usury.

The Lord abominates it. He forbids it. It is wrong and evil. In the kingdom of Melchizedek, the debt method, of which usury is the tool, is banned.

The Law on the Matter

We cite the Law:

Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury: unto the stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it (Deut. 23.19 – see also Ex. 22:25).

Customarily, we meet expostulation about interest being traditionally – a meaningless word now in tatters from misuse – inherent in our system, and an utter necessity, indeed, a completely indispensable element in our modern life. We protest. If a good history on the matter be taken, one thing that comes out in icy truth is that, while there is a modern accretion of laws called a system, but is completely unsystematised, there is no such thing as a modern system. Or, if the courage is in the critic to face the truth, the totally unproved thing he calls a system is racing implacably on to failure and catastrophe, to shipwreck in an ocean of debt at usury.

World debts have reached the delirium of finance. Would anybody but an economic idiot attempt to justify them? Or have we become too simple or too cynical to look the contemptible facts in the face, and to tell ourselves the truth?

As an element of life, ancient or modern, usury

has two prime uses. It enables people to venture and adventure in various risks and undertakings money they do not possess, but which the other fellow has. It makes it easily possible for people to pledge tomorrow's income for today's pleasure. Finance at the other fellow's risk has its place in outer darkness, but not in the Kingdom. Tomorrow is always the day upon which the Lord may require a man's soul of him. Physically, spiritually, and in all sound economics, tomorrow is ever the Lord's. It is never ours.

Devil's Debauch

Usury is the cannibalism of finance because if the money borrowed at usury earns nothing the usury must be paid out of the capital sum borrowed, and so the capital is eaten up by the usury. Capital is dissipated as revenue. Even in the low understanding of modern finance, that is financial sin. But the then non-existent capital sum would remain a debt at usury which compounds if it is not paid. There is no release, no end, only perpetuating debt.

That may be theoretically justifiable, but it is diabolically sinister. The Lord ordains two things about it, one is its cancellation under His Release *if it were ever permitted to meet it*, the other is its utter prohibition at the outset. Under His Law it is twice damned. The enslavement of His people to debt in perpetuity is forbidden.

We say outright that world debts are mostly bad debts, and that the interest burden on them is the devil's debauch. By it, the world, its peoples and its powers, are chained to him. By means of it he is master.

Stranger Clause

It will, however, be noticed that it is permissible under Kingdom Law to lend money at usury *to the stranger*. It will be found throughout in the reading of the Law that the word brother simply means a brother Israelite, and that the word stranger means a foreigner or one outside the Israel law and kingdom.

Kingdom Law is vulnerable at two points: usury and debt release. It is only vulnerable at those two points. It is therefore to these two vital laws that the important Stranger Clause is applied. Without it, Israel benefits would flow into foreign hands, into the hands of people who would charge usury to Israel, and who would not cancel Israelitish debts at the Release. Putting nothing into the Israel economy, they are allowed to take nothing out of it.

This protection is adequate.

The Debt Method

Under Kingdom Law, the government cannot borrow money at usury: it therefore cannot borrow. It cannot issue loans or turn short-term paper on to the money market at will: there would be no money market. It cannot therefore work by the debt method.

We are habituated to the debt method, we know nothing else.

It has to be realised that under the tithe system, the rate of taxation is fixed. In Old Testament times, notably under Solomon, other taxes were imposed. These were outside the Law, and were not justified by it. As a principle, the government's income from taxation is at a fixed rate, and varies only with the rising or lowering of the prosperity of the people. It is not an issue of party politics; government revenue is not the bottomless purse from which the party in power buys popularity.

As the government cannot borrow, it must save. It must refrain from spending the whole of its resources, and so create reserves. It must work by the credit method; it must cut its coat according to its cloth, and leave a little over. It must do as millions of good housewives are doing the world over.

That is good for the government and the governed.

Any argument about this tying up and rendering idle part of the nation's resources falls down because these would be no different from any other reserves – and the measure of this is the yardstick of usury.

Usury and War

But clearly, all this fails because we should have no way of fighting our wars. We fight them on borrowed money. What would have happened in 1914, and again in 1939, if the governments of the day had not been empowered to borrow money at usury? Surely, obviously, palpably, usury was the first weapon in the armoury. But is that really so?

In sound finance, wars are fought on cash terms. If those tens of thousands of millions were there to be borrowed, they were there to be taken. And taken they ought to have been. If they were a weapon of war, as guns and shells were expendable so were those millions. They were infinitely more expendable than the human dead, the broken and maimed bodies, and the widows and fatherless left behind in the aftermath. It is finance in the foul

modern idiom that makes money come first. Earlier wars were fought on cash terms, cash often taken by rough and ruthless hands.

Must the altars of finance ever be awash with human blood while it condescends merely to lend at usury? Does it never itself fight? Wars are paid for in blood and treasure. John Brown pays in blood: he dies. Mr. Banker-Billbroker of Throgmorton Street or Wall Street parts with his treasure on loan. He underwrites loans, using his name and backing, but parting with nothing. He finances multitudinous war transactions. And, dealing largely in the fiction of credit, he does well all round. If, in fact, he is left with any war loan, he sells it off at his convenience.

So he and his kind leave a mountain of usury. John Brown having died, his widow on her small earnings, and his son if he has one, must carry the burden of it in taxes on their modest incomes. John Brown pays, he pays twice, he pays all: and Mr. Banker-Billbroker pursues his cynical and devious ways.

The justification of usury as a weapon of war is ironic, for it is no more than a means of foisting the cost of war from the backs of the owners of the treasure that ought to have been the fighting weapon to the backs of the gullible common folk.

Again ironically, that being done, the loans are classed as gilt-edged securities because, the theory runs, they are backed by the good will and good faith of the people. If the people would take their good will and good faith to their bankers, and see what overdraft they would grant on them, they would discover exactly how much the theory is worth.

War loans in particular are backed by rusting shrapnel and old guns lying on foreign battlefields. Rusting shrapnel and old guns cannot earn usury, they therefore cannot pay it. In the plainest of terms, they are bad debts.

The Too-Much-Money Theory

Then we have the theory of too much money chasing too few goods. Of that money, well over five hundred millions sterling on the British market is usury – interest on national debts. When other interest is added, the unproductive usury on the market is probably twice that sum. Was anything ever so blatant?

Local Government

We need roads, schools, etc. We need them now. So we pay for them from loans at usury. Posterity,

we say, must pay. That is quite dishonest, since posterity has no hand in contracting the debt, and will want different roads and schools anyway. It being crystal clear to the veriest infant in public finance that roads, schools, etc., will be needed, to levy for them beforehand, and then to pay for them in cash, is a simple and systematic necessity obvious to all except corrupt public men who, contemptibly, merely as a vote-catching expedient, want to keep costs falsely down. So the usury burden mounts: but it never diminishes.

Hire Purchase – Bliss at Usury

Then there is hire purchase. We marry on it, buy our houses on it, have the baby's cot and perambulator on it. Indeed, we could not marry without it. Life could not go on without it, we believe. Then, by way of consolation, we tell ourselves that it is a means of saving.

That is arithmetical nonsense. The hard arithmetic of the matter is that anybody buying a car or a television set must pay for it. It must be paid for cash down by cash buyers: it must be paid for in instalments plus usury by hire-purchase buyers. Paid it must be.

If it is sound and right to pledge a portion of one's income for the next two or three years for a car, then it is clearly obvious that a like portion of the last two or three years' income could just as readily have been set aside for the purpose, and the car or television set bought cash down and free of usury. The simple arithmetic of good housekeeping is to anticipate the needs, and to save the money to meet them. To pretend otherwise is logic in napkins.

Soft Money. Soft Heads

Usury allows purchases to be made on what are miscalled easy terms because it gives easy access to borrowed money. Money easily come by is easily spent. Manufacturers and traders know this. Hire-purchase buyers are soft buyers: cash buyers are hard buyers, they fight high prices.

Quite conservatively, if most of the goods now being bought on hire-purchase terms had to be traded in on cash terms, public resistance to high prices would bring them down by thirty per cent. It is thus that the common folk are being bled, and what is a little diabolical is that so many of the articles are carefully schemed to become shabby or to finish their useful life by the time the hire-purchase payments are completed.

So, paying top prices for indifferent goods, the

yoke of hire purchase at usury is designed never to be thrown off. The burden must go on and on from thriftless spending. And so thriftless are we that in some things twenty five per cent of the retail value of an article goes into television and other advertising. The people pay: they pay for the advertising, they pay makers', warehousemens' and retailers' profits. And over and above that, they pay hire-purchase usury on the sum of it all.

Smooth Things

In past days, Israel called upon her prophets to prophesy smooth things. In nothing has salesmanship been so superbly smooth as in the sale of usury to the people. We even build some of our churches on it, and our emotional appeals for the Lord to be with us rise to the usury-fouled rafters. For the steely will to do, to obey, to study and to operate His will, to translate it all into acts and deeds, into the very pattern of our lives, has turned to emotional dross. The Lord, we deem, ought to be well satisfied with a few heart throbs.

Meanwhile, with the plaintive melancholy of forlorn sheep, the bleat comes to us that the world has, indeed, drifted far, far from it all. Clearly, the inference is that the Lord will need to stir Himself in order to come abreast of us, and to do more than a little revision in His requirements, before He can be offered more than a purely nominal place in our modern life.

That the Lord's Will will in very deed and truth be done on the planet Earth, and that His kingdom will come, is not a thing of our choosing. It is His declared Will; and it is not on record that any human consideration has ever been allowed to alter by one iota His Plans and Purposes. Let the Book be read: He, the Author and Giver of life and blessing, as ever exacted the price of disobedience in blood. He has never scrupled to take human life. It has ever been His to take.

Babylon has a big mouth uttering great things. Derision is with the Lord. The damnation of His enemies is written. Those who offer Him lip service tinged with that supercilious contempt which is the characteristic of modern Christianity would do well to substitute for it a little wholesome fear.

The Lord abominates usury. His servants should take note. No word of His is void, and between the highest heaven and the deepest hell no power exists to make it so.

*** **

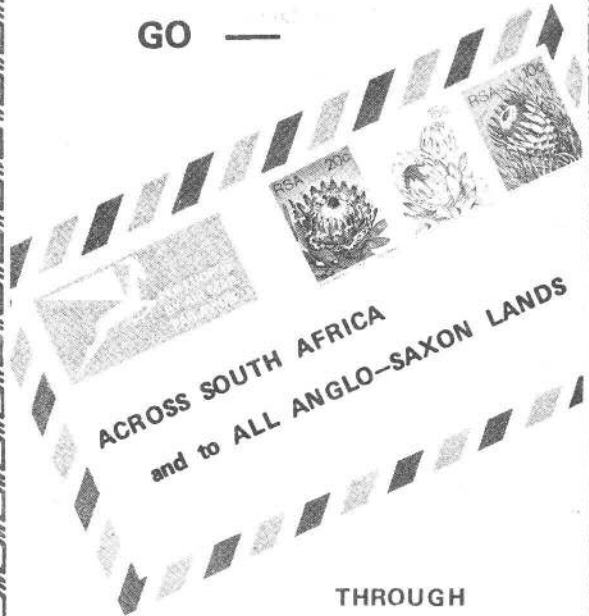
Annual General Meeting

NOTICE IS HEREBY GIVEN THAT THE ANNUAL GENERAL MEETING OF THE FEDERATION OF THE COVENANT PEOPLE, (The British Israel World Federation - Southern Africa -) WILL BE HELD AT FEDERATION HEADQUARTERS IN HONEYDEW, ON SATURDAY, 7th JUNE, 1980, AT 2.30 P.M.

Signed W.G. Finlay
General Secretary

OUR PUBLICATIONS

GO —



THROUGH
THE

COMPREHENSIVE SUBSCRIPTION

All readers may become Comprehensive Subscribers and receive all the magazines and booklets (sixteen pages) free of charge and special discount rates on larger publications. The annual subscription for this is R10; \$12; £5. Booklets will be mailed as each work is completed while members will be advised in advance when larger works are in process of completion.

SUBSCRIPTION FORM

NAME

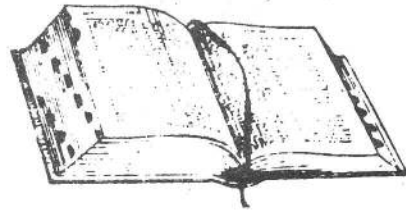
ADDRESS

AMOUNT ENCLOSED

THE GENERAL SECRETARY
FEDERATION OF THE COVENANT PEOPLE
P. O. BOX 830
HONEYDEW, 2040
SOUTH AFRICA

Back to the Bible Fund

The only true yardstick for identity and responsibility for God's People is the Bible.
THEY MUST GET BACK TO THE BIBLE



The BACK TO THE BIBLE FUND is more than just a periodic donation - it is a stand for THE KINGDOM OF GOD.

Your support to The Federation of the Covenant People, P.O.Box 830, Honeydew, 2040. R.S.A.

NAME

ADDRESS

Amount enclosed

PRAYER FOR THE MONTH.

We pray O Heavenly Father, for the people of Thy Covenant in all their lands. We do not deserve the many blessings which Thou hast poured upon us for we have been unmindful of Thy Law and have failed to raise up righteous men to guide us. Now, dear Father, we wallow in the mire of our own making and we have become fearful of the evil in our midst.

We are mindful that Thou didst say that if Thy People turn from their iniquities and seek Thy Face Thou wouldst hear and heal their land and we pray O Lord, that Thou wouldst remember Thy Promise at this time.

Have mercy upon Thy people, O Lord. We need Thy blessing and in Jesus' Name we pray that Thou wilt grant us this and Thy forgiveness.

Amen.

ARE YOU INFORMED ABOUT THE BIBLE STORY OF GOD'S PLAN FOR THE WORLD? IF YOU ARE, ARE YOU INFORMED ABOUT THE POLITICAL HAPPENINGS IN THE WORLD WHICH ARE LEADING TO DIRECT DIVINE INTERVENTION?

The Federation of the Covenant People offers a *NEW AIRMAIL MONTHLY CASSETTE SERVICE* which will keep you informed as the intriguing international jig-saw begins to fall into place.

Zuo Vadis

(WHITHER GOEST THOU?)

A Month by Month Commentary on World Affairs

SUBSCRIPTIONS TO THIS AIRMAIL SERVICE WILL BE:

Southern Africa R48 per annum; Sterling areas £26.50;
Dollar areas \$60.

Single airmail copies will be sold at R5; £3; \$6 each and are also obtainable from the above address.



ARE YOU INFORMED ABOUT THE INTERNATIONAL CONSPIRACY? IF YOU ARE, ARE YOU INFORMED ABOUT THE BIBLE ANSWER TO THIS?

The Federation of the Covenant People offers its *monthly airmail Cassette Service* which puts the whole matter in perspective.

The Kingdom Cassette Service

THE BIBLE - OUR IDENTITY - GOD'S PURPOSE

SUBSCRIPTIONS TO THIS AIRMAIL SERVICE ARE:

Six-month subscription: R12; \$20; £10.
Annual subscription: R24; \$40; £20.

Each of the addresses recorded for the Kingdom Cassette Service are also available in single copies at R2.50 each (£2; \$4 including airmail).

ALL SUBSCRIPTIONS TO:

THE FEDERATION OF THE COVENANT PEOPLE,
P.O. BOX 830,
HONEYDEW 2040.
SOUTH AFRICA.