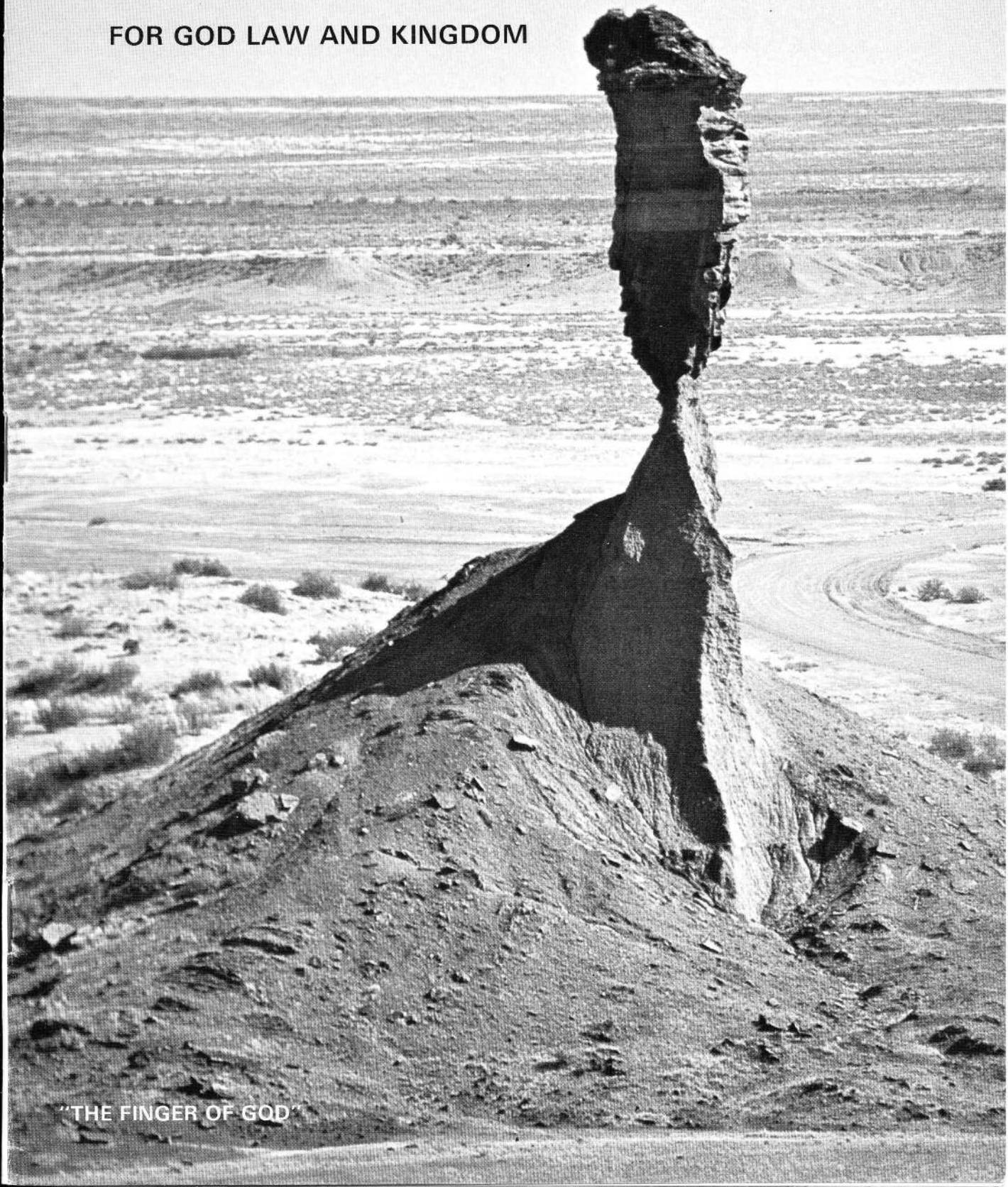


# The Covenant Message

FOR GOD LAW AND KINGDOM



"THE FINGER OF GOD"

FEDERATION OF THE  
COVENANT PEOPLE  
Johannesburg, South Africa.



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

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# the battle for southern africa....



The cover picture on this month's issue - The Finger of God - is one well-known to those who have visited South-West Africa or Namibia, as so many people prefer to call the territory. Now that the United Nations-sponsored Geneva Conference on the future of this land has ended in failure and with new attempts being made to reach or force an acceptable solution on both the people and the land, this rocky outcrop could well point an accusing finger at those who are attempting to exploit this ageless land for their own purposes. And make no mistake about this - neither the people nor the land are of the slightest importance to the world's policy-makers who are using Swapo - the South-West Africa People's Organisation - who are mainly of the Ovambo tribe, to gain a foothold in Southern Africa preparatory to a final onslaught against South Africa. The unswerving sponsorship of Swapo by the United Nations is a blatant demonstration of this.

As a sequel to the failure of the Geneva talks, certain United Nations officials are reminding African states of their postponed demands for sanctions against South Africa and the fact that this reminder came from non-African sources is a clear indication of interests other than African in the issue. Whether or not sanctions will be imposed remains for the future to tell, but one thing is sure and that is that South-West Africa will not be tamed or humbled by decisions taken in Turtle Bay or anywhere else - the history of this land confirms this.

Wherever one travels in this territory, one finds either a grave or perhaps a ruin which suggests a drama in the past - an event in which man has tried to impose himself on this incredibly fascinating land. The early explorers, the missionaries, the pioneers and so many others have come and gone, either succumbing or being driven out by the fever, the heat or thirst in this incredible part of the world's geography. Those who have survived have come to terms with the land, respecting its demands and acknowledging its dictates which require people of integrity and individuality far in excess of that found in other lands.



Whatever men decide about the future of this territory - whether it is sold in appeasement or whether it becomes a bloody battle-ground - this desolate and yet magnificent tract of land will never capitulate to the artificial ideology which demands total surrender to it.

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## The Covenant Message

WHAT IS IT  
ALL ABOUT ?

This magazine, the official journal of The Federation of the Covenant People, has been published for forty-eight years under its present name and carries what may be called un-denominational Bible Truth which places the emphasis on the Promises and the Acts of God rather than on the speculation and charity of men. It is within these Promises and Acts of the Almighty that this Organisation believes that the West, or more correctly, the Anglo-Celto-Saxon and company of kindred nations, can be assured that the current dismantling of their culture and institutions will not succeed – despite the apparent readiness of both politicians and people to accept this as inevitable.

This assurance derives from the evidence of God in Action – both in Biblical and comparatively recent history – in which one may know, without any reservations, that God is no figment of the imagination, but a real, tangible Power Who is very concerned with the world in which men live and Who has affixed the Honour of His Name to a Plan for world reconstruction. It is within this Honour that Anglo-Saxondom's assurance of survival lies.

To appreciate the subject of the Honour of God, one must investigate the Promises which God made to the patriarchs – who were certainly not Jews – and note that they were unique in that they depended entirely on God for their fulfilment. When in Egypt and as slaves, Israel did not ask God for deliverance and yet this is precisely what transpired – *because His Word of Promise had declared this*. Israel in the Promised Land – and there is still no evidence of Jews in the narrative – violated the Divinely given national Constitution and paid the penalty by being evicted from the land. Again, unasked and because His Honour was involved, the Almighty Redeemed His People thus allowing them to move from the Middle East to North-West Europe where they settled and from where they sent out colonies to take possession of permanent homes from which, according to His Word of Promise, they would not be moved (2nd Sam. 7:10).

Anglo-Saxondom today, blind to its true identity, has allowed itself to become embroiled in the one-world delusion and while all other nations are asserting *their* identity, this modern company of God's Covenant People are allowing the marks of *their* identity to disappear beneath the self-destructive accommodation of foreigners who have taken to living among them.

It is against this background that the articles in *The Covenant Message* are presented. Knowing the magnitude of what is going on, knowing that the full assault of God's enemies is against them, and knowing the dangerous cross-roads which lie ahead, Anglo-Saxondom can also know that God has Promised national survival (Jer. 31:35) and that the gates of hell shall not prevail against His Word.

# The Covenant Message

VOL. 49. NO.2

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FEBRUARY 1981

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*"After its Kind"*

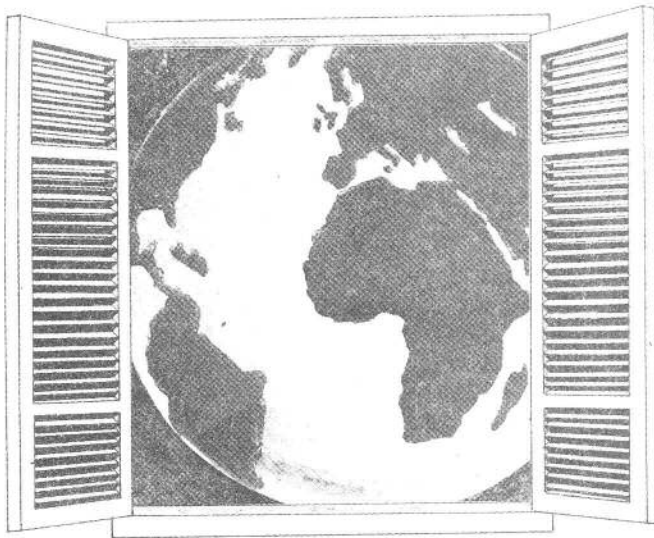
#### THE JACOB - ESAU CONTROVERSY.

*The battle of the ages  
for world dominion.*

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### OUR COVER.

*The photograph of 'The Finger  
of God' near Keetmanshoop  
was taken by Meryl Shaw-  
Butler. Cover produced by  
Ian Long - Lithotone.*



LOYALTY – A DYING CAUSE!

## Window on the World

There can be little doubt that since the last war, wherever the British Government has been involved in a situation it has been extremely costly to those on the receiving end of their interest.

Last year saw Britain finally and fatally bring its plans for Rhodesia to fruition and while the British Government is not entirely to blame for the South West African turmoil, it is more than enough that they are involved. And then of course, there is Ulster! A country which – like Rhodesia – has surely deserved better from England than condemnation and ridicule for Ulster's only crime has been loyalty. Ulster's only fault has been that it has been attacked.

The watchword for Northern Ireland has surely been NO SURRENDER in spite of a situation which has been one of tragedy constantly and deliberately kept at boiling point by the secular press, radio and television which *always* accepts the propaganda of an enemy determined on destruction.

What has been forgotten today is that the Protestant community is in Ulster largely as a result of Westminster Government policy at the beginning of the 17th century to ensure that Britain's enemies would not be able to attack her from that area. This time is still known as "The Plantation of Ulster" although the settlers put there were merely regaining the land their forefathers had lost eleven centuries previously.

Some years ago, a writer, who for obvious reasons had to remain anonymous, stated: "Our enemies – the enemies of Ulster – all have the same aim and objective, whether they call themselves Republicans, People's Democracy, Communists, IRA or Roman Catholics. The struggle has progressed as expected, from a 'phony' Civil Rights campaign through street rioting, to war between the IRA and the army. They have all claimed to be striving for true democracy but they burn, intimidate, torture and murder to impose their will on the Protestant majority.

"Although aware of military aid in our midst, we are sadly conscious of sharp criticism and destructive condemnation of what has been Britain's most faithful partner. We have appreciated the great work of the British Tommies – but let the blame for the terrible unrest be placed where it belongs . . ."

By 1980 it was becoming more and more obvious that it was mostly the Protestant Ulster police – or those suspected of affiliations with them – who had become the main targets for the I.R.A. According to *Time* magazine, since 1969, when the new war of troubles began, 334 Tommies had been killed as against 242 members of the local police or militia. But then the ratio began to change. Of the sixty people to die violently up to September 1980,

only seven were British Army regulars while fourteen were locally recruited police or militia. One reason being a growing policy of "Ulsterization" of peace-keeping chores in Ireland – replacing British patrols in many areas.

Now the local Irish security forces are bearing more of the brunt of patrolling and policing urban areas and even dealing with outbreaks of street rioting, a task once left to the British. They must also cope with malicious hooliganism which some maintain is not political but unquestionably could be deliberately supported.

Meanwhile, the remaining British forces were taking up positions in the sparsely populated countryside along the border with the Irish Republic where the I.R.A. hit-teams are able to hide between attacks or raids on banks in the Republic itself. Dublin is said to have built up its own surveillance of the border region supposedly because of these bank raids but significantly, it is spending something like \$240 million on helicopters, spotter aircraft and has equipped special detective teams with efficient Israeli UZI submachine guns.

Then of course as 1980 drew to a close, the I.R.A. were winning sympathy over the notorious H-Blocks of Ulster's Maze Prison but this story is best left for Peter Robinson to tell. Mr. Robinson is an Alderman of Castlereagh Borough Council and a Member of Parliament for East Belfast in the British House of Commons and in addition, he is the Deputy Leader of the Ulster Democratic Unionist Party. Of the H-Block story he states: "My sympathy lies with the victims, not the terrorists."

### Self-Inflicted

Peter Robinson opens his article with the subtitle *The Killer's Victims* and states that "as a rule, February evenings in Northern Ireland are cold and dark – the night of Wednesday 2nd February 1977, was no exception. That evening 58 year old Jeffrey Agate drove to his home at the close of an exhausting day. As the Works Director of the large American Du Pont Fibre Plant he had a lot of responsibilities and no doubt thoughts of his business commitments or perhaps the hope of a restful evening with his wife crossed his mind as he parked his car outside his Londonderry home. Whatever hopes Jeffrey Agate may have entertained for that February evening, they were cruelly, brutally and instantly dashed as he slumped to the ground in a pool of blood, the victim of an I.R.A. 'hit'.

"Only a few days earlier the same assassin who



One of the two thousand victims.

gunned Jeffrey Agate down, callously murdered a young Roman Catholic R.U.C. Detective Constable. Patrick Liam McNaulty, a married man with a young family, was off-duty when the I.R.A. man pumped a hail of bullets through the window of his car which he was leaving into a garage near Londonderry to be serviced. The 30 year old policeman was killed instantly behind the wheel of his vehicle. The Roman Catholic Provisional I.R.A. proudly and publicly accepted responsibility for these killings, of which there have been over 2 000 during the present campaign.

### The Victims' Killer

"The murderer of Jeffrey Agate and Patrick McNaulty was tracked down, questioned, later brought to Court where he was tried by due process of law, found guilty and sentenced to 25 years imprisonment. The man found guilty, Raymond McCartney, and six of his fellow thugs, who like him are serving sentences in Her Majesty's Prison Long Kesh, are on hunger strike. The hunger strikers are not taking this action to protest their innocence but because they believe they deserve to have special and privileged treatment, rather than be dealt with like common criminals.

### The Prison and its Accommodation

"Long Kesh Prison is on the outskirts of Belfast near Lisburn, tucked close by the M1 Motorway. Here under the warm glow of amber searchlights and otherwise surrounded by the delights of rural Ulster, a building complex and those occupying it have become the centre and object of great contro-

versy. In such a quiet and pleasant setting it is hard to appreciate that the cause or excuse for militant propaganda and action could be found. Yet no matter on which side (for sides there are) of the argument one may be found it is an emotive issue upon which the eyes of the world are focused. The centre of attraction is a modern complex of temporary buildings used as a penal establishment known in Northern Ireland as Long Kesh or the Maze, but better known inside and outside Ulster by the name of the eight cellular accommodation units – THE H-BLOCKS.

### The H-Blocks



An architect's drawing of an H-Block

“Each unit was built at the cost of approximately one million pounds with all cells at ground level. The buildings are in the shape of an ‘H’ with each leg of the ‘H’ having 25 cells plus washing facilities and a dining/recreation room. There are two classrooms in each unit plus a Medical Inspection room. Four tarmacadam recreation areas are attached to each unit and prisoners from the eight units have the use of two all-weather sports pitches and a communal 100 000 pound indoor sports hall. Prisoners at the Maze can also take advantage of training schemes and educational courses.

### The Compounds

“Adjoining the H-Blocks are the ‘compounds’ where prisoners who received Political Status are imprisoned, if imprisonment it can be called. Political Status or as it is sometimes called ‘Special Category Status’, was granted by the Rt. Hon. William Whitelaw in 1972 when he was Secretary of State for Northern Ireland. The benefits of ‘Political Status’ to the inmate include free association with other prisoners, permission to wear civilian clothes and no work requirement; indeed the system operates much on the lines of a prisoner of war camp with the prisoners freely parading and being

further trained in the ‘arts’ of terrorism. The move in 1972 to grant such recognition was, and still is, rightly regarded as an act of folly and criticised widely throughout the United Kingdom and Europe. The granting of such status, for terrorist crimes, ceased after four years of existence though those who had received ‘Political Status’ for crimes committed before 1976 still receive the benefits of ‘Political Status’. The granting of ‘Political Status’ in 1972 was a surrender on the part of the British Government to an earlier hunger strike initiated by I.R.A. Prisoners. Under the I.R.A.’s blackmail Mr. Whitelaw caved in to their demands.

### A Special Type of Crime?

“Therefore, there are two distinct types of accommodation, cellular blocks and compound facilities – the cellular blocks occupied by those prisoners convicted of terrorist offences which occurred after 1976 and the compounds containing the pre-1976 Prisoners who have ‘Political Status’. It is this distinction that is the root of the controversy. With 2 000 people done to death by the Provisional I.R.A. and other less active terrorist groups, the inevitable result is the requirement for accommodation for those who, through the due process of law, are sentenced to imprisonment. The occupants of the H-Blocks – predominantly I.R.A. Members – believe themselves to be a cut above the ordinary common criminal; they claim their crimes were for a political motive and therefore they believe they should be given special treatment. This ignores the reality that the inmates of the H-Blocks are the perpetrators of some of the



Another victim of a doorstep killing.

most heinous atrocities known to civilisation.

“Innocent civilians, women, elderly and handicapped persons, children and even babies are numbered amongst their victims. If the I.R.A.’s crimes are in a special category and deserve different treatment then clearly it should not be a more lenient or relaxed existence that should be the alternative. After all it does take a special type of ‘hero’ to carry out a fire bomb attack on an hotel full of people.

“Many would argue, and I among them, that if the British Government, being directly responsible for the Government of Northern Ireland (which is, and wishes to remain an integral part of the United Kingdom), had the moral resolve they would introduce tougher sentences, more befitting the crimes committed.

### **Prisoners of War?**

“The I.R.A. prisoners and their propagandists would try to argue that as the I.R.A. are at war with ‘the Brits’ they should be accorded the status reserved for prisoners of war. The distinction must immediately be drawn between a ‘conventional war’ and a ‘terrorist war’. In a ‘conventional war’ between states, the adversaries meet in open conflict, whereas the terrorist finds refuge in the cowardly practices of leaving bombs in crowded streets, sniping at passers-by or doorstep killings of defenceless individuals – essentially the terrorist is a bullet-in-the-back operator.

“The terrorist is in every respect a murderer and not a soldier. By definition his cause is that of a tiny minority determined by violence to over-ride the wishes of the majority. His cause is not the cause of the people; it is a cause contrary to the people.

“Terrorists in Northern Ireland are not caught and imprisoned without trial as in a ‘conventional war’. Instead they are brought before an open court, tried and if found guilty, sentenced and duly imprisoned. Society properly deals with them like the low and common criminals they are.

### **The Open Court**

“The I.R.A. propagandists would try to allege that the criminals in the H-Blocks have been convicted by induced admission statements and an unjust court system.

“Nothing could be further from the truth and an examination of the actual facts exposes such an allegation as totally unsubstantiated in law or fact.

“The due process of the law is vigorously ob-

served. Cautions and notices of the suspects’ rights are correctly given and strict procedural rules must be followed by the Police to the extent that virtually every movement of a prisoner in custody must be recorded, from eating a biscuit to the exercise of his bodily functions.

“The whole area of law relating to defendants’ statements is entirely geared towards the defendant. Prior to the trial, the defendant has only to raise a prima facie case that his statement was not made voluntarily and the Prosecution are then faced with the daunting task of clearing difficult legal hurdles. They must prove, beyond reasonable doubt, that the statement was made voluntarily, and not induced by torture, inhuman or degrading treatment. If the Prosecution fail to overcome these obstacles then the defendant will walk free from the Court.

“It is patently obvious that the legal system is thoroughly designed to guard against wrongful and unjust convictions and its success is apparent by the relative absence of appeals against conviction. It must therefore be concluded that the overriding aims of justice, due process and fairness have been consistently regarded and adhered to, contrary to the distorted and completely ill-founded claims of Republican propagandists.

### **The I.R.A. Prisoners’ Nauseating Campaign**

“In earlier paragraphs I described the modern and costly institution in which these prisoners are held. It is amongst the most modern in Europe and the conditions that the H-Block inmate is offered would be the envy of a great many prisoners in other jails throughout the world. Yet how does this relate to the H-Blocks propaganda which depicts hundreds of poor, wretched and unfortunate individuals wrapped only in a blanket and living in appalling conditions without recreation or other facilities?

“In pursuit of their demand for privileged treatment, about 350 of the H-Block prisoners are refusing to conform to prison regulations. They refuse to wear the prison clothes offered to them; instead, they choose of their own free will to wrap themselves in their prison blankets. The campaign is called the ‘Dirty’ protest and whoever so named it was a master of under-statement. If cleanliness is next to godliness, then to whom are these men close? The prisoners refuse to work or wash; to shave or cut their hair; they refuse to use the toilets available preferring instead to smear their own



*The accomodation offered to the H-Block inmates.*



*This is how a prisoner treated his cell.*

excreta across walls and ceilings; they deliberately destroy all the furniture in their cells and smash the cell windows; they decline to exercise or make use of the library facilities choosing instead to rip up Bibles and religious magazines. Having done all this they then blame and condemn the authorities for the conditions under which they are imprisoned.

“Is it surprising then that sympathy is not poured lavishly upon such individuals especially when it is considered that 100 of these prisoners are serving sentences for murder or attempted murder? Yet through propaganda spewed out on an ill-informed public across the world the impression has often been created that there is some justice in their cause or substance to their claim – proof positive that the unanswered lie will become the truth.

#### **Fast to Death**

“At the time of writing, prisoners on the ‘Dirty’ protest have stepped up their campaign for political status. They either realise that the general public has seen through their propaganda veil or they have found that their disgusting campaign has no moral appeal to anyone outside their own murder gangs and a new deception is needed to advance their bogus cause. Seven sentenced prisoners (amongst them the killer of Jeffrey Agate and Patrick McNulty) – gunmen and murderers – have commenced a hunger strike claiming that it will continue till death if the British Government do not concede their demands. To concede would effectively make society the prisoners of the terrorists who, with ever increasing regularity, could be expected to issue demands in the knowledge that a capitulating Government would meet their terms.

#### **Government Concessions**

“As essentially the two parties to this dispute are the British Government on the one hand and the Provisional I.R.A. Prisoners on the other, I can comment on events with a little more objectivity than would be normal on a Northern Ireland issue. In doing so there are three aspects of the Government’s handling of the affair that deserve censure. First, the granting of ‘Political Status’ in 1972, even though for a short period, was manifestly wrong and will be recognised to be so by any reasonable thinking person. This was confirmed when the Government changed its policy and refused to grant special status; the European Commission of Human Rights upheld the Government’s decision. It follows, therefore, that granting it under further

blackmail would be equally wrong. The second government move deserving stricture was its decision to clean up the mess that the prisoners themselves had made. The prisoners foul their cells; the Prison Authorities send special squads to clean up the accommodation; then the prisoners once more make a mess of them.

“The British Government also erred when, in the face of the present hunger strike blackmail, they responded by offering to allow all prisoners to wear civilian type clothing. This comes close to one of the prisoners’ demands but instead of encouraging co-operation from the protesters it has resulted in their gaining the scent of victory, causing them to hold out for the complete package. No doubt if their present terms were met, further demands would follow, leading to a total amnesty for terrorist prisoners. History shows that militant Republicanism can never be conciliated or accommodated.”

By December there was the announcement that some of the prisoners were again eating, but it should still be noted that if these hunger strikers had died as a result of their own action then it would have been through exercising their own free choice. They had the choice of life or death – a choice they and their murderous organisation have denied thousands of their victims.

So if in future the news media again plays on the suffering of terrorist hunger-strikers it should be remembered that behind this there are always the widows, orphans and the families of their victims. And above all, it must always be remembered too in the case of Ulster that there are thousands of maimed and mutilated citizens of Northern Ireland left to live out their remaining years with scars and deformities resulting from the actions of the terrorists.

Peter Robinson ends his story with the words: “Think of the memory of the 2 000 dead and tell me should the self-inflicted action of those murderers be allowed to blackmail Government and Society alike to give them privileged treatment? The answer comes back from near and far – No Never.”

The story of Ulster should never be forgotten just as the story of Rhodesia should constantly be recalled. For the Whites in South West Africa the future could be grim as well. Surely then it is more than time that the White race of the Western world adopted the watchword of Ulster – NO SURRENDER.

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# The War of Attrition

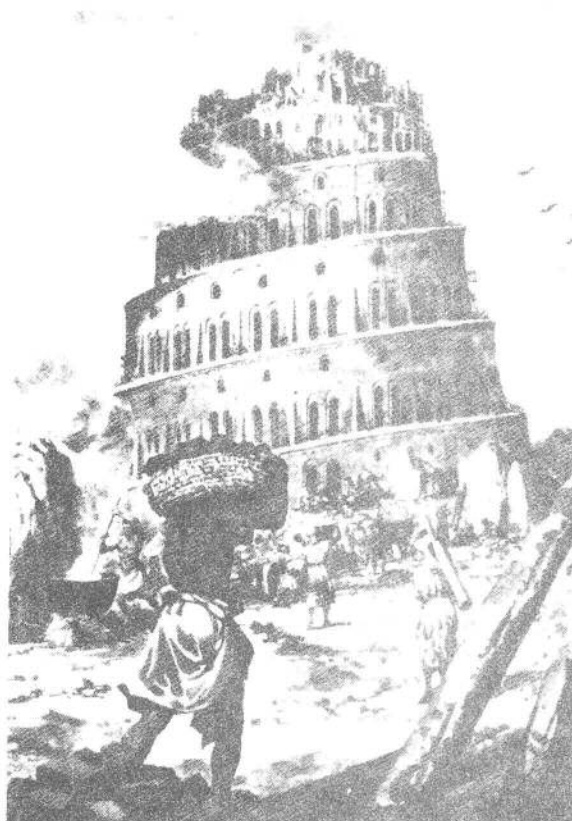
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by U.N. Owen

*“For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head . . . 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 . . .”*

Psalm 83:1-4.



From all the signs, it is clearly apparent that the company of nations known as the Anglo-Celto-Saxon and kindred people are nationally oblivious to the fact that a war of attrition has been and still is in the process of being waged against them. To the average man-in-the-street such a statement will be received with ridicule and no doubt dismissed as a figment of an over-active imagination. This reaction however, will not serve as an explanation for the incredible metamorphosis which has characterized the decline in world influence and the internal situation which is eroding both the moral and spiritual fibre of the people. The bankruptcy of these social resources is in itself evidence of propagation of a war, the ripples of which were in existence some forty-five years ago when Winston Churchill remarked: “During the last few years a sense of powerlessness must have come across those who have taken part in the triumphant exertions which the British Empire has made in the present century. Some spring seems to have snapped in the national consciousness. There is a readiness to cast away all that has been won by measureless sacrifices and achievements. We seem to be the only great nation which dare not speak up for itself, which has lost confidence in its mission, which is ready to resign its hard-won rights.”

That this situation has been capitalised upon during the intervening years is more than slightly apparent in that a once great Empire is now a mere notation in history and the people themselves apologising for their existence on the current world scene.

In the study of every war, two factors enjoy top priority – the recognition of the nature and force of the attack and the organization of defence against this. However, in this war which has resulted in the surrender of Anglo-Saxon sovereignty, none of these priorities have obtained for the simple reason that both the leaders and the people have been deprived of the knowledge that they have been, and are involved in a war which had its beginning when God determined to create a national instrument for His world purposes. That they are to be found in the forefront of those who reject such a contention is evidence indeed of the success of the anti-God conspiracy which is mentioned in the scripture which prefaces this article.

### The Modus Operandi of the Anti-God Conspiracy

In reconsidering the supplication of Asaph in Psalm 83, it will be noted that the Psalmist, so far removed from the present time, was not reticent in speaking of a diabolical conspiracy comprising named people (vv.6-8) whose main objective and target was the Israel instrument of God. The English translation of this Psalm records the intention of the confederacy in unmistakable terms but leaves the student to speculate as to the method by which the Israel nation would be 'cut off'. However, as one 'searches the scriptures' in obedience to the exhortation of the Lord, one finds that the original text provides not only the intention but the *modus operandi* of those who 'hate' the Lord.

There are three key words in the petition of Asaph – words which, in their original Hebrew context, reveal a pattern of activity against Israel which, because of God's promise of perpetuity (Jer. 31:35), would continue down the corridors of time and be found operative even at the end of the age. The first of these key words is 'cut' – '... let us cut them off from being a nation'

and which has been translated from the Hebrew *kachad* which means to 'desolate or to hide'. In the light of this, one finds that this conspiracy intended to indulge in the psychology of *hiding* the nation from itself. The second of the key words is the Hebrew word translated 'name' and which, according to Dr. Strong, is *shem*. This word means 'an awareness of a definite and conspicuous position; a mark or memorial of individuality, authority and character'. The overall meaning conveyed by these two words thus establishes the picture of a deliberate attempt to hide, from the Israel people, the knowledge of national identity in order that the authority and character embodied in the name may not be *recognised* – the third of the key words translated 'remembrance' from the Hebrew *zakar*.

As is evident from the scriptural record, the significance of bearing the name 'Israel' is prodigious for not only does it mean 'strengthened or powered by God' but it identifies a relationship with God so unique (Ex. 4:22) that it warranted as much attention as was displayed when 'the Word was made flesh' (John 1:14). The statement, "Israel is my son, even my firstborn" cannot, by any stretch of imagination, be a spiritual inheritance through faith for when this relationship was communicated to the Pharaoh, the children of Israel had very little time for anything but the arduous tasks of building the treasure cities of Pithom and Raamses (Ex. 1:11). The Hebrew word *ben* is here used as it is when the literal offspring of any of the patriarchs is mentioned. It is indeed small wonder that satanic activity would be found operating against the Israel people and even less wonderment that the anti-God conspiracy would utilise all the subtlety of its sponsor to destroy the people bearing the name which identifies sonship to God.

### The Success of the Anti-God Mechanism

It is an incontestable scriptural fact that there was a time when the Israel family recognised their peculiar relationship with God and accepted the Covenant Promises as an inheritance stemming from the Father (Deut. 32:7-9). This recognition was not

only perpetuated in the instruction provided by the head of each household to his children (Gen. 18:19), but also in the Sacred scrolls of the Law which were subsequently housed in the Temple. However, as one proceeds with the historical narrative, it becomes more apparent that scepticism and unbelief were deliberately injected into the reasoning of the people for the actions of Israel are a clear indication that their faith became brittle in a process of national decline.

The first step in this decline may be seen in the departure from the Law of the Lord which created a situation whereby the insidious war of attrition could be waged on the people. The Levites – the priesthood – failed to instruct the people concerning their obligations in terms of the Law of the Lord and in direct violation of the mandate given them, showed, by example, that they were the first casualties in the war (Ezek. 44:7). As the corrective measures of the Law of the Lord began to take effect in a very tangible manner (I Sam. 4:10; I Kings 17:1; II Kings 17:25), such was the injected corruption in high places that, instead of calling the people to repentance, the priesthood compromised the truth by adapting the Law to meet the requirements of declining faith in God.

With the then ‘modernisation’ of the Law of the Lord which made provision for the alien stranger to have free access to all the benefits which Israel enjoyed, the prophets warned that the nation was making a ‘covenant with death’ (Isa. 28:15). Among those aliens who became part and parcel of the Israel scene were those whose contribution to the downfall of the nation was both malicious and vindictive for Isaiah warned: “Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord” (Isa. 26:10). The ‘wicked’ (Hebrew, *rasha* meaning ungodly) are those who, according to Isaiah, have no future life and have no part in the resurrection. “They are dead, they shall not live; they are deceased, they shall not rise . . .” (vv.14).

In point of fact, Isaiah’s warning was against the trend which was developing in that the Israel people, *through their priest-*

*hood*, had rejected God’s Directive concerning the ‘stranger’ (Heb: *zuwr* – alien) and had begun to share their culture with all and sundry under the misapprehension that *their* appreciation of this would be identical with that of Israel. Isaiah therefore warned that these strangers, even though placed in a perfect environment, would pollute this by reverting to type and indulging in practices which stemmed from their genetic inheritance.

The conspirators were well on the road to victory when, through Solomon’s transgression, two separate temporal kingdoms were created (I Kings 12:16-19) with that of the ten tribed house of Israel passing into the Assyrian captivity some two and a half centuries later. The remaining representatives of the family of Israel in the kingdom of Judah continued to be harassed by the conspirators who now pressed home the attack by circulating propaganda to the effect that all the Covenants of God; all the promises and all the assurances were pure fiction and that God had never been serious in His dealings with Israel. While it may be suggested that this is not actually found in Scripture, it cannot be denied that some suggestive force was at work among that remnant which was left in Jerusalem immediately prior to the Babylonian capture of that city.

Jeremiah was still in prison, having been incarcerated because of his warning against the impending fall of the city, when he said: “Have you noticed what this people are saying? They say that the Eternal hast cast off his two families; they say he so despises his people that he no longer counts it a nation at all. What the Eternal says is this: ‘*As surely as I created day and night and fixed the frame of heaven and earth, so surely will I never cast off the race of my servant David, or fail to choose descendants of his to rule the race of Abraham, Isaac and Jacob; for I will restore their fortunes, in pity for them.*’” (Jer. 33:24-26 – Moffat).

In this statement alone one may see the success of the anti-God conspiracy for ‘this people’, i.e. that remnant yet surviving in Jerusalem, were of the opinion that God ‘no longer counts it a nation at all’.

### Substitution

The conspiracy, headed by Edom, having achieved its goal in divorcing the children of Israel from their inheritance, then proceeded to put the second phase of their plan into operation which was 'Let us be the habitation of God'. Thus began the great deception for in captivity where racial origins became blurred and the reality of the Promises of God became dimmed with the passage of time, true Israel forgot the 'rock whence they were hewn and the hole of the pit whence they were digged', they forgot that Abraham was their father and Sarah their mother (Isa. 51:1-2). Yet, while the veil of national blindness descended upon true Israel and their identity became an enigma to themselves, it should be noted that *they were never lost in the sight of God Who promised that "I will sift the house of Israel among all nations, like corn is sifted in a sieve, yet shall not the least grain fall upon the earth"* (Amos 9:9).

Meanwhile, capitalising on the successes of hiding from true Israel the knowledge of her identity, the conspiracy began with a substitution which would take the place of Israel and be accepted as such by the true sons of Jacob. They had many years to consolidate the delusion and, as events have proved, they have been as successful in this as they were in the first phase of their plan.

In the rebuilding of the land subsequent to the devastations of the Babylonian assault, it is clearly evident that the population was not limited to the 42 360 persons from the tribes of Judah, Benjamin and Levi. Certain unnamed people intruded themselves as rightful owners (Ezek. 33:24) while others who were 'adversaries' of Judah and Benjamin (Ezra 4:1) sought to proselytize themselves to the remnant. By the time that the city was rebuilt, it would appear that Judaea had become a cosmopolitan land with a social structure tending toward an integration with the 'abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites' (Ezra 9:1).

So it was that notwithstanding prodigious efforts by faithful individuals among the returned remnant, the tide of alien infiltration could not be stemmed and during the

ensuing four centuries, the mechanism of substitution was consolidated. The writings of Scripture which had been destroyed in the Babylonian assault on Jerusalem had, by the grace of God, been re-given (2nd Esdras 14:10-26 – Apocrypha) but, as these only had meaning to true Israel, *were changed to conform with the now heterogeneous population and became known as Pharisaism*. While sections of Judah and Benjamin were undoubtedly the prominent element engaged in the work of reconstruction, it is patently obvious that Edomites, the main factor among the conspiracy, took control for, under Roman sponsorship, the direction of religious and political affairs in Judaea had passed to the Idumean Herods.

It should be noted that the Lord Jesus was not unaware of the fact that substitution had been effected, for throughout the Gospel accounts one may see that He spared no pains to establish that the Jews were *not* Israel and certainly not of God (John 8:47). While it is out of keeping with what *is taught of the Lord today*, it should be noted that He also projected Isaiah's warning of inherent alien evil (Isa. 26:10) into the Jewish population. He said: "O generation (Greek, *ethnos* – race) of vipers, *how can ye, being evil*, speak good things? for out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

Unquestionably too the Lord Jesus Christ projected God's declared intention to 'seek out' the Israel sheep who had been scattered because of the priestly capitulation to the demands of the anti-God conspiracy (Ezek. 34:1-11). And in asserting His mission in this context (Matt. 15:24), He sent His disciples outside the sphere of Edomite influence (Matt. 10:5-6) in Judaea stating categorically to the Jews "... ye are not my sheep, as I said unto you" (John 10:26).

It must be stated over and over again that nowhere in the Old Testament Scriptures is there *any hint, suggestion or positive directive* that Israel should indulge in *integration or proselytization* – indeed the whole tenor of God's directive was the very antithesis of this (Deut. 7:2-6). That the Lord Jesus Christ accused the Jews of deliberate proselytization is surely an indication of those who had worked so arduously to 'cut them off from being a

nation; that the name of Israel may be no more in remembrance'. He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15). It should be noted that the hierarchy in Judaea, summarily described as 'children of hell', were sparing no effort to universalize Pharisaism, an attempt which was roundly condemned by the Lord. And what is the Lord's reaction today to the similar attempt by those who are endeavouring to universalize Judeo-Christianity and once again lead His people astray?

### The Christian Dispensation – One People – One Religion?

Peter, in his Epistles, was obedient to the commission laid upon him by the Lord Jesus Christ Who exhorted him to 'feed my sheep' (John 21:15-17). He addressed his instruction to them: 'To the sojourners in Pontus, Galatia, Cappadocia, Asia and Bithynia' and proceeded to warn them against the gathering momentum of the delusion perpetrated by the substitutes in Judaea. He said: "But you are the elect race, the royal priesthood, the consecrated nation, the People who belong to Him, that you may proclaim the wondrous deeds of Him who has called you from darkness to his wonderful light..." (I Peter 2:9, Moffat).

It is thus more than a little apparent that the insidious war of attrition, begun when the anti-God conspiracy determined to 'hide' from Israel its true identity, should be intensified in such a manner as to preclude any possibility of the nation ever realising its place and responsibility in the overall world Plan of Almighty God. And while the Jews, so-called, retained their usurped position of substitution for true Israel, a flood of propaganda was released to counter the work of the commissioned Apostles. It was suggested that notwithstanding the Jews' claim to special relationship to God, all men were equal and part of a universal fraternity.

If, in fact, the Jews' claim to Israel status was true (notwithstanding the Lord's

denial of this) they were indeed a very poor material to 'shew forth my praise' (Isa. 43:21) for the intellectual Greeks who continually sought answers to the problems of their time, remained in total ignorance of the things concerning God.

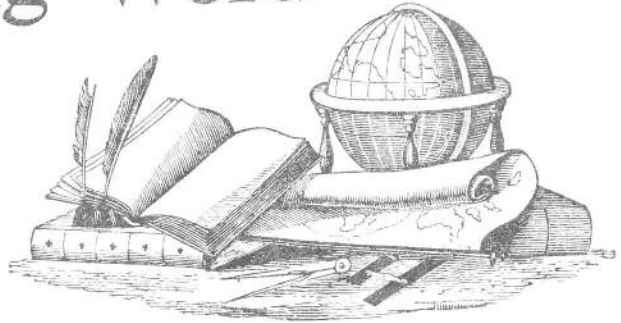
As the centuries pass one finds history continually recording a desperate struggle to prevent the modern development of God's people from realising their identity. Israel has been on the world scene clothed with the Promises of God and yet has refused to acknowledge her true identity. Content with the name of Anglo-Celto-Saxons and still mesmerized by the propaganda of the anti-God conspiracy, she also entered into a stage of political greatness by the grace of God and during this period it was clearly demonstrated that physical conflict would not suffice to topple her from her position. Consequently the anti-God forces then resorted again to the war of attrition in which the present parlous situation within the true modern development of Israel has been reached.

However, and as has been intimated previously, while Israel became lost in the national memory it never became lost to God. While the 'heathen rage' and the people 'imagine a vain thing' (Psa. 2:1), i.e. become casualties in the one-world propaganda, the Lord has already set in motion the wheels of complete and final redemption from the consequences of the anti-God conspiracy. While Esau-Edom ravages true Israel with every diabolical device of national destruction, the Lord assures the faithful that success will not attend the devastation. "Esau is the end of the world (age) and Jacob is the beginning of it that followeth" (2nd Esdras 6:9 – Apocrypha).

Thus, the signs of the times – all applicable and operative in true modern Israel – are no cause for despondency for, apart from imparting the assurance that the Lord is fully aware of the situation, it shows that the end of Esau-Edom's deceptions is near. What more can Israel do than to 'look up and lift up your heads for your redemption draweth nigh'.

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# The Accusing Word



by W.G. Finlay

*"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" (Jer. 7:8-10)*

If one looks at the context in which the above indictment appears, it will be seen to be directed against the people of the kingdom of Judah at a time when the Babylonian forces were in the process of invading that territory. There can be absolutely no doubt concerning the state of the people at that time and as a similar situation obtains within *all true Israel today* – as distinct from world Jewry – it would serve to consider that situation in more detail.

The first point which is forcibly demonstrated by Jeremiah's writing is that the people, the individual families which constituted the southern kingdom of Judah, were utterly bewildered at what was going on and particularly at the successes of the invading Babylonian forces. There can be no doubt that in the public mind they *believed* that they were faithfully serving the Yahveh of Israel and when Jeremiah began to accuse them of changing 'their gods, which are yet no gods' and for changing 'their glory for that which doth not profit' (Jer. 2:11), they protested that they were innocent and that they had committed no sin (Jer. 2:35). Throughout the opening chapters of Jeremiah's account of the events in those days, one finds the same theme namely, the bewilderment of the people – "What have I done?" (Jer. 8:6); "We are wise, and the law is with us" (Jer. 8:8) and it was the prophet's unenviable task to tell the people that their prophets and their priests i.e. their theologians and their teachers, had dealt falsely with them and that the pen of the scribes had betrayed their trust (Jer. 8:8,10).

It was against this background that Jeremiah's indictment recorded as the preface to this article comes in in which he accuses them of 'trusting in lying words'. The point is that the people *believed* what had been told to them by those in places of authority, but this belief could not stave off nor could it deter the consequences which outraged Truth – violated Law – demanded. The Law was taking its toll and to reinforce this fact, Jeremiah drew attention to six of the ten Commandments which were violated (Jer. 7:9) and then went on to state that they had the nerve to stand before the Temple and say: "We have been given grace to do all these things." The word 'grace' which has been transposed from the English word 'delivered' is taken from the Hebrew *nātsal* which, according to Gesenius, means 'that which is made safe' and 'freed from consequences'. So then, the picture of the situation as it obtained in the surviving remnant of the family of Jacob was that while they *believed* that what they were doing was right and acceptable to God and while they *believed* that they were exempt from the Law, the Law disregarded their belief and demanded its prescribed price for transgression.

## Old Testament Fantasy?

There are several points in this brief survey of life as it was lived by the people in the dying kingdom of Judah which should be recognised as obtaining in Christian Anglo-Saxondom today but, having become accustomed to believing the words

*Theology ponders the Scripture and issues what IT considers is valid for doctrine.*



and outward appearances of pious men, they reject, not only Jeremiah's account of history, but the whole body of revealed Old Covenant Scripture as irrelevant to Christian experience. However, despite the protestations of Old Testament validity is it purely coincidental that in Anglo-Saxondom there is an incredible increase in theft, murder, adultery, perjury, sexual perversions and a multiplicity of concepts about God? Despite the fact that the Lord Jesus Christ endorsed the continuity of the Law (Matt. 5:17-19; Luke 16:17) and established it as the essential meaning of the New Covenant (Matt. 26:28; Jer. 31:31; Heb. 8:8), so many today who profess to follow Him, do exactly the same as did the population of Judah by coming and standing before Him claiming: "We have the grace to do all these things."

As with the population of Judah in Jeremiah's time, so too today for the true Israel People of God in Anglo-Celto-Saxondom prefer to believe what they are told about the things of God. While they lament the various catastrophes and crises which arise so consistently and while they rebel within themselves against whatever measures government takes to meet the need of the time, they will not look beyond the façade of religious philosophy which they have come to accept as God's Truth. At this point, it would serve to look at this philosophy and a recent example of this may be seen in a certain Church magazine which carried the *opinion* of two eminent clergymen on the subject of race in South Africa. While it may not be generally known outside the borders of South Africa – and

this because of parochial news reporting – this country has a piece of legislation known as the *Prohibition of Mixed Marriages Act* which makes it an offence to contract a marriage across the racial barrier. In other words, this legislation upholds the Seventh Commandment which reads: "Thou shalt not commit adultery", which has been conveniently confused by many people with the Tenth Commandment "Thou shalt not covet (Heb: *châmad*, 'delight in', 'desire' and 'lust') . . . thy neighbour's wife, etc."

Both clergymen, in the relevant magazine, are on record as expressing their *opinions* on the South African *Prohibition of Mixed Marriages Act* by claiming that it is 'an affront to God as Creator' and as 'an affront to man and God'. Such is the attitude of many people today – not all it is true – that few would think to ask either of these gentlemen for their authority – chapter and verse, where God condones and expresses as desirable a Mixed Marriage society. Where for instance, in the writings of the Law and the Prophets – the authority to which the Lord Jesus Christ pointed (Luke 16:31) – is it stated that inter-racial marriages are preferable to apartheid? The answer which either clergyman will give will be the usual theological semantics based on dogma which has no credibility outside a seminary. The reason for his outburst against the *Prohibition of Mixed Marriages Act* is provided by one clergyman who wrote: "*It says in effect that the identity God gives to all Christians in Jesus Christ and which unites us to all who belong to him*

*(the respect of a capital H is missing in the magazine report – Ed.) can be put aside as irrelevant by men. This is to contradict God, and for Christians to do that should be unthinkable* – shades of Jeremiah's day!

Where, in the writing of the Law and the Prophets, is the metamorphosis in identity urged, encouraged or even spoken of as part and parcel of God's Plan for world rehabilitation? *It is not there.* What, in point of fact, is being expressed in this clerical outrage at national legislation upholding the Seventh Commandment, is pure unadulterated proselytism and it is more than a little obvious that both clergymen have not read their Bibles for some time or, to be charitable, have missed the condemnation of the Lord recorded in both Matthew 23:14 and in His Own Revelation 2:15. One wonders who is contradicting God – national legislation upholding the Law of the Lord or clergymen who open the door to the bastardization of God's Creation? The only contradiction to God is to be found in the 'Gospel according to St. Theology' as it certainly is not found in the Word of God.

The irony in this situation is that despite what the Word of God has to say, many people are prepared to accept what theologians say even if this contradicts what God has said and there is very little doubt that, in a day yet to come, the same protestations as Jeremiah heard will be voiced by a bewildered people – "What have I done?... We have been given grace to do all these things ... we have not sinned". This was the very situation which prompted the Lord to say: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name have done



*All media of communication geared to promote racial integration and miscegenation.*

many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22,23). This incredible statement tells its own story of a situation very reminiscent of that which obtained in Jeremiah's day. Then, as now, people *believed* that what they were doing was acceptable in the sight of God simply because what they did, they did in the Name of God. Likewise, when they broke the Commandments of God – the stealing, murdering, committing adultery, etc. – they did all this under the delusion that they were free to do so – which of course, makes the Lord's indictment concerning the 'end of the age' generation, identical with that of Jeremiah. To confirm this, attention is directed to the *reason* for which the works done in the Lord's Name are rejected and it will be noted that He said: "...ye that work iniquity." The word 'iniquity' is from the Greek *anomos* which literally translated, means 'lawlessness' and which surely indicates that no matter how well-intentioned a person's motives might be, if their acts are contrary to the Law of the Lord, they are rejected.

#### "Feed My Sheep"

In the modern religious philosophy of Anglo-Saxondom, it would appear that one obsession dominates above all others and that is to proselytise, not only themselves, but the whole world into a one-world government and a one-world religion. How many today would recognise this as falling within the category of 'ye that work iniquity'? The main authority for the religious proselytism would appear to be the words of the Lord recorded in Mark 16:15-20 which, because of the emphasis on its *individual application*, is preferred to the words recorded in Matthew 28:19,20 which is undoubtedly *national* in context. This preference is typical of people believing and trusting in something *that is not true*. Theology knows, and the average man in the street *should* know that the authority for world proselytism as prompted by Mark's gospel is totally spurious and was *not* commanded by the Lord Jesus Christ – the last twelve verses in the final chapter of this Gospel being inserted by a 2nd Century scribe. "*Go ye into all the world, and preach the gospel to every creature...*" – apart from the fact that the Lord never used these words, in attributing them to the Lord, the scribe introduced a theme which made the Son of God not only at variance with His own teaching, but at variance with what the Father had spoken through His servants the prophets. In

answer to this, there are those who would contend that this was a new revelation, an expansion of the nationally-narrow limits of the Old Testament and to endow the 2nd Century scribe's work as a Spirit-inspired addition, they point to Panin's numerical work which, they say, proves Divine Inspiration. With all due respect to people of this persuasion, it is recommended that they do a bit of their own homework and find that Panin stated that the last twelve verses contained exactly 175 words in the Greek text which contains twenty five sevens, thus indicating completion. Unfortunately, there are only 174 words in the original – which makes the calculation and whatever conclusions drawn from this, null and void. The point is that the Lord did not use the words accredited to Him, but for some strange reason, people prefer to act on the theory and speculations of men rather than on the Word of Truth.

To show that the added verses in Mark's Gospel contain a message totally foreign to what the Lord actually taught, attention is directed again to the 7th chapter of Matthew's Gospel in which, as has been seen, the Lord rejected those who performed lawless 'good works' in His Name. In the same context and as a preface as it were, the Lord had said: "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn and rend you" (Matt. 7:6). There can be no doubt that the Lord was indeed feeding His sheep with true Kingdom food here for what He said – bearing in mind the Pharisaic perversions of the Law – was like a breath of fresh air to an Israelite. When the Lord said: "Give not that which is holy unto dogs . . ." the Israelite mind would shed the Pharisaic religious encrustations and go back to the Law of the Lord which had been given to Israel at Sinai and they would remember that God had said: "There shall no stranger (Heb. *zuwr*: alien) eat of the *holy thing*: a sojourner (Heb. *towshab*: foreigner) of the priest, or an hired servant, shall not eat of the holy thing" (Lev. 22:10). Whatever else might have passed through the mind of those listening, one thing is sure and that is that they were hearing the Lord endorsing the Law in such a way as to make His meaning unmistakable. In their own experience, they were very familiar with the practices of the Pharisees who were 'compassing sea and land to make one proselyte' (Matt. 23:15) and they had seen that 'many *became* Jews: for the fear of the Jews was upon them' (Est. 8:17) and Jerusalem and Judaea had become so cosmopolitan because of this that the separation of Abraham, Isaac and



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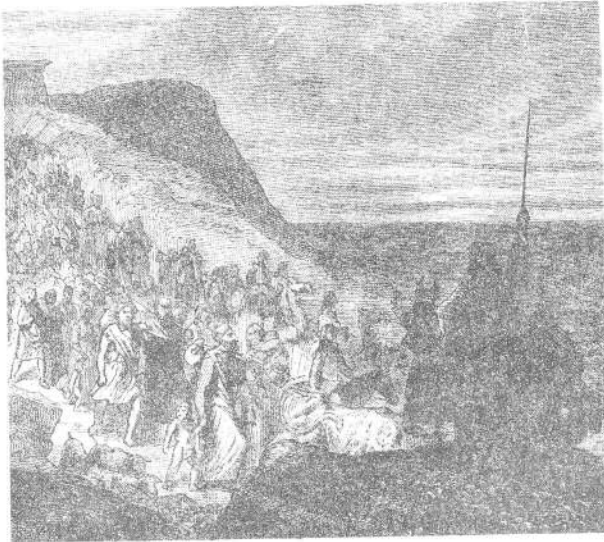
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Jacob had become meaningless. It required these words of the Lord to re-establish that separation and many listening to Him must have thought back on the 'mixed multitude' which had left Egypt with Israel but which, by Divine Decree, were forbidden participation in the *qahal*, the polity of Israel.



*The Exodus remembered in Israel.*

In listening to the Lord, those Galilean Israelites would realise something of the significance of why, in the observance of the sabbath, they should perpetuate the deliverance from Egypt for in this, they would recall that, far from including all and sundry – the mixed multitude – in the polity of Israel, the Lord categorically refused to allow the pollution of what He had created by way of separation. The 'strangers' – the *zuwr*, *towshab* and *nokriy* – each type qualified by particular and specific prohibitions – could not, under any circumstances become part and parcel of Israel which was 'an holy (Heb. *qôdesh*: separated) nation unto the Lord thy God' (Deut. 7:6). Thus, the Lord's usage of the expression 'that which is holy', far from being an enigma to an Israelite, was reinforcing what the Father had demanded earlier.

If one further examines the command of the Lord in Matthew 7:6, it will be seen that "that which is holy" and "your pearls" are not necessarily the same thing for while Israel had been separated to God for His particular usage in terms of His Purpose, the fact that the Lord specifically spoke of 'your pearls' would imply something that belonged to Israel. Again, the Israelites would understand this which is why the Lord did not see

fit to enlarge on or explain what He meant. In the Law – which was the substance of this so-called 'sermon on the mount' – Moses had written: "The secret things belong unto the Lord our God: but those things which are revealed *belong to us* and to our children *for ever*, that we may do all the words of this law" (Deut. 29:29). There can be no doubt that the 'things' which had been revealed had been God's Purpose in calling Abraham and endowing both he and his progeny with Promises of material greatness which were aimed at 'blessing all the nations of the earth' (Gen. 18:18). In other words, it was not only the Promises which belonged to the Covenanted Progeny of the patriarchs, but the historical record of these was their exclusive possession – providing an incentive to 'do all the words of this law'. Thus, in His statement concerning that which was 'holy' or separated and the 'pearls' which belonged to Israel, one may see that the Lord was adding His Authority to the continuity of the Law which was very much in opposition to one-world religious proselytism which was evident in Pharisaism and which today is evident in Anglo-Saxondom.

Against this, and despite the fact that the command comes from the 'Word made Flesh', there are those whose incredible blindness will not permit them to see that the Son was consistent with the Father and that the separation of the Old Testament had to be continued in the New. The Lord, in His commission to His Apostles, said: "As the Father hath sent me, even so send I you" (John 20:21) and as the Father had sent Him exclusively to the 'lost sheep of the house of Israel' (Matt. 15:24) would it be consistent on His part to send His Apostles to all and sundry? There can be very little doubt but that the Lord knew of the continuation of the 'leaven of the Pharisees' and knew of the extension of proselytism in which His Name would become involved – hence His command to Peter: "Feed my sheep" (John 21:17) and the only food which Peter could dispense was that which the Lord had taught plus the 'sheep' area which was Israel.

#### Racial Contamination – Not the 'Food' of Christ

Earlier in this article, mention was made of certain clergymen who expressed as a 'contradiction to God' the upholding of the Seventh Commandment. A critical analysis of the two statements of the Lord recorded in Matthew 7 and discussed above, will show that they are also in opposition to the teaching of He, Whose Name they use and

Whose Cause they purport to serve. They are certainly not 'feeding' the sheep of the Lord. By condemning the *Prohibitions of Mixed Marriages Act* and working for the abrogation of it under the pretext that it is incompatible to Christian thinking, one wonders if the two clergymen ever consider that this is one of the works which the Lord rejects as 'iniquity' in Matthew 7:23? According to these gentlemen, God gives a new identity 'to all Christians in Jesus Christ' and unites us all who belong to Him'. It would be interesting to contrast this with what the Lord Himself said.

Again reverting to Matthew 7, it is most significant that the Lord drew attention to 'false prophets' in a context which is unmistakably biological. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:15-20). The inference in this statement by the Lord, while dealing primarily with the 'false prophets', takes into account the genetic principle which produces different fruits and which would have the universal proselytising of such 'prophets' in mind. This theme again comes to the fore when one considers the first in the sequence of parables taught by the Lord and which was recorded by Matthew in his 13th chapter.

"Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them: Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because there was no deepness of earth: And when the sun was up, they were scorched: and because they had no root, they withered away. Some fell among thorns: and the thorns sprung up and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear" (Matt. 13:3-9). In looking at this parable superficially, one would say that *environment* was the main theme for if all the seed had fallen in 'good ground' instead of on the 'way side', the 'stony places' and 'among thorns', all would have produced equal fruit. However, it should be noted that in the first instance, the 'sower' was not the Lord and secondly, the 'seed' is not said to be of the same variety, while

thirdly, the sower was a person who ignored law by sowing where seed could not possibly thrive. Before looking at the Lord's explanation of this parable (see verses 18 to 23) one should note that He was never contradictory in anything that He said or did, nor should His parables be interpreted in such a way as to make them conflict with what He had previously said. Remembering that He had warned against giving 'that which is holy unto dogs' and casting 'your pearls before swine', would He now negate this by emphasising environmental correction as the means of equalising the 'children of the Kingdom', the 'dogs and the swine'? This was certainly not the substance of His explanation.

The first 'sowing' had to do with persons who, having heard the 'word of the kingdom' – 'that which is holy' and the 'pearls' – and not possessing the ability to understand, "then cometh the wicked one, and catcheth away that which is sown in his heart. This is he which receiveth the seed by the way side". The second 'type', which received the seed in 'stony places', is the type which, receiving the word and enthusiastically embracing it, begins to wilt and finally discards it because, as the Lord said: "Yet hath he not root in himself" – a lack in genetic inheritance. The third type is that which, like the second, embraces the word for a while but because they are basically materialistic and prone to vacillate when their own positions are jeopardised such as in the matter of modern economics, they bear no fruit at all. The fourth type is that which certainly has all the potential for accepting and brings forth the required fruit in the required quantity. So then, in His parable, the Lord indicates four separate types of people who, having been exposed to 'that which is holy' and its 'pearls', react in four different ways.

#### Old Testament Continuity?

Was it purely coincidental that the Lord used *four* different types and their reaction in His parable of the 'sower', particularly bearing in mind that He had – perhaps indirectly – drawn the attention of His disciples to 'that which is holy' which certainly contains references to *four* types of people. As was noted when dealing with the thoughts stirred up by the Lord when referring to 'that which is holy', Israelites would recall that in the Law, *four* different types of people were governed by stipulations and only one of the four possessed such an affinity with Israel that, upon circumcision, they were permitted unreservedly into the polity of the nation. Was it purely coincidental that in the parable of the 'sower', only one out of four sowings produced

the required fruit? There can be no doubt that the Lord, Who stated that He could do nothing but what the Father had done (John 5:19), was reinforcing and explaining why three of the four types mentioned in the Law were to be denied entry into Israel.

### The 'Four Types' Identified in the Law

When one looks again at the Lord's explanation of the four sowings in his parable, many will be perplexed at this as they were before they began to consider it if, for no other reason than that the nebulous 'he' in all four sowings, has no further identification. One should remember that the Lord was talking to Israelites and having emphasised the Law of the Lord as distinct from the Pharisaic perversions obtaining at that time, He had recalled to the Israelite mind the facts as they were before the conspiracy of evil (Psalm 83) began the process of cutting them off from being a nation. It was thus against the Law and its requirements that His teaching was based and it is in the Law that the identity of the people, symbolised by the four sowings, would be understood.

Unfortunately, the English translators of the Bible did not see fit to represent specific Hebrew words in the context in which they appear in the Hebrew text and consequently, the average reader of the Bible is deprived of understanding identities which are clearly revealed in the original text. Throughout the English translation of the Law, four Hebrew words, *ger* and variations of this, *towshab*, *nokriy* and *zuwr*, have all been translated as 'stranger' thus implying that they are all the same and to be treated as such. However, as one looks at each of the Hebrew words and follows its particular and separate application in the Law, it becomes obvious that they refer to types of people whose relations with Israel fall within certain imposed limits. Very briefly, the *ger* or *gerim* (plural) are, upon circumcision, permitted full citizenship in Israel while this right is not conferred on any of the other types. The *towshab* – another type simply covered by the word 'stranger' in the English translation – has two basic rights which are (1) the right to visit the priest and (2) equality in terms of justice – beyond which this type simply does not figure in the Israel polity. The third type – the *nokriy* – is found on going through the Law, to be associated with such people as the Canaanites, the Moabites and the Ammonites – all of whom are said to be the product of incestuous relationships. This type, according to Deuteronomy

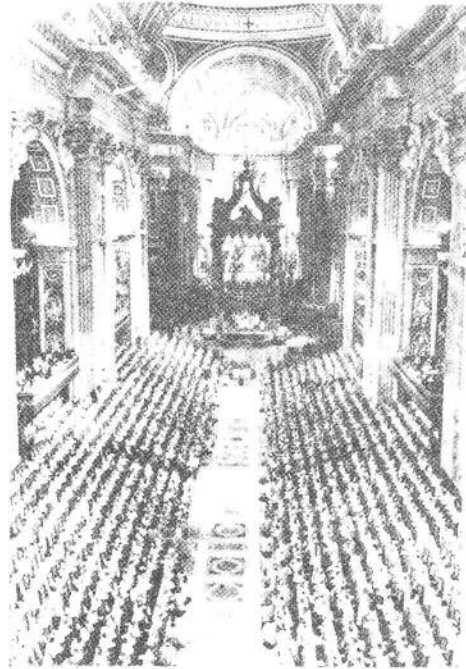
23:2,3 are forbidden entry into the polity of Israel to their tenth generation while in Nehemiah 13:1 the prohibition is extended to 'for ever'. The fourth type – the *zuwr* – has no rights whatsoever and was forbidden any association with either Israel or their land and significantly, when the history of the downfall of Israel is studied, it will be noted that this type, the *zuwr*, was one of the main reasons for the nation's removal from the land into captivity (Isa. 1:7). For those wishing to make a study of this subject, the following guidelines are provided as an illustration of the various usages of the Hebrew type-names. *Ger* in its various forms of *gerim*, *geyr*, *guwr*, translated as 'stranger' in Leviticus 17:10; 19:10; 24:16; 25:35-37,48,49. Further illustrations are found in Deuteronomy 26:12; 28:43, while in the Book of Exodus, the contrasting use of the Hebrew words *nokriy*, *towshab* and *ger* will be found in verses 43 (*nokriy* for stranger), 45 (*towshab* for foreigner) and 48,49 (*ger* for stranger) – all this in chapter 12. The word 'stranger' has been translated from the Hebrew *nokriy* in Exodus 12:43, Deuteronomy 17:15; 29:22 while *towshab* has been rendered the same in Exodus 12:45, Leviticus 25:6,47 while *zuwr* has been treated the same in Numbers 1:51 which demands the death penalty for this type should it approach the Tabernacle while other references to this same type are found again as 'stranger' in Exodus 29:33, Numbers 16:40; 18:4 and Deuteronomy 25:5.

As one looks at the vast amount of information which the Law of the Lord provides, and notwithstanding the fact that the Lord's teaching was based on this, the people of Anglo-Saxondom today, just as their forebears in Biblical times, prefer to allow their emotions to over-rule their obedience to Him. These prohibitions in the Law concerning the various types and notwithstanding the parable of the sower which projects the same prohibitions into what is called the New Dispensation, is rejected in the humanistic religious philosophy of God's Covenant People today.

(Editor's note: While in this magazine we prefer to run articles which are complete in themselves, this subject is of such importance that it has been decided to break it into several parts. Two further parts should conclude the theme in which *The Accusing Word* will be seen to be perfectly justifiable.)

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# Beware of the Leaven of Orthodoxy



by Prof. H. Hendriks

The Lord Jesus, The Christ of God, quoted the words of Isaiah the Prophet to the Scribes and the Pharisees who were the religious leaders of His day: "Howbeit in vain do they worship me (God), teaching for doctrines the commandments of men" (Mark 7:7). And He said to them, "Full well ye reject (margin: frustrate) the commandment of God, that ye may keep your own tradition" (Mark 7:9). The Lord then concluded by saying that the Scribes and the Pharisees made the Word of God of none effect through their tradition, (Mark 7:13).

On another occasion the Lord warned His Disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6). After some discussion amongst the Disciples, the Lord said to them, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" (Matt. 16:11). And then we read, "Then understood they (the Disciples) how He bade

them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matt. 16:12).

On yet another occasion the Lord said, "But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). And further He said, "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte (convert), and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

And so it is in our own day. Things appear to change with the passing of time, but in reality the situation is still the same. Church leaders and denominational authorities, the Bishops, the Preachers, the Deacons and the Elders, are, with a few exceptions, playing the role of the Scribes and the Pharisees today. The organised churches, their leaders and their preachers, again with a few exceptions, are teaching and preaching church denominational doctrines which have become the accepted orthodoxy for their

adherents. And woe be unto him that does not go along with the accepted orthodoxy of the churches; fellowship is denied him.

If the Lord Jesus Christ were to stand amongst us today, would He warn us, saying, "Beware of the leaven (doctrines) of the Bishops, the Preachers, the Deacons and the Elders"? And would He say of them, "In vain do they worship Me, teaching for doctrines the commandments of men, and thus have they made the Word of God of none effect through their doctrines"? And more than likely He would add, saying, "You shut up the Kingdom of Heaven against men and you compass sea and land to make a convert and you make him twofold more the child of hell than yourselves".

Compare the doctrines that are taught by the churches with the teachings of the Lord as recorded in the Gospels, and it will be found that many of the orthodox doctrines of the churches were NEVER taught by Him! Furthermore, He referred His followers to Moses (the Law), the Prophets and the Psalms. Yet orthodox church doctrine, for the most part, makes of none effect the commandments of God as set forth in the Law which was given to us through Moses. The churches, by and large, ignore the teachings of Moses (the Law) and the Prophets and teach instead their so-called New Testament doctrines and theology and the Law and the teachings of the Prophets have in large measure been relegated to the theological trash heap.

Two paragraphs on the subject of religious orthodoxy taken from the article "Orthodoxy or Israel", by the Rev. Claud Coffin and printed in *The Kingdom Empire Magazine* are apropos to this article:

### The Bogy of Religious Orthodoxy

"Orthodoxy has become a religious bogy with which to scare the innocent enquirer after truth. It is no exaggeration to say that the greatest results in the quest for truth have accrued outside recognized orthodoxy. Sincere seekers after truth have had to break with orthodoxy and have been forced to go outside the camp. It is this that deters many from the pursuit of truth. They fear the stigma of unorthodoxy or the brand of heterodoxy. It is a bogy that haunts them.

Even the dictionary definition of orthodoxy leaves the vital issue undetermined. It is threefold:

1) 'Soundness of opinion or doctrine'. Which raises the question as to what constitutes 'soundness'. The varied answers have been the most prolific source of agelong, bitter religious controversy.

2) 'Belief in the commonly accepted opinions — especially in religion.' But what is the test of the correctness or otherwise of these commonly accepted religious opinions? They may be, and frequently are, quite erroneous.

3) 'From the Greek *Orthodoxos*, i.e. *ORTHOS* — right, and *DOXA* — opinion.' With this all agree, but it determines nothing. So orthodoxy is too indefinite to be a standard by which to measure truth.

### The Menace of Religious Orthodoxy

"The menace of orthodoxy is that it tends to stereotype belief in a world of unfolding and progressive knowledge and revelation. It menaces freedom of thought and creates barriers between those who should value and profit by exchange of views. It proscribes those whose contribution to the quest for truth may prove invaluable. Instead of welcoming the opportunity to compare findings, it brands as heretics those who are pioneering in the realm of facts."

Let the enquirer and the seeker after truth BEWARE! Let the enquirer and/or the seeker after truth make a careful study of Moses (the Law), the Prophets, the Psalms, and the teachings of the Lord Jesus Christ, as recorded in the Gospels. But then if the enquirer, as a result of his studies, should begin to question the orthodox doctrines and teachings of his church or denomination, he will soon find himself excommunicated, cut off and outside the doors of his church. Yet, this is surely a small price to pay for the TRUTH and the light and freedom which TRUTH brings to the seeker.

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# The Genesis of Identity

*"We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men"*  
(Isaiah 59:10).

—Selected

Even the most cursory glance at the many prophetic descriptions relating to the end of the age will reveal a situation in which self-respect is lacking in human behaviour and which, in turn, leads to degenerate and most unhealthy practices. While Peter relates these circumstances (II Peter 2:1-22) as they develop within the sphere of the individual, the Lord Jesus Christ provides a wider picture when He related the end of the age to the situation as it obtained in the 'days of Noe' (Matt. 24:37-39). While it is not necessary to comment on the tragic reality of these descriptions being manifest at this present time, it is necessary to consider the *cause* for the loss of self-respect and the indulgence in practices which do nothing to enhance the image of man in the earth.

It would surely simplify matters to say that Satan and his minions are the root cause of all the trouble in the world and in a sense, this would be quite correct. However, Satan has today been made to represent such a vague and rather obscure maladjustment of the mind that such an explanation would stifle further consideration or attention, thus leaving the problem as it was. This being so, one leaves the subject of the person of Satan with an acknowledgement of his motivation and concentrates on the human element which is used both knowingly and unknowingly to further the objectives of satanic dominion. This human element is referred to on many occasions and as is found in II Peter 2, takes the form of detrimental propaganda.

All must surely be aware that today every communication media, whether this be radio, television, the press or the spoken word is vibrating with propaganda and while within the ideological conflict the politicians pour out their hearts in impassioned appeals, it is a matter of great sadness that men who profess dedication to the service of God should abuse their privileged position by entering this on the side of those opposed to God. While it may not be true of all, it is patently ap-

plicable to a large number that they are espoused to the cause of one-worldism and add their propaganda to those who would level all men down to one common denominator.

It is surely significant too that those of this persuasion rarely appeal to the Word of God for authority of their contentions and on the rare occasions when this is done, it invariably follows the pattern of seeking confirmation of, and support to, their own already formulated theories. It is a case of seeking, not what God has to say on the matter, but what some text or other can be found or wrenched out of context so to add a colour of Biblical confirmation to prejudices formed by the so-called and certainly mythical 'world opinion'.

Today, one is continually faced with platitudinous explanations purporting to simplify what God has to say on given subjects all of which place the onus on man who assumes the role of spokesman for God Who however, certainly does *not* need the fallible theories of men to speak for Him. In point of fact, the Christian world has had far too much of man and not enough of God — hence the confusion and guesswork which surrounds subjects which, in the simplicity of Scriptural revelation, are clear and concise.

Thus it is essential that because of the prevailing situation and particularly the disastrous directives toward one-worldism in which men lose their self-respect, it is incumbent upon the sincere student to re-evaluate his stand in all this and to diligently 'search the scriptures' in order to accept *what God has said* and not man. This, of course, requires effort but more, it requires certain 'tools' which are readily to hand. It requires as a prerequisite, the 'faith of Abraham' who 'believed God' and in which faith, one is required to clear the mind of pre-conceived notions in order that the Word of God can impart the knowledge which God Himself caused to be recorded there. The next of the 'tools' is, in this writer's opinion, the

King James Version of the Scriptures which was translated at a time when the current extreme pressures were lacking and scholars were possibly more motivated by zeal and dedication. However, because these translators were also human and it is human to err, a further 'tool' is suggested in the form of a Concordance. This should not be construed as lacking faith in the Scriptures but, as is acknowledged by the translators themselves, certain words not found in the original texts were included in order to provide a continuous flow in the English language and besides this, much has been added which is not the Word of God.

These additional inclusions are invariably found written in italics in the Authorised Version and, in the process of time, have been included as part of the inspired Word of God. One instance of this is to be found in the account of the Song of Moses in which he said: "Rejoice, O ye nations, *with his people*" (Deut. 32:43). The context reveals that the Israel nation had cause to rejoice and the fact that these people were indeed 'His people' is consistent with Amos 3:2 which reads: "You only have I known of all the families of the earth."

This is but one instance which indicates the need for careful study and diligent searching of the original Scriptures – such as are to hand – in order to come to an understanding of the Truth as it is revealed by God Himself. Tragically, in the modern context, everything is given to people 'on a plate' and mental laziness is encouraged to a degree which makes it comparatively easy to create a situation of dependency on others for information. Nothing of course, could be more conducive to opinion moulding or brain-washing.

Typical of this modern brain-washing are the many contentions regarding the subject of identity which, according to world opinion, should be eradicated from the English language for the word 'Identity' presupposes *fundamental differences in humanity* which is in opposition to the concept of the 'brotherhood of man'. A concept which depends for its success on the acceptance of the universality and not diversity of man. It is indeed unfortunate that so many within Anglo-Saxondom are supporting this theory for it is undoubtedly having a disastrous effect on the White race generally and Anglo-Saxondom specifically.

It is surely no exaggeration to say that those who expound the Christian philosophy according to the 'traditions of men', are today already more than three-quarters of the way to being one-worlders. Failing to differentiate between their own spiritual aspirations and physical realities, they reject out of

hand what God has to say on the subject. And make no mistake here, Almighty God has a lot to say on the matter of identity and none of it in support of the contention of these one-worlders. All that is required are the 'tools' previously mentioned and one may see that identity and origins are not associated with the confusion with which man surrounds them, but in fact, reveal Almighty God's Intention for His people.

So to Genesis, and here one so often draws the condescending and long-suffering sighs of those who have been conditioned to look upon this history as a fable – indeed as one modern writer has suggested, the Genesis story is the by-product of hallucinatory drugs taken in time past! However, this is not a fable – it is a fabulous record of the genesis of identity, besides having a wealth of information on so many subjects.

It will be noted that subsequent to the separation of the land from the sea, vegetation of divers sorts began to appear – "... grass, the herb yielding seed, the fruit tree yielding fruit after its kind" – all identifiable and separate entities. The various sea creatures, after their kind, appeared as did the winged fowl, the four-legged beasts and the creeping things – all after their kind which earned the benediction of God in the words: "... *it was good.*"

In the context of the 'sea creatures', it will be noted that verse twenty-one of the first chapter, relates to "... great whales, and every living creature that moveth, which the waters brought forth abundantly" and attention is focused on the phrase 'living creature' of the sea. It is at this stage that the Concordance comes into its own for one is able to check the word in Hebrew and compare the English translation. The word 'creature' here is translated from the Hebrew *sherets* a literal rendering of which is 'mass of minute sea animals'. In the twenty-fourth verse, one finds the same phrase but a different word in Hebrew for 'creature', namely *nephesh*. Strong's Concordance gives this Hebrew word a wide variety of meanings which range from animal life, i.e. the four-legged beasts, to man. The word 'living' which prefaces the 'creature' is *chay* which indicates 'raw flesh' thus presenting a meaning which could include man of undefined type in this creative act.

In the twenty-sixth verse, it is recorded: "And God said, Let us make *man* in our image, after our likeness: and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God

created he him; male and female created he them.” Apart from the phrase, ‘... in the image of God’, there are no *outwardly evident* marks by which one may identify what *type* of man was created nor what race *he* sired. This, however, should not discourage the student for the original Hebrew provides guide-lines which are most significant and revealing.

In the phrase ‘in the image of God’, one may see *attributes* which contribute to *identity*. The Hebrew word thus translated is *tselem* which comes from an unused root meaning ‘to shade’ or have ‘resemblance’ or to be ‘representative of’. Here identification can be made on the basis of the principle established by the Lord Jesus Christ, namely, ‘by their fruits ye shall know them’, while identification made on the basis of the phrase ‘in the image of God’ points to those who possess the inherent potential toward *creativity*, i.e. those who are capable of creating or making things from resources readily available. One has but to think of all the amenities on which twentieth century civilisation is built to appreciate this subject and to reflect on which race produced these.

It should be noted that it is stated above that there are *outwardly* no evident marks of racial identity for the man created in the ‘image of God’ but as one searches the Hebrew words from which the English translation was made, one sees a valuable contribution to identification. One notable feature of *names in the Bible* is that they are given as the result of attributes as for instance *Noah* which means ‘to rest’; *Sarah* means ‘a princess’ and *Isaac* means ‘laughter’.

In seeking the Hebrew word translated ‘man’ in verse twenty-six, one finds that it is not *nephesh* as in verse twenty-four but a word which carries a specific meaning. It is *Adam* pronounced *aw-dawm* which indicates a distinctive characteristic of being able ‘to show blood in the face, i.e. to flush or turn rosy’. This would indeed be very difficult, if not impossible, among the dark races. In general, authorities on the Hebrew language are in complete agreement with this while some indicate the meaning as ‘ruddy countenanced’ with the ability to ‘blush’ and one does not require academic degrees to realise the implication of the word ‘aw-dawm’ for the show of blood in the face surely indicates the White man.

Now this ‘adam’ was given the mandate to ‘fill the earth’ with his kind. The translation of the Hebrew word *mala* as ‘replenish’ is an unfortunate one for this is only a very secondary meaning to the word, the primary being to ‘make full’. This ‘adam’ was further given the mandate to subjugate

and rule over all other forms of life ranging from the ‘fish of the sea’ to the ‘fowls of heaven’ – indeed over ‘every living thing that moveth upon the earth’ (Gen. 1:28).

The point now arises as to whether or not the ‘adam’ thus created (Heb: – *bara*) and given the above stated mandate is identical with the ‘adam’ formed (Heb: – *yatsar*) in Genesis 2:7. For there are fundamental differences as they appear in both the English and Hebrew versions which are impossible to reconcile. The first of these concerns the mandate. That which has been set out above is most positive in its universality while that given to the ‘adam’ of Genesis 2 is very limited in scope and has no association with subjugation or rule. He was given the task of tending the ‘garden’ being expressly commanded to ‘dress it and keep it’ (Gen. 2:15). The ‘garden’ is the next point of interest for it was planted ‘eastward in Eden’ – a specific area separated from the rest of the globe. The Hebrew word translated ‘garden’ is *gan* or *gannah* which indicates a ‘fenced garden’ as distinct from an open one. Why should this garden be fenced? The answer is given in Genesis 4:14 where Cain responds to God’s judgment with the lament that he had been driven ‘out this day from the face of the earth’ and that he would henceforth be ‘a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me’. The reason therefore for the ‘fenced garden’ becomes very obvious.

Another point of difference is that relating to the ‘woman’ who was created subsequent to Adam and in circumstances of a most unusual kind. No such record attends the creation of ‘man’ as ‘male and female’. The breathing into Adam’s nostrils the ‘breath of life’ too is missing from the first account, this being an essential feature in the context of the ‘walking and talking with God in the cool of the day’.

These are all points which emerge from the careful study of the Word of God and whatever conclusions one may come to concerning all this, there is one irrefutable scriptural fact which emerges. Nowhere in the Creation story, the genesis of identity or anywhere else in the Bible is man, whether in Genesis 1 or 2, given the mandate to violate the principle of ‘after its kind’, and to advocate integration is surely the greatest insult to He Who looked on His handiwork in its diversity and pronounced it ‘good’.

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# The Jacob-Esau Controversy

by M. Stevens



*"He took his brother by the heel in the womb, and by his strength he had power with God"*  
(Hosea 12:3).

The above quotation from the book of Hosea is a direct quotation from the Apocrypha and must, therefore, lend credence to that portion from which it is taken. Whatever one may think of the Apocrypha, certain portions of the book of Esdras make very illuminating reading particularly as one considers the present overall world situation. Esdras, enquiring as to the sign of the 'end of the age' asked: "What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth? And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand first held the heel of Esau. For Esau is the end of the world, and Jacob is the beginning of it that followeth" (2 Esdras 6:7-9).

The story of Jacob and Israel is more than just a simple Bible allegory indicating the difference between right and wrong – it is a narrative of flesh and blood which stretches from those far-off days right down to the present time and when considered in the light of current events, shows that Scripture is still a 'lamp' for our feet in these 'perilous times of the end'.

As Esdras was informed that the transition from one age to the other centres on the struggle for dominion between Esau and Jacob, it would be advantageous to reconsider the narrative concerning these two characters. In the first instance, one reads that the predicted struggle was begun even before birth. "And the children struggled to-

gether within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other; and the elder shall serve the younger” (Gen. 25:22-23).

After the birth of the twins which was characterised by Jacob holding the heel of Esau, which could be construed as the restraining of Esau by his brother, one notes that ‘Esau was a cunning hunter’ (Gen. 25:27) and that ‘Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob’. While accepting fully what the Bible says, one is inclined to the opinion that the description of Esau and the reason for the love expressed by his father leaves a gap in the continuity of the story. It appears rather ludicrous that Isaac should love Esau merely because he provided him with venison. There are many *traditions* concerning Esau not the least of which is that which relates that the phrase ‘cunning hunter’ and which was not limited to hunting in the sense as understood today. The *tradition* avers that Esau became a brigand and, with a group of Arabian nomads, preyed on the trade caravans operating between Persia, Arabia, Canaan and Egypt. By this means, Esau soon accumulated vast wealth and his father, Isaac, not knowing the source of this wealth, thought of him as a very industrious son particularly as Esau provided him with all the amenities of life available in those days. Jacob, a more placid type who was content with ‘dwelling in tents’ would, by comparison with his more flamboyant brother Esau, be classified as a ne’er-do-well, lazy, stay-at-home mother’s boy.

The *tradition* continues by contending that Esau, on one of his nefarious ventures, became involved in a political plot to assassinate the Assyrian king and that he had to flee for his life and this ended with his exhausted plea for succour from Jacob. “And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?” (Gen. 25:32). The Bible narrative continues by relating the sale of the birthright for ‘red pottage’ which endowed Esau with the name Edom which means red.

The history is interrupted by the story of Isaac and Rebekah in Gerar where, like his father Abraham in Egypt, Isaac presented Rebekah as his sister (Gen. 26:7). However, in the following chapter, the story of Esau and Jacob is resumed with both men now at the age of forty. By this time, Esau had married two women (Gen. 26:34) both of whom were a cause of much grief to Rebekah and Isaac. He later married a daughter of Ishmael and the generations descended from Esau are enumerated in Genesis 36 among whom are Eliphaz, Teman, Omar, Zepho, Gatam and Kenaz. Eliphaz took a concubine called Timna who bore Amalek, a name given because of the association of Esau and his descendants with the very ancient race of that name (Num. 24:20) whose latter end is described as identical with that of Esau.

In connection with the actual bestowing of the birthright blessing, a very interesting statement is recorded in Genesis 27:22 where the now blind Isaac seeks proof of identity. Having placed before Isaac a feast worthy of the best endeavours of Esau, Rebekah then dressed Jacob with the skins of goats to resemble the hairiness of Esau. “And Jacob went near unto Isaac his father; and he felt him and said, The voice is Jacob’s voice, but the hands are the hands of Esau.” In the full cycle of events today, Esau, with his vast admixture of races is talking with Jacob’s voice but his hands are not only red with blood but still hairy and identifiable as Esau.

In pronouncing his blessing, Isaac makes allusion to Jacob’s ‘brothers’ in the plural sense which, at first sight, is rather perplexing. “Let people serve thee, and nations bow down to thee: be lord over *thy brethren*, and let thy *mother’s sons* bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee” (Gen. 27:29). This same perplexing statement is repeated when Esau appears before Isaac filled with remorse. “And Isaac answered and said unto Esau, Behold, I have made him thy lord, and *all his brethren* have I given to him for servants” (verse 37).

As one reads the narrative, it is noted that no further children were born to Rebekah and yet the story positively asserts that ‘his brethren’ would be subservient to Jacob.

However, as one proceeds, one discovers that 'mother's sons' and 'his brethren' are phrases indicative of family relationships and not necessarily of the direct relationship as implied in the English words. For instance, when Jacob travelled to Padan-aram in obedience to his father's charge, he met Laban. "And Laban said to him, Surely thou art my bone and my flesh . . . Because thou art my brother shouldst thou therefore serve me for nought? . . . (Gen. 29:14-15). One reads of the subsequent events when, after serving fourteen years, Jacob took his wives and left Laban whereupon Laban pursued him and reconciliation was wrought. In Laban's following were many of his sons and daughters whom he left with Jacob and who became his men and women servants (Gen. 32:5) and in which the perplexing statement by Isaac is elucidated.

Meanwhile, Esau, not content with accepting the fact that Jacob had received the birthright blessing insisted that his father bless him too. In the response to this, one gains an insight to the course followed by Esau from that time. It was a course which indicated a continuity of his former occupation of 'hunting' and living off the fat of the land but in the process 'taking the dominion' which was Jacob's in terms of the birthright blessing and also breaking free from the restraining of Jacob.

This blessing is most interesting for it provides a graphic illustration of the depths to which Esau would go in trying to displace Jacob. As is related, Esau and his family left Canaan and went to live among the Horites whose name soon vanishes and is replaced by that of Edomite. These Horites were kinsmen to the Amalekites after whom Eliphaz, the son of Esau, named his son. These Amalekites were the cause of the first war waged by Israel and it is of singular importance to note that the Lord God Almighty swore that He would 'have war with Amalek from generation to generation' (Ex. 17:16) and because of the implied associations between Amalek and Esau, one is left to understand that Esau, in confederacy with the Amalekites, would continue a war against Jacob-Israel right down the ages until Esau creates the end of one age and Jacob comes into his own with the new.

From the very outset and one need go

no further than the preview of Esau's insidious 'taking the dominion', to note the pattern of Satanic delusions with which Jacob would be confronted. The Plan of God in Israel would be undermined by Esau – the very name 'Israel' would be usurped by Esau – Jacob's trouble (Jer. 30:7) would be initiated by Esau and the whole 'end of the age scene' would be the result of Esau's actions.

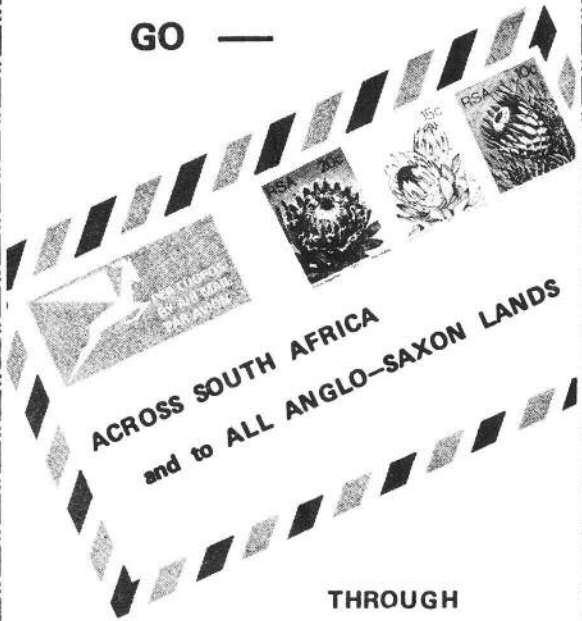
Thus, as one looks at the end of the age scene as described throughout the Bible by the prophets and the Lord Jesus Christ and, as one recognises that this is merely a reflection of the experience of Anglo-Celtosaxondom today, one is reminded that 'Esau is the end of the world and Jacob the beginning of the new'. Here indeed is an identifying mark for, if one sifts behind the news media which no longer presents the world-situation to a gullible world as a sugar-coated pill, one may see the Esau-cum-Amalekite conspiracy undermining all the institutions which have, for centuries, stood as pillars for a decent society. The undermining of God's Word – the fomenting of unrest and revolution – the encouragement of drug-taking – the sponsorship of race-mixing – all this is Esau still at work striving for world dominion and for the destruction of Jacob by his insidious propaganda. It should never be doubted that Esau is committed to world tyranny and enslavement while Israel, God's true servant nation, is committed to its opposite. Who will win? This is not really a question for the result is a foregone conclusion. *God will win and in His Victory through Christ Jesus, Jacob will surely be the beginning of a new age of righteousness, justice and mercy.*

"Behold, a king shall reign in righteousness, and princes shall rule in judgment" and in that day ". . . judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:1-17). This is the new age of which Jacob is the beginning. The old under Esau will pass away and the new, with Jacob under the King of kings will surely make for peace and quietness for ever.

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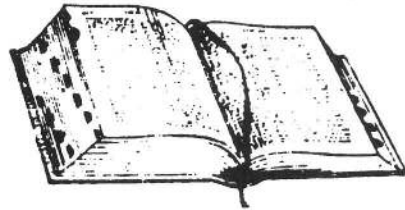
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*O Heavenly Father, according to Thy Word we are become a people vexed with frustrations - a people smitten with blindness - a nation with no purpose and certainly not prospering in our ways. According to Thy Word O Lord, remove we pray Thee, the veil of blindness and the web of delusion which has been woven over us that we may truly see and know that our condition, both nationally and individually results from not hearing all the words of Thy Holy Law. Thou hast provided us with The Way but, not knowing who we are, we are turned aside by the voices of men. O give us hearts to serve only Thee O Father - give to us the true spirit of repentance that we might have life in all its abundance.*

*Hear us O Lord, not because we ask it of ourselves, but because we ask it in the Name of Thy Son, our Lord Jesus Christ.*

Amen.

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