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The Covenant Message



FOR GOD, LAW AND KINGDOM

**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 Covenant Message

WHAT IS IT
ALL ABOUT ?

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

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

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

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

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

The Covenant Message

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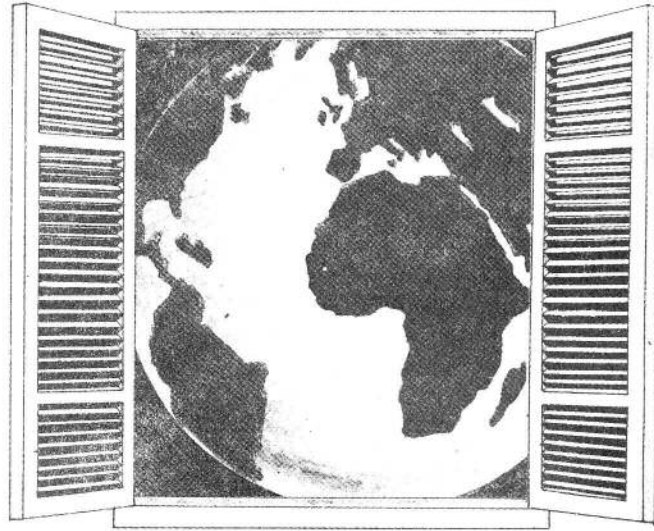
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*South-West Africa - land of
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Photo: Merryl Shaw-Butler.
Cover: Courtesy Ian Long
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WINDOW ON THE WORLD



WHAT PRICE FREEDOM?

For many years now *The Covenant Message* has been warning of the danger to the Western world, not only from the Soviet giant but more particularly from its own political leaders who, almost without exception, have espoused the cause of Socialism and are determined on bringing the West into the one-world concept which these leaders support.

This is a warning which must be sounded again and again as on every hand, the treason of these Western politicians is seen at work. No matter the fine words they may utter, nothing can alter the fact that they are determined on having their own mad way and, while there may be hitches to their plans from time to time, these are soon overcome and alternative plans put into operation.

In February 1981, *Window on the World* carried an article dealing with the situation in Northern Ireland and warned that the story of Ulster should never be forgotten just as the story of Rhodesia should also be constantly recalled.* Both these stories are a grim warning indeed.

Since then Ulster has been in the news once more with Mrs. Thatcher, the British Prime Minister, appearing in a most commendable role. However, Ulster is again in deadly peril and indeed, Alderman, Peter Robinson, M.P., Deputy Leader of the Democratic Unionist Party, at a rally in Enniskillen on Monday, 2nd February 1981, maintained that

* Read 'The Machinery of Betrayal' by Dr. Kitty Little. Priced at R2.50; \$4; 1.50 pounds. Obtainable from: The Federation of the Covenant People, P.O. Box 830, Honeydew, 2040, Transvaal, South Africa.

the people now face the most difficult period of a long and difficult history.

Mr. Robinson stated: "My deep concern with the gravity of the present situation is such that I feel compelled to face, and lay before you some stern and unpalatable truths. There is no advantage for Ulster in Unionist politicians holding back from their people the stark reality that our ancient enemies have found a chink in the armour of the Union and are pressing in from every point. The Republican wolves are baying for Ulster's blood whipped into a frenzy by the Prime Minister of the Irish Republic, Mr. Charles Haughey, while in Ulster the Provisional I.R.A. continue their evil murder campaign. Thousands of men, women and children, Protestant and Roman Catholic, are numbered among their victims. Tens of thousands have been maimed, mutilated and left to live out their remaining years with the scars of terrorism upon them.

"As Unionists we must face the hard fact that for years the base and strength of our society has been weakened by the continual chipping activity of republicans. As a response to the terror campaign of the I.R.A. and the supportive political campaign, one of our defence forces, the Ulster Special Constabulary, was swept away and the Royal Ulster Constabulary restructured. Our Stormont Parliament was their next victim, yet the demands still did not cease. In 1973 the S.D.L.P. with a vote of approximately 22 percent of the electorate demanded 40 percent of the seats in the Power-Sharing Executive. Alongside this arrangement Ulster's future was to be placed partly in the hands

of the Irish Republic's Government with the R.U.C. being partly under Dublin control through the iniquitous Sunningdale agreement. Faced with this prospect and impending reality the loyalist community rose up and swept from office those who had collaborated in the Province's destruction. Since those days in the early 70s Ulster's enemies have sought to reach and obtain the same result though now by using more subtle and devious tactics. Still they press for a power-sharing administration as a half-way house to their goal of a united Ireland, but now they disguise it by calling it partnership government. At the recent Northern Ireland Constitutional Conference the representatives of the Democratic Unionist Party stood firm in their opposition to this undemocratic system of government and happily for the first time in decades of Ulster history the representatives of the unionist community did not concede to republican pressure and argument.

"However Ulster has more to contend with than just the I.R.A. and the S.D.L.P. The British Parliament and Government – once the friends of Ulster, the defenders of Unionism, and the champions of democracy – fearing an I.R.A. campaign on the mainland refuse to do that which they know is right and just and instead are seen opting for that which is expedient or pleasing to Irish Republicans.

"On the 8th of December 1980, the Prime Minister, the Right Honourable Margaret Thatcher M.P. along with Lord Carrington, Secretary of State for Foreign and Commonwealth Affairs, Sir Geoffrey Howe, Chancellor of the Exchequer, and the Secretary of State for Northern Ireland, the Right Honourable Humphrey Atkins M.P., travelled to Dublin Castle where they met the Prime Minister of the Republic of Ireland, Mr. Charles Haughey, Mr. Brian Lenaghan, Minister for Foreign Affairs and Mr. Michael O'Kennedy, Minister for Finance. The leaders released an agreed communiqué after the summit which deserves and requires the closest of scrutiny. The vital and indeed offending paragraphs are those numbered 4-6 which state:

(4) The Taoiseach and the Prime Minister agreed that the economic, social and political interests of the peoples of the United Kingdom of Great Britain and Northern Ireland and the Republic are inextricably linked, but that the full development of these links has been put under strain by division and dissent in Northern Ireland. In that context, they accepted the need to bring forward policies and proposals to achieve peace, reconciliation and stability, and to improve relations between the peoples of the two countries.

(5) They considered that the best prospect of attaining these objectives was the further development of the unique relationship between the two countries.

(6) They accordingly decided to devote their next meeting in London during the coming year to special consideration of the totality of relationships within these islands. For this purpose they have decided to commission joint studies, covering a range of issues including possible new institutional structures, citizenship rights, security matters, economic co-operation and measures to encourage mutual understanding.

"The necessity that the wording used in the communiqué be carefully examined was stressed by the Irish Prime Minister when in Dáil Eireann he said – 'When considering the outcome of the meeting, I would invite the Dáil to look carefully at the terms of the communiqué because it summarises meticulously what was discussed; it describes specifically what emerged; it sets out clearly what was agreed amongst those who actually participated; and it provides the only reliable basis on which the value of the meeting should be assessed. This agreed communiqué makes it abundantly clear that progress, substantial progress, was made and has been recorded.'

"As if to underline the point Mr. Haughey returned once more to the same theme saying, 'In my statement to the house today, I have kept close to the text and conclusions of the communiqué. I do this deliberately because the document was drawn up carefully and agreed only after the most meticulous consideration. Its virtue is that it represents exactly what was agreed'. Those who have knowledge of the work required to produce a communiqué of that kind will know that it is not a document hastily thrown together, but rather a statement, the content of which has been given the most careful and searching consideration. *Each word is placed therein for its particular meaning and purpose.* We must therefore assume that the communiqué says what it means and means what it says. In the closing sentence of the communiqué reference is made to the extreme significance of the Dublin discussion – a fact which is self-evident after consideration is given to the agreed statement.

"For almost half a century Ulster Unionists have viewed with grave suspicion any meetings their representatives had with Dublin politicians and with no less a degree of anxiety did they view the meeting between Mrs. Thatcher and Mr. Haughey. In

paragraph 6 of the communiqué the reference made to discussion of 'the totality of relationships within these islands' set Unionist alarm bells ringing. If 'totality' is to be given its true meaning, then by definition the constitutional relationship between Northern Ireland and the Republic of Ireland must be included. Indeed not only that, but also the relationship between the United Kingdom and the Republic of Ireland. The term 'totality of relationships' with the reference to commissioning joint studies covering a range of issues including 'possible new institutional structures' clearly raised the possibility that the Government of the Irish Republic would now have a joint say (because they were joint studies) in the process of setting up constitutional structures in Northern Ireland. Also included would be the possibility of a Council of Ireland as the reference in the communiqué spoke of the relationships 'within these islands'. The refusal of the British Prime Minister to bring the issue before the House of Commons in a debate strengthened the feeling of crisis within Northern Ireland. Adding fuel to the fire, as one might expect, was the Irish Prime Minister and his Foreign Affairs Minister.

"Mr. Lenaghan on B.B.C. Radio, shortly after the Dublin summit stated, 'I would say that heretofore there has been a tendency, not just a tendency, but a matter of policy to look at the Northern Ireland problem in isolation. This was the official British Government attitude. We believe that as a result of the talks during the week and previous discussions with the British Government there is now a real view by the British Government that the Government of the Irish Republic must play a part with them in the eventual solution of the Northern problem'.

"In the same broadcast the interviewer, John Simpson, pointed out that an Act had been passed in the House of Commons to give a constitutional position to Northern Ireland within the United Kingdom – and queried whether that Act was under discussion. Mr. Lenaghan replied 'Well they can change that Act too'. John Simpson asked 'Are you asking them to change it?' The Foreign Affairs Minister rejoined 'This is the important aspect they have agreed to undertake the studies that I have mentioned and one of the aspects that will be considered is 'possible new institutional structures', this covers the whole area we are talking about'. John Simpson again put it to the Irish Minister, 'Do you mean political institutions by the phrase 'institutional structures?' ' Mr. Lenaghan replied 'Of course I do, indeed the communiqué again makes that quite clear . . .'

"Later emphasising this very point Mr. Lenaghan said 'As far as we are concerned, everything is on the table. This has been the consistent attitude of the Taoiseach and as far as new institutional structures are concerned we regard that as new political ways of resolving the problems that exist between North and South, within the North itself, and between the two parts of the island and Britain.'

"In his address to the Irish Parliament Mr. Haughey repeatedly referred to the 'real progress' that had been made. Ulster men and women know well that any constitutional step which Mr. Haughey considers to be progress is a retrograde step as far as they are concerned. Again Mr. Haughey gave expression to the words 'totality of relationships within these islands'. These words, he said, meant that the special consideration 'does not exclude anything' – Ulster was and is right to be alarmed.

"It is undoubtedly a time when Ulster men need to stretch themselves to safeguard their heritage. Along with my colleague, the leader of the Democratic Unionist Party, Dr. Ian Paisley M.P., I met the Prime Minister, Mrs. Thatcher, and we left with her a blunt message from the Ulster people. We re-echoed the words of Edward Carson *'If any act of Government wishes to create a situation that it is impossible for men in Ulster to bear, then the responsibility of the consequences was not upon Ulster, but on the Government which sought such confrontation'*. The Unionist population in Ulster are of the conviction that the Dublin Summit created such a situation. There can be no other interpretation put upon the carefully chosen words contained in the Dublin declaration.

"The constant and oft repeated promise of the British Prime minister that the future of Northern Ireland is a matter for the people of Northern Ireland, the United Kingdom Parliament and Government alone is now meaningless. By setting up unrestricted joint studies with the Irish Republic, including as it must, constitutional matters, the Government is in breach of this undertaking. Assurances on Ulster's constitutional position from the Prime Minister can not be reconciled with the Dublin communiqué. The communiqué refers to 'the unique relationship' between the Irish Republic and the United Kingdom. How right the term is – though not in the way they might be disposed to interpret it! Is it not a 'unique relationship' for a neighbouring country to claim friendship and jurisdiction over part of its neighbour's territory at one and the same time? Is it not a 'unique relationship' when the Irish Republic is used as a base and launching pad for terrorist attacks upon the people

of a part of the United Kingdom? Is it not a 'unique relationship' for this neighbour, seeking, as it claims, a better understanding between the two countries to refuse the most elementary of arrangements between states, namely extradition – a unique relationship indeed!

"In the early years of this century, when faced with an attack upon their wellbeing and constitutional position, our forefathers took resolute action to defeat that attack upon their liberty and way of life. In 1974 Ulstermen by different means brought down a similar conspiracy. Are the Unionists of the 1980s less able or willing to defend the heritage that has been placed in their trust and care?

"It is in these circumstances that the Democratic Unionist Party announced that it intended to devise a campaign of action to thwart and destroy the process of Irish integration intended to flow from the Dublin Summit. Can our hearts faint or our hands go feeble in defence of such a cause? *We stand upon our guard and like our forefathers resolve by the blessing of Almighty God to meet our danger rather than to await it. It is our resolve never to submit to this conspiracy.* We will not be cheated out of our heritage nor lulled into a false sense of security by paper safeguards or verbal guarantees. Such are a sham and a mockery when behind our back betrayal is afoot. The obvious design is to place us under an All Ireland Republic. The whole people of Ulster must demonstrate their refusal to be taken by stealth in this direction. We must be inspired by this single thought, recognising that we are in an hour of crisis and that our case is desperate. The loyalists of Ulster had better beware of those

who would seek to deflect their attention from so great a danger.

"Lord Randolph Churchill told Ulster, 'Diligence and vigilance should be your watchword, so that the blow, if it is coming, may not come upon you as a thief in the night, and may not find you unready and taken by surprise'.

"Our history tells the story well. The Unionists of Ulster's past succeeded to hold tight to their British heritage. Heaven help the man – or woman – who would try to take it from us.

"We must be prepared, in the event of betrayal, to govern for ourselves this province.' This was the message Edward Carson gave to the Unionists of 1912. Should we be less prepared? That was Carson Unionism. That is traditional Unionism. That type of Unionism is just as relevant today as it was those decades ago.

"Our enemies have begun to sing their songs of victory in advance and are confidently predicting triumph as the result of a perfidious British Government. They have not reckoned on the spirit of loyal Ulster men and women who are resolved to hand to their children the heritage entrusted to the keeping of this generation.

"With God's help we will redeem Ulster from ruin and peril."

And with God's Help – if the Western world becomes determined on saving its civilisation from the mad plans of its leaders – *the cause of freedom will yet prosper.*

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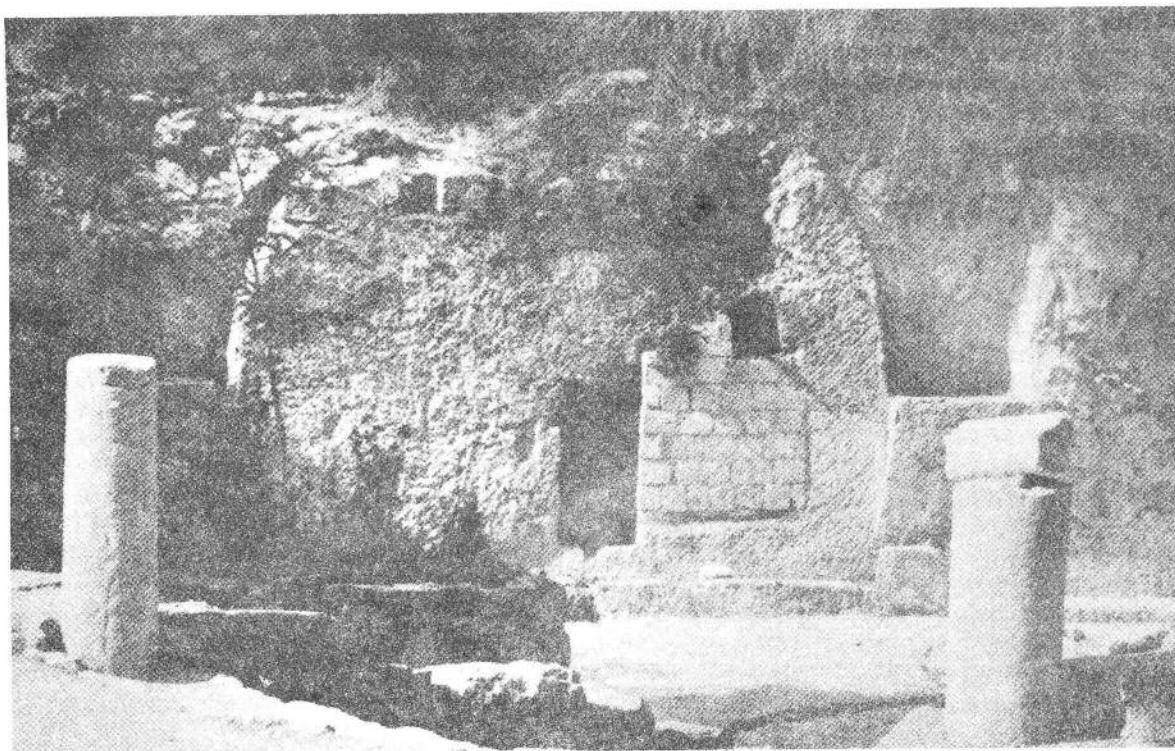
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HE IS RISEN

“Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away and say unto the people, He is risen from the dead: so the last error shall be worse than the first”
 (Matt. 27:62-64).

Before considering the above quotation in both its context and its implication insofar as perversions of the True Message of the Lord Jesus Christ are concerned, it would serve to consider the prevailing attitude of the two dominant sects of that time – the Sadducees and the Pharisees – to the subject of ‘resurrection’. The Sadducees – basically the aristocracy of the Judaeian population – held that as there was no direct reference to ‘resurrection’ in the Law of Moses, this doctrine could not be accepted as Divine in origin. Conversely, the Pharisees held the belief “that an immortal strength belongs to souls, and that there are beneath the earth

punishments and rewards for those who in life devoted themselves to virtue or vileness, and that eternal imprisonment is appointed to the latter, but the possibility of returning to life of the former” (Josephus, *Antiquities*, xlviii, 1,3). In the light of this, one can understand why it was that while the Sadducees challenged the Lord concerning His statements on the Resurrection (Mark 12:18-27), the Pharisees remained conspicuously absent on these occasions. This being so, the action of the chief priests and the Pharisees in approaching Pilate and asking for a guard to be placed at the sepulchre, would appear to be a contradiction of their teaching – but was it?

If one looks deeper into the teaching of the Pharisees, it becomes obvious that their definition of those who devote themselves to virtue 'returning to life' was very different to that which the Lord taught. Consider for instance, John 2:19,21: "Jesus answered and said unto them, Destroy *this temple*, and in three days I will raise it up . . . But he spake of the temple of *his body*." Consider also Mark 8:31: "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and the scribes, and be killed, and after three days rise again." Then too in Matthew 12:39,40: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." There can thus be no doubt that the Lord taught the physical Resurrection of *His Own Body*. This is where the difference occurs and explains why, despite their belief of a form of resurrection, they petitioned Pilate to place a guard on the sepulchre. If one considers the teaching of the Pharisees in depth, it will be noted that while they believed in the doctrine that those who lived a life of virtue would 'return to life', they taught "that every soul is imperishable, but that only those of the righteous pass into *another body*, while those of the wicked are, on the contrary, punished with eternal torment" (Josephus, Wars, ii, 8,14).

From this definition it would appear that the Pharisees held the doctrine of reincarnation for it will be noted that they did not teach 'another *type* of body' but simply *another* body which is merely a variation of oriental beliefs. Then too it will be noted that something of Romanism is found in the fact that they taught 'eternal torment' for the wicked – a doctrine which is certainly not associated with the Lord of the Bible. In the light of this, one can appreciate why it was that the chief priests and the Pharisees called the Lord 'a deceiver' for His doctrine concerning the Resurrection was diametrically opposed to theirs.

Manipulations!

The Lord, in one of His many indictments against the Judaeen population, had said: "And because I tell you the truth, ye believe me not . . . He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:45,47). This fact was beginning to take hold among the Galilean population who were certainly different from the population of Judaea and the Pharisees, in a desperate attempt to undo the damage which the Lord was creating to their pretensions, had to invalidate His credibility among the people. Having successfully contrived His Crucifixion – thus projecting the contention that God was on their side – they then made provision against any possibility of their plans being thwarted by what happened in the future. Whether a Resurrection did take place or not, the foundation had been laid by which anyone contending that the Lord had risen, could be branded as a liar. They could now point to the fact that they had suspected that the disciples would come and steal the Body and claim that He had indeed risen from the dead and they could produce bribed witnesses (Matt. 28:12-15) who had been placed to guard the sepulchre, to say that the Body had indeed been stolen by the disciples.

Before proceeding to the manipulations which took place then and have continued until the present day, it needs to be stated that despite what men may think, *the Lord Jesus did rise from the dead and did ascend into heaven precisely as stated in His Word*. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, *as he said*. Come, see the place where the Lord lay" (Matt. 28:2-6). This is TRUTH and whatever is believed contrary to this is proof positive that the propaganda of those who were opposed to the Lord because *He told them the Truth* has, and still

is furthering the pretensions of those whom He said, were not of God.

The carefully laid propaganda of the Pharisees designed to militate against the Truth of the Resurrection, centres naturally enough on the contention that the Body of the Lord was stolen and no such thing as a supernatural Resurrection took place. Almost two thousand years later, the same contention appears in what is euphemistically called 'Christian literature' – one example of which, *The Burial of Jesus* by Professor J. Spencer Kennard Jr. – proves the point. "When stripped of supernaturalism, the empty tomb may point rather to a removal of the body from the place where the women had seen it laid and its burial elsewhere... Thus when Jews spread abroad the story that the disciples of Jesus had 'stolen' the body, *they spoke the truth.*" This indeed is a strange statement particularly as the Lord Himself had charged that there was no truth in the Jews (John 8:44).

Another such insinuation is accredited to one of the 'church fathers' – Tertullian of Carthage – and which is reportedly recorded in his work *De Spectaculis* in which in addressing the Jews, he said: "This is he whom his disciples have stolen away secretly, that it may be said he is risen..." Another such work, a Coptic manuscript entitled *The Book of the Resurrection* which is supposed to be the work of Bartholomew and translated by E.A. Wallis Budge, purports to be an account of the 'gardener' (John 20:15) who is called Philogenes in his discussion with Mary at the tomb. "From the very moment when the Jews crucified him, they had persisted in seeking out an exceedingly safe sepulchre wherein they might lay him, so that the disciples might not come by night and carry him away secretly. Now I said to them, There is a tomb quite close to my vegetable garden; bring him, lay him in it, and I myself will keep watch over him. I thought in my heart saying: When the Jews shall have departed and entered their houses, I will go into the tomb of my Lord, and will carry him away, and will give him spices and sweet-smelling unguents and scents." This story is picked up by many today who contend that it is vindicated by the fact that Mary Magdalene, supposing one of the

angels to be the 'gardener', said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away" (John 20:15).

And so the stories began to multiply – all based on the Pharisaic contention that the disciples would, and in fact did steal the Body to perpetuate the Resurrection story. One should not think that the deception of the Pharisees has been limited to those by-gone years or perhaps to the radical thinking of a few so-called intellectual professors today. There is a very deliberate mechanism in operation which is using the media – upon which most people depend for their knowledge – to ensure that they begin to doubt the fundamental tenet of Faith which is the Resurrection of the Lord. Several years ago, a newspaper article written by Don Ryan and entitled "The Bones of Christ" added its contradictory note to the confusion which had been engendered by the discovery and theories concerning the 'Shroud of Turin'. Ryan's article reported: "For the past five years, a top secret report has been studied by *experts of Jerusalem's Hebrew University*. They are trying to decide whether a skeleton found under a rocky hillside could really be the remains of Christ. The discovery, which could shake Christianity to its foundations, is expected to be the subject of a definitive statement in the coming months. Recently I stood on a rocky hillside about a mile north of Jerusalem's Damascus Gate amid an estate of modern apartment buildings. But one part of the site has not been built upon. Instead, deep excavations reveal the remains of a burial cave dating back to Biblical times. Just five years ago, when a bulldozer first crashed into the tombs, there were 15 stone coffins holding the skeletons of 35 people, 11 men, 12 women and 12 children. Five of the men had met death by crucifixion – the remains of seven-inch nails were still in their bones – and one particularly has excited the interest of anatomists and anthropologists. Could these bones, they wondered, be the remains of Christ? For the past five years, experts at the Hebrew University have been compiling a top-secret report on the possibility. No one knows yet what their decision will be. (Ten years have now passed since Ryan's

report and there is still no word on the subject: Ed.) Meanwhile, Israel's director of Antiquities, Avraham Biran, has warned against expecting any dramatic pronouncement. His caution is understandable: any suggestion, however guarded, that the body was that of Jesus would rock Christianity to its foundations and challenge two of its central beliefs. These are the Resurrection – the doctrine that Christ rose from the dead three days after the Crucifixion – and the Ascension, which holds that Christ ascended bodily into heaven 40 days later . . . ”

It does not require too much intelligence to realise that this was merely an exercise in propaganda for the silence which has descended on this subject has left the average reader of the media to draw his own conclusions. Significantly, several books were produced dealing with the improbability of the Resurrection in the decade prior to the 'bones' story and as nothing further appeared in writing, it would be logical to assume that the Jews had found something which was detrimental to Christianity and so said nothing further about it. It has been a case of not what has been said but rather what has not been said – the whole exercise relying on insinuations to complete the work.

The article continues: “Whether the body is of Christ or not, the bones provide scholars with the first real evidence of the way a crucifixion was carried out – and the way

Christ is almost certain to have died. This evidence pretty well destroys the cherished belief, held by generations of religious painters, that Christ was crucified hanging full length with arms outstretched. The man taken from the burial cave had been secured to a cross by the forearms rather than the hands. His legs had been twisted to one side and folded up, implying that he sat on a crude seat, nailed halfway up the cross . . . ” The article then concludes with generalisations such as an estimate of the size of the particular man – he was probably about 5 feet 5 inches tall, he had very delicate features – then a few comments on the time when the people were killed – somewhere between A.D. 10 and A.D. 40 – and finally it states: “Perhaps we will never know to whom the bones belong. What we do have is a new insight into the agony and violence of death upon a cross.” There can be very little doubt about the purpose of this exercise for notwithstanding the closing remarks about the uncertainty of the identity of the one skeleton picked out, the fact that there is speculation about its identity with the Christ of God shows very clearly that the media anticipates that the readers have already rejected the Bible history of the Resurrection and Ascension.

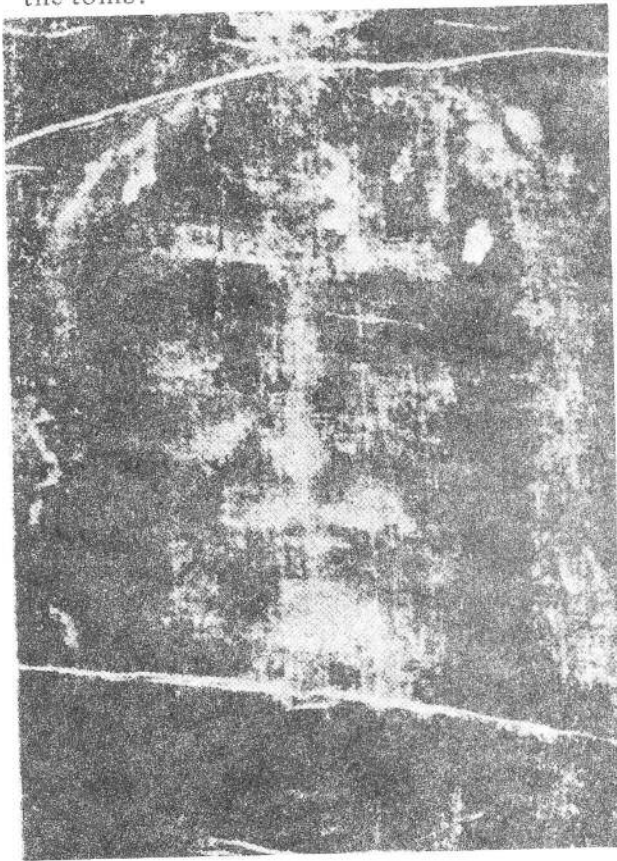
The Shroud of Turin

Insofar as the Shroud of Turin is concern-



Graves in the Kidron Valley

ed, there are many who will contend that this subject is the very antithesis of the 'bones story' for it clearly establishes that the Lord was indeed killed as per the scriptures and was laid in a tomb just as required in the Word of God. Let it be said at once that the 'shroud' proves absolutely nothing at all and contributes nothing to build the faith of God's People in this day and age when the 'faith once delivered' is under such tremendous attack. Whatever the 'shroud' may be, it is not that with which the Lord's Body was wrapped prior to being placed in the tomb.



One of the first points which militate against this being the 'shroud of Christ' is the Second Commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in earth beneath, or that is in the water under the earth..." (Ex. 20:4). The Lord God, knowing that His people would follow the customs of other people whose history was one of venerating

those whom they had elevated to deity by worshipping relics associated with them, made this provision as the basis for the Ten Commandments. Few people seem to consider the story of Moses in this context and it would serve at this point to note the story. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day" (Deut. 34:5,6). The fact that this great man in Israel died unattended and was buried in a place unknown to any in Israel was a demonstration of the Lord's foreknowledge of Israel's weakness. Had Moses died in the midst of Israel and had he been buried by his people, his tomb would have become a shrine and Israelites would have come to worship Moses and would lose sight of his proper function as merely the instrument of God in giving the Law.

As the Lord, in His Second Commandment discouraged any tendency toward creating objects which could have religious associations, would He, after dealing with Moses as is recorded above, then preserve a 'shroud' which could be used in such a way as to make the Second Commandment redundant?

What is the 'Shroud'?

In the year 1356, a fourteen by three and a half foot piece of linen was shown in the small church of Lirey in central France and which was declared to be the shroud in which the Body of the Lord was wrapped after His Crucifixion. This piece of linen immediately became the centre of a considerable controversy with the majority of the ecclesiastics of the day contending that it was a forgery and that the imprints on it were painted so as to simulate both wounds and the general outline of a body. In modern times, investigators have found that the cloth and its image contain absolutely no trace of paint of any sort on either its surface or its fibres which would then dispose of the 'painted forgery' contention of some six and a half centuries ago. In further examinations it was contended that the marks on the linen were indeed

blood and that the two figures on the shroud were the imprints of a human body and that the man had evidently died by crucifixion.

As has been stated before, while one may not know whose shroud this was – if indeed it was a shroud – one thing is certain – it would not be the linen with which the Body of the Lord was wrapped. It would be of interest here to note the mode of preparation of the body prior to interment as it obtained in Palestine at the time of the Lord. In those days, the body was wrapped in yards of cloth with oils and spices poured upon the body and into the folds of the cloth – the purpose of which was that in time, the oils and spices would solidify and become hard and crusty, thus making the cloth a cocoon-like covering which could not be removed except by cutting and great mutilation of the linen. There are of course, those who would say that this formula could not be followed in the case of the Lord because of the haste with which He was entombed but if the account in John's Gospel is read, it will be seen precisely how the Body was treated. "And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then they took the body of Jesus, and *wound it in linen clothes with the spices*, as the manner of Jews is to bury" (John 19:39,40). The only departure from normal practice insofar as the Lord was concerned, was the fact that instead of encompassing the *whole body* with linen wrappings, the Head and Face were merely covered by a napkin.

Bearing in mind the picture of the Body of the Lord as it was placed in the sepulchre, attention is now directed to the account of Peter and John as they entered the now open Tomb. "Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, *saw the linen clothes lying*; yet he went not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, *And the napkin*, that was about his head, not lying with the linen clothes, but

wrapped together in a place by itself" (John 20:3-7). Some may of course, wonder at John's hesitancy in entering the sepulchre – allowing Peter to enter first – and while some may consider it irrelevant, it certainly proves the point that the disciples had *not removed the Body*.

John's reaction in halting at the sepulchre was dictated by the Law (Num. 19:11-13) which showed very clearly that he *expected* the Body to be there which undoubtedly makes the charge of the Pharisees mere propaganda. Although there is no evidence to suggest that John belonged to the priestly tribe, the fact that he was known to the high priest (John 18:15-16) would seem to suggest that he was familiar with priestly custom which made any priest ritually unclean if he entered a tomb which contained a corpse. Peter, who had no such inhibitions, simply rushed in to be followed by John and what both men saw, convinced them of the supernatural reality of the Physical Resurrection of the Lord Jesus Christ. They saw the linen clothes – not a shroud – lying undisturbed in its cocoon-like shape where it had been placed and then they saw the 'napkin' neatly placed apart from the grave clothes. As John took in the sight of the empty grave clothes and the napkin set apart, its impact was such that in recording the event, he said: "I saw and believed." He did not see a blood-stained shroud with its tell-tale marks which some future generation would attempt to identify nor did he see any evidence which could attest to the mutilated Body of the Lord.

He Believed

As one reads John's account of the event, one cannot help but be struck by the emphasis which he laid on the 'napkin' – as though *this*, in conjunction with the still perfectly moulded linen clothes, was the final seal on the Resurrection. What went through John's mind at that moment will never be known, but it is more than a little likely that that neatly folded napkin which had covered the Face and Head of the Lord brought back a flood of memories. John would recall that the Lord had paid the greatest attention to neatness and order and he would surely recall the oc-

casian when the five thousand were fed. He would remember the Lord choosing a place where there was 'much grass' — place which was close to seven springs of good, fresh water which could cater for the needs of the people. After the miraculous meal, John would recall, the Lord had directed the disciples to gather up all the fragments so as not to leave the landscape littered with the left-overs (John 6:5-14) — yet another evidence of the Lord's attention to detail. Now, as he looked at that neatly folded napkin, this flood of memories would come back and as he looked, he surely believed.

The fourteen by three and a half feet piece of linen displayed in 1356, whatever else it may be, is certainly not that with which the Body of the Lord was wrapped all those years ago. However well-intentioned people may be, the 'shroud of Turin' does absolutely nothing to counter the present assault on the historicity of the Resurrection of the Lord Jesus Christ — in point of fact, its supposed identity with the wrappings wound about the Body of the Lord merely serves to add fuel to the fire of confusion which surrounds this vital subject.

The prophets of the Mighty Yahveh of Israel, because of the nation's departure from the Law of the Lord thus incurring the penalty of 'death and evil' (Deut. 30:15), were stirred up to promise national resurgence in a national resurrection (Hos. 6:1,2; Ezek. 37:1-14). There was absolutely no ambiguity in the Promise — Israel, the whole family was to have this experience because of the unconditional Covenant in which the integrity of the Name of the Lord was involved. The masquerade of a heavily infiltrated small remnant of Judah and Benjamin which returned from the Babylonian captivity could not, by any stretch of the imagination, be seen as the fulfilment of the promise of national resurrection. When the Lord Jesus Christ admitted that His Mission was in the context of 'the lost sheep of the house of Israel' (Matt. 15:24), the pretensions of the Judaeans were in danger of exposure for if true Israel emerged according to the writing of the prophets, the plan of the enemies of God (Psalm 83) would be invalidated. Thus, when the

Lord began to speak of 'resurrection', the Pharisees, Sadducees, scribes and priests, who certainly knew what the prophets had written, became more than a little uneasy. When this Man from Nazareth deliberately provoked those 'masters of power' by attacking their economic stranglehold in the Temple, within three days, they provided the Lord with a platform on which to demonstrate that which they feared the most — resurrection.

It would appear, that having succeeded in having Him Crucified, they began to realise what they had done — hence their propaganda which was designed to offset the consequences of their fury at His attack on them. It will be recalled that they called Him a 'deceiver' and to press home this propaganda, they set the wheels in motion by which gullible and easily influenced people would indeed believe that the Resurrection was a fraud perpetrated by the disciples.

Some sixty years after the Resurrection and Ascension of the Lord, the same Apostle who, looking into the Open Tomb 'saw and believed', had his belief once again vindicated when on Patmos, he saw the Lord Who said: "I am he that liveth, and was dead; and behold, I am alive for evermore" (Rev. 1:18). Is it not significant that He Who announced Himself in such an unmistakable way, should commission John who certainly believed, to write of the series of events which would transpire in the world because Israel — true Israel — would remain captivated by the delusions of the Pharisees and not know of the Promised Resurrection of the nation. Significantly, this Book of the Revelation which contains the Message of the Triumphant Resurrected Christ, is the least considered of all the Books in the Bible. WHY?

The Lord Jesus Christ said even before His Crucifixion: "Because I live, ye shall live also" (John 14:19) and notwithstanding the lies, delusions and deceptions which are accepted in the place of God's revealed Truth, this Fact will yet be demonstrated when true Israel rises again on the world scene to fulfil its destiny and to vindicate the integrity of God's Holy Word.

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Something to Think About !

by M.G. Collett

As one opens *The Covenant Message* there appears an introductory message which explains what the magazine is all about, and invariably maintains that Israel today is found in the West, or Anglo-Celto-Saxon group of nations.

Now, have you ever thought about this? Or are your eyes still closed?

Anglo-Celto-Saxon? What do these three words mean?

Anglo, of course, is the well-known word which the dictionary states means: "of English origin, as, for instance Anglo-American (and here we don't mean that all powerful company that controls South Africa politically as well as economically), but an American of English extraction. The word derives its meaning from the word 'Angle' which is a noun meaning a member of a tribe from Schleswig that settled in Eastern Britain in the 5th century. There is still 'Angul' which is a district of Schleswig (now in North Germany).

But what does 'angle' mean? In actual fact it is the space between two meeting lines or planes; the inclination of two lines to each other; a *corner*.

Now Psalm 118:22 states: "*The stone which the builders refused is become the headstone of the corner*", and Peter quoted this in his wonderful first Epistle to the "strangers (pilgrims) in Pontus, Galatia, Cappadocia, Asia and Bithynia" (1:1), so he knew that here were the 'corners' (angles) to whom he was writing. Further, it will be recalled that the SON of GOD is the WAY, the TRUTH and the LIFE (John 14:6) and when He said: "I am not sent

but unto the lost sheep of the house of Israel" (Matt. 15:24), He was surely claiming to be the head STONE of the Angles.

Witnesses?

Psalm 144:12: "That our sons may be as plants (Heb: *nātā*) grown up in their youth; that our daughters may be as *corner* stones, polished after the similitude of a palace." Isaiah 60:21: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my *planting*, the work of my hands, that I may be glorified." And 61:3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the *planting* of the Lord, that he might be glorified." ('planting' from the same word *nātā*).

Isaiah 28:16: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious *corner* stone, a sure foundation: he that believeth shall not make haste." Peter quoted this too in 1 Peter 2:6, so, again, it must have great significance. Note that our Lord said in Jeremiah 51:26, when prophesying against Babylon, "And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever." Why? Because He said: "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord" (v. 45) and, "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks" (50:8), and "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, *utter it even to the end of the earth*, say ye, the Lord hath redeemed his servant Jacob" (Is. 48:20).

Now our Lord said a very, very significant thing in Matthew 21:42-43. He quoted from Psalm 118: 22-23, and then said: "*Therefore* say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." He was speaking to the chief priests and elders of the people in the temple (v.23) and this confuses many people. The chief priests and elders of the people were the very ones who "took counsel against Jesus to put him to death" (27:1). They bound Him and delivered Him to Pontius Pilate, the Governor (27:2). Just recently we listened to a sermon in which the preacher put words into His mouth which He never uttered. When Pilate asked the Lord if He was the King of the Jews

(Herod was their king), He said: "Thou sayest." Yet this preacher maintained that the Lord added, "Yes, I am the King of the Jews!" This is how lies are instilled into the peoples' minds until they believe those very lies. It is also significant that shortly after He told these people that the kingdom would be taken from them, it was indeed so and the Jews have never had a king since.

However, to consider yet another meaning of the word 'angle'. As a verb it means "to fish with hook and bait". Do you remember our Lord saying to "Simon called Peter, and Andrew his brother, Follow me and I will make you fishers of men"? (Matt. 4:19). They were certainly anglers and Isaiah 19:8 states: "The fishers also shall mourn, and they that cast *angle* into the brooks shall lament, and they that spread nets upon the waters (peoples?) shall languish."

Jeremiah 16:14: "Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the *north*, and from all the lands whither he had driven them: and I will bring them again into the land that I gave unto their fathers. Behold, I will send for many *fishers* saith the Lord, and they shall *fish* (angle) them; and after will I send . . ."

Habakkuk 1:14: "And makest *men* as the *fishes* of the sea . . . they take all of them with the *angle*, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad." Ezekiel 38:20: "So that the *fishes of the sea* . . . and all men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall (witness the earthquake near Naples and other places where the high-rise buildings had to be emptied at night), and every wall shall fall to the ground."

So much for Angle. But what about Celt?

Celts: Members of a group of Western European peoples (including ancient Gauls and Britons; modern Bretons, Cornish, Gaels, Irish, Manx, Welsh).

Celt: An archaeological name for a stone chisel-edged prehistoric implement and a chisel is used for breaking up things so as to make or construct something required.

Is that why the Lord said, in Jeremiah 51:20-23: "Thou (Israel) art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with

thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."?

Stone? Deuteronomy 4:13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of *stone*."

Exodus 28:9: "And thou shalt take two onyx (Heb: *shôham* from an unused root meaning to blanch (Strong): blanch: make white by removing colour) stones, and grave on them the names of the children of Israel: six of their names on one *stone*, and the other six names of the rest on the other *stone*, according to their birth."

Exodus 31:18: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of *stone* written with the finger of God."

Isaiah 8:14: "And he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem."

Go back, and read what Psalm 118:22 and Isaiah 28:16 say.

1 Peter 2:1: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, As new born babes (our Lord said: Except ye be converted (changed) and become as little children), desire the sincere milk of the word, that ye may grow thereby: ('sincere' is translated from the Greek word 'adolos' meaning 'unadulterated' – Strong). If so be ye have tasted that the Lord is gracious. To whom coming, as unto a *living stone*, disallowed indeed of men, but chosen of God and precious, ye also, as *lively stones*, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Wherefore also it is contained in the scripture, Behold I lay in Zion a chief corner *stone*, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the *stone* which the builders disallowed, the same is made the head of the corner, and a *stone* of stumbling, and a *rock* of offence, even to them which stumble at the word, being

disobedient (do you notice that Peter leaves out "to both the houses of Israel"? Why? Because he is writing to them.): whereunto they also are appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Saxon? To those who believe, Saxon means Isaac's son. Genesis 21:12: "For in Isaac shall thy seed be called."

Dane: Native or inhabitant of Denmark; historically Northman invader of England in the 9th-11th century.

Northman: Native of Scandinavia, especially of Norway.

Norman: Inhabitant or native of Normandy, descendants of mixed Scandinavian and Frankish race there established.

Frank: A member of the Germanic nation or coalition that conquered France in the 6th century; person of Western nationality.

Is all this and so very much more just coincidence? No indeed!

God is in perfect control, and He organises His people even down to their language.

Hallelujah!

Do you know what *that* means? It means "Praise the Lord". It comes from two Hebrew words, *hālal* meaning praise, and *jahh* meaning lord.

"And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying Amen; Alleluia.

And a voice came out of the throne saying, Praise out God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia for the Lord God omnipotent reigneth"

(Rev 19:4-6)

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Search the Scriptures

Few today truly believe that Jesus Christ the Lord was indeed the Son of God or that the Old Testament Scriptures actually spoke of Him and this in spite of the fact that Matthew 26:56 declares: "But all this was done, that the scriptures of the prophets might be fulfilled . . ."

Reference to the Old Testament shows that these prophecies were written by Hebrew prophets some 1 000 to 500 years before these events occurred. Here are selected twenty-four specific prophecies concerning the sufferings of the Messiah, all of which were fulfilled in Jesus of Nazareth during the 24 hours leading up to his crucifixion.

1. He was to be sold for 30 pieces of silver.

Prophecy – Zechariah 11:12: "And I said unto them, if ye think good, give me my price thirty pieces of silver."

Fulfilled – Matthew 26:14,15: "Then one of the twelve, called Judas Iscariot, went into the chief priests and said unto them: 'What will ye give me, and I will deliver him unto you?' And they covenanted with him for thirty pieces of silver."

2. He was to be betrayed by a friend.

Prophecy – Psalm 55 (12-14); 41:9: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

Fulfillment – Matthew 26:47-50; John 13:18: "I speak not of you all I know whom I have chosen, but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

3. The money obtained was to be cast to the potter: (a) Silver, (b) 30 pieces, (c) thrown down, (d) in the House of the Lord, (e) used to purchase field.

Prophecy – Zechariah 11:12-13: "If ye think good give me my price; and if not forbear. So they weighed for my price thirty pieces of silver. (13) And the Lord said unto me. Cast it unto the potter. A goodly price that I was prized at of them.

And I took the thirty pieces of silver, and cast them to the potter in the House of the Lord."

Fulfillment – Matthew 27:3-10: Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders. (7) And they took counsel, and brought with them the potter's field, to bury strangers in. (9) Then was fulfilled that which was spoken by Jeremy the prophet, saying – And they took the thirty pieces of silver the price of him that was valued, whom they of the children of Israel did value – 10. And gave them for the potter's field as the Lord appointed me.

4. His disciples were to forsake Him.

Prophecy – Zechariah 13:7: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts. Smite the shepherd and the sheep shall be scattered; and I will turn my hand upon the little ones.

Fulfillment – Matthew 26:56: But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. Mark 14:27. And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

5. He was to be accused by false witnesses.

Prophecy – Psalm 35:11: False witnesses did rise up: they laid to my charge things that I knew not. Psalm 109:2. For the mouth of the wicked, and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue.

Fulfillment – Matthew 26:59-60: Now the chief priests and elders and all the council, sought false witness against Jesus, to put him to death. (60) But found none: Yea, though many false witnesses came, yet found they none. At the last came two false witnesses.

6. He was to be smitten and spat upon: (a) smitten, (b) on the face, (c) spit upon, (d) upon the face.

Prophecy – Isaiah 50:6. I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.

Fulfilment – Luke 22:64. And when they had blindfolded him, they struck him on the face, and asked him saying, prophesy who is it that smote thee. Matthew 26:27-28. Then did they spit on his face, and buffeted him and others smote him with the palms of their hands.

7. He was to be dumb before his accusers.

Prophecy – Isaiah 53:7. He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Fulfilment – Matthew 27:12-14. And when he was accused of the chief priests and elders, he answered nothing. (13) Then said Pilate unto him, Hearest thou not how many things they witness against thee? (14). And he answered him to never a word; insomuch that the governor marvelled greatly. I Peter 2:23. Who, when he was reviled, reviled not again; when he suffered, he threatened not but committed himself to Him that judged righteously.

8. He was to be wounded and bruised.

Prophecy – Isaiah 53:5. But he was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. Matthew 27:26-29. Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified.

9. He was to fall under the Cross.

Prophecy – Psalm 109:24: My knees are weak through fasting; and my flesh faileth of fatness.

Fulfilment – John 19:17: And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. Luke 23:26.

10. His hands and feet were to be pierced.

Prophecy – Psalm 22:16: For dogs have

compassed me; the assembly of the wicked have enclosed me; they pierced my hands and feet.

Fulfilment – Luke 23:33. And when they were come to the place which is called Calvary, there they crucified him. John 20:25,27.

11. He was to be crucified with thieves.

Prophecy – Isaiah 53:12: Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Fulfilment – 15:27,28: And with him they crucified two thieves, the one on his right hand and the other on his left. 28. And the scripture was fulfilled, which saith, and he was numbered with the transgressors.

12. He was to pray for His persecutors.

Prophecy – Psalm 109:4: For my love they are my adversaries: but I give myself unto prayer.

Fulfilment – Luke 23:34: Then said Jesus, Father forgive them for they know not what they do.

13. The people were to shake their heads.

Prophecy – I became as a reproach unto them. Psalm 109:25: When they looked upon me they shook their heads. Psalm 22:7.

Fulfilment – Matthew 27:39: And they that passed by reviled him, wagging their heads.

14. The people were to ridicule Him.

Prophecy – Psalm 22:8: He trusted on the Lord that He would deliver him: let him deliver him seeing he delighted in him.

Fulfilment – Matthew 27:41: Likewise also the chief priests, mocking him with the scribes and elders, said – 43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the son of God.

15. The people were to be astonished.

Prophecy – Isaiah 53:14: As many were astonished at thee; his visage was so marred more than any man and his form more than the sons of men. Psalm 22:17.

Fulfilment – Luke 23:35: And the people

stood beholding; and the rulers also with them, etc.

16. His garments were to be parted and lots cast for them.

Prophecy – Psalm 22:18: They parted my garments among them and cast lots upon my vesture.

Fulfilment – John 19:23: Then the soldiers when they had crucified Jesus, took his garments and made four parts to every soldier a part, and also his coat. Now the coat was without seam woven from the top throughout. 24. They said therefore among themselves – Let us not rend it but cast lots for it, whose it shall be that the scriptures might be fulfilled which saith: They parted my raiment among them and for my vesture they did cast lots.

17. He was to cry “My God, my God, why hast thou forsaken me?”

Prophecy – Psalm 22:1: My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Fulfilment – Matthew 27:46: And about the ninth hour Jesus cried with a loud voice, saying “Eli! Eli! lama sabachthani?” that is to say: “My God! my God! why hast thou forsaken me?”

18. They were to give Him gall and vinegar.

Prophecy – Psalm 69:21: They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Fulfilment – Matthew 27:34: They gave him vinegar to drink mingled with gall, and when he had tasted thereof, he would not drink. John 19:28,9.

19. He was to commit Himself to God.

Prophecy – Psalm 31:5: Into thine hand I commit my spirit, thou hast redeemed me, O Lord God of truth.

Fulfilment – Luke 23:46: And when Jesus had cried with a loud voice he said: “Father into thy hands I commend my spirit” and having said thus, he gave up the ghost.

20. His friends were to stand afar off.

Prophecy – Psalm 38:11: My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off.

Fulfilment – Luke 23:49: And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

21. His bones were not to be broken.

Prophecy – Psalm 34:20: He keepeth all his bones, not one of them is broken.

Fulfilment – John 19:33,36: For these things were done, that the scripture should be fulfilled. A bone of him shall not be broken.

22. His side was to be pierced.

Prophecy – Zechariah 12:10: And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, etc. Psalm 22:16. For dogs have compassed me; the assembly of the wicked have enclosed me, they pierced my hands and my feet.

Fulfilment – John 19:34: But one of the soldiers with a spear pierced his side and forthwith came there out blood and water. 37. And again another scripture saith: They shall look on him whom they pierced.

23. Darkness was to cover the land.

Prophecy – Amos 8:9: And it shall come to pass in that day saith the Lord God, that I will cause the sun to go down at noon and I will darken the earth in the clear day.

Fulfilment – Matthew 27:45: Now from the sixth hour there was darkness over all the land unto the ninth hour. Luke 23:45. And the sun was darkened and the veil of the temple was rent in the midst.

24. He was to be buried in a rich man’s tomb.

Prophecy – Isaiah 53:9: And he made his grave with the wicked and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

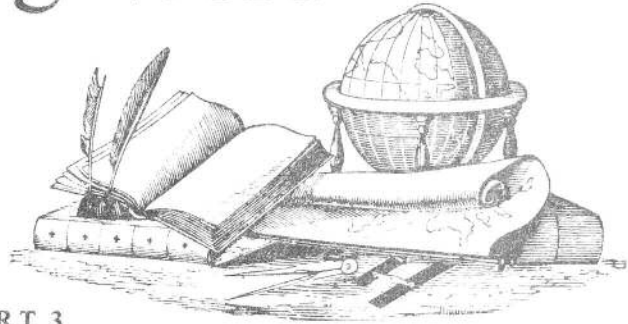
Fulfilment – Matthew 27:57: When the even was come there came a rich man of Arimathea named Joseph, who also himself was Jesus’ disciple.

These events were all fulfilled in detail in twenty-four hours in the experience of Jesus of Nazareth.

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The Accusing Word

by W.G. Finlay



PART 3

FACT VERSUS FICTION

To many people, the story of Cain leaving 'the presence of the Lord', dwelling in 'the land of Nod', having a son by his un-named wife and building a 'city' (Heb: *áyar*, a place where people collectively live) and naming it after his son, is just that – a story. Few have attempted to find the point in time when the Bible narrative links in with the mainstream of human history and because of this, the early chapters in the Book of Genesis and indeed most of the history of the Old Testament, have been thrust into an analogous role – a symbolic fiction designed by God for man's convenience. Because of this attitude, many historically significant and far-reaching points are lost when, unable to find an appropriate lesson in some event, it is relegated to the limbo of irrelevant things. The story of Cain is certainly a case in point.

To fully appreciate the significance in Cain's story, it is necessary to consider all the recorded facts and when these are correlated, apply his response to the Lord's judgment against this. In the first instance, Cain was not born in the 'garden' – Adam had been expelled from this separated area (Gen. 3:23) *before* he 'knew Eve his wife' – thus Cain's knowledge of the situation was not limited to the 'fenced enclosure' and its environs but to the situation outside of its borders. If there were other people in the near vicinity, he would know of them and if he was inquisitive by nature, he would know something of their way of life. His response to the Lord's judgment would appear to fall within this

knowledge. "Behold, thou hast driven me out this day from the face of the earth . . . and it shall come to pass that every one (literally: *any one*) that findeth me shall slay me." There can thus be very little doubt that Cain was not only aware of the existence of other people who could not and did not claim Adam as their father, but that he was also aware of their customs in which he would be a prime candidate for killing.

It has been suggested in certain Jewish reference books as well as in some Christian ones that Cain's statement had to do with a *future* 'avenger of blood' in which, because of the murder of his brother Abel, Cain's infamy would pursue him until one of Adam's children caught up with him and put the Law into operation. This, however, is not in accord with the scriptural story. In the first place, the Lord Himself had not demanded the death penalty because the 'law of witness' (Num. 35:30) could not be applied and as any 'future avenger' would be entirely dependent on hearsay evidence, whoever he was, he himself would be guilty of murder because he could not legally establish that Cain had indeed murdered his brother. There was absolutely no ambiguity in Cain's statement – 'any one that findeth me shall slay me' – and to suggest that a 'blood feud' or 'revenge' motivation was behind this statement is simply without scriptural foundation.

Cain's words suggest that he was personally familiar with what went on outside of his immediate

family and when he contended that he would be killed because of being driven away from Adam and Eve where, despite Adam's transgression, the Presence of the Lord still hovered, he was relating the custom as it had developed among other people. If one considers the many reference books which deal with the prehistoric religions of man, it will be seen that it became customary, some time in the sixth or seventh millenium B.C. for 'strangers' to be considered as 'messengers from the gods'. These 'strangers', having been treated to the best that the people could offer, were then sacrificially killed and returned to the gods to report on how the people were exercising their particular stewardship. It is quite possible and more than a little likely that this fear lay behind Cain's lament at the severity of his punishment.

Having thus seen Cain's reaction at the prospect of being driven into a world inhabited by pre-adamic people and their customs, the Lord's reaction to what must be considered as an appeal for clemency, is very illuminating. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him" (Gen. 4:5). Unfortunately, this English translation leaves much to be desired and creates more problems than it solves – not the least of which is the identification of the so-called 'mark' which was put upon Cain. Remembering that the Lord's statement was a direct response to Cain's contention that he would be killed in the outside world, the Septuagint renders the Lord's response as: "And the Lord God said, Not so (in place of 'therefore'), any one that slays Cain shall suffer seven-fold vengeance . . ." which immediately suggests that while the Lord acknowledged that this was indeed the common practice, He could and would invalidate this custom insofar as Cain was concerned.

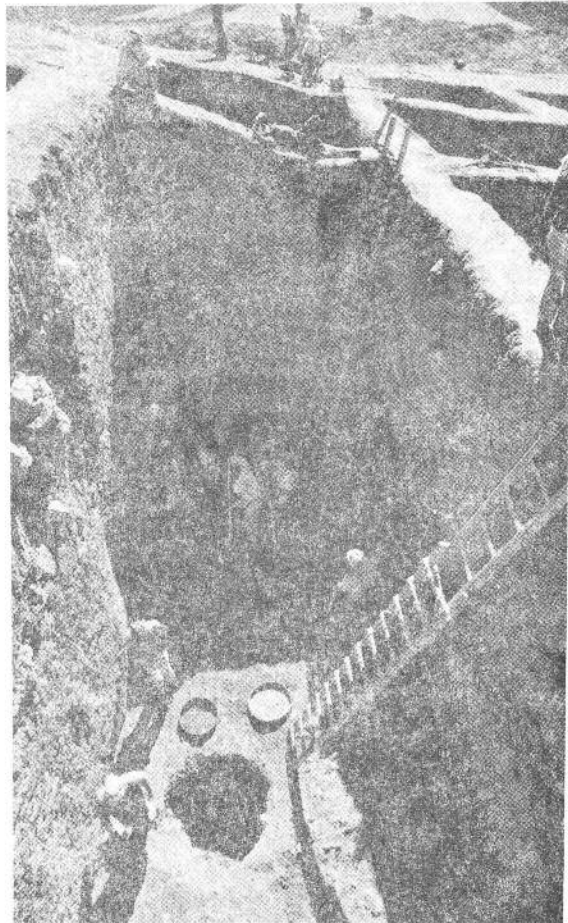
If one looks at the structure of the Hebrew text which has been translated as: "And the Lord God set a mark upon Cain . . .", it will be seen that the word 'mark' has been translated from the Hebrew *dwth* which, far from implying some physical mark, carries the meaning of a token or a pledge. For those wishing to confirm this, the following scriptures are set out in which the same Hebrew word *dwth* has been translated as 'sign', 'token' and 'pledge' – Genesis 1:14; 9:12,13,17; Exodus 4:8,9, 17,28,30 and Ezekiel 20:12,20. Thus instead of creating the problem of identifying some physical mark placed on Cain, the original text merely indicates the pledge of God by way of His assurance

that the prevailing customs among the non-adamic people would not succeed with Cain.

Where Did Cain Go?

Having received this assurance, Cain left his parents and dwelt in the land of nomads – the literal meaning of the word 'Nod' – and there he built a city and named it after his son Enoch. The point at issue here is: where was this 'land of nomads' and where was Enoch's city built? To answer these questions it becomes necessary to research the many historical reference books which are available and while it is possible to piece together various bits of information, conclusions arrived at must remain in the sphere of hypothesis. Accepting this view, attention is now directed to the area which most reference books claim as the cradle of modern civilisation – the Tigris-Euphrates valley.

Man, so it is contended, belonged initially to

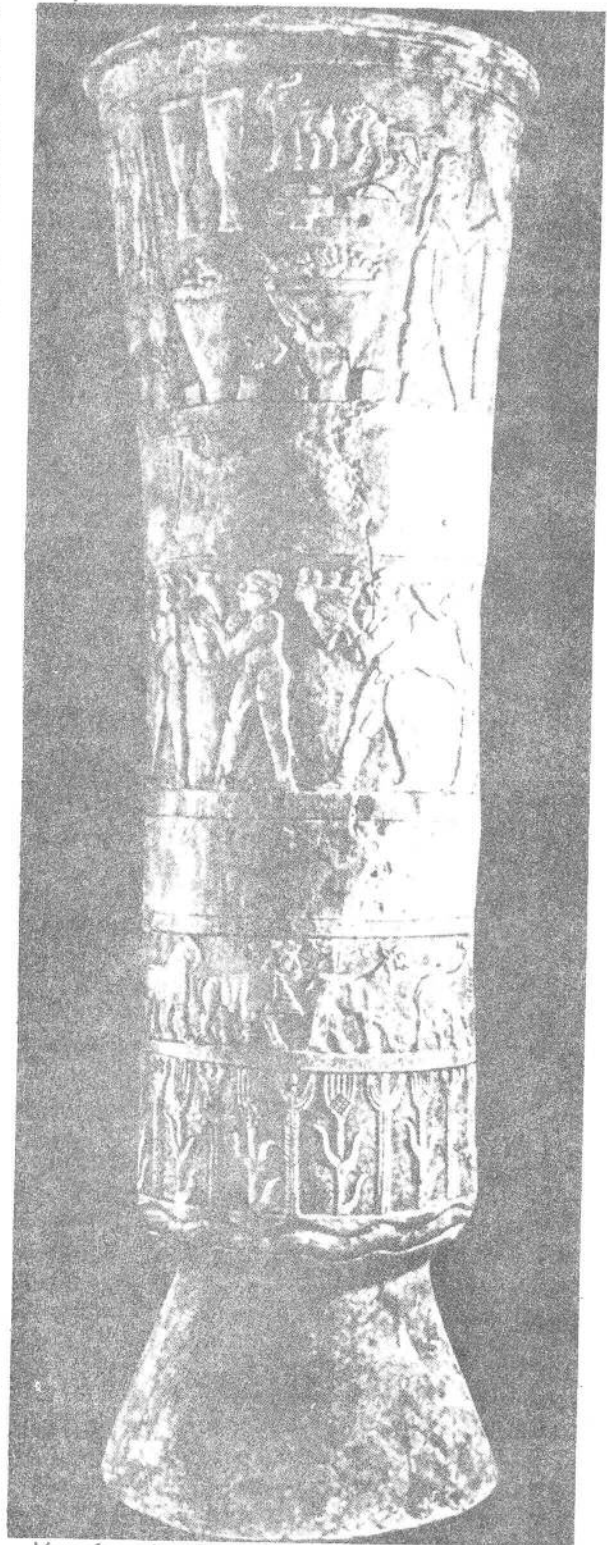


Excavating the cities of the past.

what is called the 'hunter society' i.e. he was constantly on the move following after wild game to supply him with food and clothing. Somewhere in either the seventh or sixth millenium B.C. – the reference books are rather uncertain in fixing specific times – it would appear that the broad fertile valley between the Tigris and the Euphrates attracted a nomadic people who set up settlements on the lower regions of the two rivers. These people, according to archaeological finds, depicted themselves as a type which modern ethnologists have identified as the north-European or Nordic people. As has been stated before, they were, before settling in the fertile valley of the Tigris-Euphrates basin, a nomadic people wandering in search of the wild game which provided them with food. Is this a possible clue to identify the 'land of the nomads' to which Cain went?

By the fourth millenium B.C. it would appear that the fertility of this new region was such that while they still hunted for food, agriculture was not only lessening their dependence on game, it was forcing a transition from a nomadic way of life into that of permanent settlements. Buildings made of sun-burnt bricks began to make their appearance and with the passage of time, three 'cities' were developed along the banks of the Euphrates which were subsequently called Ur, some 200 miles upstream from the Persian Gulf, Uruk or Erech, 40 miles further north and Nippur, 100 miles south of modern Baghdad. Of these major 'cities', one was attributed to late-comers who were said to have come from the mountains to the north and who intruded and infused themselves among the earlier settlers. The city which they built was Uruk.

The ruins of Uruk were excavated in the last century by Professor Sayce who in his lectures (*The Hibbert Lectures 1887* by John Rhys) made some interesting observations about the city and its people – not the least of which were direct and indirect references to Cain as the builder of that city. Professor Sayce contended that the name of the city was Uruk – 'a place of settlement' – which he associated with the name of Enoch, the son of Cain who 'builded a city, and called the name of the city, after the name of his son Enoch'. Further evidence resulting from the excavations suggested that this city spear-headed the development of agricultural enterprises with bronze alloy implements appearing to originate from this point. This fact poses the question as to whether these implements were evolved because of the growing need or whether they were brought in by the late-comers? The question can of course, never be



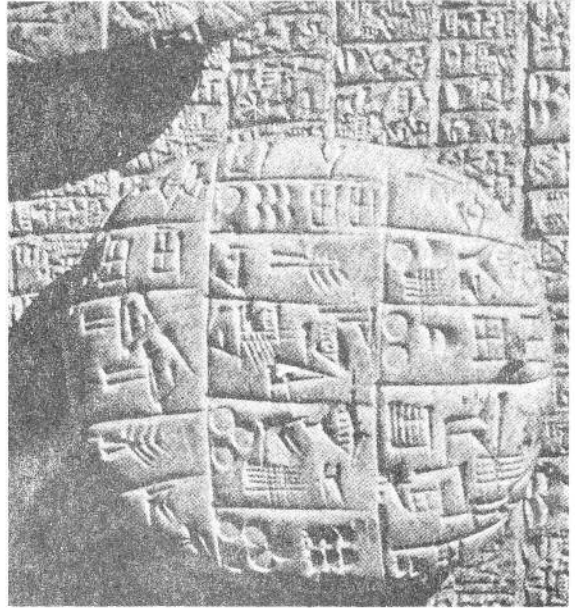
Vase found at Erech (Uruk) showing a religious rite in offering fruit of the ground to gods.

satisfactorily answered, although the fact that Cain was a 'tiller of the soil' and therefore acquainted with the needs of this industry, *could* have something to do with it.

The Fertile Crescent – A Further Addition

According to Professor C.D. Darlington in his work *The Evolution of Man and His Society*, the Tigris-Euphrates valley experienced *three* distinct incursions by people who were racially identical but who made three different contributions to the society which developed in that region. The first of these was characterised by not only their considerable numbers, but also an ingenious capacity for adaptability to a new and strange environment and in which they had time to indulge in the arts – many fine specimens of which are still being uncovered as excavations proceed. The second incursion – that which is described as the Uruk stage and which probably took place *about* 3 800 B.C. – saw the development of organised agriculture which became so successful that surpluses above the immediate need of the people were so abundant that people who neither tilled the soil or raised cattle were supported from these surpluses. The third incursion, estimated to be some 600 years later, while comprising a mainly pastoral people, saw a tremendous contribution toward the setting up of a priestly government in which the dictates of the gods, spoken through the priests, were held to be inviolate.

One would have thought that this amalgam of racially identical people would have given rise to tremendous developments in the Fertile Crescent and while there were certainly developments, these were both good and bad. The early pictograms which have been unearthed in that area – there are some 2 000 in number – was the first attempt at writing which soon gave way to the cuneiform or wedge-cut figures made in clay which carried a history of that time and from which the history of those people can be traced. This was a good development. However, coinciding with this, city-states began to develop which saw the rise of warlike kings who took to sharing ceremonial authority and material wealth with the gods with whom they had compromised and partly displaced. Wars between the city-states broke out and violent conflict characterised the history of that region from roughly 2 700 B.C. from which date, dynastic texts begin to show sales of slaves. These slaves would appear to have been the spoils of war taken when a town or city fell and the male inhabitants killed and the females brought back to be sold.



Early record of business transactions.

Does the Bible History Join at this Point?

As has been seen, the Bible narrative – insofar as Cain is concerned – leaves him departing from the 'presence of the Lord' and going to live in the 'land of nomads' where he built a city for his son Enoch. What happened to Adam, Eve and their descendants? "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord (Yahveh)" (Gen. 4:25,26).

Attention is drawn to this phrase – 'then began men to call upon the name of the Lord' – because it marks a trend which culminated in the judgment of the flood and appears to characterise the behaviour of the descendants of Adam over the next 1 400 odd years. In the margin of the Authorised Version, it is suggested that the descendants of Adam began to call *themselves* by the Name of Yahveh while it appears to be the general consensus of most Hebrew scholars that the text indicates the beginning of the profanation of the Name of Yahveh – they began to call *something* by the name of Yahveh. In most of the older Rabbinic commentaries it is held that they called 'their gods', i.e. the sun, moon and stars and their idols, by this Name. Whatever is the ultimate in Truth here, it is patently obvious that the descendants of Adam

profaned the name of the Lord by indulging in practices which culminated in the judgment by water.

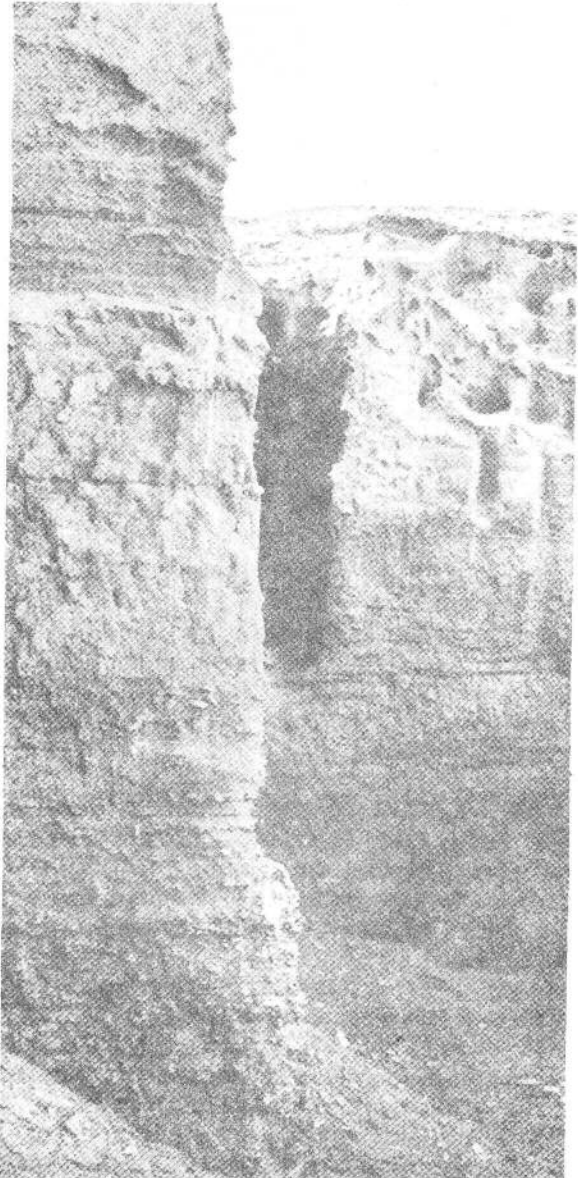
The Bible narrative, apart from providing a genealogy from Seth to Noah, has nothing to say about where they went or what they did during that more than one thousand year period. Did they remain on the outskirts of the 'garden' or did they move away from it? No answer is provided in the Bible story. Whatever the situation, it is very sure that they came in contact with other people if for no other reason than that Genesis 6 records that the 'daughters of Adam' bore children to the 'sons of God' and that these children 'became mighty men, which were of old, men of renown' (Gen. 6:4). As this chapter has been and still is an area of considerable controversy, attention is directed to the Hebrew text and the literal translation of this.

"And it came to pass, when men (Heb: *âdam*) began to multiply on the face of the earth (Heb: *âdamah*), and daughters were born unto them, That the sons (Heb: *bên*) of God (Heb: *Elohim*) saw that the daughters of men (Heb: *âdam*) that they were fair; and they took them wives of all which they chose." There can of course, be no question about the English translation – 'the daughters of men' – losing its identity for the Hebrew word translated as 'men' is undoubtedly *âdam*. In respect of the phrase, 'the sons of God', this is held by man to be 'fallen angels' i.e. those 'which kept not their first estate' (Jude 6) but as marriage as such is unknown among 'angels' (Matt. 22:30), the phrase must be intended in a different sense. If one passes to Exodus 4:22, it states: "Thus saith Yahveh, *Israel is my son*, even my firstborn" – which while definitely establishing that Israel was the 'son of Yahveh' certainly did not make the nation 'angels'. Likewise the sons (Heb: *bên*, the beginning of a family) of Elohim could be those created by Elohim in Genesis 1. The fact that the Lord said: "My spirit shall not always strive with man, for that he also is flesh..." would appear to indicate that 'flesh' and not 'spiritual sons' are involved in this story.

Be that as it may, if one looks at the indictment of the Lord in verses 5, 6 and 7 in Genesis 6, it will be seen to relate to the picture which secular history, based on archaeological finds in the Tigris-Euphrates valley, paints of that time. It may be recalled that the third incursion into the valley circa 3 200 B.C. saw the establishment of religion based on the worship of stars and the heavenly bodies. Is this not precisely the picture as seen in the literal meaning of Genesis 4:26 when the

descendants of Adam began to profane the Name of Yahveh? Was not the violence and the corruption of the *âdamah* (Gen. 6:11) graphically portrayed in the wars between the city-states? The points of similarity are too great to be purely coincidental.

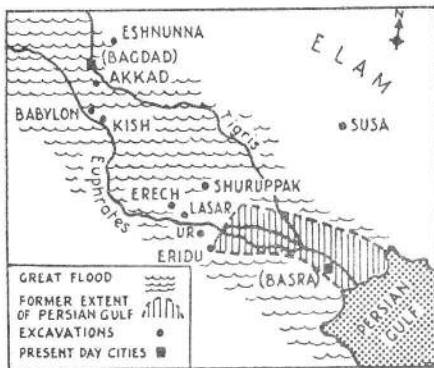
The Flood



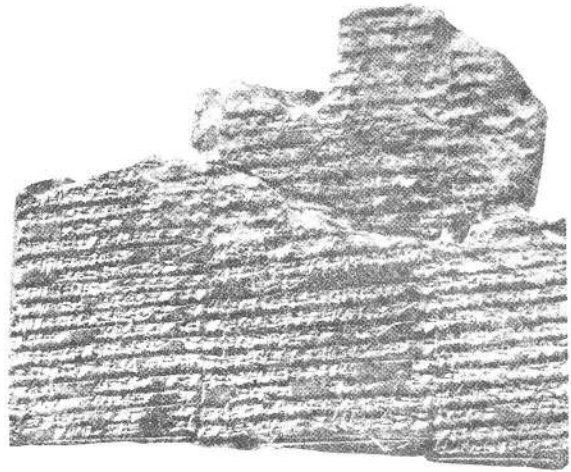
Excavations at Ur - clay deposit eight foot thick

In considering the story of the great Flood, it should be borne in mind that it was a judgment because of the violence (Heb: *châmac*, wrong-doing) which filled the *âdamah* and as 'wrong-doing' can

only be determined against a principle of 'right-doing', it naturally follows that law was being violated. As 'law' is very definitely evident in the 'Adam and Eve, tree of knowledge of good and evil' story, they were the only people to whom transgression or wrong-doing could be imputed. There can of course, be no doubt that the Adamic race, with the exception of Noah and his immediate family, was destroyed in this catastrophe. It naturally follows that other people – the man or *adam* of Genesis 1:26 plus the 'chay' of the earth of Genesis 1:24 – not having had access to the 'garden' and consequently to the 'tree of the knowledge of good and evil', could not come under judgment – not having been given the principles of good and evil. As judgment could only be valid where the Command of the Lord was operative and as Adam and Eve are the only ones to whom the Commandments were given, only they and their descendants could justifiably be brought under that judgment.



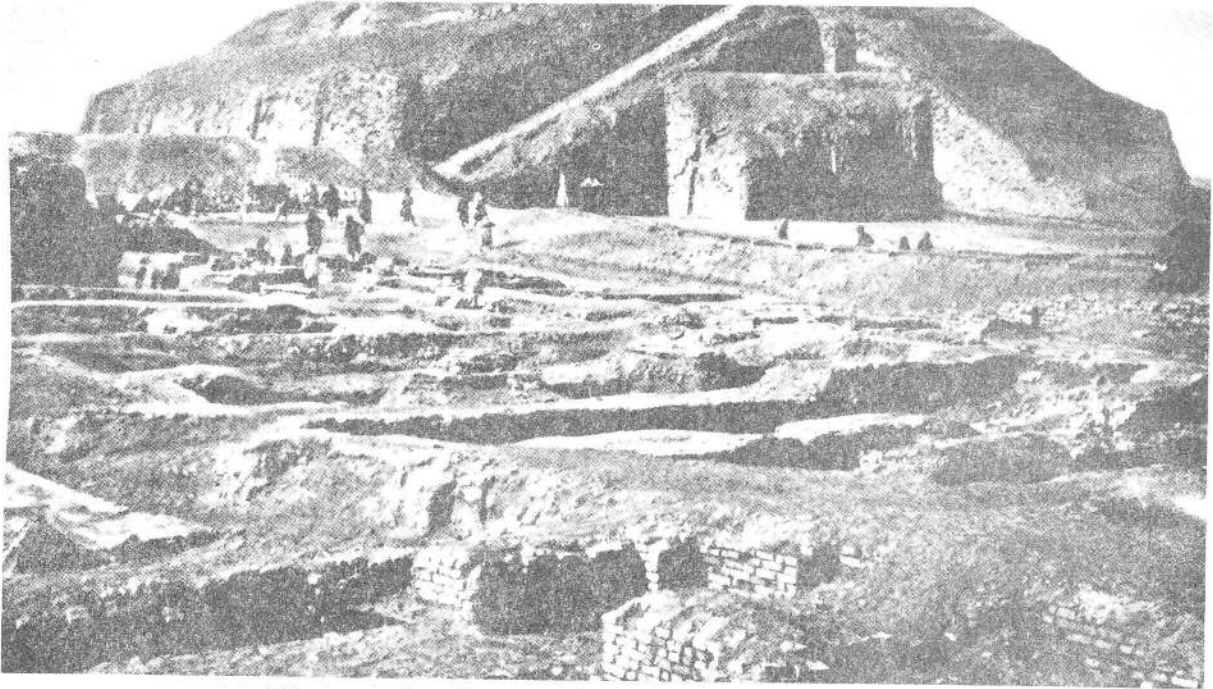
There are three main accounts of the Flood in existence today which, while telling the same story, are told from different points of view and concern the same event covering the same region, the Tigris-Euphrates valley. The first of these is of course, the Bible account which, when shorn of theological encrustation and dogma which demands that Adam was the first and only man, tells of the disaster which overtook the Adamites who had not only profaned the Name of Yahveh, but who indulged in practices which warranted the judgment by water. Before passing to the second account, it would serve to note that the early Sumerian Dynasty which ruled from Shuruppak came to an end because of a great flood and that after this, a new dynasty was begun at Kish of which dynasty Hammurabi, contemporary with Abraham, was one. However, to continue with the second account which is found recorded on the fragment of a Sumerian tablet which was found



Nippur tablet and Flood account.

at Nippur, this was written from the viewpoint of one looking on the devastation but not actually caught up in it. The Biblical account is written from the personal experience of Noah as it were while this Sumerian tablet carries the sense of one standing on the sidelines and reporting on what was seen. Devastation and death by the great deluge is said to be the anger of the sun-god in this fragment. The third account, which it has been suggested incorporates the story told by the Nippur tablet, is that which has been called the epic of Gilgamesh, a copy of which was made for the Library of Ashurbanipal at Nineveh in the seventh century B.C. This account tells essentially the same story of a great deluge which devastated the great valley sweeping away men, women, children and cattle and it tells too of Utnapistim, the man in a boat, whose ship came to rest on mount Nisir.

During the 1920s, the English archaeologist, Sir Leonard Wooley in digging at the site of the Royal cemetery at Ur, uncovered the evidence of some tremendous flood catastrophe which has been calculated to have occurred some time in the second millenium B.C. As the diggers began to find pottery and other objects of art, they were encouraged to dig deeper which they did, bringing stratified pottery and what has been described as household 'rubbish' to the surface. They then reported that they had come to the bottom of the original delta as they were now working in perfectly clean clay. However, calculations showed that this could not be the case and they were then told to dig deeper which they did until, eight feet lower down, they once again came upon signs of human settlement which was characterised by hand-painted pottery. This eight foot deep pure clay deposit was



The ruins of Ur. "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees" (Genesis 11:31).

evidence that Ur, at some time before the second millennium B.C. had been destroyed by a flood of unprecedented magnitude and which, after further investigation, proved to be approximately one hundred miles in breadth and some three hundred miles in length. All evidences would appear to indicate that this was caused by the Flood recorded in Genesis 7.

Significantly, and immediately after the Flood, one finds the descendants of Noah once again living in this valley and that one section of this family attempted to build the tower of Babel in the land of Shinar – the Biblical name for that great Tigris-Euphrates valley. Why did they attempt to build this tower in *that place* as a safeguard against a second judgment by water if it was not the region of the first judgment? The answer is surely self-evident.

If, as is suggested by the Nippur Sumerian tablet, the Flood was witnessed by people who lived on its fringes and were not involved in it and if, as suggested in the Sumerian dynastic lists there was a break in the dynasty at Shuruppak occasioned by a flood and begun again at Kish – all this presupposes a continuity among others – presumably the white *adam* of Genesis 1:26 – of a Structure in society which was not in accord

with that prescribed by the Lord. Significantly too, as one reads the Ferrar Fenton translation of Genesis 10:32, one sees this contention fully supported. "The above were the families of the sons of Noah, and their descendants, by tribes. From them they spread themselves among the nations of the earth after the flood." If the descendants of Noah spread themselves *among* the nations of the earth after the Flood, it naturally follows that those nations were not affected *by* the Flood. Another significant feature here is that it would appear that the Lord had nothing to do with this but that the descendants of Noah *spread themselves* among the other nations.

As the descendants of Noah are positively recorded as living in the land of Shinar and having spread from this region into the northern and western regions of Mesopotamia and there being infused among other nations, this would suggest that they linked themselves into the exact situation which had caused the judgment on their forebears. At a much later stage, the Lord, through Joshua, related that despite the evidence of the judgment by the Flood, the sons of Noah allowed themselves to be sucked into the vortex of life as it was lived by those other nations and that just 300 years after the Flood, they were worshipping "other gods" (Jos. 24:2). Against this background, it is small wonder

that the Lord called for the separation of Abraham – a call that was repeated twice to ensure total separation. In Stephen's account (Acts 7:2,3), it would appear that 'the God of Glory' appeared to Abraham while he was living in the rebuilt, post-flood Ur, and called for a separation from his kindred living in that region and significantly, no reason appears to have been given for this demand – Abraham was merely told to get out of that environment. Genesis 11:31 records the response and while the account states that 'Terah took Abram his son... and they came unto Haran and dwelt there', this move was in all probability prompted by Abraham whose subsequent record shows that he was inherently God-responsive. Haran was situated some 600 miles to the north-west of Ur in the foothills of the Mitanni mountains and where there appeared to be the greatest concentration of the Shemite sons of Noah.

Today, as there is considerable confusion about the word 'Shemite', a brief comment is necessary here. One is of course, very familiar with the term 'anti-semitic' which is used when any statement is considered to be 'anti-Jewish' which immediately places the word 'Semite' into a racial framework. Nothing could be more ridiculous. In the first instance, world Jewry cannot be forced into the context of race because there is absolutely no racial uniformity in them. Secondly, the term 'Jew' – a 16th Century *English* invention – is derived from a geographical and religious terminology which has absolutely nothing to do with the patriarch Shem – 'Jew' is derived from 'Judaea' a territory which was so named in the 4th Century B.C. According to the *Century Dictionary* and under the heading of 'Semite', it would appear that two German professors in 1790 proposed that the word 'Semite' should mean 'oriental' and since that date, the word has been used in this context by most Assyriologists and those involved with Mesopotamian affairs. From the scriptural point of view, a 'Semite' is one who owes his descent to Shem, one of the three sons of Noah who were racially identical and certainly part and parcel of the Caucasian White race.

The Second Call

If one looks at the geographical position of Haran, it will be noted that it was on the outer fringes of the Mari Kingdom which was the northern of the city-states which embodied identical characteristics with those obtaining in Ur from which Abraham had been called. After the families had

been settled in Haran, Abraham was told to separate himself from his father's house and significantly Terah was still living at that time. It will be noted that Terah was 70 years of age when Abraham was born (Gen. 11:26) and that he died at the age of 205. Abraham was 100 years of age when Isaac was born (Gen. 21:5) thus making Terah 170 and still living in Haran when Isaac was born in Canaan. To return with the second call of Abraham, he was told that God's Purpose was that he should be a great nation and that all the families of the earth should be blessed in him (Heb: *adamah*). Again Abraham responded and if one follows his route it will be seen that he travelled in a south-easterly direction entering the land of Canaan just north of the Sea of Galilee and then moving due south to Beer-sheba.

It has been stated previously that Abraham appeared to have an inherent God-responsive capacity and at a later stage when the first step toward the creation of a nation had been reached in the birth of Isaac, it will be noted that in confirming His Covenant Purpose to Isaac, the Lord indicated that *total obedience* to His Word was imperative. He told Isaac that Abraham had been chosen "Because that Abraham obeyed my voice (Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee), kept my charge (Get thee out from thy country, and from thy kindred, and *from thy father's house* . . .) my commandments, my statutes, and my laws" (Gen. 26:5). The fact that the Lord's 'commandments, statutes and laws' were in existence and were being kept – at least by Abraham of all the Adamic family – plus the fact that the Covenant heir was specifically told of this points to the Lord's requirement insofar as the whole Covenant is concerned.

As one follows the blue-print for the construction of the physical nation which was pre-destined to accomplish the Purpose of the Lord, a very vital fact begins to emerge in that the blue-print points unerringly to a physical political structure through which the 'way of the Lord' could function and be seen functioning amid the chaos of men who create gods and who worship them because they are amenable to whatever man wishes to do.

Editors's Note: In the final and concluding section of this series, the Covenant People and their denial of their heritage in favour of the fiction of men is dealt with.

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The Tarnished Image

...IT IS NOT TRUTH BUT OPINION
THAT CAN TRAVEL THE WORLD
WITHOUT A PASSPORT ...

Sir Walter Raleigh - History of the World.

In a sermon broadcast over the air recently by the SABC, the Lord Jesus Christ was portrayed as a man who mixed with any and everybody. The theme was, of course, multi-racialism. He was also portrayed as a wine-bibber and frequenter of loose women and it was claimed that race-barriers meant nothing to Him. In actual fact, John 4 was quoted as an example of Him talking to a "pariah"! – "for the Jews have no dealings with the Samaritans". Of course, it was also implied that He was a Jew in spite of the fact that He came from Galilee and was a citizen of Nazareth. All this too was as bad as saying that a citizen of Bloemfontein was a Transvaaler!! Also ignored was the fact that the woman at the well was an Israelite, of the tribe of Joseph for Sychar was situated near "the piece of ground that Jacob (who gave us this well – verse 12) gave to his son Joseph (verse 5 – see Joshua 24:32). Ignored too was the beautiful dialogue that

took place between the Lord and His kinswoman. The preacher actually put his own thoughts into the woman's mind taking about ten minutes to do so.

The marvel of all this is that it is a situation exactly as portrayed by the Prophets: "... because there was no shepherd (Heb: *rā'āh* – Pastor) neither did my shepherds search for my flock, but the shepherds fed themselves, and fed *not* my flock, Therefore, O ye shepherds, hear the word of the Lord" (Ezek. 34:8-9). And then any anger at the "Reverend" who is delivering the sermon is soon changed into pity when verse 10 is read: "... Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

There can be little doubt that in spite of the false "shepherds" of today, race barriers meant everything to our Lord Who said that He was "not sent but unto the lost sheep of the House of Israel" (Matt. 15:24) and indeed He sent His Disciples to the same (Matt. 10:6), stressing that they should *NOT* go into the way of the Gentiles, and into any city of the Samaritans. And He also knew *who* His sheep were (John 10:27 and 1:4-7), although possibly His disciples did not have that knowledge.

The Lord said too: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17), and as He is the Way, the Truth, and the Life (John 14:6), only He, the Truth, can set us free from the bondage of sin (John 8:32 and 36). But is it known that "no man cometh unto the Father but by me" (John 14:6)? For His teachings are ignored!! His Commandments are despised!! "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple to be as his master, and the servant as his lord" (Matt. 10:24-25). Portentious words, those. Words that need careful pondering by everyone.

Now in what way did He fulfil "the prophets"? "O ye sons of men, how long will ye turn my glory into shame? (tell people that I was a winebibber and a frequenter of harlots). How long will ye love

vanity, and seek after leasing?” (Ps. 4:2). “Leasing” means lies, and “the prophet that teacheth lies” of Isaiah 9:14-15 is surely a warning sign?

“He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not” (Isa. 53:3). Indeed, His teachings *are* despised. They are contorted to mean the exact opposite of what He meant, of what He taught. “For God so loved the ‘kosmos’ (Israel) that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.” (You – Israel – only have I known of all the families of the earth – Amos 3:2). Yet it is taught by the “shepherds” that anyone believing that Jesus existed, is entitled to everlasting life. They never quote John the Baptist’s condemnation in John 3:36: “He that believeth on the Son hath everlasting life; and he that believeth *not* the Son shall not see life; but the wrath of God abideth on him.”

These politically-inspired “shepherds” go even further and maintain that the Jews are the “chosen race”, that they are all that remains of Israel. And this in spite of the prophets who testified otherwise. They ignore such statements as Isaiah 41:14: “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.” They are too dumb (“His watchmen are blind, they are *all* ignorant, they are *all* dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are *shepherds* that cannot understand; they all look to their own way, everyone for his (political) gain, from his quarter”) (Isa. 56:10-11). They are too dumb to understand that the Holy One of Israel is Israel’s Redeemer (and He certainly isn’t the Jews’ Redeemer – they are taught to spit at the mere mention of His Name), they are too dumb to realise that this means that the Jews cannot be Israel.

Today of course the “shepherds” have coined a new phrase – “Judeo-Christianity”. And just what that means is anybody’s guess. They have coined a new phrase, in

spite of John 3:36, in spite of John 5:24. In short, they do not believe Him; they do not believe John 5:38, where He said to the Jews: “And ye have not his word abiding in you; for whom he hath sent, him ye believe not.”

Take another instance. The Lord said: “No man can serve two Masters; for either he will hate one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

Mammon means worldly goods, wealth in terms of luxury, affluence, and influence occasioned by them. And which master do the Churches serve? We hear of the Pope having the greatest assets of any one on this globe. We hear of the WCC giving millions to subversive organisations. And many other churches are extremely wealthy too.

But is mammon the only one of the “masters” to whom the Lord was referring? Think about it!

Think about anyone else who has subverted us away from the Way, the Truth and the Life. Think of someone who has twisted, or gainsaid His Teachings, His Commandments.

It is significant that the Lord is portrayed by the prophets as “despised” (Ps. 22:6; Isa. 53:3). Is it because the Churches teach the people to follow two “masters” with one taking precedence over the Lord’s Teachings?

“As many were astonished (Heb: *shâmemm* – stunned) at thee; his visage (Heb: *mar’eh* – image, reflection) was so marred (tarnished) more than any man, and his form (description) more than the sons of men” (Isa. 52:14).

His image has indeed been so tarnished so that now it is almost unrecognisable. And He is despised and rejected and His sheep no longer know Him. But the time is coming when the shepherds will have to answer for what they have done and then the Lord God declares: “Behold, I, even I, will both search my sheep, and seek them out . . . Therefore will I save my flock, and they shall no more be a prey; . . .”

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