



The Covenant Message

FOR GOD LAW AND KINGDOM

MAY 1981

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

FEDERATION OF THE
COVENANT PEOPLE
Johannesburg, South Africa.



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

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

TELEPHONES: 795-3014; 795-2225; 660-3466

BOARD OF MANAGEMENT

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

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

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

Messrs: E.L. Bingham (Cape Town); T.Y. Craster
(Salisbury); A. Eshmade (Witbank); W.G. Finlay
(Honeydew); A.R. Gostelow (Durban); R.H.W. Hall
(Balgowan); C. Shaw-Butler (Edenvale); H. Trundell
(Boksburg); H.A. Veen (Knysna); F. Boswell
(Johannesburg).

BOARD OF TRUSTEES

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

COMMITTEE FOR RESEARCH

W.G. Finlay, R.A. Cron, R.H.W. Hall, J. Finlay
F. Boswell, M.G. Collett.

ASSOCIATES

UNITED KINGDOM:

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

Mr. Alan Campbell, Belfast, N. Ireland.
Mr. Graham Muir, Belfast, N. Ireland

UNITED STATES:

Rev. Allan Stark, San Diego, California.
Dr. Otis B. Read, Baltimore, Maryland.

The Covenant Message – May 1981

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

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

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

SUBSCRIPTION ADDRESS:

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

COVENANT MESSAGE SUBSCRIPTION RATES:
R5; \$6; £3 per annum.

Airmail Subscription: R10; \$26; £9 per annum

RELATED MAGAZINES AND SERVICES OF THE FEDERATION

COMPREHENSIVE SUBSCRIPTION covering not
only *The Covenant Message* but all magazines and
booklets printed by the Federation.

Annual Subscription : R10; \$12; £5.

Airmail Subscription: R15; \$50; £15.

NEWS OF THE NEW WORLD: A bi-monthly news
journal.

Annual Subscription: R2.50; \$4; £1.50.

Airmail Subscription: R5; \$12; £4.50.

KINGDOM CASSETTE SERVICE: A monthly
Airmail cassette service.

R32; \$52; £24 per annum.

All new subscriptions include a complimentary
INTRODUCTORY TALK on the fundamentals of
the Israel Identity Message.

Shorter subscriptions and catalogue available.

Single copies: R4; \$6; £2.50.

QUO VADIS CASSETTE SERVICE; A month by
month news commentary.

Airmail Subscription : R55; \$75; £30 per year.

Shorter subscriptions and catalogue available.

Single copies: R6; \$9; £3.50.

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

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

The Covenant Message

WHAT IS IT
ALL ABOUT ?

This magazine, circulating throughout what is generally termed the Western Christian World, has evoked more than curious interest. The most persistent comment received from new readers is the relationship between the article material, the world of today and the hope for the world of tomorrow. In addition, comment has been made on the fact that within the articles presented the theme, despite the chaos of the present time, of 'the Most High ruleth in the kingdoms of men' permeates throughout. In these two comments is summed up the purpose behind *The Covenant Message*.

The first article, 'Window on the World', is generally a comment on some aspect of the world situation in the political area as this impinges on and affects the general well-being of Anglo-Saxondom. In a nutshell, this article deals with the world as it is while the remainder of the articles deal with the world as it *could* be if the true people of God's Covenant i.e. the true modern development of God's Covenant People in Anglo-Saxondom and its racially akin company of nations, would see through the ingeniously devised subterfuges which over the past four hundred years have been aimed at them.

The identity of this modern company of nations is based on the fact that modern history has shown that they are indeed the inheritors of the Biblical Charters given to Israel and by this latter term, Jews are not implied. If Jewish sources are consulted, it will be seen that *they* do not claim that this modern English word is synonymous with Israel. However, to return to the Anglo-Saxon and kindred people, being the inheritors of God's Charter for the accomplishment of His Purposes, this company of nations should return to the 'faith of the fathers' which was centred on obedience to the Divine Law. Notwithstanding what ecclesiastics have and do say, this Law, as a national Constitution is the only mechanism by which the current political rot can be halted. Thus this magazine is produced and distributed against the need to awaken God's People – not only to identity, this is only the first step, but to both identity and responsibility which is centred in God's Holy Law. It is to this end that we trust that it will be a blessing to all who read it.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Pro. 29:18).

The Covenant Message

VOL. 49 NO. 5

MAY 1981

IN THIS ISSUE

WINDOW ON THE WORLD
Finance-power in History

FROM RAGS TO RICHES
Babylon nears its End.

THE ACCUSING WORD
Promises and Purpose.

THE ROAD TO INFINITY
Space and Race.

WHO'S WHO IN THE BIBLE
A matter of Identity.

THE INHERITANCE OF THE LORD.
A Nations and its Role

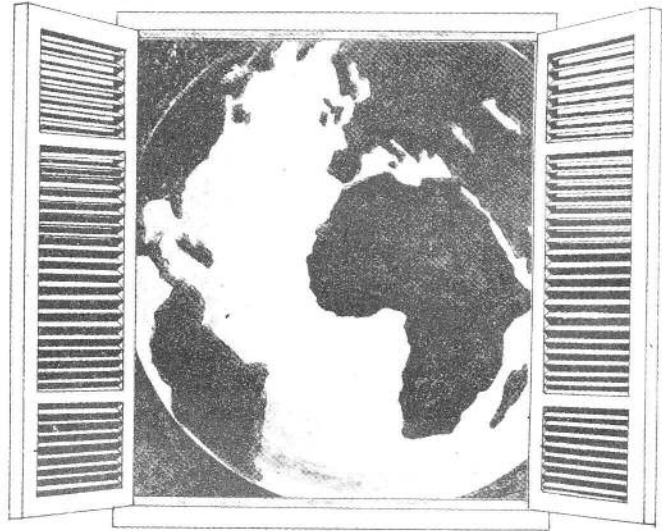
OUR COVER

A National Monument and reminder of former days. The D.R.C. at George in the Eastern Cape.
Photo: SATOUR
Cover by courtesy of Ian Long - Lithotone.

WINDOW ON THE WORLD

BEWARE THE MONEY POWER

– A.K. Chesterton



EDITOR: In the present climate of scepticism which has been generated by those who control the mass media, the average person either closes their minds to the reality of the situation, or resorts to the defence of the indefensible. The late A.K. Chesterton whose many works marked him as a 'giant in understanding', confronted this situation and answered it and while what is printed below is several years old, the facts remain ever-green and speak for themselves.

* * * * *

After the appearance in the *Weekly Review* of my articles entitled "Britain's Alternative", in which I drew attention to the line-up between international capitalism and international socialism, a reader wrote to say that she could not on any account accept my thesis. Why should men who achieve success under capitalism, she asked, be so foolish as to subsidise revolt against capitalism and so cut their own financial throats? Clearly my correspondent had still to discern behind capitalism

and socialism the ruthless men who make use of both for their own purposes.

Perhaps the best answer to my sceptical correspondent was that given to the Comte de Saint-Aulaire, one time French Ambassador to the Court of St. James, by a New York banker who had financed the Communist revolution in Russia in 1905 until its final triumph.

Said the banker: "Marxism, you say, is the bitterest opponent of capitalism, which is sacred to us. For the simple reason that they are opposite poles, they deliver over to us the two poles of the earth and permit us to be its axis. These two opposites, Bolshevism and ourselves, find themselves identified in the International. And these two opposites, the doctrines of the two poles of society, meet in their unity of purpose, the renewal of the world from above by the control of wealth and from below by means of revolution."

Mr. A.N. Field, who did more than any man living to expose the wickedness of the financial system, summed up in these words the situation as it existed in 1932: "The position is that international finance, by enticing the world into enormous debts and then withholding the means of payment, is goading mankind into the arms of the international revolutionaries established in Moscow."

Kings Versus Financiers

One popular fallacy should at once be exploded – the fallacy that this “imperialism of capital” has been set up in the teeth of Left-Wing opposition.

The contrary is true.

Revolution throughout has been the friend and ally of finance-capitalism.

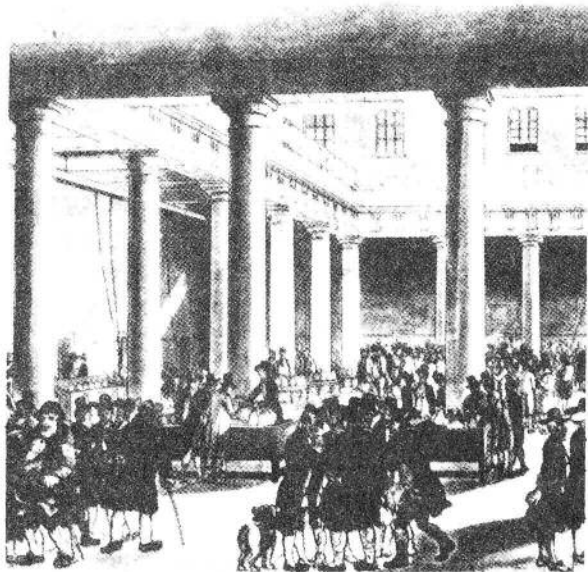
Whether or not the French Revolution increased the sum of human liberty, equality and fraternity offers a subject for debate, but there can scarcely be any debate about its one concrete fact, which was the sweeping away of the Monarchical State and the founding in place thereof of the Bankers' State.

The Revolution of 1848 brought precious little happiness to ordinary human beings, but out of it arose the central banking system of Germany, which reached its apotheosis under the Weimar Republic, when financiers achieved more absolute power than they had ever before enjoyed.



Louis XVI of France 1774 - 92.

The technique of money-lending on its simplest level is to make an advance against security, draw interest and at an agreed date receive back the capital sum. If the more ambitious money-lenders kept to this even routine, however, they would be a very long time attaining power. What they desire, therefore, is that the money they lend shall either be repaid to them when its buying power has been



The Corn Exchange - London 1808
British trade forced into line because
of Napoleon's blockade.

greatly enhanced, or that it shall not be repaid at all, thus enabling them to foreclose on their mortgages and become possessed of their victim's capital assets.

These two *motifs* have long determined the course of economic history, explaining slump and boom, and enabling a small band of international lenders and manipulators to become the virtual masters of the world.

If a group of men in any country wishes to secure financial control over that country's destinies, the most obvious initial step is to gain control of the issue of currency. This involves two cardinal principles – a single, controllable currency basis, such as gold, and a monopoly of the right to circulate notes and otherwise issue credit on that foundation.

The banking history of the United States shows how the manipulators went to work to attain these objectives. Their weapon in every case was a deliberately engineered Stock Exchange panic, bringing ruin upon thousands of honest producers. In 1890 there was in America a monetary stringency, to counteract which the Government three years later introduced the Sherman Silver Purchase Act, providing the means, by Government purchases of silver, of preventing currency contraction. The financiers moved swiftly into battle. This threat to gold, their chosen medium, could not be tolerated. The American Banking Association circulated to



A 1906 German cartoon which reads:
“Objects of dubious value” - Europe’s
monarchs attempt to pawn their crowns.

members instructions to sabotage the Government’s plan:-

“Silver, silver certificates and treasury notes must be retired”, ran its fiat, “and national bank notes upon a gold basis made the only money. This will require the authorisation of 500 millions to 1 000 millions of new bonds as the basis of circulation. You will at once retire one-third of your circulation and call in one half of your loans. Be careful to make a monetary stringency among your patrons, especially among influential business men. Advocate an extra session of Congress to repeal the purchasing clause of the Sherman Law.”*

Even at that time finance enjoyed a measure of international power, for India was brought in to help the campaign, which she did by stopping the minting of silver. This, in conjunction with the panic deliberately induced by the New York bankers, caused the closing down of silver mines, the shutting of factories, the crashing of banks, widespread ruin – and, of course, the repeal of the offending Act. Gold henceforward was to be the sole basis of currency, as the bankers had planned.

While crashes of this diabolical kind had often, as here, a political motive, it is to be noted that those at the heart of the conspiracy invariably managed to turn the chaos to their own immense financial

* Fifty years later this circular was declared to be a forgery, but nobody challenged it when Mr. Chas. A. Lindberg brought it to the notice of the House of Representatives in 1913. In any case, it describes precisely what did happen.

advantage. One direct result of the 1893 panic was the transference of the Union Pacific Railroad into the hands of Jacob Schiff, head of the banking firm of Kuhn, Loeb and Company – to-day among the monarchs of international finance. A few years later, moreover, Schiff managed to bring the mighty Great Northern Pacific Railway crashing to the ground, and from the ensuing panic his firm emerged as the complete masters of American railway finance: through Northern Securities Company it controlled 264 200 000 pounds worth of stock and became an acknowledged member of the Money Trust which dominated the entire field of American Capitalism.

Jacob Schiff was now to be joined in Kuhn, Loeb and Company by Paul Warburg, scion of one of the great German banking families, and together they moved forward to the attainment of the second objective – control of all currency through a central banking system. In 1907 there was another great crisis when the Knickerbocker Trust failed, not because of any general panic action by the ordinary investor, but because manipulators of the millionaire class willfully created a run on the banks. From this debacle they emerged incomparably more powerful, having bought up the stock of the ruined victims, which they held to re-sell at par. At the same time the Steel Trust was able to complete its absolute monopoly. It may or may not have been a coincidence that Solomon Loeb, of Kuhn, Loeb and



Gold -
the financial
lever.

Company, was a member of Knickerbocker Trust. At any rate, the attainment of a central banking system was brought very much nearer to fulfilment – that consummation so devoutly wished by Kuhn, Loeb and Company.

Suspiciously Obliging

Appalled at the ducks and drakes which were being played with the money-system, many genuine idealists in the United States determined upon large-scale reforms to create order in place of the prevailing brigandage. And it so happened that there was a gentleman at hand only too happy to help them. His name was Mr. Paul Warburg!

What did they want? To secure stability in the price level? Why, Mr. Warburg had the precise specific up his sleeve – a Federal Reserve System which would hold reserves centrally and dispatch supplies of credit at once to any necessitous bank in the system that might call for them.

His plan, in most essentials, was the one adopted, and on December 20th, 1913, Mr. Carter Glass, sincerely denouncing the old laissez-faire order, secured the passage through the House of Representatives of the Federal Reserve Act, the vital clause of which when the Bill was introduced was a provision for the fixing of the discount rate to promote stability in the price level. How ironical it was, therefore, that when the Bill emerged these words: “To promote stability in the price level” were surreptitiously dropped!

At subsequent investigations officials of the Federal Reserve Board even denied that such had ever been its function.

Two years later, Sir Cecil Spring-Rice, U.K. Ambassador to the United States, placed on record the fact that the group of financiers associated with Kuhn, Loeb and Company had become supreme in America, and that Paul Warburg was the Federal Reserve Board! No shame cast a shadow on the happiness of Warburg and his friends, who now had exclusive power of note issue to the reserve banks, as well as power to fix the discount rate, which meant, of course, power to determine the amount of money in existence. They had conquered America: they were now ready to conquer the world.

It has been suggested that revolution is a good friend of finance capitalists, but they have an even better friend – war. War makes them the dictators of mankind. How lucky for them that, the year following the setting-up of the Federal Reserve Board, a war should duly arrive to complete their happiness! War has several advantages. It places the

nations engaged therein in urgent need of credits, which the financiers can bestow on their own terms.

It unsettles things, making it easier to change the masters of a people. And in this particular war it seemed likely that many kings would lose their thrones – a pleasurable thought for those who opposed to the Monarchical State the larger beatitude of the Bankers’ State.

In particular, the Kuhn, Loeb bankers had their eye on one monarch whose head above all others they wished to see rolled in the sand – the head of the Czar of all the Russias.

Why it was Safe to Let Britain “Win”



That is one reason why, in 1914, they were so ardently pro-German and so hostile to Britain. The Bolshevik Revolution of 1917 changed all that. Simple people imagine that the Russian Revolution was a protest against just such a system of wicked financial manipulation as I have described. What would be their surprise if they knew that the Bolsheviks were directly subsidised by – can you guess? – Schiff; Paul Warburg, Max Warburg and the entire Kuhn, Loeb and Company outfit! The first war objective, therefore, was gained when Imperial Russia fell.

There was no longer the same reason for hating Britain, especially as Britain had done that which arouses love in the hearts of all true money-lenders – got hopelessly and inextricably into their debt. The late Lord Reading negotiated with the United States a loan of 1 000 000 000 pounds which that optimistic gentleman promised Britain should repay

on demand – and in gold! Thereafter there was no need for the Schiffs and the Warburgs to worry about Britain: she was safely in the bag. And if the war ended with the defeat of Germany and Austria – well, that would be at least two more crowned heads out of the way of a bankers' world state. America duly entered the war on Britain's side!

First fruits of the great victory, for the Wall Street financiers, was the extension of their power to Britain and the Dominions, forcing a surrender of command of the seas, to break any alliance with Japan, and, in a very short time, to return to the gold-standard, after which their associated concerns, such as General Electric, began to acquire Britain's capital assets.

They penetrated into every part of Europe and Africa. In China they became supreme in the international financial consortium which was formed to exploit that country. They were active in India. They conquered all South America except the Argentine. And in the United States itself they went from strength to strength by using the mechanism of the Federal Reserve Board for purposes diametrically the opposite from that for which it had supposedly been formed: that is, instead of forwarding supplies of credit when necessary to avoid a panic, they used the opportunity again and again to cut off credit supplies altogether.

By such means, in the early twenties, they encouraged the farmers under boom conditions to borrow and expand their enterprises, and then promptly called in the loans, delivering thousands into bankruptcy. Precisely the same technique caused the panic of 1929 which led to the great crash of 1931.

Orthodox economists attribute this later disaster to the failure of the Creditanstalt in Vienna, arguing that it set in motion the whole succession of breakdowns which followed throughout the world. That, however, is a very incomplete picture of the actual situation. Mr. Louis T. McFadden, Chairman of the U.S. House of Representatives Banking and Currency Committee, referring to the New York Stock Exchange collapse which began the American end of the slump, declared: "It was not accidental. It was a carefully contrived occurrence . . . the international bankers sought to bring about a condition of despair here so that they might emerge as the rulers of us all." Nothing could be less equivocal than that. What cannot be denied is that in 1928 the Federal Reserve Board was feverishly expanding credit to create a boom, and next year as feverishly restricting credit to create a slump.

An Easy Game for the U.S.A.

American politicians are almost without exception the agents of mighty interests which move towards defined objectives. Great Britain, no longer mistress of events, has become their plaything. Her politicians, outwitted and outmanoeuvred at every turn, have created for themselves problems of such immensity that their minds become paralysed before they even begin to search for a solution.

It is only too abundantly clear that few politicians understand the supreme fact of the contemporary world – the scientific use of power in the service of long-term national policies. The aim should be to teach Western leaders to find a counter to the present financial system. Unless the counter be found, the Western countries will continue to be mere pawns in a game which they do not comprehend, and there will be no future. In spite of the new role of gold in the money-game our sun will have set!

*** **

Annual General Meeting

NOTICE IS HEREBY GIVEN THAT THE ANNUAL GENERAL MEETING OF THE FEDERATION OF THE COVENANT PEOPLE, (The British Israel World Federation - Southern Africa -) WILL BE HELD AT FEDERATION HEADQUARTERS IN HONEYDEW, ON SATURDAY, 6TH JUNE, AT 2.30 P.M.

Signed: W.G.Finlay
General Secretary.

FROM RAGS TO RICHES



IF the current calendar is correct and IF this is an accurate measurement of time without any additions or subtractions by egotistical emperors, the next three years could be more than a little interesting. Two thousand, five hundred and twenty years ago, the empire of Babylon which was characterised by gold which all men were commanded to worship (Dan. 3:1,5), fell to the Medo-Persians and on the very day that the Persians invaded Babylon, a ghostly hand wrote a message on the wall of the King's palace which read: "MENE, MENE, TEKEL, UPHARSIN". The literal meaning of this message which was written in the Chaldean language, while making little or no sense to the Babylonians, was easily understood by Daniel who had no need to ask the Lord for guidance in the matter of interpretation for in the Chaldean economy, a MINA was equivalent to one thousand, UPHARSIN was the division of a Mina, or five hundred, while a TEKEL was equivalent to twenty. If one adds two MINAS, half a MINA and a TEKEL, the total is 2,520 which is the same number as found in the 'seven times' punishment which

Israel incurred for transgression of God's Holy Law. It is small wonder that the Babylonians were perplexed at this writing which merely said: 2,520.

Two dates appear to enjoy popular support from historians insofar as the downfall of Babylon is concerned and are (1) 539 B.C. and (2) 536 B.C. IF the figure of 2,520 on the wall of Belshazzar's palace was intended to convey that number in years and IF the current calendar is a true reflection of uninterrupted time, the years 1981 or 1984 would appear to indicate the termination of the writing on the wall. As the term 'Babylon' is the Biblical expression of an anti-God system, the question arises as to whether or not this period will see the running down or the beginning of the end of a system which has enslaved nations for so long a period in time? The answer is that no one can say with absolute certainty that this is so but the signs of the times would appear to point in this direction. In the recent Rhodesian saga one may see something of the signs of the times in a Shadrach, Meshach, Abed-nego - like resistance to international finance - the modern equivalent to Nebuchadnezzar's image of gold on the plain of Dura (Dan. 3:1,5).

Without going into all the pros and cons of the matter, Rhodesia, in common with the other 'colonies', apart from being the source of raw materials, was a dumping ground for imports where the people would work incessantly to keep their exports internationally competitive. In 1965, when the White Rhodesians, through their Government, declared themselves independent, they were not only challenging the right of the emasculated British government to hand their country over to black nationalism, they were being used from 'on High' to point to things to come.

As is well known, the then British Labour government immediately took Rhodesia to the United Nations and world sanctions were imposed on this small land-locked territory in central Africa. This meant that Rhodesia was suddenly cut off from the Babylonian overlords of international finance and all things being equal, the country and people should have been brought to their knees within a year. In 1976, eleven years later, Babylon's mouthpiece, *The Wall Street Journal*, featured a headline which said: RHODESIA IS THRIVING DESPITE U.N. SANCTIONS AND BLACK OPPOSITION. Having been cut off from outside sources as it were, Rhodesia was forced to undertake a policy of self-sufficient organic development aimed at domestic production for domestic consumption - and in this, Rhodesia developed from 'rags to riches'. Rhodesia showed what could be done when the yoke of international usury was broken and the contagion of 'exports' destroyed. However, these were danger signals which threatened the very existence of international finance and so Rhodesia had to be destroyed.

Ignoring what had happened in the rest of Africa and ignoring the Rhodesian mechanics of survival and success, the banker-controlled press began screaming of 'racial injustice' in a land where apartheid or separate development was no part of national policy. It then began its treasonous propaganda, inside Rhodesia and finally, the international cartel won and notwithstanding the current propaganda has turned Rhodesia into Zimbabwe and has transposed the riches of self-sufficient organic development into the rags of total dependence upon international finance once again.

The Rhodesia saga is thus a sign of the times for what the Rhodesians proved during their freedom under U.D.I. could be the experience of the whole world when the Babylonian system reaches the end of its mandated period.



The Kingdom Cassette Service

CURRENT EVENTS ARE LINKING
INTO THE MAINSTREAM OF
PROPHECY.

THIS SERVICE SHOWS THE
IMPORTANCE OF IDENTITY IN THE
WORLD OF TODAY.



ANNUAL AIRMAIL SUBSCRIPTION RATES:

South Africa:	R32
Sterling Areas:	£24
Dollar Areas:	\$52

(Half yearly subscriptions also available)

Single copies: R4; \$6; £2.50.

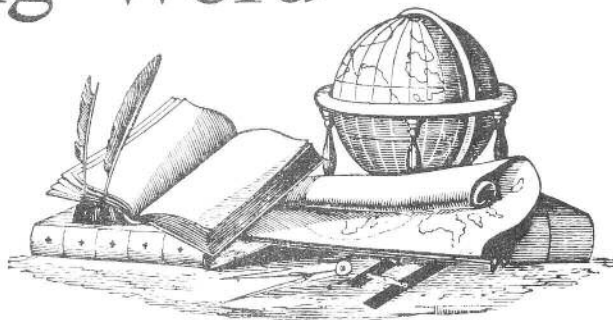
(Write for a free Catalogue).

TO: The General Secretary,
Federation of the Covenant People,
P.O. Box 830,
Honeydew,
2040,
South Africa.

➔ THIS IS AN AIRMAIL SERVICE ➔



The Accusing Word



by W.G. Finlay

PART 4

"Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:56-58).

Before considering the implications of the national blue-print which is recorded in the unconditional Covenant and which the Lord God calls 'my covenant' (Gen. 17,2,7), it is necessary, because of the prevailing attitude of so many to the Old Testament, to consider the above statement by the Lord Jesus Christ. Unfortunately, far too many today hold the opinion that most of the Old Testament and particularly the earlier chapters of Genesis are allegory and myth which of course, would place the Lord Himself into that same category for He stated that before Abraham was born 'I am' (gr. *ego eimi*). It should be noted that the Lord was projecting Himself into a very real situation – not an imaginary one – and in such a way that the Jews were prepared to stone Him for they recognised His use of the phrase '*ego eimi*' as being identical with the '*ehyeh'asher'ehyeh* – 'I AM THAT I AM' (Exodus 3:14) – when Moses asked for a Name to be presented to Israel in Egypt. There can be absolutely no doubt about this for He used the same phrase when the officers of the chief priests and the Pharisees came to arrest Him and it will be noted that 'they went backward, and fell to the ground' when He said: '*ego eimi*' (John 18:6-8). For those not familiar with the additions which the translators have inserted, it should be noted that in the Authorised Version, they have translated

ego eimi as 'I am he' – the word 'he' being in italics to indicate that it is an insertion and not found in the original text.

The Word

As one passes to the Book of the Revelation of the Lord Jesus Christ, one finds the Resurrected Lord using the same phrase three times in the first chapter and always in the context of the 'Alpha and Omega' – the beginning and the ending – and as one reads John 1:1 it will be noted that the Word was in the beginning just as the Word is to come at the ending of this age to usher in the age of righteousness (Rev. 19:11-16). Thus, when the Lord said: "Before Abraham was, I am", He was referring to His identity of the Word of God which was in existence in the days prior to Abraham and thus tangibly real in the history of events which led up to the call of Abraham. This was the Word Who said: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" – this was the Word Who said: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" – this was the Word with which Enoch walked and this was the Word which pronounced the judgment

on the Adamic race and Who scattered the descendants of Noah who, instead of simple obedience, tried to make provision against a further judgment by building a tower.

“Now the Lord (Heb. YHVH) had *said* unto Abraham, Get thee out of thy country . . .” (Gen. 12:1) and again the Word is operative declaring a purpose which, unlike that which had gone before, carried the Honour of the Name of the Lord with it. It will be noted that in Genesis 3:15, i.e. after the ‘serpent’ had capitalised on Eve’s addition to the Word of God and caused both Adam and Eve to transgress, that a Sovereign declaration is made – “I WILL put enmity between thee and the woman . . .” and if this I WILL fails to materialise, the Integrity of the Name of the Lord is at stake. Likewise, the same Integrity becomes involved with the call of Abraham for the same Authoritative Word said: “I WILL make of thee a great nation, and I WILL bless thee, and make thy name great; and thou shalt be a blessing” (Gen. 12:2).

The Word of Promise

“For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I WILL bless thee, and multiplying I will multiply thee . . . Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel (Gr. *boulé*, purpose), confirmed it by an oath” (Heb. 6:13-17). There can thus be very little doubt insofar as the Lord’s attitude to His unconditional Covenant with Abraham – He assured its fulfilment

by sealing it with His Oath – a feature which is not associated with any other promise recorded anywhere in the Bible. If one returns to the Old Testament account in which the oath-bound promise is made – namely Genesis 22:17 – it will be noted that the overall context is a logical extension of the ‘counsel’ or purpose of God in which He had promised the creation of a ‘great nation’ (Gen. 12:2) which would become a ‘great and mighty nation’ (Gen. 18:9).

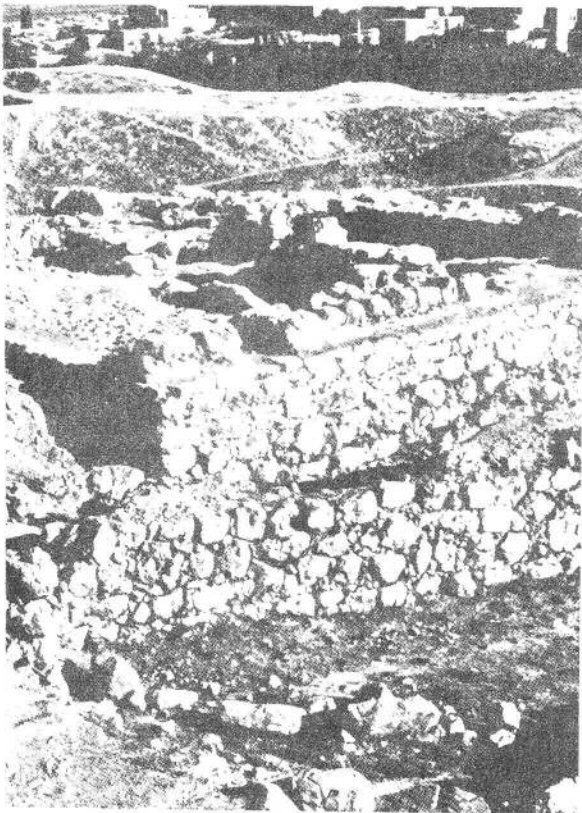
The first step toward achieving this status required a considerable population and here again, within the unconditional Covenant, one finds the promise that the Covenant heirs would become as numerous as the stars of heaven and as the sand which is on the sea shore (Gen. 13:16; 15:5 and 17:3). It was on the fourth occasion when this multiplicity of seed was promised that Abraham was told that ‘thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed’ (Gen. 22:17,18). If one looks at the Hebrew text here, it will be noted that the impression created by the English translation can and has given rise to considerable misunderstanding. In the first instance, the word ‘possess’ has been translated from the Hebrew *yārēsh* which means ‘to expel’, ‘to occupy’ or ‘to inherit’ while that which is to be ‘expelled’, ‘occupied’ or ‘inherited’ is said to be the ‘gate’ of his enemies. The word ‘gate’ in this instance, is translated from the Hebrew *sha’ar* which is used to indicate great assemblies of people (Prov. 1:21), a place for reading the law or making proclamations (2nd Chron. 32:6; Neh. 8:1,3) and a



Abraham receiving the Promises of God - from an old woodcut.

place for the enactment of punishment for crimes (1st Kings 21:10). In general, most authorities hold that the word could mean a city (The Septuagint and the New English Bible translate it as such) while they also contend that it is summed up as referring to the polity or way of life of a community. The word 'enemies' is correctly translated from the Hebrew *ayab*. Thus the counsel of God in this instance is the declaration that the multitudinous Covenant heirs would ultimately displace the authority of those hostile to them.

Thus far, the counsel or the purpose of the Lord as communicated directly to Abraham, was confined to the determination to build a nation and while the subject of *obedience* is inferred (Gen. 22:18) and while the blessing of the nations of the earth is stated as the end result, the actual mechanism by which this end was to be realised was not given to any of the patriarchs. It is absolutely true that in His soliloquy the Lord said: "For I know him (Abraham), that he will command his children and his household after him, and they shall keep the *way of the Lord*, to do justice and judgment; that the Lord may bring upon Abraham that which he



The walled city of Shechem where Joshua twice proclaimed the Law at "the gate"

hath spoken of him" (Gen. 18:19), but apart from the fact of the 'way of the Lord' being the means of implementing 'justice and judgment', its actual formula was dependent on oral transmission and thus subject to variations. None of the patriarchs – Isaac, Jacob or his twelve sons – ever received any further light on the mechanism of the 'way of the Lord' during the ensuing four hundred years – this period being taken up with the enlarging of the 'counsel' of the Lord to the Covenant heirs.

Apart from the fact that the Lord emphasised that 'in Isaac shall thy seed be called' (Gen. 21:12) plus the fact that the Covenant was passed to Isaac (Gen. 26:3), no further enlargement to the counsel of God appears to have been given to Isaac. However, to the next Covenant heir – Jacob – one finds a significant enlargement in that while the land of Canaan was promised as a national home for the developing nation, it was patently obvious that the purpose of God could not be fulfilled if the nation was limited to the geographical boundaries of that land. Thus the Lord said to Jacob: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:13,14). Some twenty-five years later one finds that Jacob – as had his father – married into the same Shemitic family (Gen. 28:2 and 29:18) in Padan-aram and had eleven sons and one daughter and to show the fallibility of 'word of mouth' transmission, the scripture recounts that Jacob's household had lapsed from the pristine faith which had characterised Abraham. In responding to the Lord's instruction, Jacob "... said unto his household, and to all that were with him, Put away the strange gods (Heb. *nēkār elohiym*) that are among you, and be clean, and change your garments..." (Gen. 35:2). It was after the household had complied with this instruction that a further enlargement to the Covenant was made. "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. 35:10,11).

Up to this point in time, the counsel – purpose – of the Lord had been very specific in that it declared that the nation – the great and mighty

nation – as distinct from other existing political structures, would comprise exclusively people from the same patriarchal origins. This promise to Jacob-Israel, coming as it did after the dictate that his progeny would spread West, East, North and South, indicates that notwithstanding the geographically separate nations which would develop because of this, they would become a nation and company of nations – *all of the same stock*. This fact is emphasised when one considers the Hebrew text for in this instance, the word ‘company’ is translated from the Hebrew *qâhâl* – which is later also used to distinguish between the ‘mixed multitude’ which accompanied Israel in the exodus (Ex. 12:38) and the Israel people themselves.

Thus, insofar as God’s unconditional Covenant was concerned, if one reads the I WILL and THOU SHALT as these terms express the Sovereignty of the Lord, it will be seen to involve the creation of a national instrument which would spread abroad, form itself into an alliance, be a blessing by displacing the stranglehold which its enemies (and consequently God’s enemies) have on the nations of the earth. This, in a nutshell, is what the oath-bound ‘counsel of God’ involves. What is not told in this Covenant is HOW the whole national instrument was to function.

The Law Covenant

As has been stated previously, the selection of Abraham in terms of the purpose of God has been based on his inherent capacity for obedience – not only in terms of responding to the calls of the Lord, but also in terms of keeping the commandments, statutes and laws of the Lord. Up to that time, the commandments, statutes and laws of God had been passed from generation to generation by word of mouth and as has been shown in the case of Jacob’s household, this oral method of transmission had no safeguards against the hazards of interpretive

inclusions or omissions. However, some two hundred and fifteen years were to pass before the Lord saw fit to provide His Law to the children of His Covenant in a very tangible way. While men may speculate over the reasons for this delay, it is quite possible that there were two very good reasons for it – both being very necessary in the national life of Israel in later times. In the first instance, the delay established very clearly that the Lord was not prepared to deviate from His Word for, it will be recalled, He had stated that Abraham and his seed would be a stranger in a land that was not theirs and that they would serve and be afflicted four hundred years (Gen. 15:13). If one calculates the time according to the lives of the patriarchs, it will be seen that from the time that Abraham first went into Egypt to the time when Moses led the Israelites out of the land, exactly four hundred years had indeed passed *just as the Lord had said*.

In considering the second point, the intensification of the affliction of the Egyptians served to create a sense of total dependence upon God Who, because of His Holy Name, was prepared to give nations as a ransom for His Word (Isa. 43:3). Thus, when Israel went out of Egypt after a long and agonising delay, it not only had a wealth of experience of the reality of the Word of God which had been vindicated at considerable cost to the Egyptians, it now had the tangible experience of The Deliverer in the ‘cloud by day’ and the ‘pillar of fire’ by night as the people marched to a rendezvous where they would receive, from the hand of God, the national machinery by which they should live.

As a prelude to the giving of the Law, it will be noted that God commanded Moses to tell the children of Israel: “Ye have seen what I did unto the Egyptians, and how I bare you on eagle’s wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant,

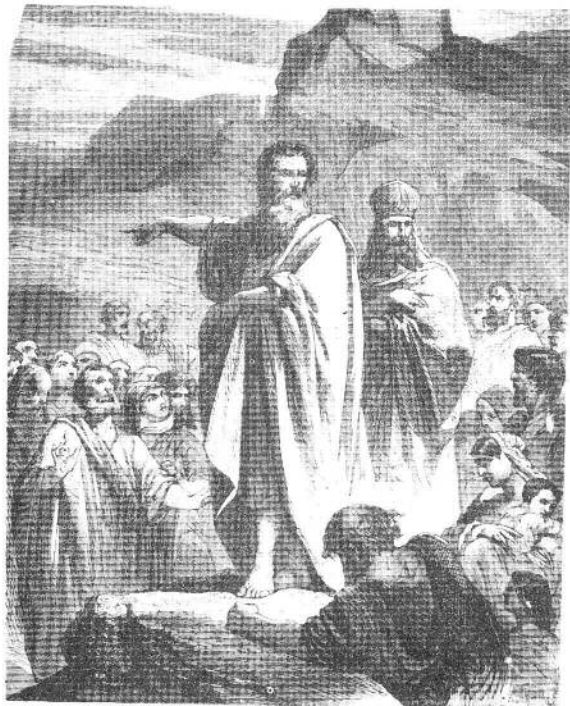


The name ISRAEL in hieroglyphics on a stela from Merneptah’s reign.

then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation . . ." (Ex. 19:4-6). This prelude was thus an invitation to the nation to become actively and consciously involved in the overall purpose of the Lord. The Covenant which had been made with Abraham, Isaac and Jacob and their seed after them which involved development into great national proportions was solely the prerogative of God and nothing could prevent this from being fulfilled – it being an oath-bound Covenant. Now, the Covenant heirs, the seed of Jacob-Israel, were being asked to involve themselves in Covenant relationship with God in terms of agreeing to the national machinery which would give content and meaning to the Covenant with Abraham. Significantly, none of the patriarchs were asked to enter into a Law-covenant with God for Moses, forty years after the invitation was extended to Israel, said: "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:1-3). And so Jacob's descendants were asked to participate in a Covenant which would give content and meaning to the name 'Israel' – ruled by God.



"Ye have seen what I did unto the Egyptians..."



Moses re-telling the Law to Israel.

The people of Israel responded unreservedly to the invitation – "All that the Lord hath spoken we will do" (Ex. 19:8) and this was followed by more than just 'thunders and lightnings' on Mount Sinai. Just before his farewell to Israel, Moses told the people something of what went on at Sinai for he said: "The Lord came from Sinai, and rose up from Sier unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them" (Deut. 33:2). At a later stage when David was recounting this tremendous national organisation at Sinai, he wrote: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel . . . The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, *as in Sinai*, in the holy place" (Psalm 68:7,8,17). In the Acts, Stephen is recorded as having stated that 'the law was given by the disposition of angels' (Acts. 7:53) while in Hebrews 2:2 the same feature is to be seen.

So then the giving of the Law at Sinai was something very much out of the ordinary – its importance being established by the presence of the heavenly host when it was passed into Israel's keeping.

Insofar as the whole body of Law was concerned, bearing in mind that the Lord had stated that His Purpose in creating a national instrument was to bless the nations of the earth, Moses picked up this theme when he told Israel: "Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. (It will be noted that Moses *only* mentioned statutes and judgments i.e. constitutional and civil law – nothing else.) Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. 4:5,6). This theme highlights the activity of Moses as he instructed the generation of Israelites who were to pass into the land of Canaan and as one follows his teaching the picture of God's Constitution for His Witness nation Israel begins to take shape. One may see separation required (Deut. 7:2-8) and within the framework of a nation thus comprising people of the same stock, the instruction concerning a king demands that 'thou mayest not set a stranger over thee, which is not thy brother' (Deut. 17:15) thus preventing any political contamination with other systems. Capitalism underlies the economic system (Deut. 8:18) while the 'sabbatic year' or the year of release (Deut. 15) militated against any possibility of exploitation within this system. 'People to people' relationships insofar as they involve neighbours in the Israel community are catered for (Deut. 22:1-4) while the most stringent prohibitions are set out barring the 'bastard, Ammonite and Moabite' from entering the *qāhāh* – the separated polity of Israel (Deut. 23:2-3).

As one continues with these statutes, one is confronted by a machinery which caters for every need in a community – from regulations which are to operate within a family which protects the integrity of each member of the household through dietary laws, agricultural laws, community responsibility laws, laws of warfare, judicial responsibility plus the deterrent factor insofar as crime was concerned. All this fell within what Moses stated as being the 'wisdom and the understanding' of Israel in the sight of the nations. This Body of Law having been given to Israel and witnessed by the

heavenly host on Mount Sinai could be nothing less than perfect – a fact which is confirmed in Psalm 19:7 which reads: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." This being so, it is small wonder that Moses wrote: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. 12:32).

The Alternative to the Law

After Moses had completed his instruction concerning the Law and demanding that all in Israel be kept informed concerning its requirements, "Moses and the priests (Heb. *kohen*, administrators) the Levites spake unto all Israel, saying, O Israel; this day thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day" (Deut. 27:9,10). This is followed by the incentive to be obedient to this body of Law in that blessings are guaranteed and success in all ventures assured in a state of society which would lack for nothing. "And all people of the earth shall see that thou art called by the name of the Lord: and they shall be afraid (Heb. *yārē*, to revere) of thee . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do them" (Deut. 28:10,13).

Moses, to whom all are indebted for recording the Law, knew only one alternative to this Law – Lawlessness – with absolutely nothing inbetween. Either Israel obeyed by accepting the Law and its Divinely guaranteed blessings or Israel rejected the Law by transgressing its clauses thus suffering the recorded consequences. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee" (Deut. 28:15). The detailed consequences for Lawlessness (this is what transgression really means) is frightful ranging from failure in agriculture, ill-health, immorality, economic exploitation and 'stranger' dominance in the Israel polity. The point is that Moses said that the people should either obey or disobey – the choice was theirs, either

blessings or cursings – but, having chosen Lawlessness, Moses made it very plain that *they, and no substitute*, would have to suffer the consequences of their choice. This fact dominates the history of Israel from the time that they took possession of Canaan and as shall be seen, the nation was conned into believing that they could break the Law and then offer a sacrifice which then invalidated the consequences of their transgression.

At a very early stage in Israel's history, it became obvious that sacrifice took precedence over the Law – an instance of which is found in the history of Saul who became the first king in Israel after the nation had rejected the Theocracy. This account is taken from 1st Samuel 15:18 (*The New English Bible*) and is Samuel's indictment against Saul. "The Lord sent you with strict instructions to destroy that wicked nation, the Amalekites; you were to fight against them until you had wiped them out. Why then did you not obey the Lord? Why did you pounce upon the spoil and do that which was wrong in the eyes of the Lord? Saul answered Samuel, But I did obey the Lord; I went where the Lord sent me, and I have brought back Agag king of the Amalekites. The rest of them I destroyed. Out of the spoil the people took sheep and oxen, the choicest of the animals laid under ban, to sacrifice to the Lord your God at Gilgal. Samuel then said: Does the Lord desire offerings and sacrifices as he desires obedience? Obedience is better than sacrifice, and to listen to him than the fat of rams." Despite what Saul said, he did not obey the word of the Lord and sought, through the sacrifice of the choicest of the animals, to appease the wrath of God. It was not because of the sacrifice, but because Saul failed to obey God's word that he forfeited the position of king in Israel (1st Sam. 15:23).

As one proceeds with the story of Israel, it becomes a history highlighted by increasing violation of the Law of the Lord and increasing recourse to animal sacrifices. In the fulness of time and notwithstanding the accentuation of sacrifice, the Law began to take its toll and the new divided Israel family – two separate kingdoms had resulted from Solomon's transgression of the Law – began to erode away under successive waves of invasions by the Assyrians. Finally, the northern and ten-tribed majority of the family of Israel passed into captivity as had been prescribed by the Law, leaving a small remnant in the region of Galilee (Isa. 9:1). The kingdom of Judah i.e. the southern kingdom comprising that tribe, Benjamin and the Levites were all that remained in the land and to this surviving



remnant, Jeremiah the prophet levelled the accusing word of God against them.

Standing in the gate of the Lord's house, he said: "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place . . . For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between man and his neighbour; If ye oppress not the stranger (Heb. *ger*) the fatherless, and the widow, and *shed not innocent blood in this place*, neither walk after other gods to your hurt: Then will I cause you to dwell in this place . . ." The charge therefore was that the people were violating the Law and shedding innocent blood in the Temple in the vain supposition that this sacrificial act exonerated them in terms of the Law. Jeremiah then continued: "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely . . . And come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations?" There can be absolutely no doubt about this situation for Judah was deliberately breaking the commandments of God – stealing, murdering and committing adultery – *believing* that they were absolved in these crimes through the 'shedding of innocent blood' and that through the substitution of animal sacrifice, they were covered from the consequences of their transgression. To expose this folly, the Lord through Jeremiah said: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I commanded you, that it may be well unto you" (Jer. 7:22-23).

If, as is stated in this writing by Jeremiah – one of the prophets whose work was sanctioned by the Lord Jesus Christ (Luke 16:31) – the Lord did not

command burnt-offering and sacrifices when giving the Law to Israel at Sinai, how did these come to be accepted as efficacious in the matter of Law-transgression? It will be noted that the Lord continued to charge Judah: "But they (the Israelites) hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jer. 7:24). Instead of going forward in the Law, the children of Israel had added the traditions of the Canaanites to and above the Law – a fact confirmed when the 'pen of the scribes' was said to 'falsify' the Law of the Lord. When it is realised that the scribes were 'Kenites' (1st Chron. 2:55) and that the Kenites were Canaanites (Gen. 15:18-21), the inclusion of Canaanitish ritualism is understandable.

The foolishness of those Judahites in believing that the shedding of innocent blood expiated their sin and invalidated the consequences of this is forcibly demonstrated in Jeremiah 19 which is a direct reference to Deuteronomy 28:49 which reads: "The Lord shall bring a nation upon thee . . ." and verse 52: "And he shall besiege thee in all thy gates . . ." and verse 53: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee . . ." In Jeremiah 19:8 and against the background of the custom of the shedding of innocent blood, the Lord states: "And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness where-with their enemies, and they that seek their lives, shall straiten them." In the Babylonian siege and subsequent pillaging of Jerusalem, this grim drama was enacted despite the fact that the people were offering sacrifices almost daily.

The Accusing Word Today

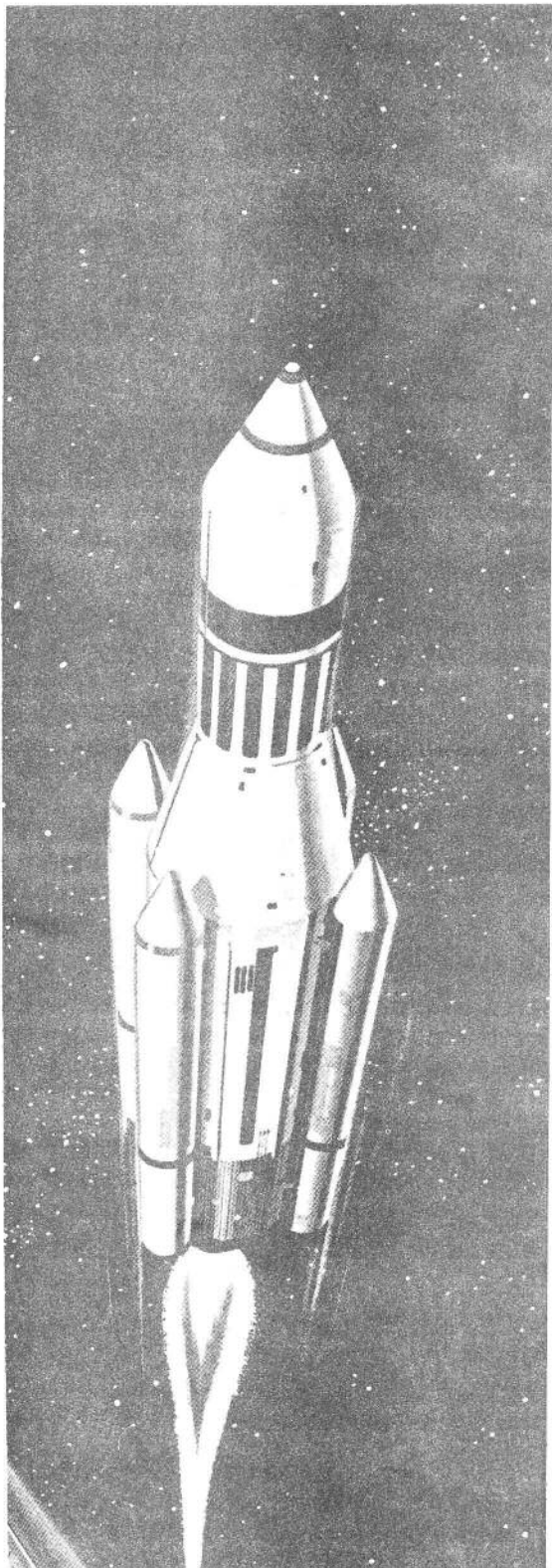
As has been stated earlier, God's 'counsel' which had been sealed by His Oath, was that Abraham's seed would become a great nation, a people who would spread abroad to the West, East, North and South and that they would become a *qāhāl* of nations which would displace the authority of the enemies of God. At the time of the First Advent, the enemies of God (John 8:44-47) had not only capitalised on sacrifice as above the importance of the Law, but had actually perverted the Law itself. It is of course, most significant that the Lord, after forgiving the man sick with the palsy of his

sins, never told him to go and offer a sacrifice in the Temple (Matt. 9:2).

Be that as it may, the Judaeans, the nation which comprised a multiplicity of people whose origins were certainly not in Jacob-Israel, could not, by its very composition be that entity concerned in the unconditional Covenant of God. There are of course those who contend that the Christian Church became the 'new Israel' in the Christian dispensation but how the 'Church' could ever substitute for a 'great and mighty nation' whose function was to bless the nations of the earth through obedience to God's Law is best left to the imagination. The reality of the situation is that the Anglo-Celto-Saxon and kindred European people have become a great *qāhāl* of nations – they have spread abroad as prescribed in the Lord's counsel and they have inherited lands which had been set aside for their use in God's service (Deut. 32:7-8). The Lord has been faithful all along the line but when it comes to national involvement, just like their forebears in Biblical times, the modern development of true Israel believes that "We are delivered to do all these abominations". As with the history of the past when 'stealing, murdering and committing adultery' was considered permissible under the 'grace' provided in the 'shedding of innocent blood' – so too today, these crimes – these Law violations are tolerated because the Divine judgments are considered as no longer valid. The Accusing Word thus points to the Bible history of God's Adamic race and says: "Ye deaf, hear; and ye blind, look to see. Who is blind but my servant? And deaf as my messenger I send? Who is blind as he who is at peace, Yea, blind as the servant of Jehovah" (Isa. 42:18,19 *Young's Literal Translation*). The Anglo-Celto-Saxon and kindred people today are indeed nationally blind for apart from giving their own inheritance and identity to the very people of whom the Lord Jesus Christ charged that they were 'not of God' (John 8:47), they persist in following the lying pen of the scribes whose work has been to inject 'lying words' which ostensibly free Israel from keeping God's Law. They cannot see that national blindness is one of the consequences of Law transgression (Deut. 28:28) and in this blindness, cannot see that the pretensions of the Jews to Israel's inheritance is the very mark which militates against their claims.

The Accusing Word today is: "Hear ye deaf; and look ye blind, that ye may see."

*** **



The Road to Infinity

Reprinted with acknowledgements to INSTAURATION, Box 76, Cape Canaveral, Fl. 32920, U.S.A., and Spearhead, P.O. Box 115, Hove, E. Sussex, BN3 35B.

The Race Factor in Space Flight

Editor: The following article is printed for those readers interested in space and has much to commend it. However, it must be stressed that the final 'Battle' belongs to Almighty God and the Coming Again of the Lord Jesus Christ, in vindication of the word of prophecy, will see the expression of Divine Intention IN THE EARTH and not in space.

In July 1969, the U.S. landed two men on the moon – perhaps the supreme achievement of human history. Yet its actual significance has been almost universally misunderstood, both then and now. Liberal-minority pundits have continued to denounce the entire space programme with howls strangely reminiscent of the antispace enthusiast in H.G. Wells' *Things to Come* (1936): "We shall hate you more if you succeed than if you fail."

The *New York Times* commemorated the moon landing with an entire page of commentary solicited from various opinion moulders. Some, like Henry Ford II, praised the venture in qualified terms, then quickly added: "We can master the problems of our cities just as we have mastered the challenge of space."

Medgar Evers, the Deep South Black, was more to the point: "The billions of dollars being spent on this moon exploration programme means that it will be even longer before America begins to keep her promises to the poor."

The American Majority was reaching out for the stars, but American Negroes, descendants of a people that could never even figure out how to make a wheel, wanted to clip its wings. If there is no other argument for the separation of races, this one is enough.

Northern Europeans seem almost genetically programmed for exploration and development. In historical times, Nordic tribes exploded from dark Teutonic forests, overran most of Europe, and in less than 2 000 years literally conquered the world. Other races may wander blindly when the hunting or the berries give out where they have settled, but only Northern European man has an incurable intellectual itch not only to see but *understand* what lies over the next hill.

The idea of spaceflight has been lurking around the edges of Western thought for centuries, ever since it occurred to philosophers that the lights in the sky could be worlds like this one. Two developments concretized it: one was the closing of the last frontiers on earth, which could only numb the spirit of the one race that needs frontiers for psychic health; the other was the invention of the technology that made leaving earth possible.

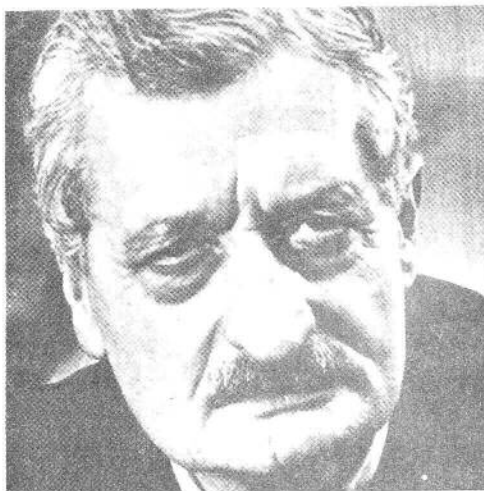
It was early recognised that rockets were the only possible means of getting into space, barring an unexpected breakthrough like the gravity-screening, "Cavorite" in Wells' *First Men in the Moon* (1901). The giant cannon so plausibly described by Jules Verne in *De la Terre a la Lune* (1865) had some serious drawbacks. If the shell was powerful enough to be fired at escape velocity, the astronauts inside would have been smashed to smithereens. The rocket, on the other hand, had a much better chance of success. The pioneering work was done by a Russian (Konstantin Tsiolkovsky), a German (Hermann Oberth) and a Majority American (Robert Goddard). "Earth", Tsiolkovsky once said, "is the cradle of mankind, but one does not stay in a cradle forever."

German Lead

Little attention was paid to amateur rocket hobbyists until 1932, when the German Army took an interest in rockets because they were not expressly forbidden by the Treaty of Versailles. On the basis of a demonstration by several members of the *Verein für Raumschiffahrt* (Society for Space Travel), a group of rocketry enthusiasts, the *Waffenprüfamt* (Army Weapons Office, Test Section) hired one of the hobbyists, a doctoral candidate named Wernher von Braun. That led eventually to



Konstantin Tsiolkovsky



Hermann Oberth



Wernher von Braun

Peenemünde and the V-2. Suddenly the world took rockets very seriously. Unfortunately for the Third Reich, Hitler did not. Der Führer did not believe the V-2 could cross the English Channel, and so did not support the rocket programme as much as he might have, or at least not until it was too late to change the course of the war.

Towards the end of World War II, von Braun was arrested by the Gestapo, partly because he had been overheard making comments that indicated he was more interested in sending rockets to the moon than to London: "Oh yes, we shall get to the moon – but of course I don't dare tell Hitler yet." His incarceration was brief and he was quickly released once his superiors made it clear that he was indispensable to the war effort. When Germany collapsed, von Braun and most of his colleagues arranged to surrender to the Americans. The torch passed out of northern Europe.

Although the U.S. had secured the top German minds in rocket science, it proceeded to keep them on ice for the next several years. The Russians succeeded not only in capturing most of the smaller fry but also vast amounts of hardware, including the enormous underground V-2 plant at Nordhausen. They lost no time exploiting their booty. The successful orbiting of Sputnik in 1957 should have surprised no one, but the shock did serve to jar Americans out of their apathy.

On May 25, 1961, less than three weeks after the U.S. had launched its first man into space on a suborbital flight that lasted only a few minutes, Kennedy announced: "I believe that this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the moon and returning him safely to earth." Kennedy's real motive may have been less idealistic. He needed something to salvage his reputation after the Bay of Pigs disaster. Nevertheless, it was a popular decision, and Congress enthusiastically appropriated the necessary billions. The country was prosperous; Viet Nam was no more than a distant rumble; and the liberals and minorities had been bought off with the porkbarrel social programmes of the new Frontier.

On the right, opinion was split. The pro side of the issue was masterfully summed up by Willis Carto in his introduction to the 1962 edition of Francis Parker Yockey's *Imperium*:

No longer is the drive toward infinity and largeness held back by earthly boundaries. Now, in fact, we have infinity at our elbow... Barring calamity caused by uni-

versal physical or biological destruction, we are now headed for the stars, and there is no power in heaven or earth to stop us. Coming days will see the present drive for Space magnified a thousandfold – a millionfold. All limits to the possibility of expansion have disappeared. Geographical expansion on Earth is senseless – and worse than senseless – it is suicide. The Frontier has come back – a Frontier that can never be dissipated.

The con side was heard from sesquipedalian conservative oracle William F. Buckley, whose column for June 1, 1963, was entitled: "The Moon and Bust?" Buckley was doubtful about the Apollo programme because it seemed to have no immediate economic or military value. Even if the Russians did beat us to the moon, he said, "can't we say, with composure at that crowded session of the United Nations: Very well, you have reached the moon, but meanwhile, here in America we have been trying, however clumsily, to spread freedom, and justice". How long did Buckley expect his Sunday School pieties to have any meaning in America once the Soviet Union gained the upper hand in space?

However, as the 1960s wore on, the space race became rather one-sided as the Russians seemed to sag. Substantial information is slight, but what has trickled out of the USSR indicates that its initial successes in space were due largely to a guiding genius named Sergei Korolyov, a Ukrainian engineer and a former inmate of Stalin's Gulag. Korolyov was another dreamer in the best tradition of Tsiolkovsky. When he and his team launched the first Sputnik, he told his colleagues: "Tonight the dreams of the best sons of mankind have come true. The road to space is open!" Standing athwart the road to space, however, was the pudgy figure of Nikita Khrushchev, who was primarily interested in space missions for their stunt value. After Korolyov died in 1967, the U.S. pulled way ahead, only to find a new rival – Zambia!

The African Contribution

According to a news report dated November 3, 1964, (and mentioned in British astronomer Patrick Moore's book, *Can You Speak Venusian?* London, 1972), "America and Russia may lose the race to the moon" to Zambia. This somewhat startling claim was attributed to Edward Mukaka Nkoloso, "Director-General of the Zambia National Academy of Space Research". Nkoloso, who claimed to have ten Zambian astronauts and a seventeen-year-old

African girl poised for the countdown, was quoted as follows:

"I'll have my first Zambian astronaut on the moon by 1965. My spacemen are ready, but we're having a few difficulties . . . we are using my own firing systems, derived from the catapult . . .

"To really get going we need about seven hundred million pounds. It sounds (like) a lot of money, but imagine the prestige value it would earn for Zambia! But I've had trouble with my space-men and space-women. They won't concentrate on space-flight; there's too much love-making when they should be studying the Moon. Matha Mwamba, the seventeen-year-old girl who has been chosen to be the first coloured woman on Mars, has also to feed her ten cats, who will be her companions on the long space flight . . . I'm getting them acclimatised to space-travel by placing them in my space capsule every day. It's a 40-gallon oil drum in which they sit, and I then roll them down a hill. This gives them the feeling of rushing through space. I also make them swing from the end of a long rope. When they reach the highest point, I cut the rope. This produces the feeling of free fall."

Before the 1960s, serious speculation about space travel usually assumed a manned station would be constructed in orbit before the first moon flight took place. The lunar landing was not to be the sole purpose of the move into space, but rather one of a series of naturally progressive steps, the most important being the first one: building the space station and establishing a *permanent* presence in space. As space scientist Dr. Jerry Pournelle has noted, "Once you are in orbit, you are halfway to anywhere". The major part of the fuel is consumed while getting off the ground and into orbit, where the energy requirement for going on to the moon or beyond is relatively low. The moonship itself could be constructed in orbit. It would never land, merely functioning as a shuttle to transfer landing craft from earth orbit to lunar orbit and back again. Colonies would be established on the moon and supplied from earth until they were self-sufficient. Back in earth orbit, more space stations would be built to contain factories, hotels, hospitals and military installations. The guiding principle would be that each successive step would be firmly based on the preceding one. Man would be in space to stay and economic exploitation would follow close on the heels of research and exploration.

But the Kennedy programme by-passed all of the necessary first steps in its rush to get a man on the moon as quickly as possible.

For any kind of economic development of space, an inexpensive and re-usable system for launching crews and cargo into earth orbit is urgently needed. Awesomely expensive rockets used once and then thrown away ("self-destruct totem poles" in Pournelle's phrase) are not cost-effective. That is why the Dyna-Soar project was on the drawing boards in the late 1950s. But Dyna-Soar was scuttled and was not to be revived until the 1970s as the Space Shuttle. No permanent manned space stations were built in orbit. No permanent manned base was established on the moon.

Positive Results

Still, there were positive results from Apollo. The several missions collected a great deal of valuable scientific data and performed useful experiments. So much concentrated research and development led to an enormous technological spinoff into other areas. Even more important was the feeling of triumphant accomplishment. German and American Majority scientists, engineers, and technicians had worked together to achieve something beyond anything ever done before. Mentalities limited to daycare centres and welfare checks could only fret and fume. The moon landings demonstrated all too clearly that the Northern Europeans were cut out for a destiny far greater than that of other humans.

Anthony Jacobs' article, "NASA", in *Instauration* (July 1978) is a revealing study of how the immediate liberal-minority reaction to the moon landing was first a frantic attempt to denigrate it as a waste. Then, when it couldn't be effectively downgraded, equal credit was accorded to every featherless biped on Earth. Not far behind were demands that minorities be represented on future flights.

Why the moon flights were crewed exclusively by American Majority males was given the hypocritical and fraudulent explanation accorded to all racial matters. Astronaut Michael Collins claimed in his autobiography *Carrying the Fire* (Farrar, Straus and Giroux, 1974) that the absence of Blacks was sheer happenstance: "NASA should have had them, our group would have welcomed them, and I don't know why none (applied to be astronauts). Perhaps there simply weren't any who had the flying/educational backgrounds required, or perhaps they were more interested in other careers."

It is true the billions of dollars spent on Apollo could have been spent on the "cities" as the liberals and minorities wanted, but there would have been

no moon landing, no spinoff technology, no glorious achievement to remind us of who we are and what we can be. Just more Blacks.

After several Apollo flights, interest in space flagged. NASA proposals for regular moon flights, a lunar base, and a manned expedition to Mars in the 1980s were turned down. NASA became a holding operation, concentrating on unmanned missions such as the Viking landing on Mars and the flybys of Jupiter and Saturn. Engineers and scientists were laid off in the aerospace industry by the droves. Even Wernher von Braun retired from NASA in 1972. In the book, *The Rocket Team* (Crowell, 1979), Dr. Charles Sheldon, former White House staff member on the National Aeronautics and Space Council, is quoted as saying, "There was always a lingering resentment at the Washington end toward von Braun and his team. There were always rumours that von Braun would someday be head of NASA. But there is a great sensitivity in Washington about racial and ethnic interests... Von Braun would never be given a political position". Although Sheldon did not elaborate, it is not hard to guess whose racial antennae would have quivered in horror over a man who had built rockets for Hitler.

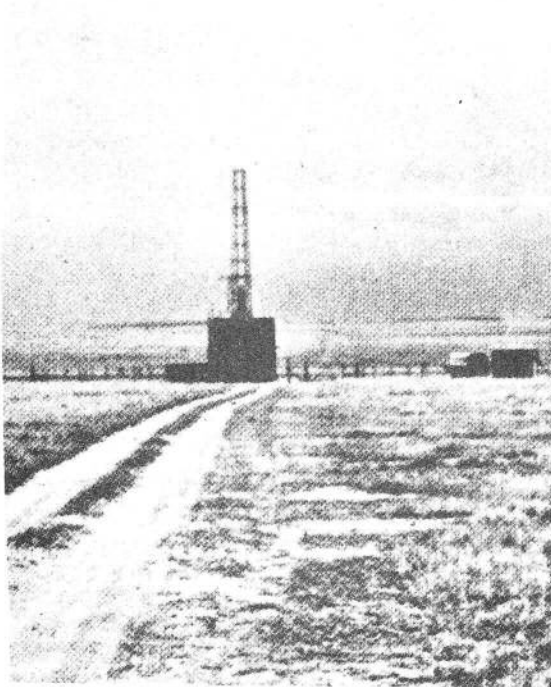
Skylab experiments demonstrated that space is an ideal workplace for many industrial processes, offering as it does a perfect vacuum and complete weightlessness. It is claimed that production of vac-

cines in orbit alone would pay back the Shuttle's development costs. Even without the Shuttle, modern society has come to depend so much on weather, communications, and military satellites that a minimum of space activity will inevitably continue. Another incentive for space research is the growing cold war between American and Soviet spy satellites.

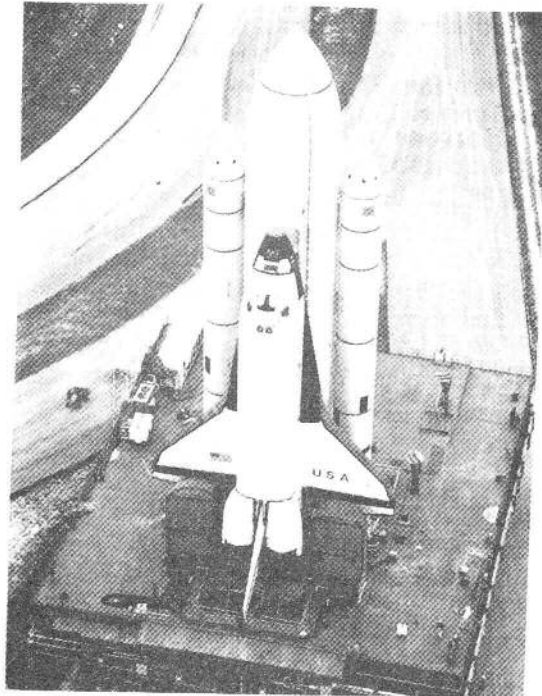
Greatest Spur

The greatest spur to spaceflight, however, may come from the very nature of produce-and-consume society itself. As resources and energy grow scarce or less accessible, the alternatives look increasingly grim. The advanced nations cannot maintain their consumption levels forever or even for very long. The Third World has no hope of ever coming up to present-day American standards of living. Earth is simply too small and too limited. The only hope for produce-and-consume (or any technologically based culture) is to expand its range and tap new resources. The only place left is space, and the figures for asteroid mining and solar power satellites look enticing. Sooner or later, we will have to extend our economic reach into space or even Minneapolis will look like Calcutta.

Unfortunately, space development offers no quick and easy solution to the problem of over-



Goddard's launch-pad in 1940.



Space Shuttle 'Columbia' in 1981

population. Earth is the only planet in the solar system where masses of people can live without technically sophisticated and expensive life-support systems. Due to the immense distances involved, other solar systems will be out of reach for a long time. Colonies may be established on the moon, city-sized and free-floating colonies may be constructed at stable points of the moon's orbit. Mars and Venus may be made habitable by massive planetary engineering projects. But at present rates of population increase even they would not be enough to accommodate the earth's population explosion over the long term. Besides, the technologically able people are not the ones who are proliferating, and they are the only ones who could establish and maintain complex artificial habitats. Life based on mud huts and rice paddies leaves plenty of margin for error. A space colony filled with the *canaille* of Bombay or the population surplus of an American inner city would end up as a vast orbiting tomb. Elevators in public housing frequently break down because ghetto youths use them for urinals (rotting the insulation of the wiring and causing short circuits). What would these vandals do to the delicate life-support systems of a fragile space colony?

Some of the most important battles for space will have to be fought and won here on earth. As Willis Carto wrote:

"Our venture to infinity will be very short-lived if we come home to a rapidly degenerating human species; to nights that crawl with the prowlings of depraved, raceless savages, with only barred doors keeping the jungle out of the laboratory and the boudoir until day breaks . . . to impossible taxes to support degenerative 'welfare' schemes that are deliberately designed to proliferate the unfit and inferior at the expense of the productive and creative . . ."

More to the point, a song briefly popular in the mid-1960s, "Eve of Destruction", mentioned a space mission that had lasted four days, then concluded cynically, "But when you get back it's the same old place". That says it all. If it's the same old place, Northern European spacemen may not want to come back. Since the earth has always been an albatross around their necks, they may want to stay out there — *out there* in the freedom of infinity where they can finally be themselves.



**EXPOSES THE INTERNATIONAL
INTRIGUE WHICH HOLDS ALL
FREE NATIONS HOSTAGE TO
THE ONE-WORLD CONSPIRACY.**

AIRMAIL ANNUAL SUBSCRIPTION RATES

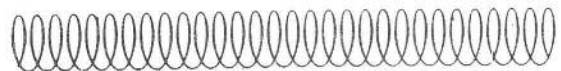
South Africa	R55
Sterling Areas	£30
Dollar Areas	\$75

(Half-yearly subscription also available)

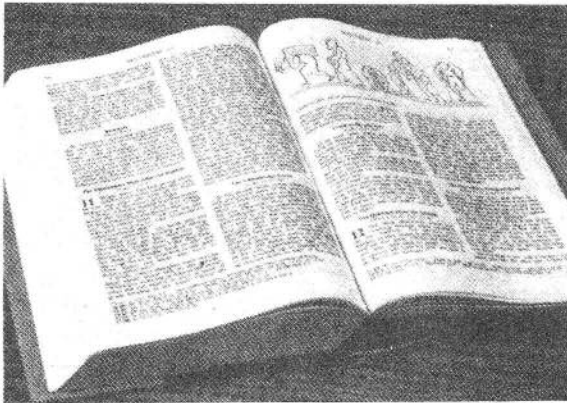
Single Copies: R6; \$9; £3.50
(Write for a free Catalogue)

TO: The General Secretary,
Federation of the Covenant People
P.O. Box 830,
Honeydew,
2040, South Africa.

•••• THIS IS AN AIRMAIL SERVICE ••••



Who's Who in the Bible



by W.G.Finlay

"For they have taken of their daughters for themselves and for their sons: so that the holy seed have mingled themselves with the people of those lands: . . ."
(Ezra 9:2).

One of the great delusions of this time and certainly one of the most tragic is the ideological propaganda which contends against the retention of the dignity of racial and national identities. However, this situation should not be surprising to the student of the Word of Prophecy for this is but one aspect of the 'distress of nations' (Luke 21:25) which the Lord indicated as marking the end of the age. Another gigantic signpost given was that of universal deception and delusion which, taken in conjunction with national and international distress, provides the basis for a remarkable exposure of the most sinister of Satan's conspiracies.

The Integrity, Nature and Character of The God of the Bible is involved with the word 'Israel' and the confusion surrounding the identity of Israel is a reflection of an equal confusion in respect of man's comprehension of God. It requires little

ophthalmic exercise to read Genesis 22:16-18, Jeremiah 31:31-36 and Hebrews 8:8-10 and to verify the unique relationship into which God entered with Israel and it requires very little mental endeavour to continue observing that 'the seed of Israel' (Jer. 31:31-36), being constituted the 'witness' of God (Isa. 43:12), was guaranteed a perpetuity so long as the material universe obtained. The simplicity of God's language in providing this guarantee is amazing and yet, more than amazing, is the utter confusion which passes for man's teaching on this subject. Within the framework of this confusion, one is given to understand that the Church is Israel or, alternatively, that the Jews are Israel, neither of which contentions meet the scriptural requirements indicating the faithfulness of God to His Word and Covenants. It should be noted that it was the 'seed of Israel' which was guaranteed perpetuity, thus pointing to the literal offspring of Jacob whose name was changed to Israel (Gen. 32:27-28) and divorcing the modern contention of the identity of the Church as Israel.

To any but the deliberately blind, the statement in Malachi 3:6 settles the matter for all time. *"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."* This benediction is merely an extension of the promises of continuity which are found throughout the Old Testament and which, by virtue of its phraseology, allows for no ambiguous claim that God has changed His Mind and transferred His Oath-bound and unconditional Covenants to a cosmopolitan body of people bound together by the teaching of man. This theory is certainly lacking in scriptural authority and by attempting to invalidate the national Israel, falls within the category of the delusions of this age.

The identification of the Jews as Israel too falls within the framework of universal deception for mention of the word 'Israel' is immediately accepted as indicating the Jews. *Where, in the Bible, is it written that the Jews are Israel?* Men speak very glibly of 'Abraham the Jew' or of 'Moses the Jew' or that 'Moses led the Jews out of Egypt', but *where is the scriptural authority for these?* No such authority exists. The Bible mentions the word 'Jew' 282 times but, on the other hand, 'Israel' is mentioned 2 500 times and the question must arise: if 'Jew' means 'Israel' or *vice versa*, why use the two words? This question leads to an interesting study which, while it may embrace ancient times and events, is nevertheless a vital one in respect of the delusions of this time.

The obvious starting point in such a study

would naturally be Jacob-Israel who, it will be noted, was a twin to Esau. This relationship in a bygone age may appear to have little relevance today but, in pursuing the study, one will find an amazing story unfolding. Before the birth of the twins, Rebekah, the mother, was told by the Lord that she would give birth to two kinds of people (Gen. 25:23) and by reason of the 25th verse and Genesis 27:11 which describes Esau, the first-born, as red and hairy as distinct from Jacob, one is given to understand that the phrase 'two manner of people' indicates physical rather than spiritual differences. Isaac, who was oblivious of the discourse between Rebekah and the Lord in respect of the future of his sons, appointed Esau as his heir to the birthright which, as is well known, Esau traded for a mess of pottage, the reddish colour of which in conjunction with Esau's general aspect, gave rise to the name 'Adom' or 'Edom' (Gen. 25:30).

To many, the act of obtaining the patriarchal blessing was an indication of Jacob's subtle character, but the whole story from the Divine announcement to Rebekah to Esau's 'despising his birthright' should be considered in this respect. Isaac bestowed the birthright blessing on Jacob (Gen. 27:29) and his blessing of Esau makes interesting reading. "Behold, thy dwelling shall be the fatness of the earth, and the dew of heaven above: And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck . . ." (Gen. 27:39-40). When did Esau-Edom have the dominion and when was his 'dwelling the fatness of the earth'? The answer is most illuminating.

Leaving Jacob-Israel and his progeny to pass through the tremendous experience of slavery in Egypt, one follows the development of Esau-Edom into nationhood. Being divorced from the Covenant as was Ishmael before him, Esau married into that family and then later moved with his whole following towards the south, giving his name 'Edom' to the land formerly called the land of Seir and which was the possession of the Horites – a people whose origins, like those of the Emims, Anakims, Rephaims and Zuzims (Deut. 2:12 and Gen. 14:5-6) are lost in antiquity. The boundaries of this land of Edom are very concisely defined in the Scripture, having its western boundary in the valley of Arabah which was the line taken by Israel in their trek from the Sinai peninsula to Kadesh-barnea. The southern boundary was the sea-port of Elath which served that purpose for the Edomites. The northern demarcation for Edom was the land of

Moab which was separated by the brook of Zered (Deut. 2:13,14,18). Unfortunately the eastern boundary is not defined but the Scripture indicates that Bozrah was the capital of the land – a name which figures very prominently in Isaiah 63:1-6.

What happened to the Horite inhabitants of the land is not known, but significant is the fact that the pattern of national life in Edom became identical with that of the Horites. The list of princes of kings provided in Genesis 36 vindicates this statement while at the time of Moses, chiefs and the king of Edom are mentioned (Ex. 15:15; Num. 20:14). Whatever may have happened to the Horites, the inhabitants of the land of Edom were called the 'brothers' of Israel (Num. 20:14; Deut. 2:4) which, in the sense that Esau was the brother of Jacob, was correct. This relationship of 'brother' should be borne in mind for it is again used in the post-captivity period in which the remnant of the tribes of Judah and Benjamin (42 360) returned from the Babylonian captivity.

In Deuteronomy 2:8 it is very clearly established that the children of Esau 'which dwelt in Seir, through the way of the plain of Elath' were the occupants of that territory and in II Kings 16:6 the Syrian king drove 'the Jews from Elath' – a fact which is certainly self-explanatory. The record of wars and fluctuating fortunes of war between Edom and Judah-Israel is recorded in the Books of Chronicles and Kings. Was this Esau seeking to gain the 'dominion' foretold by Isaac?

The history of Jacob-Israel at this time is well-known. After a brief period of unity under kings David and Solomon, the nation divided and became two separate kingdoms. The northern kingdom comprising the ten tribes, because of their continued transgression of the Law, passed into the Assyrian captivity from which they did not and could not return, having invoked the 'bill of divorce' (Jer. 3:8; Deut. 24:1-4). What happened to this major portion of the children of Jacob-Israel – remembering that it constituted five-sixths of the entire family – appears to create little interest and certainly forms no part of Christian teaching today. This is amazing when one considers that the birthright tribe, Joseph-Ephraim, was among those who passed into the Assyrian captivity.

Some 130 years later Israel's 'sister' Judah, too, went into captivity but it is significant that this 'sister' did not come under the same 'bill of divorce' and therefore could legally return to the land. In the campaign now waged by the dominant Babylonian Empire against the remnant of Jacob-Israel left in

the land, i.e. the two tribes of Benjamin and Judah, it would appear that the Edomites were notable for their viciousness and deep-seated resentment against Israel for the Psalmist when languishing in Babylon, singled them out and wrote: "Remember, O Lord, the children of Edom in the day of Jerusalem: who said, Rase it, rase it, even to the foundation thereof" (Psa. 137:7). While the Edomite forces were engaged in Nebuchadnezzar's campaign against Judah, the Nabatheans invaded the land of Edom or Idumea as it became called, and drove the Edomites westward forcing them to settle in what is now southern Palestine. Bearing in mind that the Edomites were now a nation of displaced persons, the most logical action would be to seek consolidation with some other people in similar circumstances. As will become obvious, they sought this among the remnant which returned from the Babylonian captivity.



Artist's impression:
laying foundation for temple.

When the decree of Cyrus (Ezra 1:2-4), whose Empire replaced that of Babylon, became effective and the rebuilding of Jerusalem and the temple was begun, a peculiar note is struck and is clearly evident in the writings of both Ezra and Nehemiah. In these two Books, the name 'Jew' becomes manifest. However, as one studies these Books, particularly that of Nehemiah, one notes a distinction between Judah i.e. the remnant of that tribe which had returned, and the Jews. In Nehemiah 4:10 the

remnant of Judah speaks: "And JUDAH said . . . (verse 12) And it came to pass that when the JEWS which dwelt by them . . ." From this it is obvious that 'Judah' and 'Jew' are not synonymous terms. In the 16th verse of the same chapter the phrase 'all the house of Judah' is mentioned and one is tempted to ask why, if the house of Judah means the Jews, they are not referred to as such? However, there is more to come. In the 5th chapter and in the first verse is recorded: "And there was a great cry of the people and of their wives against their brethren the Jews." This is the precise formula of address recorded in respect of the relationship between Israel and Edom when Israel was passing from Sinai to the land of Canaan (Num. 20:14). In Nehemiah 5:8, the Jews are again referred to as 'our brethren' while in the 6th chapter, verse 6, the phrase 'thou and the Jews' clearly differentiates between thou – Judah and 'the Jews' – Edom.

Returning to the 5th chapter of Nehemiah, one notes the cry of the women of Judah because of the required labour and bondage necessary for the prodigious task of rebuilding the city and temple. It would appear that much was required of Judah while 'their brethren' were exempt from this. "Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and daughters to be servants . . ." The Spirit of the Lord had not stirred up Edom to rebuild Jerusalem therefore they, having infiltrated from the south among the remnant, were not prepared to bond themselves for a task which was merely political for them. They were quite prepared for Judah to bond themselves for this could be the basis for the 'dominion' which Isaac had inferred in his blessing of Esau.

After much political wrangling, the city and temple were completed but Ezra was shocked to realise that a vicious propaganda had created the national sin of miscegenation (Ezra 9:1-2). Who would be interested in the mongrelisation of the 'holy seed' of Judah-Israel but Esau-Edom? What better way could that 'dominion' over Israel be achieved? The first attempt failed for Ezra put it down swiftly. However, Ezra was not eternal and with his passing, a slow rot set in to these people whose existence had been limited to 70 prophetic weeks (Dan. 9:24).

During the turbulent period when the Medo-Persian Empire gave way to that of the Grecians, one finds the history of Judaea comparatively quiet with a willingness to live under the sovereignty of whatever Empire happened to dominate. During this period Judaea became cosmopolitan

and with the introduction of numbers of aliens an all-time low was reached in Judah's spiritual relationship with God. With the advent of Antiochus Epiphanes who rescinded the Sabbath and made a mockery of the temple by pouring swine's broth over the altar, the spirit of patriotism asserted itself and Judas Maccabeus led a great revolt which culminated in the re-establishment of the true worship of God. In this process, and according to the Jewish Encyclopaedia, Maccabeus concentrated on the Edomites subjecting them to the dominion of Judah. This state of affairs did not last long for the dominion was broken and Edomite infiltration once again penetrated the land of Judaea. John Hyrcanus (125 B.C.) finally subdued the Edomites and forced an integration which ultimately caused the disappearance of the name Edomite. Antipateran Idumean-Edomite displaced the Judah-Israel line in Judaea and, according to the Jewish Encyclopaedia, this was the beginning of the Idumean dynasty which ruled over Judaea from that time until its conquest by the Romans. From this same source it is stated that "from this time the Idumeans ceased to be a separate people, though the name Idumea still existed at the time of Jerome."

This evidence is all the more significant when one considers the Gospel accounts of the Birth, Life, Death and Resurrection of the Lord Jesus said: "My sheep hear my voice" – a statement which again sifts the wheat from the chaff for there were those in Judaea who gladly listened to Him while others sought His destruction. In John 8, one has the remarkable evidence of those who resisted Him and in all arrogance denied their need for deliverance. This chapter should be read and the obvious Edomite identity of the Jews noted. They claimed to be Abraham's seed, which was not denied, and then they claimed never to have been in bondage to any man, which too, was not denied. Judah-Israel had been in bondage on at least two occasions (1) Egypt, and (2) Babylon, the first of which was commemorated in the keeping of the sabbath (Deut. 5:14-15) and the second a mere 400 odd years previously. Thus the record of John 8 is a clear testimony as to the identity of those Jews.

The historical record thus far is one of Edom seeking to capture the birthright which their father Esau had so recklessly traded for a mess of pottage. At the time of the First Advent they dominated the scene in Judaea with a dominion which has extended, in the various departments of life, to this very day. They forced the acceptance of the lie that their name, i.e. Jew, was synonymous with Israel and that, in fact, they were Israel. Conveniently

forgotten is the fact that in or about the 8th century of the Christian dispensation a vast nation of mixed origins became 'Jews'. How can these people be the Israel of God? They had no connection with Palestine nor was there any association with the patriarchs Abraham, Isaac and Jacob. They hailed from the regions of the east – a fact which is attested to by their oriental cast of features and were known as Chazars. Denial of this is useless. Consult the Jewish Encyclopaedia and under the heading 'Chazars' read these facts and know something of the great delusion of this time.

As has been stated above, the Edomites while rightfully claiming descent from Abraham, cannot claim the same descent from Jacob-Israel. They are thus not the 'seed of Israel'. The subsequent admixture of other races, none of whom can claim any affinity with the patriarchs but who maintain that they are the 'chosen' people is exposed as a blatant lie. The question then arises: where are the people of Jacob-Israel? These 'hidden ones' (Psalm 83:3), the 'lost sheep of the house of Israel' (Matt. 10:6) must, if God is true and His Word reliable, be in existence today. How to find them is the problem and one has no other means than the faithfulness of God to His Word of Promise in His Covenants. Search these Covenants and then turn to the stage of world history.

Is it mere coincidence that the Anglo-Celto-Saxon and Kindred peoples fulfil the marks of God's Covenants which He put on Israel? Coincidence gives way to fact when promise after promise is fulfilled in the combined history of the Anglo-Celto-Saxon and Kindred people. That the greatness achieved under these Promises is on the decline need cause no doubt for this is the pattern of the events prescribed in the Word of Prophecy at the end of this dispensation.

In approaching this subject one must be frank and, in this frame of mind, must admit that the Jews are not a nation nor do they stem from one common ancestor and consequently cannot fulfil the marks of Israel insofar as nationhood is concerned. Of the identity of part of them with Esau, there is sufficient Biblical and historical evidence, but this does not justify the claim that they are Israel for Esau-Edom was rejected by God from the status of 'ruling with God'. Anglo-Celto-Saxondom is Israel and the awakening of these people to their responsibilities is vitally necessary. Let God be true. It is in the sight of all nations that Israel must function but she must first know who she is and to Whom she belongs.

*** **

The Inheritance of the Lord

by M.G.Collet

When the Lord Jesus Christ was in the Temple in Jerusalem (Matt. 21:23) He related to the chief priests etc., two parables, the latter of which is most significant.

A householder planted a vineyard (Isa. 5:7: For the vineyard of the Lord of hosts is the house of Israel), and when He sent His servants (the Prophets) these were slain (I Kings 19:10,14), and when He sent His Son they slew Him also. "And when the chief priests and Pharisees had heard his parables (Matt. 21:45), they perceived that he spake of them." But, according to the parable, they, the chief priests, etc. said among themselves: "This is the heir; come let us kill him, and let us seize on his inheritance."

This is surely a direct reference to the Conspiracy, for His inheritance is Israel.

(Deut. 32:9) "For the Lord's portion is his people; Jacob is the lot of his inheritance."

(Psalm 28:9) "Save thy people, and bless thine inheritance, feed them also."

(Psalm 33:12) "Blessed is the nation . . . whom he hath chosen for his own inheritance."

(Psalms 74:2; 78:62; 79:1; 94:14; 106:5 & 40; Isaiah 19:25; 47:6; 63:17; and Jeremiah 10:16 all confirm that Israel is the inheritance of the Lord, while Psalm 94:5; Jeremiah 12:7,8,9; and Joel 2:17 all speak of Israel being His inheritance.

Yes, it is the same Hebrew word: "nāchal" (naw-khal) or "nachalāh" (nakh-al-aw), translated 203 times as inheritance and 28 times as heritage.

It is in Psalm 2 that the Conspiracy to destroy Israel is first mentioned. The kings of the earth and the rulers take counsel together against the Lord, and against His anointed (Israel) saying, let us break their bands asunder and cast their cords from us. This takes place at all Bilderberger meetings today

where the rulers, the Rothschilds and Rockefellers, and the various heads of State meet to discuss how best to integrate the White Race, how best to make it a bastard Race; BUT . . . "He that sitteth in the Heavens shall laugh: the Lord shall have them in derision . . . I will declare the decree, the Lord hath said unto me, Thou art my son, this day have I begotten thee; Ask of me, and I will give thee the heathen for an inheritance, and the uttermost part of the earth for thy possession."

In the King James' version 'son' is printed with a capital 'S', but should it be? This passage speaks of Israel, who is His firstborn (Ex. 4:22). He has Israel as His inheritance, why should He want the heathen, whom He told Israel to destroy utterly (Deut. 20:16; Ex. 23:27; Deut. 7:2; 20:17). Why should He want the unbelievers? He had said that He would give Israel the land of Canaan for an inheritance (Num. 34:2) and Moses stated in Deuteronomy 4:20: "But the Lord hath taken you, and brought you forth . . . out of Egypt, to be unto Him a people of inheritance, as ye are this day."

In 4:38: "To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance", and in Deuteronomy 9:26, Moses said: "I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance . . .", and in verse 29: "Yet they are thy people and thine inheritance . . ."

In Deuteronomy 20:16: "But of the cities of the people, which the Lord thy God hath given thee for an inheritance, *thou shalt save alive nothing that breatheth.*" So much for the people who say that He loves every living person, and wouldn't hurt a fly!! Oh, but He has changed, they say. Yes, because their god is *not* the God of Israel, but some figment of their imagination. "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (of the cloth!!)

In the second song of Moses it is stated (Deut. 32:7-9): "Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy elders, and they will tell thee; when the Most High divided to the nations their inheritance, when he *separated* the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance." Now read Psalm 78:1-7. How wonderful this is!

(Psalm 94:5) "They (the wicked) break in pieces thy people, O Lord, and afflict thine heritage" and verse 14 gives the reassurance, "For the Lord will NOT cast off his people, neither will he forsake his inheritance", and verse 16 gives the cry "Who will rise up for me against the evildoers? Or who will stand up for me against the workers of iniquity?"

When the Lancaster House talks were on the go, and Kaunda and Nkomo were saying terrible things about the British, the words of Psalm 79 came to mind. "O God, the heathen are come into thine inheritance (into Israel); thy holy temple they have defiled . . . We are become a reproach to our neighbours (shākên —next door), a scorn and a derision to them that are round about us . . . For they have devoured Jacob, and laid waste his dwelling place . . . for we are brought very low." Note: God's people were told to love their "rêa" neighbours — those who are covered by the Law, in other words 'Israel'.

Psalm 80:6 is yet another reference to the Conspiracy: "Thou that makest us a strife unto our neighbours (shākên) and our enemies laugh among themselves."

(Psalm 80:15) "And the vineyard which thy (the householder's) hand hath planted . . . is burned with fire . . . cut down."

(Psalm 81:11) "But my people would not hearken to my voice; and Israel would none of me." Possibly Psalm 83 is THE Conspiracy Psalm.

(Psalm 83:2) ". . . Thine enemies make a tumult; and they that hate thee have lifted up the head; They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance; For they have consulted together (the Bilderbergers, etc.) with one consent; they are confederate against thee, the tabernacles of Edom (funny how God places them first, isn't it?) and the Ishmaelites (the oil-rich Arab countries) of Moab; and the Hagarenes."

Another Hebrew word which is translated as heritage or inheritance is "môwrâshâh" (mo-rawshaw), which is mainly translated as "possession". It appears in Exodus 6:8: ". . . and I will give it (Canaan) you for an heritage", and in Deuteronomy 33:4: ". . . the inheritance of the congregation of Jacob", and in Ezekiel 33:24: ". . . the land is given us for an inheritance."

This is the word used in Ezekiel 11:15: "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem (the

Edomites) have said (in 1948), Get you far from the Lord, unto us is this land given in possession (môwrâshâh)." This word is used again in the prophecy against the Ammonites in Ezekiel 25:4 & 10, and then it appears in Ezekiel 36:2,3 & 5: "Thus saith the Lord God: Because the enemy (whose enemy? GOD'S) hath said against you, Aha, even the ancient high places are our's in possession; therefore, prophesy and say, thus saith the Lord God, Because they have made you desolate and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people . . . therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea (Edom), which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey." If this isn't the Conspiracy then what is?

Jeremiah 12 is a chapter that should be read in its entirety, for it also deals with the Conspiracy. Read verses 7-9. "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it. Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye assemble all the beasts of the field, come to devour."

This is all happening again. Euromart, with its heterogeneous make-up, unrestricted immigration policies being applied to all Israel lands, the racial barriers being broken, the breakdown of society, the forced borrowing from the Edomite International Banks so that the people are becoming poorer by the day.

In South Africa every White child born is faced with a debt of at least R10 000 the day it is born, and by the time it can fend for itself that debt will be R30 000.

South Africans are being told that unless they give more and more of their God-given land, which their forefathers won with a spade on one hand and a rifle in the other, to the Blacks, who never owned it in the first place, they will be in for a future "too ghastly to contemplate!" Other Israel lands are being forced to make the same or similar sacrifices.

And yet, Almighty God declared: "The land shall NOT be sold for ever; for the land is mine; for ye are 'gerim' and 'towshab' with me."

*** **

USE THESE FORMS :

Send THE COVENANT MESSAGE to :

(Mr. Mrs. Miss.)

Address

.....

Subscription/s enclosed. (R5; \$6; £3 per annum : See inside cover for airmail rates)

One Free Copy Only

One Free Copy and Booklets

Mail to The General Secretary,
The Federation of the Covenant People,
P.O. Box 830,
Honeydew,
2040, South Africa.

My Name and Address:

.....

Total Remittance enclosed:

SUPPORT THE

Back to Bible Fund

WHICH IS MORE THAN JUST ANOTHER DONATION –

BUT A STAND FOR

THE KINGDOM OF GOD

Your support to THE FEDERATION OF THE COVENANT PEOPLE, P.O. Box 830, Honeydew,
South Africa.

Name

Address

.....

.....

Donation enclosed:

The Covenant Message
News of the New World
The Kingdom Cassette Service
Quo Vadis



Services sent West, East,
North and South – to the lands
of God's Covenant People –
drawing attention to the Biblical
Charters which assure National
Survival and Reconstruction
on God-prescribed lines.

The Services OF THIS FEDERATION
ARE DESIGNED TO ASSIST THE PEOPLE OF
GOD'S COVENANT IN THEIR SEARCH FOR
CONTENT AND MEANING IN THEIR INDIVIDUAL
AND NATIONAL LIVES.

The God of our fathers GAVE
A PERFECT CONSTITUTIONAL SYSTEM WHICH
WAS KNOWN AS 'COMMANDMENTS, STATUTES
AND JUDGMENTS'. THESE WERE VIOLATED
AND OUR FOREBEARS PAID THE PRICE.

We today ARE STILL PAYING THE PRICE.
WHY IS OUR ECONOMIC SYSTEM IN TATTERS?
WHY IS OUR POLITICAL REPRESENTATION A
FARCE? WHY IS 'HEALTH' ALMOST NON-
EXISTENT? WHY ARE WE BECOMING THE 'TAIL'
AMONG THE NATIONS? WHY HAVE WE LOST
NATIONAL DIGNITY? THE ANSWER TO THESE
QUESTIONS MUST BE FOUND AND IT IS THE
CONTENTION OF THIS FEDERATION THAT IT
LIES IN A NATIONAL RETURN TO THE LAW
OF THE LORD.

Statutes and Judgments...
FOR THIS IS YOUR WISDOM AND YOUR UNDER-
STANDING IN THE SIGHT OF THE NATIONS,
WHICH SHALL HEAR ALL THESE STATUTES,
AND SAY, SURELY THIS GREAT NATION IS A
WISE AND UNDERSTANDING PEOPLE.