

A tall, white, octagonal lighthouse with a red-tiled lantern room stands prominently against a clear blue sky. In the foreground, a large, stone pyramid is visible, partially obscured by a dark, pointed object. The base of the lighthouse is surrounded by a white building and a garden with various plants and flowers. A tall, silver lamppost is visible on the right side of the image.

# The Covenant Message

FOR GOD, LAW AND KINGDOM

**FEDERATION OF THE  
COVENANT PEOPLE**

Johannesburg, South Africa.



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

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.**

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# The Covenant Message

WHAT IS IT  
ALL ABOUT?

In reading through this magazine, it should be borne in mind that The Federation of the Covenant People is not a new religion – it is an Organisation of Anglo-Saxon and Kindred People who believe that God meant precisely what He said. WHAT He said is recorded in the Bible as His Covenants – hence the name of this magazine. While many indulge in philosophising these Covenants, i.e. interpreting them as ‘types’ and ‘parables’ thus making them applicable to any one in a wide and ever-changing variety of situations, this Federation holds and teaches that God’s Covenants are very specific and apply only to those involved in them.

According to the Scriptures, and over a thousand years before the heterogeneous people known in the Hebrew, Aramaic, Greek and Latin languages as ‘Judeans’ or as ‘Jews’ in modern English parlance came into existence, God made an Unconditional Covenant which was designed as the National Charter of a people very different from the Jews. Under this Charter, the specific People to whom it was given were destined to become ‘a great and mighty nation’ (Gen. 18:18) who would ‘spread abroad to the west, and to the east, and to the north, and to the south’ (Gen. 28:14) and become ‘a nation and a company of nations’ (Gen. 35:11) who would inherit lands reserved for their use among the nations of the world (Deut. 32:7,8). To transfer this Charter to any other people would be a breach of contract and, as the Scripture makes abundantly clear, this has not been done. “I am the Lord, I change not; therefore ye sons of Jacob are not consumed” (Mal. 3:6).

The question is naturally asked as to why one particular People were endowed with a Divinely-given National Charter and not others? In a world – both ancient and modern – riven apart by interpretations of Deity, the need for a witness of the One, True Living God was imperative and so He made that witness (Isa. 43:21). However, vital though the National Charter was, the people required motivation and to this end a National Constitution was given which gave credence to the name by which the people were called – Israel, ruled by God. Because of the violation of that Constitution, the nation came under its Judgments and were removed from the land and became blind to their identity (Isa. 42:19; 59:10). They have re-emerged under a new name (Isa. 62:2; 65:1) as the Anglo-Saxon company of kindred nations but, because of national blindness are still experiencing the Judgments for Law-transgression.

In this magazine, the reader will find articles showing the ‘Judgment’ situation in action – because of national blindness – and also articles dealing with the history of God’s Covenant People. a history which is repeating itself in the contemporary scene in Anglo-Saxondom. This is not coincidence – it is evidence of the Reality of the God of Israel and His Determination that His Will shall be done on earth, as in heaven.

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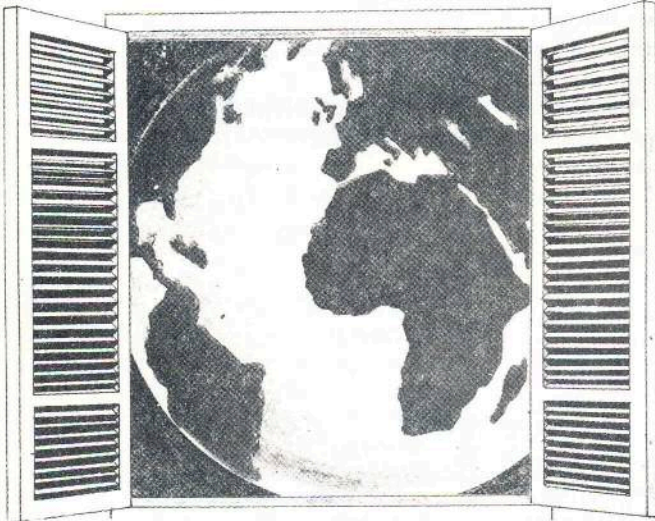
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## OUR COVER.

The ‘Donkin Memorial’ in  
Port Elizabeth.  
Photo: R. Koch  
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# WINDOW ON THE WORLD

## RIGHTS AND WRONGS



by Leonard R. Saunders  
—Canada

With the dogs of socialism snapping at their heels, peoples of the civilised world are being herded into the corral of authoritarian statism under the guise of the preservation of so-called "Human Rights". In the name of "humanism", or World Government without God, the United Nations Organisation, under the chairmanship of Mrs. Franklin Delano Roosevelt in 1946, prepared an adjunct to their New World Order. Preliminary Draft Covenants on Human Rights were drawn up in 1954 under two sections, being (a) Economic, Social and Cultural Rights, and (b) Civil and Political Rights.

Since those far-off days, our socialist friends, in their search for "universal equality" for all men and women, have proceeded to examine human disparities with a vigour that would challenge the imagination of George Orwell's "Animal Farm". Was not this a splendid opportunity for re-structuring a "New World Order" by government decree of specified "rights and wrongs"? For example, it could be considered unlawful – as it already is in some societies – for an employer to choose whom he shall employ on the grounds of criminal record, race, sex, or religion as a "right" to gainful employment. However, a storekeeper in quest of a cashier might consider himself the victim of "wrongful" treatment were he forced by law to fill the vacancy with an ex-convict who had served time for grand larceny!

The Canadian Human Rights Commission was created by Act of Parliament in 1976 under the direction of Commissioner Gordon Fairweather, a former Tory member of parliament for Fundy-Royal, N.S. Fairweather had long been associated with a faction of the Progressive Conservative Party of Canada known as "The Red Tories" on account of their radical left-wing persuasion. Fairweather's crusade for human rights led him to be his party's talisman on such issues as prison reform, repeal of capital punishment, and especially an apparent revulsion toward the governance of Black African States by White persons! This put Mr. Fairweather fairly and squarely in the Liberal and Socialist camp. It was therefore not surprising that Fairweather was selected by the Canadian Government to supervise the "elections" in Rhodesia which brought Marxist Robert Mugabe to power as the first prime minister of the new African State of Zimbabwe.

While Commissioner Gordon Fairweather heads his Human Rights safari across Canada with socialist

pundits of all political parties, Canadians face a form of society far more restrictive than that of Britain. Whereas Britain's so-called "Human Rights" legislation may be amended or recinded at a future date, Canada's Charter of Human Rights is to be "written in stone" and imbedded in the new constitution with little or no hope for revision. The greatest fear of Canadians is that those inherent rights and freedoms which they have enjoyed for centuries will disappear in favour of a new Marxian

dictate to impose wrongs in the name of "rights". Some journalists have expressed fear that the proclamation of defending individual "rights" there may lie the covert to "manage" the news media. While a section on the fundamental freedoms in Trudeau's proposed constitution includes a clause guaranteeing "freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication", it does not insure freedom of information.

One of the most serious omissions in the proposed Charter of Right concocted by the Trudeau government — and particularly left out on the insistence of the New Democratic (Socialist) Party — is the individual's guarantee of the enjoyment of his property without fear of confiscation by the government. Such rights, involving due process of law in expropriation cases, would make nationalisation more difficult. Ruth Gorman, a Calgary Lawyer, who helped draft John Diefenbaker Bill of Rights, writes: "An individual's right to property was first asserted in Magna Charta, and has been steadily reaffirmed in Canada courts and statute law up to now. It was reconfirmed in Diefenbaker's Canadian Charter of Rights, and the United Nations charter of human rights." Section 31(2) & (b) the Federal Government reserves the right under provision of "equalisation grants" to take from one person, or industry to give to another to promote "equal opportunities".

Ruth Gorman further points out that under the provision of The War Measures Act entrenched in the constitution, if the government "apprehends" insurrection, they can order arrest. "Apprehension is defined in dictionaries as a state of mind, a thought or feeling as opposed to reality". Under such provisions a soap-box orator, a pamphleteer advocating a change of government could be jailed as a political prisoner "during the government's pleasure", for "Habeas Corpus", the ancient guarantee of an early trial has been replaced under Sec. 11(b) in which the government may decide on a "reasonable" time to bring the accused to trial! Instead of drafting a workable constitution, at Prime Minister Trudeau's insistence, the government has wasted its time in pompous declarations about the rights of mankind. "Human Rights" demanded by our socialists are rejected because such demands are inspired by an irrational desire to be free of all obligations toward the past and posterity. Like their Gallic antecedents, Franco-Canadians propose unity by the transfer of property right from one social class to another. In the name of liberty, Canadians would overthrow every ancient freedom. In the

## Human Rights Briefs Invited

The Canadian Human Rights Commission invites groups and individuals to submit written, taped or verbal briefs on their concerns about human rights. Chief Commissioner Gordon Fairweather will receive briefs at a public meeting in Vancouver in October 1981.

Those planning to submit briefs may obtain further information by contacting:

Reggie Newkirk  
Regional Director  
Canadian Human Rights Commission  
789 West Pender Street, Room 1002  
Vancouver, B.C.  
V6C 1H2  
Telephone: 666-2251

Mr. Newkirk will advise participants of the meeting's time and location once it has been determined. Verbal briefs should be limited to 15 minutes.

The Canadian Human Rights Act, which the CHRC administers, prohibits discrimination within federal jurisdiction on the grounds of race, colour, national or ethnic origin, religion, age, sex, marital status, conviction of an offence for which a pardon has been granted, and physical handicap (in employment matters).



Canadian Human Rights  
Commission

name of fraternity they are prepared to commit every injustice.

While the Canadian government devises a straight-jacket in the form of a Charter of Rights, Commissioner Gordon Fairweather has established offices in every province and advertises in newspapers that, "The Canadian Human Rights Commission invites groups and individuals to submit written, taped or verbal briefs on their concerns about human rights". Prejudices – both real and imagined – are used to exemplify the need for regulation and restriction of the Canadian citizen to make him more amenable to government discipline. Canadians are shocked to view a home in British Columbia owned by East Indians in flames while the crowds of protesters outside in outrage cry out for new laws to prevent "racist" destruction of their property. On investigation by the police, it was found that the "racist houseburning" was perpetrated by the residents who howled for redress! The B.C. government, in fear of the Ku Klux Klan who, to date, have been guilty of no crime – other than advocating fair treatment for white Canadians, is at this time preparing a Bill to enable "anyone the right to take civil action in the B.C. Supreme Court against any person who interferes with his civil rights".

Under the proddings of the Canadian Human Rights Commission, the Ontario self-proclaimed Tory Government has produced a Bill 207 to restrict its citizenry and, at the time of writing, it has passed second reading. Sec. 12, decrees right to employment and accommodation without discrimination as to "race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, age and marital status, family, handicap, or record of offences". This obstructs freedom of speech and religion; it violates a landlord's freedom of choice in tenant (an infraction would bring a fine of not more than \$25 000); it violates the right of an employer to choose whom he shall hire.

Sec. 2(2) & 4(2) provide that employees and tenants shall be free from harassment on the basis of those factors quoted above. It may be readily seen that such provision will restrict political and religious comment and will hold landlords and employers responsible for the actions of their employees and tenants. Sec. 14 & 25(c) allow for reverse discrimination to aid minorities described as, "members of a group or class of persons suffering from a historical or chronic disadvantage". This is designed to give preference to immigrants, or those of a racial minority, in the civil service and certain university courses, and has already been practised in Ontario and British Columbia. Sec. 30

permits Human Rights personnel to "enter any place" (other than a dwelling) "for the purpose of investigating a complaint" without a warrant and to "question any person . . . and may exclude any other person from being present at the questioning". This disposes of the requirement for a warrant before search of premises and/or seizure of property. Right to counsel during questioning is denied and no question as to whether the removal of documents is reasonable. Sec. 21-3(a), 6(a) & (b) permit discrimination on prohibited grounds if they are *bone fide* requirements for a position. However, it is the Human Rights Commission that must be the judge of the legitimate job requirement – NOT the employer!

It is hardly believable that a society which once boasted of a fine heritage and hard-won freedoms should have dissolved into such a pitiful state of political servitude as to even contemplate such ridiculous legislation. This is the product of the greatest Revolution ever foisted on a Western civilisation under the bold name of "Democracy"!

The glorious conquest of a free society has been accomplished by a polyglot of tongues and a hotch-potch of colour under the onerous label of "multiculturalism". The High Cultured must bow to the primitive. Patriotism, devotion to duty, heroism, self-sacrifice must give way to the crude, the avaricious, the commonplace – the common man. He lacks a sense of honour, he will submit to any humiliation. He gambles in the hope of winning, and whimpers in defeat. He would rather live on his knees than die on his feet. His talk is big; his deeds are small. He has not the stamina for leadership but exists as a national parasite. That is the kind of society that is created under the code of so-called "Human Rights", which is neither human nor right; a society that would have been rightly shunned by our forefathers and those great Western pioneers of yesteryear who brought us greatness in a heritage of which we should be proud.

Fellow Israelites in Anglo-Saxondom – *not only in Canada but in all your GOD-given lands* – the hour is late and much has been lost to us but it is not too late to rally to the cause of true freedom which is found in the Greatest Constitution ever given to our people. Indeed, it can only be through complete obedience to the *Law of the Lord* that we can hope to build a better and safer society. Then – "*Through God we shall do valiantly: for he it is that shall tread down our enemies*" (Ps.108).



# The Story of Two Women



by W.G. Finlay

By way of preface and in order to explain the choice of the above title, attention is directed to the ancient nation-states of Europe which, since the end of the Second World War, have undergone considerable changes. At the instigation of the United Nations Organisation, a new era of 'liberation' dawned and countries which had been administered by these same nation-states of Europe, were suddenly granted national sovereign status. Without entering into the pros and cons of the matter, it suffices to note that many in these liberated countries decided that life was better elsewhere and statistics reveal that in the early 1960s, two million newcomers from former colonies had migrated into Europe. Ten years later the numbers of newcomers had increased to eight million while by the end of the 1970s, it had increased to fifteen million. According to the *Organisation for Economic Co-operation and Development*, the newcomers currently account for 15 percent of Switzerland's population; 12 percent of that of France; 9 percent of that of Sweden and Belgium; 7 percent of that of West Germany and 5 percent of that of Britain.

If these statistics are true, and there appears to be no reason why they should not be, one is left to speculate concerning the impact of the newcomers on the institutions and way of life of the European states and one is not left in any doubt that all the ingredients for trouble are certainly there. Trouble has of course been evident in Britain and while churchmen and politicians alike have been extraordinarily quick to refute any suggestion that 'race' is the underlying issue, they are finding it increasingly difficult to maintain this stance. Statements by the 'newcomers' themselves – demands for Constitutional reforms which guarantee Black or coloured representation in Parliament – seem to suggest that there is more to the story than the political or clerical explanations for the riots.

Be that as it may and passing from the current riot situation, attention is focussed on a theme which has been very evident ever since political liberation was enforced by United Nations decree – universalism. While the equalitarian dogma – in modern times – first began to make its appearance in the mid 19th Century, over the past thirty years or so it has snowballed and become the ‘in thing’ where politicians, liberals and churchmen are concerned. Being basically and nominally Christian, the nation-states of Europe are continually subjected to the propaganda that in the Christian life ‘all are one in Christ Jesus’ and therefore any display of ‘racism’ against the newcomers is unworthy of Christian behaviour.

This situation, plus that of the coercive riots which invariably end in acquiescence to such blackmail, is that of which the prophet Jeremiah wrote (Jer. 30:7) when he commented on the ‘time of Jacob’s trouble’ which, he contended, was the ‘aliens yoke on Israel’s neck and Israel’s willingness to acquiesce to the same aliens (verse 8). There can thus be absolutely no doubt that Jeremiah equated ‘Jacob’s trouble’ with aliens – a fact which the current situation in Anglo-Saxondom bears out. However, as such terms as ‘race’ and ‘aliens’ are propagated as foreign to the Christian, one finds theologians and clergymen indulging in scriptural gymnastics in order to prove their point and it is in this context that the ‘story of two women’ come into the picture. These two women are (1) Ruth, the Moabitess and (2) the unnamed Syrophenician woman who accosted the Lord Jesus Christ when He visited the coasts of Tyre and Sidon. The history of the events concerning both these women – so it is said – should be sufficient to dispel any misconception concerning God’s acceptance of all people, regardless of race. There are of course many other gymnastics indulged in, but these two instances will suffice for the moment.

#### Ruth the Moabitess

Theologically, Ruth is taken to be the ‘Gentile bride of Christ’ in the typology which is generally associated with the Old Testament. However, as one looks at the true story of Ruth as it appears in the Hebrew text – which theologians should surely be familiar with – one finds any recourse to the Ruth story in support of the ‘all one in Christ Jesus’ theory, without foundation. In the first instance, and before considering the plain facts relevant to the story of Ruth, it would serve to note how the Lord viewed the descendants of Lot’s incestuous relationship with his own daughters and

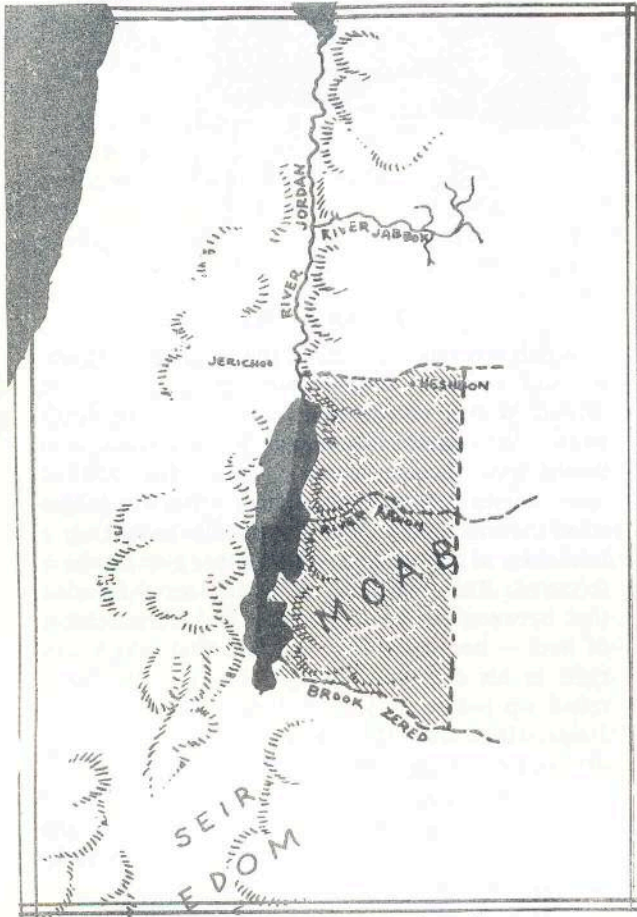
to appreciate this, attention is focussed on Deuteronomy 23:3. “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter the congregation of the Lord for ever.” If one considers the account in Nehemiah 13:1, it will be seen that the phrase ‘the tenth generation’ was a Hebrew idiom expressing an infinite length in time or, as Nehemiah indicated, ‘for ever’.

This statement becomes a serious obstacle to those who insist on the racial Moabite origin of the woman who figures in ‘The book of the generation of Jesus Christ, the son of David, the son of Abraham . . .’ (Matt. 1:1) and so an ‘explanation’ has to be found to justify the modern contentions. As invariably happens when Old Testament problems crop up, theology enlists the aid of ‘Jewish experts’ and in the case of Ruth, they find a tailor-made ‘explanation’. According to Dr. J.H. Hertz in his commentary on Deuteronomy 23:3, the following solution is offered. “*Ammonite or a Moabite. From the use of the masculine and not the feminine, the Talmud deduces that it is only the male Ammonite and the male Moabite that are excluded. But the females could, after proselytisation, marry Israelites; e.g. Ruth, who was a Moabitess entered the Jewish (sic) fold and became the ancestress of King David.*” Such an argument, which is utilised by many Christian theologians, presents a difficulty which is not easy to overcome. Bearing in mind that the whole ‘explanation’ rests on the contention that the use of the masculine and not the feminine excludes the prohibition from applying to female Moabites, one wonders how Exodus 23:28 is explained? “And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.” These names too are in the masculine from which one is expected to believe, if theology, both Jewish and Christian, is correct, that the hornets were sex-oriented and only drove out the male Hivites, Hittites and Canaanites?

#### The Land of Moab

The more one considers the futile ‘explanations’ which are presented against the preconception that Ruth was indeed an ‘alien’, the more it becomes obvious that theologians deliberately ignore the scriptural evidence which refutes their claim. As one looks at the Moabite story, one sees that after the destruction of Sodom and Gomorrah, the descendants of Lot took possession of the whole land on the east side of the Dead Sea. On the south,

the border of their territory was Zered, a valley and water-course which emptied itself into the south-east corner of the Dead Sea and which separated Edom from Moab. The northern boundary was just north of Heshbon which paralleled Jericho which, of course, was on the western side of the Jordan.



The Land of Moab before the Amorite invasion.

Long before Israel entered into the picture, the Moabites were deprived of the northern half of their territory being driven southwards by Sihon, king of the Amorites, who apparently was quite content to have the river Arnon as his southern boundary with Moab (Num. 21:26). Despite the removal of the Moabites from the northern half of their land and despite the fact that the river Arnon had become the border between the Moabites and the Amorites (Num. 21:13), a small area of the north-east region of the Dead Sea retained the name of 'the plains of Moab' (Num. 22:1) – even though it was populated by Amorites.

As Israel begins to enter the picture, one finds that they approached the Edomites for permission to pass through their territory via the 'kings high way' (Num. 20:17) but having been refused this route (Num. 20:21) which would have taken them right through the centre of the land now occupied by the Moabites, they turned eastwards and travelled northward on the eastern borders of both Edom and Moab. En route and as is recorded in Numbers 25:1, Israel began to 'commit whoredom with the daughters of Moab' which resulted, because of the Lord's anger, in the death of twenty four thousand in Israel (Num. 25:9) – an event which gave rise to the expression 'the doctrine of Balaam' which is again mentioned in Revelation 2:14.

As Israel approached the southern boundary of the Amorite King Sihon, Moses requested permission for a passage through this land so that Israel might pass over the Jordan into Canaan – a request which was refused (Deut. 2:30) and in recounting the event, Moses told the story of what happened. "Then Sihon came out against us, he and all his people, to fight at Jahaz. And the Lord our God delivered him before us; and we smote him, and his sons, and all his people. *And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain*" (Deut. 20:32-34). If one continues with the story of Israel from this point, one finds that they continued northwards across the river Jabbok, through the land of Bashan stopping only when they came to the border of Hittite territory. En route they completely wiped out the people of Bashan as they had done to the Amorites and after reaching Hittite land, they returned southward and camped in the 'plains of Moab' in preparation for crossing the Jordan and their occupation of the land of Canaan.

It was at this point that scripture recounts that the tribes of Reuben and Gad and the half-tribe of Manasse elected to take their inheritance from the conquered lands on the eastern bank of the Jordan river and, as is recorded in Numbers 32:33, Moses acquiesced to this arrangement. "And Moses gave unto them, even unto the children of Gad, and to the children of Reuben, and unto half the tribe of Manasse the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof in the coasts, even the cities of the countries round about." Thus, two and a half tribes of Israel occupied the land on the east of the Jordan from the river Arnon in the south including the territory of Bashan



one finds expressed in the phrase ‘the plains of Moab’. This region – and one should remember that it was just across Jordan in the north-east region of the Dead Sea – was a tropical region being the sunken Jordan valley before the land rose further on the east. Bearing in mind the teaching of the judges and the Law concerning the Moabite, it was hardly likely that this Judahite family would have chosen to live among people against whom the Law was so stringent in its prohibition.

It was after the death of Elimelech that Ruth comes into the picture and throughout the record in the Book which bears her name, she is called ‘a Moabite’ no less than five times. Recalling that the land which was formerly known as ‘the land of Moab’ had been contracted into half its size when the Amorites drove out the racial Moabites and recalling that Israel then destroyed every ‘man, woman and child’ of the Amorites and then re-peopled the territory with Reubenites, Gadites and the half tribe of Manasseh, would Law-abiding Judahites ignore their kinsfolk and deliberately choose the forbidden Moabite line as companions? As the subsequent story shows, just as the Judahite family were called ‘Ephrathites’ because of living in the region which was formerly known by that name, so too Ruth, because she was living in a land both formerly and currently called ‘Moab’ was termed a ‘Moabite’.

### Ruth’s Argument

It was after the death of her two sons plus the news that the famine had now lifted in Judah that

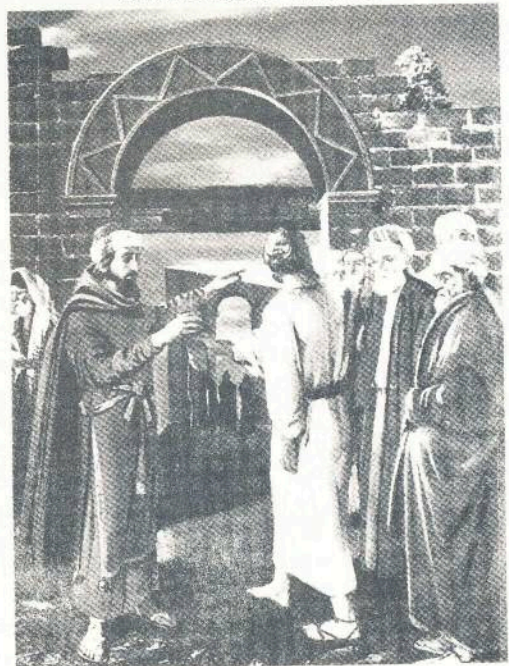
*Ruth gleaning in Boaz’s field.*



Naomi decided to return home and consequently advised her daughters-in-law of this urging them to return to their own families. Their reluctance to do this and Naomi’s response immediately introduces a note which was exclusively familiar among the tribes of Israel – the note of the ‘kinsman redeemer’. “And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?” (Ruth 1:11). Apart from the very improbable fact of a Judahite marrying into the prohibited racial Moabite line, this statement by Naomi would only be understood in the Israelite context and any suggestion of forcing a prohibited racial Moabite within the mechanics of Israelite redemption would never be contemplated. Ruth was of course redeemed by Boaz and in this story one is able to see that Ruth was *not* a racial Moabite but an Israelite woman living among her own tribe on the east side of Jordan.

For this story, attention is now focussed on the last chapter in the Book of Ruth which reveals the ‘kinsman redeemer’ Law in operation. On returning to Judah, Naomi once again met her husband’s kinsman, Boaz, who, as was acknowledged by Ruth herself, was a ‘near kinsman’ (Ruth 3:9) to herself. In responding to this information, Boaz said: “And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I” in which, as must

*Boaz accepts the sandal of Naomi’s nearest relative.*



be obvious, Boaz was sticking rigidly to the Israel Law which, had Ruth been a true Moabitess, could not have applied. In the sequel to this statement by Boaz, one is able to see that a procedure was followed which categorically denies that Ruth's identity was anything but pure Israelitish. It will be seen that the kinsman nearer to Ruth than was Boaz, chose to relinquish his right to redeem Naomi's land by undergoing the humility of public disgrace in the ritual of the 'loosed shoe' (Deut. 25:7-10). Had Ruth been a non-Israelite and a Moabite, this man would have been the first to draw attention to the fact that there was no obligation on his part to redeem a foreigner and that no Law existed in Israel which forced him to marry this 'foreign' woman and thus raise bastards in Israel which would then come under the same condemnation as the Moabites and the Ammonites (Deut. 23:2). The nearer kinsman declined the responsibility (Ruth 4:7) and consequently Boaz, in recognising Ruth's Israelitish identity, applied the kinsman redeemer Law and married her (Ruth 4:13).

#### Translation Problems

There are naturally those who would contend that apart from what has been written above, there are other points which show that Ruth was indeed a racial Moabitess and so, in anticipation of this, attention is focussed on these. The first of course, is the fact that Orpah, Ruth's sister-in-law had returned to her people 'and unto her gods' (Ruth 1:15) and Ruth, upon being advised to do the same replied: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God". From this, it would appear that the 'gods' of Orpah and Ruth were very different from the God of Israel but when one 'searches the scripture' it will be found that the translators were very biased by the prevailing misconceptions at the time of translating. *Believing* that both Orpah and Ruth were racial Moabites – and this despite the vast amount of evidence to the contrary – they would see absolutely no harm in translating the text to imply that they were heathen. If one looks at the Hebrew word translated as 'gods' as used by both Naomi and Ruth it will be seen to be 'elohim' which in Exodus 22:8,9 is translated as *judges*. Bearing in mind that this was the time 'when the judges ruled' and the whole story of Ruth is prefaced by this fact, it becomes a matter of pure logic to be consistent and translate the same word as 'judges' in this res-

pect. Orpah had indeed gone back to her own 'elohim' i.e. her own judges but Ruth stated quite categorically that she was prepared to join Naomi's people with Naomi's judges being her judges as well.

To indicate that the translators were very careless in their translation, attention is focussed on the seventeenth verse of the first chapter of the Book of Ruth which clearly shows that the Hebrew 'elohim' was not used in the religious sense of God or gods. It will be noted that in speaking to Naomi, Ruth appeals to Israel's Deity to bear witness to what she has said and in this, she uses the Name *Yahveh* – a name which only an Israelite would know and only an Israelite would use (Num. 6:23-27). Thus, as one looks at the story of Ruth, there can be no doubt – if one is prepared to forget the preconceptions which are taught as scriptural fact – that Ruth was not a 'gentile' but that she a genuine Israelite belonging to one of the two and a half tribes who chose their inheritance on the east side of Jordan and lived there until removed in the Assyrian captivity. The true story of Ruth therefore does not support the theory that God's Supreme Will is for a racial amalgam and therefore a coffee-coloured world.

#### The Syrophenician Woman

While the story of this unnamed woman who accosted the Lord and His disciples when they visited the coasts of Tyre and Sidon is not too popular with those who advocate one-worldism as the ultimate expression of world Christianity, it has been used to demonstrate that 'Christ's compassion is for all – irrespective of race'. Before considering the theological gymnastics involved in this story, it would serve to note very briefly what is recorded in Matthew's gospel.

In the first instance one is introduced to 'a woman of Canaan' who approached the Lord saying: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil" (Matt. 15:22). According to Matthew's account, the Lord ignored her entirely, but so persistent was her supplication that the disciples urged the Lord to send her away which invoked the statement: "I am not sent but unto the lost sheep of the house of Israel" (verse 24). Refusing to be put off, the woman again addressed herself to Him with the words: "Lord help me" – to which the Lord replied: "It is not meet to take children's bread, and cast it to dogs" which was then met with the reply: "Truth, Lord: yet the dogs eat of the crumbs which fall from the master's table." The conclusion to the

story was when the Lord responded and said: "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Dr. C.I. Scofield's theological explanation of this story is well worth quoting here as he wrote: "For the first time the rejected Son of David ministers to a Gentile. It is a precursive fulfilment of Matthew 12:18. Addressed by a Gentile as Son of David, He makes no reply, for a Gentile has no claim upon Him in that character (see Mt. 2:2). Addressing Him as 'Lord' she obtained an immediate answer." In response to this contention, one fails to see where Dr. Scofield gets his information that *at that time*, He was the 'rejected Son of David' and further, how he could take the word 'Gentile' which is an English translation of *'ethnos'* throughout the New Testament and literally means 'nations' and apply this to an *individual*. Further, in providing such an explanation, Dr. Scofield was perhaps unwittingly placing the Lord Jesus Christ in the invidious position of saying in effect: "Don't do as I do – do as I say."

It will be recalled that in the 'sermon on the mount', the Lord said: "Give not that which is holy (Greek: *hagios*, set apart) unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6). In returning to the 'Syrophenician woman' incident it will be recalled that He said: "It is not meet to take children's bread and cast it unto dogs" (Matt. 15:26) which would be in line with what He had said on the Mount – and yet, from Matthew's account, *He did just that*. What is the answer to this apparent contradiction?

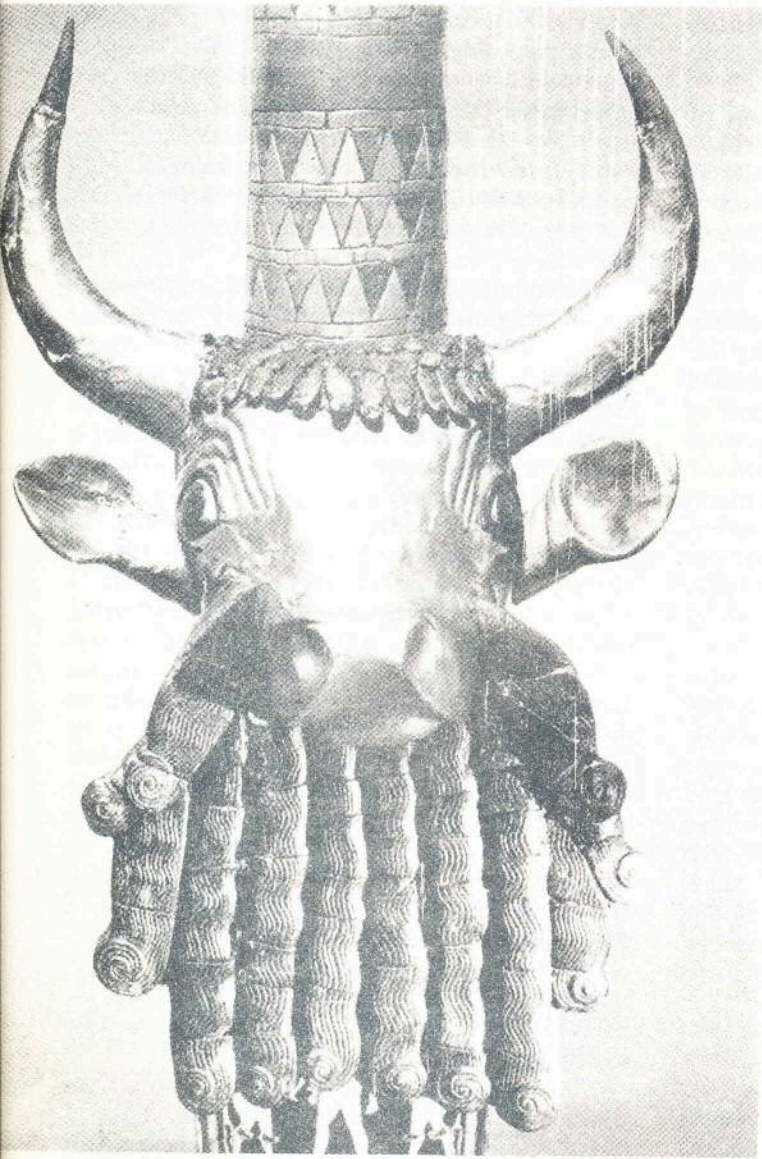
In turning to Mark 7:24-30 one finds the same story repeated with certain omissions and additions, the most notable of which is the *omission* of 'I am not sent but unto the lost sheep of the house of Israel' plus the *addition* of the identification of the Syrophenician woman as a 'Greek'. While one cannot account for the omission of reference to Israel in Mark's gospel – presumably the writer felt that reference to 'children's bread' was sufficient identification – the reference to the woman as a 'Greek' of Syrophenician nationality is quite illuminating. If one turns to John 12:20 it will be noted that 'certain Greeks' – in the text they are identified as 'Hellenes' which differentiates them from the Judaeans living in that country – 'came up to worship at the feast'. As they are not referred to as 'proselyte Greeks' i.e. Greeks proselytised into the Pharisaic faith, one can only deduce that they had an identity with Israel in dispersion. Significantly

these Greeks came into contact with Phillip and Andrew – the only Apostles who bore Greek names which, according to Dr. Ellicott, carried a significance which is 'not altogether clear'. Did the Lord refuse to see these Greeks? One will never know the answer to this as the narrative, from this point onwards, is too compressed for any to know although it appears to be the general consensus among scholars that they were included in the discourse which followed.

To return to the Greek-Syrophenician woman, a *possible* explanation of the ambiguity between the account in Matthew 7:6 with its prohibition against 'giving that which is holy unto the dogs' and Matthew 15:28 when the Lord did just this, could lie in the woman's *racial identity*. If Mark's account is correct, it would appear that she was a Greek – identical with those who approached the Lord through Phillip and Andrew – who had become a Phoenician of Syria by nationality and as such, had adopted the general Canaanitish way of life – which indeed was such as to justify the 'dog' status. Notwithstanding the *adopted nationality* which would make her a proselytised Syrophenician, her child would still belong to the race which had given her birth and as such, the Lord could do what He did in healing her. The whole issue revolves around the *racial* and *not the national* aspect and there can be no doubt that the woman was familiar with *Israelitish customs* which would have little or no interest to other people. How could she know that He was the 'son of David' – what did David mean to the people of Tyre and Sidon? How could she know of the Law which regulated the sharing of 'Israel things' with other people and how could she respond so positively when the Lord applied this Law to her? The answer is surely self-evident.

Thus, in looking at the story of the two women – Ruth and the unnamed Syrophenician woman – one may see that far from embodying support for the doctrines of the World Council of Churches and universalists, it reinforces the separation which was and is needful if Israel is to fulfil the task for which it was formed. One has only to think back over the many demands which the Lord God of Israel made of His People to be separate and note that notwithstanding what men have to say, the Almighty One of Israel has assured that His Word 'shall accomplish that which I please, and it shall prosper in the thing whereto I sent it' (Isa. 55:11).

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# In and Out of Religious Bondage

*And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time even Terah, the Father of Abraham, and the father of Nachor: and they served other gods.*

*And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac  
(Joshua 24:2-3).*

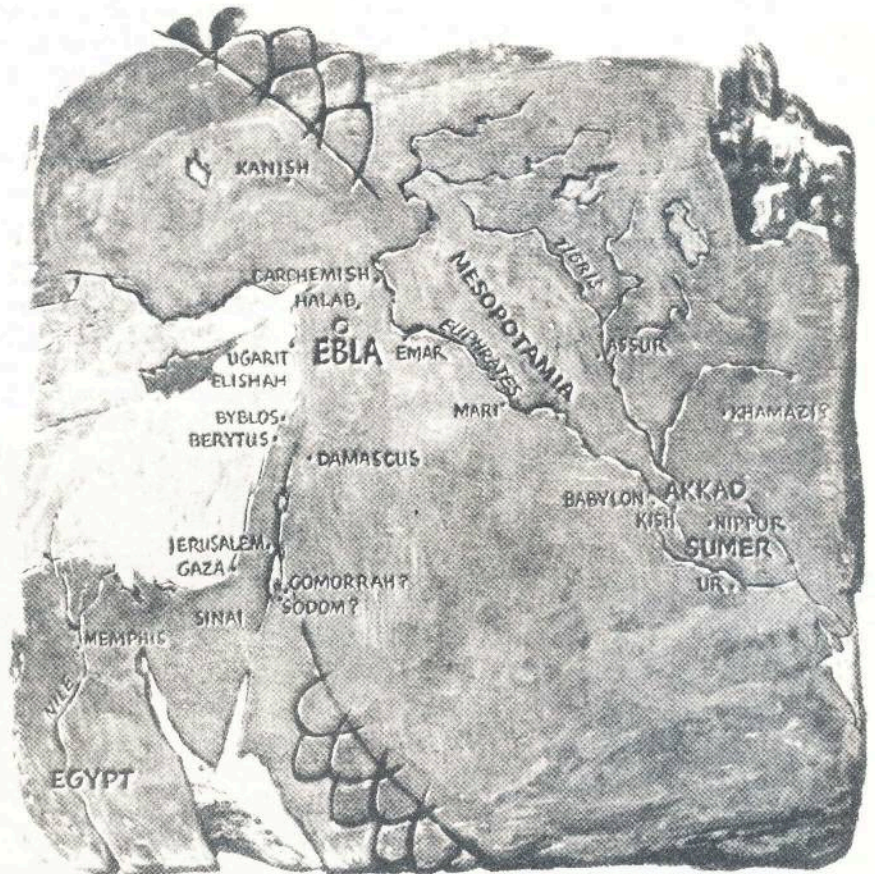
One of the most remarkable traits in the make up of true Israel as found today in the Anglo-Saxon and kindred people, is that almost from the beginning of their existence, they have sought “religion” in one form or another. It will be recalled that Abram, the father of the Israel people, was called out of Ur of the Chaldec and unquestionably this was because of the idolatry that existed in that part of the world.

Increasingly the inanimate “gods” of the heathen nations were finding expression in the perverted minds of the priests and Almighty God, acting within His Foreknowledge of the character of Abraham (Gen. 18:19) called him to His Service and then proceeded to inculcate into him a sense of national destiny. The Lord had determined on a course of action which would reveal the uselessness of the “gods” of men.

For many years scholars were extremely sceptical as to whether a place such as Ur of the Chaldec had existed. However, a great deal of knowledge concerning the history of Ur is largely due to the archaeological work of Sir Leonard Woolley who in 1953, stated that during the many years of work on the site there were many surprises and that a vast amount of material of absorbing interest and proof was brought to light. However, the most thrilling event was the digging of the great pit which revealed the ordered sequence of the history from the time when the first immigrants set up their huts of mud-daubed reeds on the drying marshland to when the men and women of the Royal Court went down into the death-pit that they might minister to the dead King of Ur.

In 1978 the *National Geographic* magazine printed an article on a find which apparently struck the scholarly world of archaeologists “like a thunderbolt”. This was Ebla an obscure city mentioned in scattered documents of the second and third millennia. According to this report, Dr. Paolo Matthiae of the University of Rome found the “greatest third-millennium archive ever unearthed. More than 15 000 cuneiform tablets and fragments – commercial records, treaties, chronicles – whispered, through the mists of ancient and ambiguous syntax, of the unknown Semetic empire, with Ebla as its seat, that once dominated much of the Middle East . . . The names of cities thought to have been founded much later such as Beirut and Byblos, leap from the tablets. Damascus and Gaza are mentioned, as well as two of the Biblical cities of the plain, Sodom and Gomorrah . . . Most intriguing of all are the personal names found on the Ebla tablets. They include Ab-ra-mu (Abraham), E-sa-um (Esau) and Sa-u-lum (Saul). Present as well is a name never found before in ancient literature, save for the Old Testament: Da-u-dum (David). Further, the name of a king, Ebrum, who reigned about 2 300 B.C. bears an uncanny resemblance to Eber of the Book of Genesis, who was the great-great grandson of Noah and the great-great-great-great grandfather of Abraham, the Biblical progenitor of the Hebrews . . .”

Scholars have also apparently taken the Genesis story of Abraham being a native of Ur at face value believ-



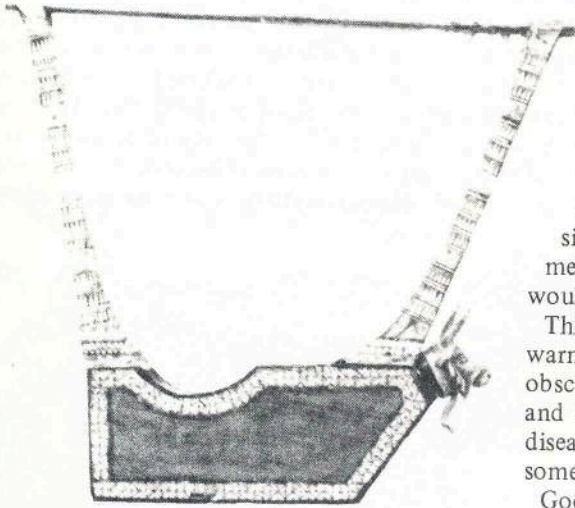
ing that if he did exist he and his followers would have migrated about 1 800 B.C. through the Fertile Crescent – north from Ur, across Syria, and down into Palestine. However, according to this report on the new discovery “... we now encounter a Syrian capital, dating from five hundred years *before* the widely accepted date for Abraham – a place rich in patriarchal and Biblical names. Provocatively, the Elba tablets mention a nearby city called Ur.”

There can be little doubt that from the earliest time until the present day man, aside from expressing his feelings about life, death and the universe, has believed in the immortality of the soul and in some “divine genius” which would guide and protect him.

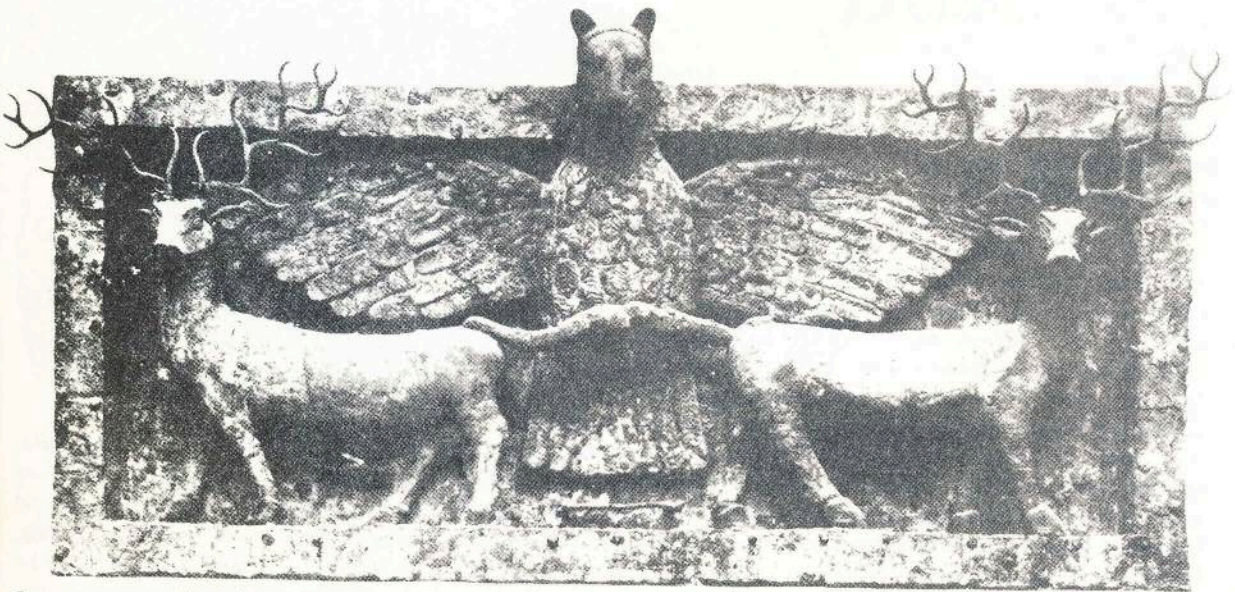
Archaeology has established that although there is no evidence that the earliest kings of Ur believed they were divine, by the Third Dynasty some were having prayers and hymns addressed to them. There was however, a very definite belief in life in the hereafter and the Royal Graves at Ur included the bodies of musicians, followers, grooms and singers as well as jewellery, vessels and musical instruments. All the items thought necessary for the life which would be enjoyed after death.

This was a time too when men believed they could receive warnings from the “gods” by way of visions which if too obscure could be interpreted by a “goddess”. Happiness and unhappiness too came from the “gods” who also sent disease while at all times morality was under the control of some deity.

Gods and goddesses often had the head of an animal and a human body and it is believed that each year at a fixed time the god’s statue was paraded through the city to the temple accompanied by prayers chanted by the priests, purification, magic and sacrifices and at Ur these were in honour of the god Nanna (Nannar).



*The Royal Lyre*



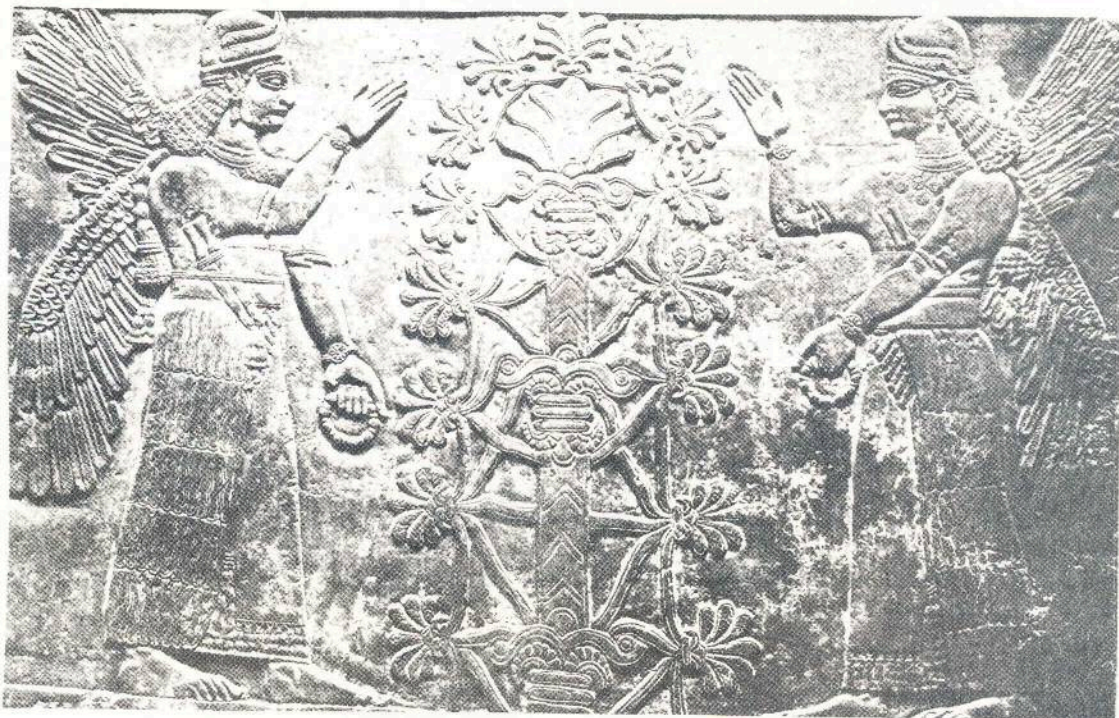
*Large copper plate from the temple of Tell-el Obeid, near Ur depicting the divine, lion-headed eagle Imdugud, with two stags.*

The temples were usually built on artificial hills made up of a series of mud-brick platforms. Originally, a small shrine was raised but later this developed in to the pattern of the Sumerian ziggurat. The one built at Ur by Ur-Nammu (2 000 B.C.) had three stages with each a different colour and with a silver shrine to the moon-god Nanna at the top.

Nanna was believed to be the son of Anu – or Enlil – Lord of the Air, who resided in the Great Mountains of the East. He was the god of hurricanes and his weapon, the *amaru* – the deluge. Later Enlil was assimilated to Marduk, the deity of agriculture who as Bel became Lord of the World. Nanna's wife, Ningal, the goddess of fertility, supposedly bore the sun-god and goddess Inanna whose main shrine was at Ur.

The religious cult in and around the area of Ur appears to have had numerous people specially trained to sustain it. There was the head of the community known as the *en* who acted as priest-king and who lived in a special apartment in the temple. The *en* could be a man or a woman according to the sex of the deity worshipped. Later, the *en* moved into the palace becoming known as the *ensi* – king – and thus the spiritual ruler also became the ruler of the city.

As the correct rites had to be carried out, the kings soon delegated more and more of the business of the temple to special priests who under a superior priest, saw that all who entered the temple sacrificed correctly. If the god was angry there were incantations, singing, chanting and exorcism. Around the temple lived the eunuchs, temple slaves and sacred prostitutes, as well as the butchers, bakers, metal, silver and woodworkers who all helped prepare the sacrifices.



*Sacred tree or trees of life were associated with the worship of Enlil. The two figures shown above are two winged deities with a sacred tree which probably represents the god Enlil.*



*Sacrificial Victim. The servants of Sumerian kings and queens were put to death when their rulers died, and buried in the same tombs. Many bodies and brick ornaments buried in the cemetery at Ur were crushed by the weight of the earth thrown on top of them.*

ritual was repeated until the pit had been filled to ground level and possibly after this a chapel for offerings to the dead would have been built.

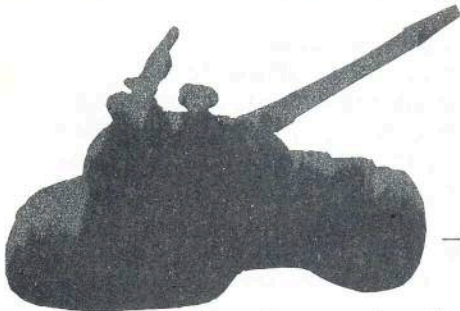
A full and precise knowledge of the religious beliefs of the people of Ur at the time of Abraham is of course, unknown although archaeology has done a tremendous work in providing some idea as to what did exist. The cult of the dead who were thought to have supernatural powers is attested to by the bodies found in artificially dug trenches and graves and indeed, much that has been brought to light reveals the reason for Abraham's call by Almighty God.

It has been said that no one can see the stark remains of once great cities which existed in times gone by without recalling the cry of Jeremiah: "Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby." This picture was of pagan Babylon but today, wolves howl in the wastelands beside Ur of the Chaldees for the Lord had declared: "I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done" – "... for it is a land of graven images, and they are mad upon their idols."

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# Soviet Super - Power ?

—Intelligence Digest *World Report*

An empire as large and as far-flung as the Soviet Empire could, in a crisis, be held together only by the exercise of power by the imperial metropolis, and in the world of today this would call for a supra-national might of a super-power capable of exercising its authority at any and every point of challenge.

Is the Soviet Union such a super-Power? There is ample reason for doubt. There is reason to suspect that the Soviet assertion of, or pretensions to, super-Power status are verbal rather than factual. In fact the Soviet Union has seldom claimed to be a global super-Power. Instead, according to Moscow, it is the 'correlation of forces' which has changed in its favour and the 'correlation of forces' is not the same thing as the balance of power.

In the 'correlation of forces' many factors are taken into account. In *Leninism on the Correlation of Forces as a Factor of International Relations* A. Sergiyev has written: 'The foreign policy potential of a state depends not only upon its own forces and internal resources but, to a considerable extent, on such external factors as the existence of reliable, socio-political allies among other states, national contingents of congenial classes, mass international movements and other political forces active on the world scene.'

G. Trofimenko, in *Political Realism and the 'Realistic Deterrence' Strategy* has added a further dimension: '... political reality also includes the domestic political situation in the U.S. itself, where the popular masses are demanding increasingly, decisively, and loudly the renunciation of military adventures abroad and the administration's turning to face the internal socio-economic problems.'

He went on: 'Moments arise when the split between sentiments and feelings of

broad public circles and official policy proves so deep that a bourgeois government, wishing to remain in power, either has to correct official policy or resign from power.'

Relate these two passages directly to the U.S. at the height of the Vietnam and post-Vietnam syndrome and the Watergate hangover and you find that, according to Moscow's reading, the 'correlation of forces' was heavily tilted in favour of the Soviet Union whereas the actual balance of military power lay in the opposite direction. Add to that a few years with a mad hatter in the White House, then you find that, with détente thrown in, the 'correlation of forces' shifted further to Moscow's advantage *without the Soviet Union necessarily having lifted a finger to increase its own redressing of the military balance.*

It is not true, of course, that during this period Moscow did nothing to increase its military power. But the Soviet Union was not able to do more than increase its capability to act in a few selected spots across the globe — and this with the help of surrogate forces — whereas the U.S. remained a true super-Power with an awesome global military capacity. And yet the 'correlation of forces' changed because the U.S. — and the West in general — suffered from an acute form of paralysis.

## China

But there is another factor with which the Soviet leaders are now obsessed. The shift in the 'correlation of forces' came at a time when China was either quiescent or tearing itself apart. But the China factor is important in the equation, and with Peking's re-emergence, this time as a *de facto* ally of the West, and even of Nato, the 'correlation of forces' has suffered, and is continuing to suffer, a major set-back as viewed from

Moscow.

In Southeast Asia, for example, the favourable 'correlation' consisted of a fair amount of Soviet muscle plus a warlike and quite formidable ally – Vietnam – on the one side and, opposing it, a virtual vacuum. This combination made it possible for the Soviet Empire to be extended by stages until in the not far distant future it would include the whole of Indo-China and Thailand. But then, suddenly, there ceased to be a vacuum. China had stepped in, a China which is militarily no match for the Soviet Union but yet strong enough to blow the 'correlation' theory to pieces in that part of the world.

### 'Counter-revolution'

In short, therefore, the Soviet Union could be a super-Power in Southeast Asia because its assertiveness went unchallenged. Now that it has been challenged, albeit only in a minor way, it is proclaimed in Moscow from the rooftops that China is fomenting a 'counter-revolution'.

The constant Soviet talk of counter-revolution is not propaganda. Counter-revolution for Moscow means either a trouble-spot within its empire or a challenge to the expansion of the empire. The permanent dread is the outbreak of counter-revolution simultaneously at several points, a situation which only a true super-Power could hope to cope with. Thus we find – and again, in the Soviet mind this is not just propaganda – that China is fomenting counter-revolutions in Indo-China, the U.S. (helped by China) is doing the same in Afghanistan, that *Unita*, with encouragement from South Africa, is leading a counter-revolution in Angola, that Washington is plotting a counter-revolution in Cuba. In Europe 'imperialism' is trying to bring about a counter-revolution in Poland, just as it did earlier in Czechoslovakia and Hungary. In the Middle East we find that Saudi Arabia wants to bring 'progress' in South Yemen to an end by means of a counter-revolution. The list can be extended almost endlessly.

What Moscow is painfully aware of is that a balance of power is something fairly solid which cannot be changed overnight. To do so takes time and, in today's world of

high technology, it also takes massive resources and technical skills. In contrast, the correlation of forces rests on gossamer, one of the biggest factors being psychological. Two or three simultaneous counter-revolutions would be enough to blow it sky-high.

To repeat, the present correlation of forces to the advantage of the Soviet Union depends upon the concept never being challenged, upon the West, primarily the U.S., accepting it as reality, and upon the 'masses' in the West making it impossible for their governments even to think of doing anything else than accept the Soviet Union as a senior partner in a collective practice of détente.

Nothing written here is intended to imply that the Soviet Union is not a major military Power, in some fields and in some places enjoying superiority over its antagonists. But that is not the same thing as being a global military power and therefore an international super-Power, capable of challenging the West on a global scale or even of defending an empire which is already seriously over-stretching its military and economic resources – and, incidentally also its manpower resources. (A population of in the region of 250 million sounds enormous; in fact it does not even equal the manpower reserves of Western Europe alone.)

A further relevant point is that if the West considers the present balance of military power to be unsatisfactory it will not need a major self-exertion to rectify the matter. For the Soviet Union that possibility is less easy. It therefore has to perpetuate the theory of a correlation of forces which will continue to hold the West spellbound.

### Reagan

Reagan had hardly become President when Brezhnev, using the first appropriate opportunity – the 26th Soviet party congress – proposed an early summit meeting between them. There are, of course, important matters that could be discussed, but not with such breath-taking haste, without any preparation. *What Brezhnev needed was not a constructive dialogue with Reagan but simply a face-to-face encounter to prove to all the world that the U.S. accepts the*

*Soviet Union as co-equal. Nixon and Kissinger were the first two U.S. leaders to do so, a decade ago. That was for the Soviet Union the psychological break-through and enhanced Moscow's standing in the world, especially the Third World, to a point that could never have been achieved by the Soviet Union itself.* In retrospect, that was the real meaning of SALT I, concluded in 1972.

*Carter readily accepted the premise and spent his four years in office boosting Soviet prestige as America's equal and perhaps superior as a World Power. It is understandable that Brezhnev wanted the process to continue without interruption under Reagan's Presidency;* hence the great need for a meeting which would end with the usual platitudes about consultation on all international issues, joint efforts to solve world problems, and détente as the only basis for a relationship between the world's co-equal super-Powers.

It had worked before; why should it not work again? And what rewards it had brought! – forcing Carter to ignore the total take-over in Angola, the establishment of Soviet hegemony over the Horn of Africa, causing Carter to cancel the B-1 bomber and not to build the neutron bomb, and so on. And forcing Carter equally to make a whole string of concessions in SALT II, thereby further enhancing Soviet global aspirations.

### Crowning Achievement

The feat of dazzling the world by substituting a 'correlation of forces' for a balance of power is the crowning achievement of the present Soviet leadership and much of the credit must go to Brezhnev personally. In fact the massive, brooding presence of Brezhnev is by itself a major factor in the 'correlation of forces'. If Brezhnev should disappear the equation which comprises the 'correlation of forces' would undergo a significant change. Such a change cannot at present be risked, especially not at a time when an additional new factor is a fresh Administration in Washington.

When the Soviet 26th party congress ended in March, the world was astounded that there had been no changes in the leadership, that no younger men had been

brought into the Politburo or into the top party echelons. There may be many explanations, but one of the most important is directly related to the 'correlation of forces'. It concerns not only the very impressive world image of the present ageing leadership. It concerns equally the Soviet domestic misunderstanding of the 'correlation of forces'.

It is not only the world at large which has been deluded. For a whole decade the people of the Soviet Union have been led to believe that the 'correlation of forces' theory has placed the Soviet Union on a par not only with the U.S. but with the collective West. It has been for this worthwhile prize that the people have been asked to suffer hardships, shortages, falling standards of living and regimentation by the party. The myth gradually became an axiom, certainly for members of the party. It is today taken for granted that nothing can be decided anywhere in the world without consultation with the Soviet Union, in effect without Soviet approval.

### Gromyko's Lie

This has been party dictum for a decade, ever since, in 1971, Andrei Gromyko told the 24th party congress: 'Today there is no question of any significance which can be decided without the Soviet Union *or in opposition to it* (our italics). 'It was a total lie when Gromyko spoke the words, but he was believed. Today it is not a total lie, only an exaggeration, but by now it is part of what passes for universal wisdom.

It is a dogma to which any Soviet party official must subscribe if he wants to get anywhere. By the time he gets into the higher reaches of authority, it has become a fundamental creed. What, then, when he gets into the real policy-making and decision-taking aura, into the ante-room of the Politburo, so to speak? The answer is that he is then only too willing to put into practice what he has been taught and what he now believes. In other words, he has become too dangerous to be entrusted with the ultimate responsibility of actual leadership. In next to no time he might land the Soviet Union in the unenviable position of having to prove that a 'correlation of forces' is indeed the

same thing as a balance of power – weighted in favour of the Soviet Union.

Thus there is an added reason for no change in the leadership when, in Washington, there may be a growing inclination really to get the true measure of the Soviet Union as a super-Power. *The old leadership may be incompetent, incapable of coping with the mounting domestic problems in the Soviet Union – but it is at least a reasonably safe leadership. Safe, moreover, because the world in general has come to believe in its omnipotence and to accept its empire-building.* A rash, new leadership might bring the roof tumbling in and thereby lose part of the empire, not just the overseas colonies but Soviet Central Asia as well.

### Top Priority

As before, the top priority in Soviet foreign policy is *to deter the West from asserting itself, from doing what it is capable of doing.* But this has to be done against a background of growing domestic stringency and tension. On the economic front there has been a marked slow-down in technological progress (with an increasing dependence upon Western technology), there is an energy shortage, the retrieval of raw materials (of which there are vast reserves) is rapidly becoming beyond the technical know-how available, the manpower shortage in industry is becoming acute, the nationalities problem is reasserting itself, the East European satellite states, in this instance led by Poland, are becoming restive, pressure from China on Soviet Central Asia is growing, the occupation of Afghanistan is having an unsettling effect upon the Soviet Muslim regions.

As it has emerged from the 26th party congress, the Soviet leadership is barren of fresh ideas on how to deal with any of these problems. Heaping invective upon the post-Mao China is not going to reduce the Chinese pressure, proclaiming the unity of the new 'Soviet nation' is not going to abate the nationalities problem, orations about the solidarity within the 'socialist community' will not settle the Polish restiveness, appeals for greater labour discipline are not going to contribute to a solution of the twin problems of falling productivity and manpower

scarcity, eulogies delivered in Moscow by the puppet Afghan leaders will not frighten away the Afghan freedom fighters, calling the Islamic revival a throw-back to the past will not appease the new Muslim militants who are daily becoming more alienated from the central Russian authority.

Indeed, problems are mounting across the entire spectrum and the staggering aspect of the 26th party congress, hailed in advance as the most momentous gathering of its kind since the October Revolution, *was that none of the problems was even given a mention.* The only thing of significance that emerged was Brezhnev's plea to Reagan for an early meeting as the two co-equal world leaders.

But all these problems, plus the additional problems of an empire in trouble, will have to be tackled before much more time passes, and as things now stand they will have to be tackled by a worn-out leadership with an average age of just on 70; a leadership preoccupied with buying time.

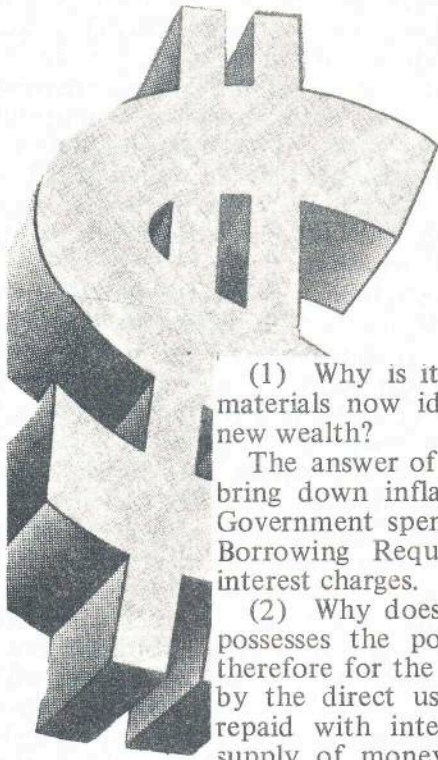
### When Time Runs Out

What will happen when time runs out? For the world it will be an occurrence of the utmost danger because it may then become necessary to deflect attention from the internal problems by creating an external 'threat'. The temptation to do so will be great, even for such an aged leadership, because past experience has shown that the West can always be cowed. And if by then a younger, less experienced leadership will have arrived at the top the temptation will be even greater, because such a new leadership might be convinced that a nebulous 'correlation of forces' really is what Soviet propaganda proclaims it to be.

Yet the real possibility is there that the (mighty) Soviet Union has already reached its heyday and may even have passed it. *Nevertheless, it may be a dangerous assumption.*

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# The Monetary System



## QUESTIONS WE HAVE A RIGHT TO ASK

(1) Why is it that a nation which possesses labour and materials now idle cannot be allowed to work and create new wealth?

The answer of the Government will be about the need to bring down inflation by lower wage demands and reduced Government spending, and so bring down the Public Sector Borrowing Requirements (PSBR) with its costly annual interest charges.

(2) Why does the Government borrow that credit which possesses the power of life and death for industry, and therefore for the nation? It can eliminate the cost of interest by the direct use of its own credit. Bank credit must be repaid with interest, therefore does not provide a stable supply of money. It is not bona-fide money. Government credit *is* bona-fide money which can be lent at very low interest and is retained in circulation by the state.

(3) Why do we all believe that the nation must depend on bank credit for its existence?

(4) Why do we continue to allow monetary symbols to fool us about the realities of life?

## The Concealed Alternative to Monetarism

Professor John Kenneth Galbraith's book, *The Age of Uncertainty* which is a companion to a TV series released some months ago, is a mine of information for students of the present anxious world situation, and a sheer delight to read. In the light of the present British Government's policy one wonders if they have heard of this book because it conveys the answer to many of our problems, if not *on* the lines, *between* the lines. And it is there where its great message lies – a pearl of wisdom behind a door, if the writer's inference is correct. The liberty is taken to nail on this door an aphorism of the author's:

“When men of great reputation are proved wrong, it is the worst of personal tactics to be right.” (p.207)

Stubborn adherence to the rules of orthodox finance after World War I brought about the Great Depression in Europe. Money so freely available during the war was severely restricted in order to try to balance the budgets. This is how the present system always works – plenty of money for arming and war, but not for humanitarian needs in times of peace. The waste of war has to be paid for later by squeezing the economy. As we have heard of late, this severe medicine is calculated to be highly beneficial.

“Many economists agreed that the depression had a therapeutic function. The metaphor was that it extruded poisons that had been accumulating in the economic system.” (p.213)

Galbraith shows how orthodox finance completely failed to meet the needs of the people by allowing so many to be unemployed, even to the point of risking revolution, although the British are not given to this kind of thing. The rising generation in Germany would not tolerate the same kind of situation. Hitler insisted on public works by government spending, and later on armaments and war. John Maynard Keynes (later Lord Keynes) advocated putting our unemployed to work at Government cost (deficit finance) for the benefit of workers and country alike. There was solid opposition from the powers-that-be to this breach of rules of SOUND FINANCE, so called. Only Lloyd George was converted to the idea at first, but later it was adopted by the British Treasury. This involved an increase in National Debt and debt charges.

America too soon perceived the merit of the idea and adopted it with the full support of some bankers. It proved highly successful in financing large schemes in the public interest. However, in post-war years this policy of deficit finance created inflation and it became discredited.

The British Conservative Government elected in 1970 permitted the banking system to create an unprecedented expansion of the money supply by lowering the

required ratio of reserves to total deposits (Competition and Credit Control) while pretending to benefit the public by the action. No care was taken to ensure that this additional money was used productively, hence it set off a speculation spree resulting in rapid increases in price levels and the record levels of inflation two to three years later. Naturally, workers demanded wage increases to compensate and the practice was established of expecting annual increases, although there had been no accompanying increase in production. Interest rates were raised to penal levels, and all was set for increased inflation, the reduction of which has been the supreme endeavour of the present Government.

The main blame for this inflation has been laid at the door of Keynesian policies (quite wrongly as shown above) hence it has been alleged that only a reverse to SOUND FINANCE, or Monetarism, is the answer. So once more we are called on to “take the medicine, and extrude the poisons which have accumulated in the system”. The resentment among unemployed builds up but the present British Government prides itself on having the will to press on in the belief that there is no other alternative which will provide a lasting solution. But as in time past, there is the old answer which has been such a boon to the banking system – *preparation for war*. This will provide the work and the money, for all countries involved. Unemployment solved!

### The Military Solution to Unemployment

Professor Galbraith believes there may now be a tacit understanding between the great powers to overcome the problem of unemployment by competition in preparations for war. This provides an endless escalation of work for all industries at all levels. As he points out, finance for this purpose is obtained without difficulty. The public will never object to national defence and the banks will always oblige. But he is deeply concerned over the folly of this for one mistake or one crazy act could result in the end of civilisation. His answer is to divert this productive power from war to peace on the same scale of expenditure. This naturally requires a change of thought, a

change of attitude on the part of the financial authorities and by the peoples of the powerful nations. This could solve the main problems of helping the Third World – (always providing there is a sincere wish to assist these people. – Ed.)

### The Alternative

It is a surprising thing that both Lord Keynes and Professor Galbraith avoid the obvious – the door to the right answer to our financial problems. But is it to be wondered at? Remember the notice on the door! And remember that Abraham Lincoln was not deterred, but it cost him dear.

As indicated above, the spending of money by governments can result in the execution of large national schemes of improvement rather than paying men to be unemployed, with all its human tragedy. But this has been done by government borrowing from the banking system which incurred new debt and eventually increased taxation. However, this practice is not necessary. The Government has the indisputable right to create that money (or more correctly credit) without incurring debt. After all, a little reflection will confirm that whatever is permissible for a person or group of persons to do is unquestionably permissible for Government, otherwise the other parties possess powers superior to government. This of course is the present position.

It is admitted that this new policy would represent a fundamental change and bring supreme power in finance back to the State where it properly belongs. Banks would continue to function as now except that loans would be in State liabilities (excepting of course the money owned by the banks) passed into circulation through the banks who would charge for their services.

The implications of this simple reform would be immense. Power now concentrated in a few hands in the U.S.A., in Russia and elsewhere are keeping the pot on the boil, but if the immense expenditure now used for war was made available for peaceful use (as it could, but without debt) the world could feel a new hope. This is not a mere Utopian dream or a foolish pretence that the Kingdom of God would now be established on earth, although it would be a

step in the right direction.

It seems amazing that the Labour Party has not pressed for this reform. In their publication, *Banking and Finance*, presented to the Party Conference in 1976 they provided evidence of France having public control of about 85 percent of bank deposits; and information about Japan suggesting that investment has been supplied by the State, which in plain language means interest free. It is surprising too that in the suggested reform of the Bank of England no mention is made of their duty to provide the Nation's Money Supply in place of the private creation of credit by the banking system. Until this reform is achieved, all talk of democracy and financial integrity of the system is hollow.

### Economics and Morality

The great wave of immorality sweeping the Western world is typical of that which preceded the downfall of every great nation or civilisation in history.

Since immorality may be defined as “transgression of the laws of Nature” and morality as “conforming WITH Nature's laws”, there would be little hope of avoiding the fate of those nations if we did not have what they did not have, namely, a simply easy to understand framework of economic principles, so self-evident as to impel any progress-minded person to follow them in order to better his life, a framework so clearly logical that to err against, or violate these principles would be obviously evil and therefore, immoral.

That framework is the Ten Pillars of Economic Wisdom which are presented below with notations following each to show the indivisibility of economics and morality in the pursuit of man's progress on Earth and, conversely, the indivisibility of evil and the violation of Nature's laws.

**PILLAR 1:** Nothing in our material world can come from nowhere or go nowhere, nor can it be free: Everything in our economic life has a source, a destination and a cost that must be paid.

**NOTE:** It is evil to try to influence anyone by inferring that it is possible to get something for nothing. There ain't no free lunch.

**PILLAR 2:** Government is never a source

of goods. Everything produced is produced by the people, and everything that government gives to the people, it must first take from the people.

*NOTE:* It would be evil for government when transferring goods from one group to another, not to disclose the source and the extent of the sacrifice involved.

*PILLAR 3:* The only valuable money that government has to spend is that money taxed or borrowed out of the people's earnings. When government decides to spend more than it has thus received, that extra unearned money is created out of thin air, through the banks, and, when spent, takes on value only by reducing the value of all money, savings and insurance.

*NOTE:* It is evil to dilute the value of the people's money except with their knowledge and consent.

*PILLAR 4:* In our modern exchange economy, all payroll and employment come from customers, and the only worthwhile job security is customer security; if there are no customers, there can be no jobs and NO payroll.

*NOTE:* It is evil to jeopardize job security on the pretext that it is in the interest of those placed in jeopardy.

*PILLAR 5:* Customer security can be achieved by the worker only when he cooperates with management in doing the things that win and hold customers. Job security, therefore, is a partnership problem that can be solved only in a spirit of understanding and co-operation.

*NOTE:* It is evil to create needless friction between employer and employees by misrepresenting the facts.

*PILLAR 6:* Because wages are the principle cost of everything, widespread wage increases without corresponding increases in production simply increases the cost of everybody's living.

*NOTE:* It is evil for employees to extort unearned wages which are added to the selling price and become a burden on everybody.

*PILLAR 7:* The greatest good for the greatest number means, in its material sense, the greatest goods for the greatest number which, in turn, means the greatest productivity per worker.

*NOTE:* It is evil for anyone to impede

the production from which all material blessings flow.

*PILLAR 8:* All productivity is based on three factors: 1) Natural resources, whose form, place and condition are changed by the expenditure of; 2) Human energy, both mental and physical, with the aid of; 3) Tools.

*NOTE:* It is evil to infer that there is any substitute for conscientiously applied human energy as a key factor of production.

*PILLAR 9:* Tools are the only one of these three factors that man can increase without limit, and tools come into being in a free society only when there is a reward for the temporary self-denial that people must practice in order to channel part of their earnings away from purchases that produce immediate comfort and pleasure and into new tools of production. Proper payment for the use of tools is essential to their creation.

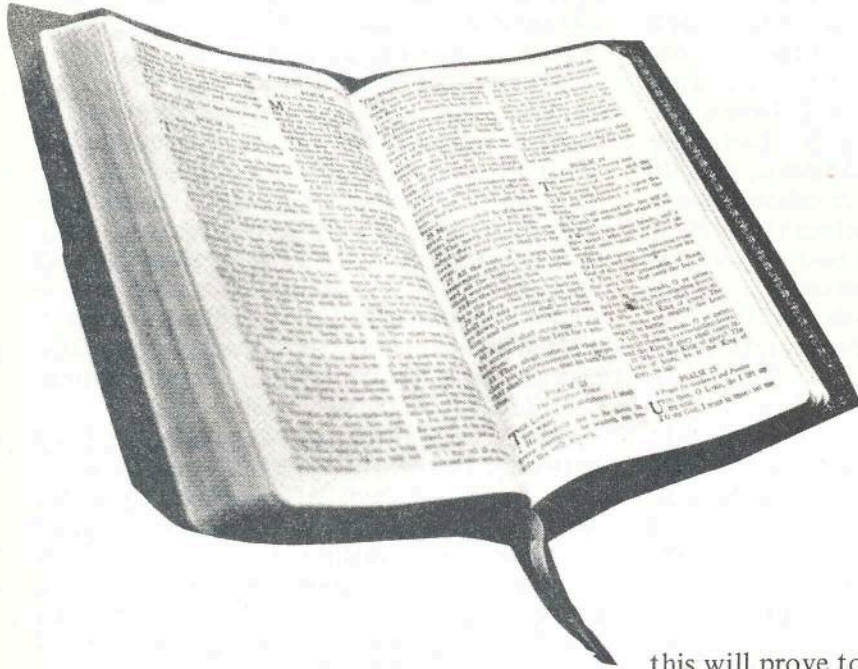
*NOTE:* Since tool energy offers man his only release from hard labour, it is evil to discourage or impede increases in the quantity and quality of the tools available to man.

*PILLAR 10.* The productivity of the tools – that is, the efficiency of the human energy applied in connection with their use has always been highest in a competitive society in which the economic decisions are made by the millions of progress-seeking individuals, rather than in a state-planned society in which those decisions are made by a handful of all-powerful people, regardless of how well-meaning, unselfish, sincere and intelligent those people may be.

*Editor's Note:* The above article refers to "NATURE'S LAWS" but which, as all readers of the Covenant Message will know, should be "The LAW of THE LORD" which covers every aspect concerning economy as this affects not only the individual but the nation.

No mistake should be made here. The state in no matter what form cannot bring peace, security and prosperity. This alone is God's Prerogative and His LAW when in operation will bring full abundance of life to His people.

## 'And God Said....'



# Know Your Bible!

by J. Finlay

In the first three articles under the above title – *Know Your Bible* – a very brief look has been taken at the time of Creation, the early days of mankind and at the story of *the Adam* in particular. There are of course, many more points which should be considered for a tremendous study can be made of every word, phrase and verse but, as will be appreciated, this would fill volumes and so it is suggested that the reader – with the help of a good concordance – does a little “homework” too. The time given to

this will prove to be not only interesting, but of immense value. Meanwhile, for the moment, there are a few extremely interesting points in the first two chapters of Genesis which should be mentioned here so once more this study is directed to the history of *the Adam* – the man formed of the dust of the ground as recorded in Genesis 2:7.

In a Kingdom Cassette issued a short while ago under the title of *Jacob In Trouble – Again\** a very interesting point is noted in respect of the present one-world demand that everyone – irrespective of race or colour – should become as one or in other words, inter-marriage between all races is desirable. Tragically, many ministers of religion actually state that this is the Will of God. That He desires, not only His Israel People but all people, to become a coffee-coloured genetically intertwined species.

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\*Obtainable from *The Federation of the Covenant People*, P.O. Box 830, Honeydew, 2040. Priced at R4; \$6; 2.50 pounds airmail postage.

This, it is maintained, will eventually bring peace to humanity and what is completely ignored – or possibly it is something that is wanted – is that the White race being numerically smaller – *will die out*.

There is no end to the determination of these people and at no time is consideration given by these “do-gooders” to the fact that the races of man *just did not happen*. That there are inborn differences between the Negro and the White man as there are between the other races. That *genes*, minute hereditary particles carried in *chromosomes* or small bodies, are found within the cells of every human being and that each *species* has a different number of these *chromosomes* with every human being having forty-six of which twenty-three come from each parent.

Henry E. Garrett in his work *I.Q. and Racial Differences* points out that: “In offspring of inter-racial marriages, the race of each partner possesses a distinctive “pool” of genes which is uniquely mixed in the new baby. The Mulatto, for example, will bear certain resemblances of both his father and mother, since he is both Negroid and Caucasoid. Among the factors that are known to be genetically determined are body structure (height and weight), glandular system, sex, hair and eye colour, learning potential and level of intelligence.”

Sociologists of course deny these and other scientific facts and maintain that environment plays the most important part. That all races are equal and can achieve in the same way but that their circumstances bring about differences and which, if altered, will mean every person on the same level. And as Mr. Garrett points out anyone who espouses what is called the genetic ‘theory’ is automatically labelled today as a ‘racist’ – a term which is both incorrect and abusive. Indeed, the name-calling is the measure of the weakness of the argument put forward by environmentalists. The fact remains, whether one cares to admit or not, that the different races do *not* have the same potential and do *not* learn at the same rate or achieve in the same way.

However, to return to the story of THE ADAM and to Genesis 2 we find that *separation WAS God’s Intention*. “And the Lord God formed man – (in Hebrew *ha adawm* –

the article revealing one particular *adawm*) – of the dust of the ground, and breathed into his nostrils the breath of life; and man – again *ha adawm* – became a living soul. *And the Lord God planted a garden (gan) eastward in Eden; and there he put the man whom he had formed.*”

Note here that *ha adawm* was placed in this fenced off or separate area *after* he had been formed – *yatsar*. Verse 15 of the same chapter repeats this story as if to emphasise the point “And the Lord God took the man, and put him in the garden of Eden to dress it and keep it” which shows very clearly that the Lord God was determined that *the Adam* would not continue to live among the other races of the world who it will be remembered were created previously and many, many centuries – even millennia – before.

Why separation? This question must naturally be asked here. Why was it necessary for a “garden of Eden” anyway for obviously the entire earth had been created in perfection? Both Genesis 1 and 2, if studied carefully, show that Genesis 2 is not merely a summary of Genesis 1 and that men and women were created before *the Adam* – and that they were (in Hebrew) the ‘*chay of the erets*’. It also shows that no specific commands other than to enjoy life were given to them whereas *the Adam* was commanded not to ‘eat’ the fruit of the tree of life and the tree of *the knowledge of good and evil*. In other words – not to experiment with God’s Holy Law. This is borne out by Deuteronomy 30 where it is stated that the Lord God had not hidden His Commandments and His Statutes but that these were “... *in thy mouth, and in thy heart, that thou mayest do it*”.

This same word ‘eat’ – *awkal* – is used figuratively many times throughout Scripture. Psalm 14:4 states: “... who eat up my people.” In this sense – *destroy*. “... to eat the bread of sorrows”. Here the word is to *feel or experience*. Proverbs 18 states: “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.” Isaiah 3:10: “Say ye to the righteous, that it shall be well with him: for he shall eat the fruit of their doings.” Ezekiel speaks of receiving a “roll of a book” and of being instructed to *eat* of this

and then to go to Israel and speak to them of what he had learnt. In other words – to digest – to learn and to know thoroughly.

The Adam, having been formed outside of the garden, must have been aware of the situation existing beyond this fenced-off area and must have known that within the garden things were indeed different for here, Law had been given. Eve on the other hand, did not know of the conditions outside and it is thus not surprising that she would not have fully appreciated what the result of disobedience to the Law could actually lead to. Adam did know and yet, when charged with what he had done he apparently was not over-whelmed with a sense of guilt or shame but instead was only too willing to blame Eve. “The woman whom thou gavest to be with me, she gave me of the tree and I didst eat” (Gen. 3:12). Admittedly Eve also blamed the serpent – *naw-khawsh* – but in this case, she was simply telling the truth.

This word *naw-khawsh* – a snake (from its hiss) – comes from the word *naw-khash* – to whisper, to predict or forecast and to mislead. One reads of leviathan and the piercing crooked serpent and throughout Scripture the “serpent” is the “enchanter” the one who misleads the people and who will eventually be finally destroyed by the Almighty. He and his minions are at all times considered as lower than the lowest animal and are cursed by God. Significantly, the leviathan – or snake – is also the symbol of Babylon.

It has often been said that the punishment placed upon Adam and Eve was extremely hard, but it must be appreciated that having been given *the* Law they would have known the consequence of breaking it. The ill-health, the suffering, the sorrow and sadness, the lack of safety and security that would follow disobedience. Significantly too, the very ground was to be cursed – or no longer freely yield every food that was necessary for their well-being. Deuteronomy 8 speaks of the blessing which will result from keeping God’s Law. The land will be good, “A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it . . .

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.” However, the alternative was ‘death’ in every sense – for every hardship would result and life would no longer be a blessing. This was the ‘death’ which Adam was warned of for there can be no doubt that to be removed from the avenue of God’s Way is to die. Without His Blessing how can there be life?

One point which must also be commented on is the theory which is often put out that Cain was the child of the serpent. Nothing could be further from the truth for the Scripture states very emphatically that “Adam knew Eve his wife; and she conceived and bare Cain”. The English translations and the Hebrew text allows for no other interpretation but that Adam was Cain’s literal father.

Consider briefly the facts prior to this. Adam was estranged from his wife because of her involvement in the mechanics which caused him to disobey God – in point of fact he also accused God for giving him Eve (Genesis 3:12) – thus some form of reconciliation had to be wrought. The whole structure of the Hebrew record in Genesis 4 tells this story. ‘Eve conceived Cain by Adam and her response to the birth was that reconciliation had been achieved by the physical union and subsequent birth of the child’. It was thus because Cain had been born to her as a result of the physical union with Adam, that she now had a ‘husband’ – a man. This is supported, indeed confirmed in Genesis 29:32 where Leah conceived and gave birth to Reuben, because of which birth “now therefore my husband will love me”.

Another point which is surrounded by many theories could perhaps be enlarged on too, although it is mentioned only later in Genesis 6. “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and took them wives of all which they chose.” Here two primary liberties have been taken by translators and scribes and are to be found in the word ‘men’ and in the words ‘the face of the earth’. The Hebrew *ha adawm* – the Adam

– is transposed into ‘men’ plural, and *HA ADAMAH* – the ground – has become ‘face of the earth’.

This story is of the pre-adamites – those who saw that the *daughters of men* – the Adam singular – were fair and they took them wives. The word ‘took’ being *LAW KAKH* (laqach) – to seize, to carry away, to use or to buy. Note here that the sons of Adam were not resentful of this and in fact, the indictment against them – verse five to seven – is that the progeny of the Adam lost their separate identity and became part of the general wickedness of those round and about them.

The first verse of Genesis 6 should be carefully studied and marked with consideration given to the area in which *ha Adamm* began to multiply. In Hebrew this is written as *ha Adamah* – the ground and not the earth as whole which, it will be noted, is covered by the Hebrew word *erets*. As a reminder, recall that in Genesis 1:24 the English translation speaks of the ‘*beast of the earth*’ while the Hebrew records it as the ‘*chay of the erets*’ or the ‘*living of the earth*’. In Genesis 6:5 it states “God saw that the wickedness of man (adam) was great in the earth” and here as distinct from the first verse in that chapter – which records the word *ha adamah* – there is the word *erets* which indicates that the sons of the Adam had spread into the earth but the opposite had also happened. The ‘sons of God’ as this is translated moving into the *ha adamah* and making *nāshīym* of the daughters of Adam, while the sons of the Adam did the same.

In other words, miscegenation took place and the separation made by God when He placed the Adam in the garden and away from the other races was completely broken down with, as is well known, devastating results. Indeed, the Lord said, “My spirit shall not always strive with man...” A time would come when He would have to move because of the evil within the hearts of men.

There is as already stated so much more to these first few chapters of Genesis. Many more facets which need to be studied carefully for there can be little doubt that first the scribes and then the translators had a wonderful time adding and sub-

tracting words and giving expression to their own concept or the religious belief of the time in which they lived. Above all it must be realised that the pre-conceived ideas held by the early church ‘fathers’ as to what should or should not be in the Canon of Scripture has since 397 A.D. been the foundation for the religious beliefs held by multitudes over thousands of years.

The question has been asked as to why with so many new translations which have recently appeared the errors have not been corrected and the answer to this is horrific in its simplicity. The pattern was set, rightly or wrongly, at *The Third Council of Carthage* by certain men and since that time no one has dared to question or contradict their findings for fear of being branded a heretic which, surprising as it may seem, still happens today. So error is added to error.

However, the final word remains with the Lord God of Israel Who states: “Woe be unto the pastors that destroy and scatter the sheep of my pasture! . . . Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited (cared for) them: behold I will visit (deposit) upon you the evil of your doings, saith the Lord . . .” Incidentally, the word ‘pastors’ – which has a religious flavour – is not in the original. The original word covers those who tend a flock i.e. who pasture and discipline it – and in the case of Israel who are called ‘sheep’, this tending must be in accord with the Law of God for caring for a flock of sheep cannot be a haphazard affair – or the sheep will die. Indeed this is happening today in the sense that Israel is dying for lack of knowledge. To *Know Your Bible* is thus essential and has never been more necessary than at this present time. There is little “truth” about, the people are being saturated with evil ideologies and are blindly accepting every thing handed out to them and – “*where there is no vision, the people perish . . .*”

However, it should be noted too that this verse from Proverbs 29 adds the significant words: “. . . *but he that keepeth the law, happy is he.*”

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