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# The Covenant Message



FOR GOD, LAW AND KINGDOM

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



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

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## The Covenant Message

WHAT IS IT  
ALL ABOUT ?

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

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

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

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

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

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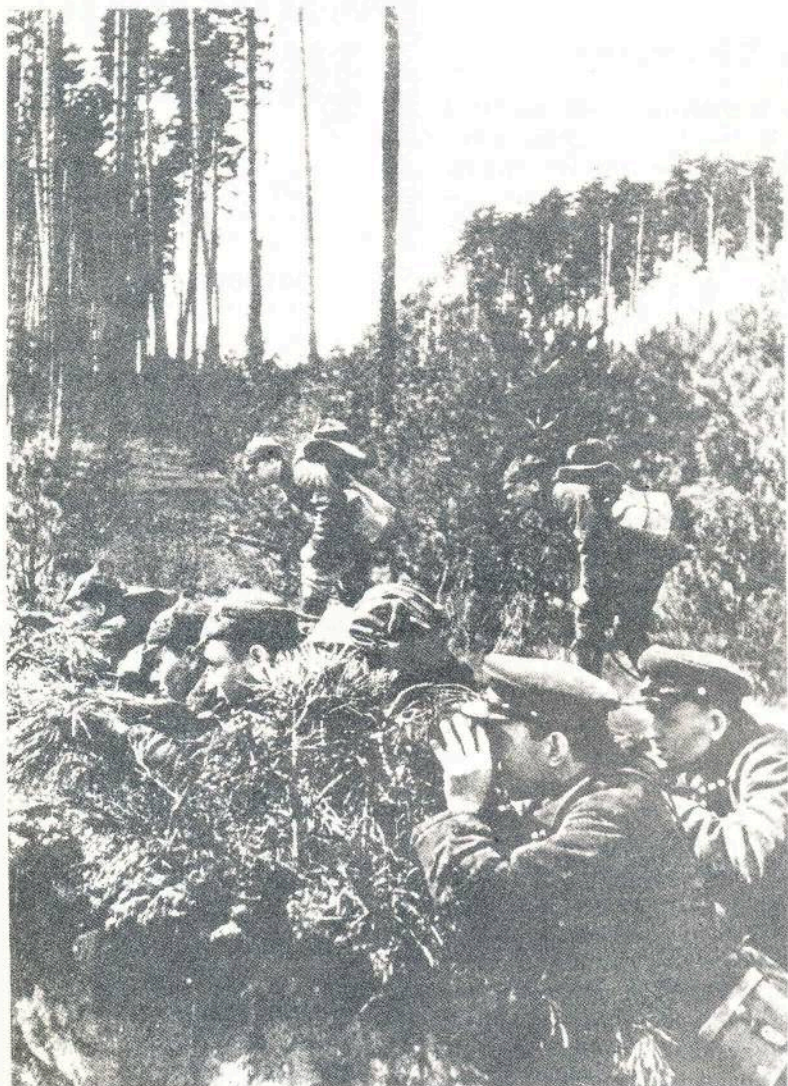
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### OUR COVER

*An old water-wheel at the Cape.  
Despite industrialisation, there  
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when life was hard - but good.  
Photo: R.Koch.*

*Cover: Ian Long -Lithotone.*

# WINDOW ON THE WORLD



**POLAND**

by James Lewis

At the time of writing, Poland has undergone a year of tremendous upheaval. A trade union organisation outside the government system has come into being — achieving a membership of ten million in six weeks. The Russians have threatened and cajoled. A special party congress has been held, incorporating secret ballots. Gierek, the former party leader, has been deposed and is on the way to being disgraced. The country is massively in debt to western banks. Basic foodstuffs are in short supply, and there is evidence that a policy of retaliation by

hunger has been contrived by the authorities.

Always the most independent in spirit and action of the whole Soviet bloc, Poland has now kicked over the traces and confronted the Kremlin with its worst dilemma since the war. And just what will be the ultimate consequences for Poland, for eastern Europe, for the Soviet Union, and for the world, no one can foretell. But what is perhaps relevant and telling is to look at the historical background to this extraordinary country, populated by a mixture of Slav and Nordic people, and to examine the heroic

part they have already played in the affairs of Europe and the aid and comfort they have rendered Britain.

Possibly what many do not realise is that Russia and Poland are still locked in an endless wrangle over the result of the last war. Poles complain they must provide the Russians with cheap coal. Russians rejoice that they shed much blood and treasure to enable Poland to exist at all, and that she only has the Silesian coalfields, thanks to them.

But always in these arguments lurks the intense nationalistic spirit of the Poles. A love of their land, its soil and its being, remains paramount. The church is a focus for this sentiment. To be a Pole is to be a catholic, and vice versa. But when a Pole bows before the Altar, he bows before the Altar of his country, rather than before the altar of Romanism or catholic dogma.

Beyond the so called "Iron Curtain", which is as much a frontier of currency and customs' control as it is of fortifications and armaments, lie some of the most beautiful, unspoilt, historic and, of course, unknown parts of Europe. Seen from a distance, from Great Britain or the United States or indeed South Africa, by far the most striking feature of Eastern Europe is the tyranny and monotony of Communist rule. But to the people living in those parts and indeed to visitors from the Western world, of far greater significance is the historical consciousness of European and National experiences, which are far older and stronger than the Iron Curtain or the men who built it. We tend to think of East and West Europe as totally separated from each other, but in times past East and West were far more interconversant than they are nowadays. For instance, Italian architects designed the Kremlin and the palaces of St. Petersburg. The Anjou dynasty ruled in Hungary and Bohemia. A Valois king, Henri III, was king of Poland, and the Kremlin's mad Ivan the Terrible tried to marry England's Elizabeth I. A West German princess ruled Russia as Catherine the Great. Haydn composed his quartets for Hungary's Esterhazy family and Mozart presented the premier of Don Giovanni in Prague. Liszt and Chopin stormed the keyboards of Europe from Budapest and Warsaw. Bach wrote some of his greatest music in Leipzig. Nor can we doubt the Europeanness of a region that produced Copernicus, Jan Hus, Kant, Tolstoy, Conrad, Bartok, Smetana, Dvorak and Mme. Curie; nor which contains the two oldest universities in Europe, those of Krakow in Southern Poland and Prague in Bohemia.

Moreover, this was the region which was used to spark off both world wars — the first by the assas-

sin's bullet on the quay at Sarajevo in Bosnia and the second by the lunge of German Panzer divisions across the plains of Poland to settle the fate of Danzig, now Gdańsk.

Before 1914 the states of eastern Europe were all part of four great empires. Now they are eight nominally sovereign states, carved out of the old Hohenzollen, Hapsburg, Romanov and Ottoman Turkish Empires. All these dynasties are of course now consigned to the waste-bin of history. But the old empire of the Czars, inherited by Stalin, has never been dismantled, and remains intact to this day with of course the addition of the Baltic States, Cuba, Mongolia, Vietnam and the East European Cohort States.

Of all the East European states now within the sphere of influence of the Soviet Union, Poland is the largest in terms of population and by far the most significant historically and, indeed, in terms of present circumstances. A Roman historian writing in the fourth century described a land "beyond the Carpathian mountains inhabited by a strange people who play the flute beautifully but do not know the use of the sword". However, the Poles soon had to learn the use of the sword, for their traditional lands were constantly threatened by Teutonic tribes from the West. Yet Poland did emerge in 966 as a sovereign state, converted to Christianity and under a King and it is interesting to note that although her borders have changed so much throughout history, when she first emerged in the tenth century her borders were very much as they are today: that is from the Baltic Sea in the north, to the Sudeten and Carpathian mountains in the south; and from the river Oder in the west to the river Bug in the east.

For centuries Poland stood like a sentinel at the gates of Europe, resisting first waves of Tartars, and then the Turkish invasion. It is very easy to think of Poland as a country which has constantly been beleaguered and occupied by her neighbours. But in the late Middle Ages the situation was very much the reverse. After the first Polish-Lithuanian Union in 1385 (to oppose the Teutonic Knights) the combined Polish Lithuanian army scored a great victory at the battle of Grunwald in 1410, and between 1454 and 66 the Teutonic Order was forced to return the northern province of Pomerania to Poland. In 1569 there was a new Polish-Lithuanian Union which created a single commonwealth ruled by a jointly elected king, with one parliament and common foreign policy. From this date it may fairly be said that Poland stretched eastwards over what is now Byelorussia and the Ukraine, and southwards to the Black Sea. Indeed at one point



Jan Sobieski (1624-1696)

Odessa was a Polish port.

Although staunchly a Catholic country the Polish parliament (sejm) passed the *Act of Warsaw Confederation* in 1573 granting toleration to all religions. There was never any persecution of protestants or dissenters from the Catholic faith, and, indeed, many people fleeing from the counter-reformation in Scotland found refuge and sanctuary in Poland during the sixteenth century.

The Reformation might well have taken hold in Poland (the Czechs were in the vanguard of the movement until decimated by the Hapsburg army in 1621), but the Jesuits mounted a ruthless counter attack, and thereafter Poland's oppressors — Lutheran in the West and Orthodox in the East — guaranteed her adherence to the traditional faith as a means of identity and as a link with independence.

In 1610 Polish troops actually garrisoned Moscow. A great moment came in 1683 when the Polish king, Jan Sobieski III, with an expeditionary force of Polish cavalry, lifted the siege of Vienna and put an end to the Turkish adventure in Europe for all time.

However, from then onwards, Poland went into a sad decline. By the middle of the eighteenth century, with the rise of powerful neighbours, and because of wars with Sweden and a deteriorating internal political situation, Poland reached a low point in her fortunes. She was partitioned in 1772, again in 1793 and finally in 1795 she was wiped off the map of Europe and divided between Russia, Austria — Hungary and Prussia. She ceased to exist. However, although she had disappeared in the eyes of the

Diet of Warsaw - 1773



world, she lived on in the hearts and minds of every single person of Polish origin. The partitioning powers treated Poland with incredible cruelty. Indeed, there were cases as late as 1820 of Polish schoolchildren being beaten to death.

Somehow though, Poland managed to preserve her culture, her language and the education of her young, and, just as in the last war, university courses were held underground and clandestinely. There were bloody uprisings against the Russians in the middle of the nineteenth century which were ruthlessly suppressed until Poland emerged again as a sovereign state as a result of the *Treaty of Versailles* at the end of World War I. Almost immediately she was plunged into a war with the new Bolshevik army. True to Polish tradition she had them on the run, and in 1920 the Poles were within 40 kilometres of taking Moscow. But they were relying for their war supplies on private arrangements made in Britain and France, and British and French trade unionists, sympathetic to the Bolshevik cause, vetoed further supplies. The Polish army had to retreat.

After nearly two decades of nationhood in the interwar years Poland again came under the catastrophic control of Germany and Russia. By a secret protocol in their treaty of non-aggression, Hitler and Stalin agreed to share Poland between them. As the world knows, on the 1st September 1939, German Panzer divisions invaded Poland and a few days later the Russians came in from the east. On the 1st October that year Winston Churchill, who had been brought back into the British Government on the outbreak of war, broadcast to the nation: "Poland has again been overrun by two of the great Powers which held her in bondage for a hundred and fifty years but were unable to quench the spirit of the Polish nation. The heroic defence of Warsaw shows that the soul of Poland is indestructible and that she will rise again like a rock, which may for a time be submerged by a tidal wave, but which remains a rock."

Poland suffered terrible devastation during the war. Cities, homes, farms, industries were ruthlessly destroyed. Warsaw suffered damage from bombing and when the war ended the devastation was so terrible that, for a time, the Poles thought they would have to recreate a new capital city elsewhere. But the decision was finally taken to rebuild Warsaw. With loving care and following architectural drawings which had been preserved from the Germans, and also copying old Canaletto paintings, much of the old part of Warsaw was faithfully recreated exactly as it was. A similar policy was pursued in

Gdańsk.

Whatever we think of the Russians today, we must remember that the Allied Powers were very pleased when Hitler forced Russia into the war when he attacked the Soviet Union, for we must not forget that Britain and America had cultivated the Soviet as an ally. She did indeed lose and suffer more than any other of the allied powers in the war, enduring some twenty million people dead. She did finally help drive back the German army and "liberate" Eastern Europe. It is not, of course, what we could call liberation. But the victorious Red Army was a fact in 1945, and as a result of the iniquitous Yalta and Potsdam treaties she claimed she had a "right" to be where she was. A right which the Soviet Union should never have been given.

There can be no doubt that Poland more than any other country has long been a thorn in Russia's side. To the Communists of today it is unthinkable that workers should strike for higher wages and lower food prices — except of course in non-communist countries where they "help" just such a situation develop. The Poles however, have never given in and in 1970 the first of the Polish strikes began. Even then the workers were in economical difficulties and possibly for the first time there was admission that the communist system is inadequate. Edward Gierek, Polish Communist Party chief was authorised to borrow from the Western Banks in order, so it was maintained, to modernise Polish factories and raise the standard of living. However, this infusion of capital did little to improve the situation and by 1979, Poland owed the Banks nineteen thousand, four hundred million dollars on which, by the beginning of 1980, the interest charges were two thousand million dollars. A further loan of three hundred and twenty million was then negotiated in London even though the Banks must have wondered whether they would ever be repaid. And still the loans did not help the people.

Even when faced with failure however, the Soviet will not give in or allow people any sort of freedom for freedom is totally incompatible with the Marxist concept of dictatorship over the workers — all that results is a tightening of control and more and more isolation. At all costs the Communists do not want the real truth to become known and they are past-masters when it comes to a conspiracy of silence.

No story of Poland would of course be complete without mention of the Katyn Massacre which very conveniently, was written off by Western politicians

as just another “German atrocity story”, even though as time has proved, the blame must be laid at the door of the Soviet Union.

September 1939, was the month when both Germany and Russia entered Poland to divide the country into two sections. The Russians then sent some one million five hundred Poles to Siberia, while at the same time, sent fifteen thousand army officers and other leaders to P.O.W. camps outside Moscow.

These men for the most part were the nucleus of Poland’s pre-war intelligence — lawyers, doctors, engineers, scholars and businessmen — so obviously Russia was already planning for the future. The men were subjected to a period of intense interrogation and it was after this that fourteen and a half thousand simply disappeared.

Then in October 1940, the German troops entered Rumania and began pushing forward toward the Ukraine. According to a report, the Soviet N.K.V.D. asked three pro-Soviet Polish army men whether they would be prepared to organise a Polish resistance and the suggestion was made that the fifteen thousand army officers should be approached as possibly they might be prepared to fight the Germans. Immediately came the Soviet reply, “No not those. We made a grave mistake about them”. A year later when the matter was taken up with Stalin, he denied all knowledge of the men, suggesting they might have escaped into Manchuria.

*The corpse of a Polish major from one of the graves in Katyn.*



Finally in 1941, the German-Soviet pact was broken and Germany invaded Poland taking over Smolensk. Just ten miles west of the city a German unit was billeted in the former N.K.V.D. villa of Katyn forest and almost immediately the unit heard rumours from the local inhabitants which finally started them digging in the forest. Now it was that the world was shocked at the announcement that thousands of uniformed Polish officers had been buried in eight mass graves.

Not surprisingly, the Russians blustered and claimed at first that the graves were ancient burial grounds. Later they blamed the Germans. A number of eminent forensic scientists from many different countries and the Polish Red Cross were invited by the Germans to examine the bodies and all announced that the mass murder could not have been committed later than the spring of 1940 — *when only the Russians were in the area.*

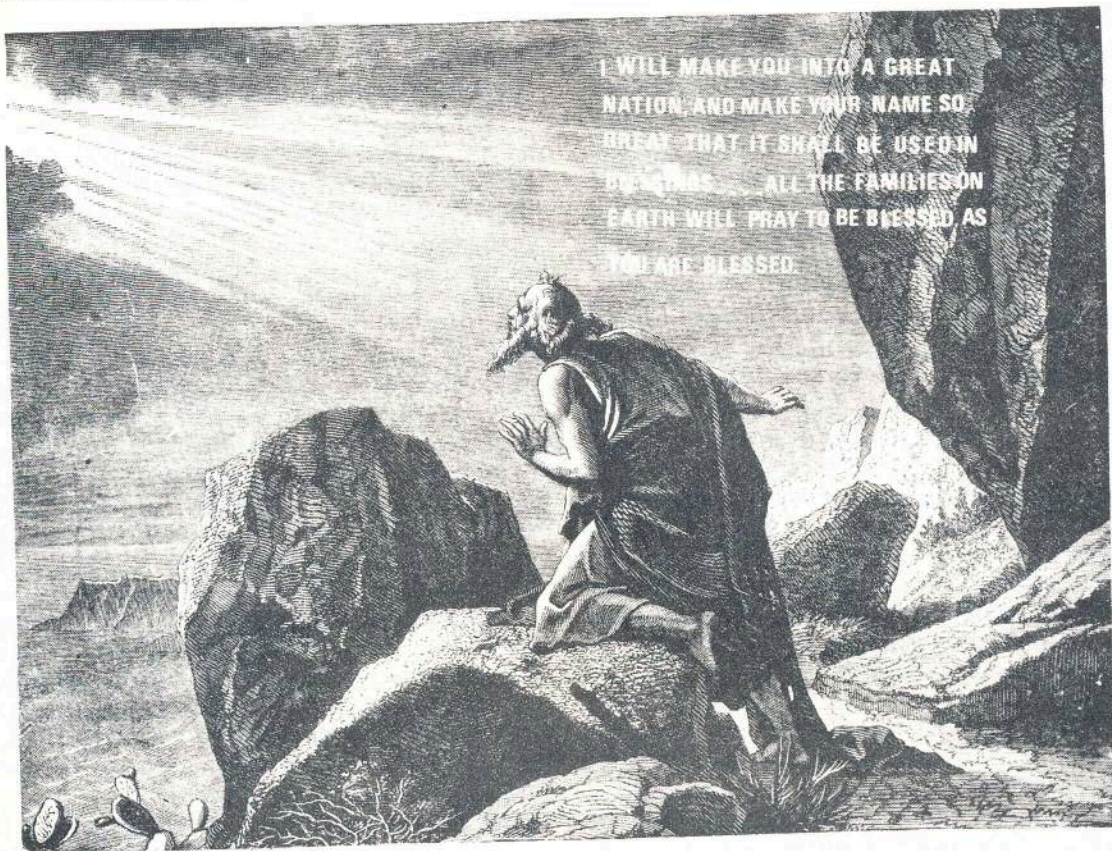
There is of course, a great deal more to the story, but out of this most tragic event rose another tragedy which even today is affecting not only Poland but the entire world — the world chose to believe, in spite of all the evidence, that it was the Germans who were responsible and not the Soviet Union.

Meanwhile, the Poles who had managed to get out of Poland after her defeat fought on many fronts for the allies. There were Polish airmen in the Battle of Britain, indeed a quarter of the pilots were Polish. Polish sailors fought in the battle of the Atlantic and in Italy. Montecasino was taken largely by Polish assault and they suffered six thousand casualties taking that monastery. Their slogan was, “We are fighting for yours and our freedom”. But when the war was over the Poles were banned from the Victory Parade in London, because the British government did not wish to offend the Russians — this to Britain’s everlasting shame.

Now again Poland is in one of the major crises of her history. This great country, which stopped the Tartar invasions of Europe, which smote the Moslem Turks, which gave refuge to Protestants fleeing from persecution, which fought the Allies in World War II with such gallantry, once again refuses to take her fate lying down. “Better to die on our feet than live on our knees” said one of the Solidarity leaders last year.

Once again the signs portend that Poland will render the civilised world outstanding service. *But at the cost of what suffering?*

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# God's Purpose in Israel

by W.G. Finlay

*"The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:10-12).*

In considering the above quoted Scripture — which is very relevant to the present time — it will be noted that two sets of 'counsels' (Heb. *êtsáh, plans*), vested in two sets of people — the heathen (Heb. *gôyim, nations*) and the 'inheritance of the Lord' — are locked in an unequal battle. The fact that the Psalm indicates a Divine involvement in thwarting the 'plans of the nations' obviously in opposition to His 'plans' which are said to 'stand for ever' should, in this ever-

changing world, stimulate enquiry into this subject.

In the first instance, it will be noted that the 'counsel of the Lord' is linked to a nation which is referred to as His 'inheritance' or more correctly, 'the people whom He has chosen for His own possession' and it requires very little research to determine that this 'people' is none other than Israel, God's witness nation. "For the Lord's portion is his people; Jacob is the lot of his

inheritance” (Deut. 32:9). Throughout the Old Testament record, and despite continued national rebellion against the Lord, Israel retained the ‘inheritance’ status and there is absolutely no record of any instance in which the Lord, though thoroughly provoked, ever revoked it. This being so, it would serve at this point to reconsider the ‘Israel story’ and while those who ‘know’ this story may feel that this is an unnecessary exercise, as always, the Word of the Lord provides surprises for even those who feel that they are ‘informed’.

### The Nation Israel

In considering this story — bearing in mind that Israel is the ‘inheritance’, the ‘special possession of the Lord’ — the first point which strikes any researcher is that there was nothing haphazard nor evolutionary and certainly nothing spontaneous in the creation of the nation. Although a superficial glance at Genesis 12:1 would seem to suggest that the Lord, for no apparent reason, simply called Abram, the Hebrew, and decided to make him the father of a nation which would be a blessing to all the families of the earth, if further Scriptures are considered, it will be seen that this was not so. At some time, very much earlier than the event recorded in Genesis 12:1, the Lord had decided on the creation of the Israel people — evidence of which is found in the account of the chastisement of Israel by Moses during which he said: “You wayward and fickle race! Repay not thus the Lord, You stupid and unwise clan, Is He not your Forming-Father Who made and constructed you? Remember the Times Everlasting, Reflect on the ages of years, Ask your father, who will inform you, Your elders, and they will relate, How the Highest allotted the races, When He divided the sons of Man, Fixing the bounds of the nations, With a place for Israel’s sons” (Deut. 32:5-8 Ferrar Fenton). From this, it is clearly evident that not only Moses, but the elders and fathers in Israel *knew* that some time in the remote past, when the Lord fixed racial boundaries, He had in mind, not only the creation of Israel, but the fact of their ‘spreading abroad’ in fulfilment of His Purpose in them.

From this evidence of the Lord’s early determination to make provision for a people who were not yet in existence, one passes to the account of the first step toward bringing that nation into being which would be endowed with His Plan and Purpose in the earth. This step was taken when the ‘God of Glory’ appeared to Abram when he was in Ur of the Chaldees (Gen. 15:7 and Neh. 9:7) and while information on this is rather sparse — only Stephen before the Sanhedrin makes comment (Acts 7:2-4) — it would appear that Abram and his family left Ur and travelled northwards to Haran (Gen. 11:31) where he joined other kinsmen and where he remained until the death of his father. It was after the death of his father and after Abram had left Haran that the Lord began to outline His Purpose for Israel and as one reads through what became an oath-bound, unconditional Covenant, one sees the Lord’s determination to create a great, world-influencing company of nations descended from the Covenanted patriarchs possessing strategic land areas in the world and lacking for nothing insofar as national wealth is concerned.

These unconditional Promises which the Lord gave to the patriarchs were never revoked and, in point of fact, as one comes to the last Book in the Old Testament — written after Israel had been removed from the land of Canaan because of transgression of the Law of the Lord — the Word of the Lord to Israel was: “I am the Lord, I change not; therefore ye sons of Jacob are not consumed” (Mal. 3:6). Through Amos the prophet, the Lord had assured that He would do nothing — abrogate nothing; add nothing — without prior advice through His servants the prophets (Amos 3:7) and as none of the prophets record any suggestion that the Lord had made any amendments, *what He said must still stand as valid.*

In looking at the Covenant-projected picture of the Abrahamic Covenant and comparing this with what is taught concerning God’s Role in human affairs, one is naturally tempted to ask what purpose God’s oath-bound Covenant could possibly serve in the world of today? To answer this and to avoid speculation, one must consider the Lord’s explanation for His Covenant Promises and this is certainly not lacking in

the Scripture.

### God's Explanation

Each and every one of the Promises which contribute to the building of a great national nucleus called Israel is accompanied by the explanation: "... in thee and in thy seed shall all the families/nations of the earth be blessed" and as this appears in the Authorised Version, one is given to understand that Israel exists solely for the benefit of the families or nations of the earth. Arising out of this, men have become imbued with Missionary zeal and have gone to the four corners of the globe taking the 'gospel' to all men believing that this is what the Lord requires of them. One is of course, well aware of the fact that missionary work has been and still is carried out in the context of interpretations derived from the New Testament — of which more later — but for the moment, attention is directed at the Lord's explanation for His oath-bound commitment to Israel.

In passing back to Genesis 12:3, it will be noted — in the context of the promise concerning a 'great nation' — that it is stated: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." This passage has been chosen because it is the first explanation given by the Lord in the context of His Covenant Promises and at the outset it is obvious that some ambiguity exists in the way this has been presented. In the first instance, on the one hand, it states that *all* the families of the earth — in their totality — are to be blessed while on the other, the Lord stated that He would curse them that cursed Israel — which would then preclude those thus cursed from the blessing and make the word ALL null and void.

In looking for an answer to this problem, it will be found that the Authorised Version has contributed to this by its translation of the Hebrew text which, in a literal translation and as is recorded in the *New English Bible*, should read: Those that bless you I will bless, those that curse you, I will execute. *All the families of the earth will pray to be blessed as you are blessed.*" The Hebrew text therefore places an entirely different emphasis on the Lord's explanation

for His Covenant Promises — militating against the evangelising of the world as is the current practice. This, it should be noted, is not an isolated instance of mistranslation by the translators. As one passes through each and every one of the Promises of the Lord, it will be seen that the same feature emerges in that Israel's greatness and blessedness was to be an inducement to other nations to pray for a similar blessing for themselves. "Shall I conceal from Abraham what I intend to do? He will become a great and powerful nation, *and all the nations on earth will pray pray to be blessed as he is blessed*" (Gen. 18:18 N.E.B.) — "I will make your descendants as many as the stars in the sky; I will give them all these lands, *and all the nations of the earth will pray to be blessed as they are blessed* — all because Abraham obeyed me and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:4 N.E.B.).

There can be absolutely no doubt that *this* explanation was understood by the patriarchs whose objection to assimilation with other people is highlighted in the history of their lives. Moses of course, believed this most emphatically for when he presented the Law to the new generation of Israelites in the wilderness, it will be noted that he intruded this conviction when he said: "I have taught you statutes and laws, as the Lord my God commanded me; these you must duly keep when you enter the land and occupy it. You must observe them carefully,



*The Israelites defeated by the Canaanites.*

and thereby *display* your wisdom and understanding *to other peoples*. When they hear about these statutes, they will say, 'What a wise and understanding people this great nation is' " (Deut. 4:6 N.E.B.). From this, it is patently obvious that Israel's function, in terms of the Purpose of God, had absolutely nothing to do with world evangelism as this is practised today, but was limited to total commitment and obedience to His Law which guaranteed blessing and which, in conjunction with national greatness embodied in the Covenant Promises, would affect nations who would desire the same for themselves.

### Israel in Action

As one passes from the history of the creation of Israel and through the account of the giving of the Law, one sees the Covenant People in their response to the commands of the Lord and there can be little doubt that total commitment to the Lord was not the overruling passion in the lives of the people. Their later national disobedience to the Law was foreshadowed by their refusal to destroy the Canaanite nations (Deut. 7:2) and despite the prohibitions in the Law concerning these people, the Israelites allowed themselves to be conned into allowing the Gibeonites to live among them. As this story was a play on the emotions of Israel, it would serve to comment on its highlights here.

The news of Joshua's destruction of Jericho and Ai had been broadcast among all the Canaanite people and the Gibeonites decided to resort to subtlety in order to stave off what appeared to be certain defeat. They approached Joshua disguised as people who had come from a distant country with patched sandals, patched clothing, old wine-skins split and mended, sacking for their donkeys and nothing but dry and mouldy bread for food and asked for a treaty whereby they could live as neighbours to Israel. Not realising that they were being conned, Joshua made peace with them and swore by the Lord that they would not be put to death and it was three days after this that all Israel learned that the Gibeonites were not people from a distant land but were in fact Canaanites whom they were

committed to destroy. However, notwithstanding the command of the Lord, the Israelites placed their own treaty, sworn in the Name of the Lord, above the authority of God's Command and the Gibeonites were allowed to live — as hewers of wood and drawers of water (Jos. 9:23).

The point in this story demonstrates that Israel possessed a national trait — perhaps derived from their Egyptian experience — which showed that consideration and compassion for what appeared to be an underdog, overruled all things, even the Law of the Lord. Despite the national Covenant — "All that the Lord hath spoken we will do" (Ex. 19:8) — when confronted with the picture of others in what appeared to be desperate straits, they allowed their emotions, rather than the Law, to govern their actions. This feature certainly characterised the history of Israel in action in the land of Canaan and as one looks at the writing of the prophets, it will be seen that they charged that the nation ignored the Law and allowed aliens into their community.

### The 'Plans of the Nations'

Before proceeding, it would serve to note that the disasters which overtook Israel — while stemming from the conflict between the national emotion and the Law, was added to by a deliberate machinery which encouraged a deepening Lawlessness. In Psalm 83, a confederacy of nations among whom were Edomites, Ammonites, Moabites and Amalekites, is recorded as banding together for the express purpose of destroying Israel nationhood which, according to their 'cunning plan' was aimed at the eradication of the identifying mark of 'Israel' — ruled by God. There can be absolutely no doubt that they were successful in this.

If one looks at the structure of Israel just prior to the Assyrian invasions, it will be seen that it bore no resemblance to that which would accrue if the nation observed the Law of the Lord. Speaking through Isaiah the prophet, the Lord said: "Hark ye heavens, and earth give ear, for the Lord has spoken: I have sons whom I reared and brought up, but they have rebelled against me. The ox knows its owner and the ass its master's stall; but

Israel, my own people, has no knowledge, no discernment" (Isa. 1:2,3 N.E.B.). The indictment continues: "Your country is desolate, your cities lie in ashes. Strangers (Heb. *zuwr*, aliens) devour your land before your eyes." Here indeed is the evidence of the success of the 'plans of the nations' for Israel had, by this time, rejected the Law (Hos. 8:12) which removed the identifying mark of 'Israel' from the nation and under the 'statutes of Omri' (Mic. 6:16), nationhood had devolved into a shambles.

As Israel went into captivity and as is stated in Isaiah 1:3, the people had lost the knowledge of their relationship with God — a national blindness which, as stated in the Law (Deut. 28:28), would result from the transgression of the Law. In the Black Obelisk of the Assyrian king Shalmaneser which may be seen in the British Museum, one may see that the Covenant People had ceased to project the 'Israel' name for in his account of his invasion, this Assyrian king referred to the people under the dynastic name of Khumri (Omri) while the land was described as Bît Khumri — a secular testimony indeed to the loss of national identity.

### A Supplanting Counterfeit

With true Israel out of the land and in the process of becoming 'wanderers among the nations' (Hos. 9:17) until the Lord sifted them through the nations (Amos 9:9) and brought them to the place appointed which had been set aside when racial boundaries were originally allotted, the 'plans of the nations' created a substitute for Israel in Palestine. Under the era of Persian dominion, a small portion of the land originally occupied by all Israel was given 'provincial status' and the name of 'Judaea' with all people, *irrespective of their origins*, designated as Judaeans or, as it has been translated into English, 'Jews'. While the inhabitants of Judaea projected themselves as the people of God — and this by keeping their own version of the 'laws of Moses' — unless one is wilfully blind, this masquerade is soon exposed by contrasting their behaviour with that demanded of Israel in terms of the Law. In the first instance, and while 'Chris-

tians' may not like this, Israel was to be a very exclusive nation with admittance to it rigidly controlled by the Law. If the Judaeans were indeed the people of God as they claimed — and this on the basis of keeping the 'law of Moses' — this fact of non-fraternisation and certainly non-proselytism should have dominated. It did not, for one finds just the opposite in operation.

Despite the modern argument that in biological terms the concept of 'race' is meaningless, it is patently obvious to any but the physically blind that mankind is divided by physical differences which are inherited from their parents. It is also obvious that no amount of mental persuasion — either in the context of politics or religion — can change the genetically inherited physical characteristics of any people — the White man remains Caucasoid, the Black remains Negroid and the Yellow remains Mongoloid. This being so, it is rather interesting to note that after *all* Israel had been removed from the land and *after* the small province in Palestine had been named Judaea, "many people of the land *became* Jews; for the fear of the Jews fell upon them" (Est. 8:17). In the Hebrew text, the word written as 'Jews' is *Yehûdîy* which, according to Strong's Concordance and the Hebrew and English Lexicon by Gesenius, literally means a 'descendant of Judah' and how a Persian, Assyrian or Canaanite could *become* a descendant of the patriarch Judah is a contradiction of biological fact. It is therefore obvious that a heterogeneous nation was being built in Judaea using the name of the patriarch Judah to give some measure of credibility and projecting *this* as the Covenant People of God.

### The First Advent

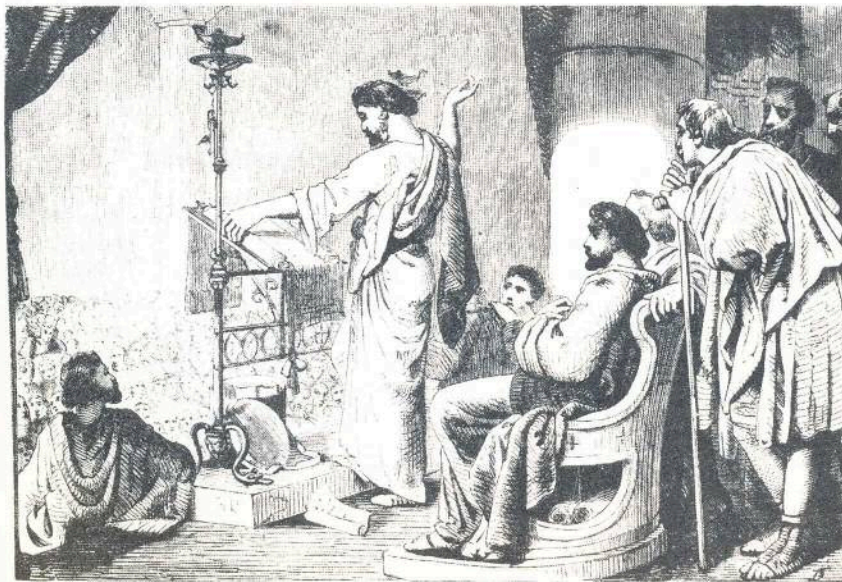
It was into this situation that the Word of God Incarnate in the flesh in the Person of the Lord Jesus Christ came and despite the prophetic background plus his own recorded statements, men, for some reason best known to themselves, insist on putting 'Jewish words' into His mouth. *He* said: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son

likewise" (John 5:19). Would the Son bring honour to the Father by repudiating and invalidating the oath-bound Covenant which, at that time, had shown no signs of fulfilment? He said: "... I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." As He had stated categorically that He had only been sent to the lost sheep of the house of Israel (Matt. 15:24) and as He claimed that His only motivation was to honour the Father, would He then proceed to oppose the Integrity of the Father; would He support 'Jewish proselytism' which was the antithesis of the Father's Plan for His people? Surely not! "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

If one looks at the Greek word which has been translated as 'hypocrites' it will be seen to be *hupokrites* which literally means 'an actor under an assumed character' and while some may think that this indictment was spiritual rather than literal, the background and build-up of the Judaeen population in its pretensions as the people of God should answer this. In a further indictment against the Jews in which the Lord accused them of being 'of their father the devil' (John 8:44) it will be seen that He again repudiated the subject of proselytism in that in answer to the claim to be 'Abraham's seed', He charged

that they were *not Abraham's children*. Being a mixed population deriving their origins from a wide variety of sources, they had, as explained in the *Jewish Encyclopaedia*, submitted to the three requirements for Judaeen naturalisation which were circumcision, sacrifice and baptism — with baptism being the washing away of the old identity to be replaced by the new. According to the *Jewish Encyclopaedia* the final rite, i.e. baptism, which they contend was derived from Babylonian sources, sealed the proselyte to God as a member of Israel — the actual words recorded in the Encyclopaedia being: "*The expression that the person baptised is illuminated, has the same significance as is implied in telling a proselyte to Judaism, after his bath, that he now belongs to Israel, the people beloved of God.*"

Having undergone the ritual of proselytism according to the tradition of the elders — which the Lord Jesus Christ condemned as making God's Law null and void (Matt. 15:6) — the people, believing this religious formula which gave them a new identity, would naturally claim to be 'Abraham's seed'. By admitting that they were 'never in bondage to any man' (John 8:33), they were not only admitting that they were not the Israel people who *had* been in bondage on countless occasions since their inception as a nation, but that they were proselytes grafted into a body which claimed God as Father (John 8:41). If the formula for proselytism was both God-



*Doctrine of the Nicolaitanes -  
The decision  
of the  
Elders at  
Jerusalem.*

sponsored and God-honoured and *if* the re-born status of 'Abraham's seed' accorded with God's Purpose in Israel, it is highly unlikely that the Son, Who only did those things which would please the Father, would condemn the Jews, as He did, by charging that they did works which accorded with *their* father — the devil.

### The Post-Advent Period

Bearing in mind that the Lord Jesus Christ is the word of God incarnate in the flesh and bearing in mind that He summarised His Work by saying to the Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4) which of course centred in the words: "For I have given unto them the words which thou gavest me" (verse 8), it is interesting to note the post-Advent developments. Among the words which the Lord had given which He had received from the Father was the statement: "Give not that which is holy 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). This is undoubtedly at variance with what many theologians have admitted is a second century scribal addition to Mark's Gospel in which it is suggested that the Lord said: "Go ye into all the world, and preach this gospel to every creature" (Mark 16:15).

Be that as it may, in His Revelation to John, the Lord, in commanding John to write about the 'things which thou hast seen, and the things which *are* and the things which shall be hereafter' (Rev. 1:19), directed a message to the seven assemblies in Asia which were preaching in His Name. If Ussher's dating of A.D. 96 is correct — and there appears to be no reason to believe otherwise — it would appear that doctrines were being taught which were not in accord with what He had taught — a notable example being the indictment against the assembly at Pergamos. In this assembly they held 'the Doctrine of Balaam' — the story of which is found in Numbers 25 — and the Lord's indictment was that they were encouraging an integration with people whom the Law specifically precluded from the polity of Israel. If, as so many suggest,

Israel and the Law were no longer valid in the Christian dispensation, why did the Lord charge this assembly with being guilty of practising something that had become redundant?

However, in summing up His indictment, the Lord stated that the assembly was holding the 'doctrine of the Nicolaitanes' which He hated and while considerable controversy has raged over the precise meaning of this phrase, most commentaries appear to be unanimous in concluding that it had to do with 'converts' who came in and who were allowed to bring both their traditions and cultures with them. History makes it obvious that despite the Directive of the Lord through His Revelation, no changes were made and when Rome adopted Christianity as the national religion, the effect of these converts was clearly in evidence. The *Encyclopaedia Britannica* in commenting on this states: "The propensity of the rude and uneducated converts from paganism to cling to the festival rites of their forefathers proved to be invincible, so that it was seen to be necessary to seek to adopt the old usages to the new worship rather than to abolish them altogether; moreover, although the empire had become Christian, it was manifestly expedient that the old (pagan) holidays should be recognised as much as possible in the new arrangement of the calendar."

Such is the development which took place within three hundred years of the First Advent and as time was to pass, history has shown that not only the words taught by the Lord Jesus Christ, but the whole oath-bound Covenant designed to induce the nations of the earth to seek a similar blessing to that which would accrue to Israel for obedience to the Law, had begun to recede beneath the 'traditions of men'. Did this mean that God was impotent? Did this mean that His Purpose in Israel was mere bravado? Did this mean that the plans of the nations had succeeded and that the 'counsel of the Lord' had ceased? The answer to these questions will be provided in the next and concluding section of this article.

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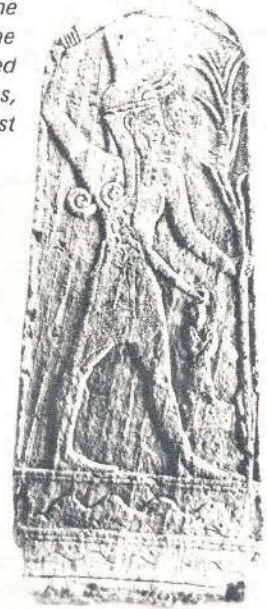


A Bronze statue of Astarte, the fertility goddess who, in Babylonia was called Ishtar.

*"But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them: namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee: That they teach you not to do after their abominations, which they have done unto their gods; so shall ye sin against the Lord your God"*

Deut. 20: 16-18.

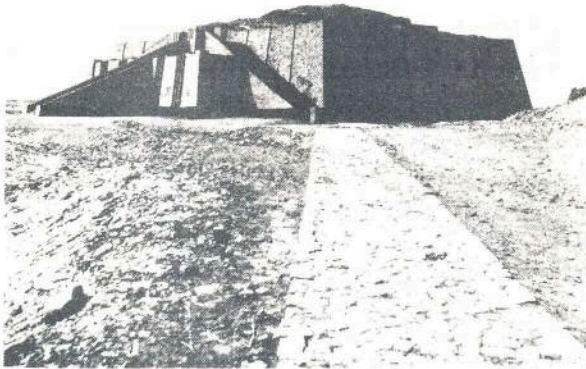
## In and Out of Religious Bondage



The god Baal attacking his enemies. A pair of horns which project from his headdress are an indication that this god was sometimes depicted as a bull.



The Parade of the gods. From left to right are (1), Ishtar, the winged-goddess; (2), the sun-god with rays springing from his shoulder; (3), Ea, the god of the deep and (4), Usmu, his double-faced attendant.



On the right, an un-named deity holding a cone which is the record of the building of a temple. Above, a temple tower or ziggurat - the summit of which was used for periodic religious rites.



Statues of worshippers -early 3rd Century B.C.



Sacrificial goat brought before sun-god who is identified by the sacrificial saw in hand.



War among the gods. Zu, Assyrian storm-god, in the form of a bird, before Ea.

# it has been said.....

**THAT** there is widespread agreement, reaching from historians and archaeologists all across the spectrum to scientists, sociologists, economists and psychologists, that, many social processes are speeding up — strikingly, even spectacularly.

**THAT** on the edge of a new millennium, on the brink of a new stage of human development, we are now racing blindly into the future — But where do we *want* to go?

**THAT** while we live in an age of change we also live in an age of opposites. On the one hand there is the trend toward stricter social control through ever more thorough collecting and processing regarding individual citizens. On the other hand, there is the trend toward increased moral permissiveness, and increased emphasis on “civil liberties”.

**THAT** the average individual knows little and cares less about the cycle of technological innovations or the relationship between knowledge-acquisition and the rate of change. He is, on the other hand, keenly aware of the pace of his own life — whatever pace that may be.

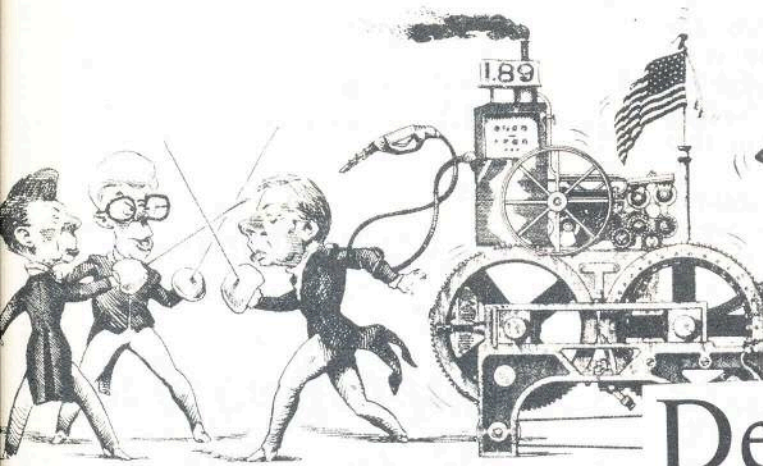
**THAT** although the individual may be self-centred he is nevertheless receiving engineered messages. We are indeed witnessing a profound change: a steady speed-up in the average pace at which the image-producing messages are presented to the individual. The sea of coded information that surrounds him begins to beat at his senses with new urgency.

**THAT** the present rate of *change* is why technological questions can no longer be answered in technological terms alone. They are political questions. Indeed, they affect us more deeply than most of the superficial political issues that occupy us today. This is why we cannot continue to make technological decisions in the old way . . . we cannot casually delegate responsibility for such decisions to business men, scientists, engineers or administrators who are unaware of the profound consequences of their own actions.

**THAT** into the vacuum step those who *do* think big! They think the world and its inhabitants are their property, responsibility, and playthings — an attitude which develops naturally among a ruling class which apparently does not believe in God and perceives in that case a big power vacuum to be filled by themselves.

**THAT** this small *ruling class* maintains we have no measures, no set of comparable ‘social indicators’ — other than their own — to tell us whether society is healthy or not. We have no measures of the ‘quality of life’. And this situation has arisen because as a Nation, the Anglo-Saxon and kindred people have turned away from the Law of the Lord which supplies every answer to every problem.

**THAT** the Will of God is not the destruction but the salvation of His people. Only His Law can bring true liberty and a lasting change — for the better.



# Yours - In Desperation

We are being constantly informed that the parlous state of Britain is due to the problems of; balance of payments, money supply, borrowing requirements, inflation, union militancy, shrinking export markets and so on. Occasionally, national decline is listed as an additional cause, but never have I heard anyone in public life declare that national decline is responsible for all our other ills. I find this most remarkable, for surely, the ills that our flesh is heir to can derive from nothing else? Do you agree that this is so? If you will have the patience to read the rest of this, you will understand why your answer to this question is so important.

Having survived yet one more year of barbarous trade unionism, economic ineptitude, political cowardice at home and abroad, and the daily reportage of decline in every area of our national life, I am left with an inescapable conviction that Britain is intent upon national suicide. It is my firm belief that this condition is not due to those factors so beloved by our politicians and economic experts, but that these factors are themselves but a manifestation of another, and far more serious, fundamental state, and that until this state is recognised and acted upon, we can entertain no hope of recovery. And that root cause? — it is the blind acceptance by the vast majority of the validity of the Darwinian and Marxian theories concerning the inevitability of human and economic progress, when, as anyone, free from the restrictions imposed

by those idealists can witness, as one dreary year succeeds another, that the Golden Age, far from lying ahead of us, has long passed, and that the theories of irresistible progress are glaringly contradicted by the well-nigh blinding fact of progressive degeneration.

This is not to postulate that national recovery is an impossibility, but that such recovery demands as an indispensable condition, the total rejection of respect given to all those who maintain that human progress and economic stability can be achieved by material means alone. *We have to face the stark reality that a nation's greatness cannot outlive a decline in the sum total of its citizens' attributes, and that for as long as the seemingly immovable mass of secular thought and habit fails to yield to the truly irresistible force of cosmic reality, then so long must we endure the consequences of this psychic imbalance.* If history teaches us anything then surely it must be that a declining commonwealth follows inexorably upon the heels of moral decay.

Christianity, the basis of our former greatness, is now so diluted with, and debased by pagan and semi-pagan ecumenism as to be of no practical value. Its clerics, corrupted by progressive liberalism, spout pious platitudes whilst dispensing spiritual aspirins, showing more concern for the crack in the vestry roof than for the yawning chasm that threatens to engulf an entire civilisation. The ancient truths have been lost, and with them, all authority.

The people lulled into the belief that

science, political or otherwise, has the ability to resolve the problems, but oblivious to the fact that science itself is stumbling headlong towards destruction, display the apathy which follows naturally upon that assumption.

Politicians, with few exceptions, exhibit an almost frenetic desire to appease world opinion, a term synonymous with the communist-dominated U.N.O. and the anti-British E.E.C., together with the various terrorist organisations that befoul the political stage, in order to perpetuate a system by which their own parties can take it in turn to 'run' the country, vainly imagining that their ideological vapourings can forever placate the forces of evil encompassing us and at work in our midst.

So, with none to guide us, what are we to do? The answer is as simple as its application is difficult — we must re-discover the ancient truths for ourselves, and observe them. They are to be found in that much neglected book, The Old Testament, currently regarded by clergy and laymen alike as nothing more than an account of Jewry written by court historians, and superseded by The New Testament, particularly with regard to the laws concerning murder, kidnapping, sodomy, miscegenation, usury and so on. We ignore at our peril the words, 'Think not that I come to destroy the law, or the prophets . . . Till Heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' It follows therefore, that our current troubles are the direct result of the deliberate contravention of the ancient canon, and that the social upheavals, and ever-increasing portents of destruction, both political and geodynamic, are but expressions of Royal displeasure, explicitly prophesied of old.

Our greatest need at this time is for private examination of all our motives, and for authoritative injunctions to do so in the light of prophecy linked to the near terminal condition of our country; to impart to our children the essential requirements for personal and national recovery, and to pray as a nation for forgiveness as we have never prayed before.

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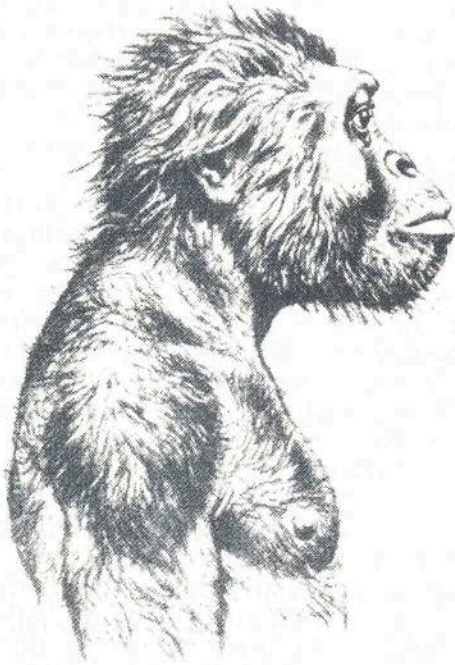
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# Evolution And All That

by H.G. Sendall



The plight some time ago of a certain religious education teacher dismissed from his post for sticking to his fundamentalist guns, moves me to write in his defence. But since I gave up, many years ago, trying to reconcile the scientific method employed in demonstrating the theory of evolution, with unscientific commonsense, I can but point out some of the contradictions that commonsense demands.

To begin at the beginning: for as long as I can remember there has always been someone around to remind me that I am descended from an ape. I was even told that I was becoming a little monkey, which suggested a type of recurring evolution. My first books of the encyclopaedic variety usually carried a diagram of the unflattering theory. If I remember correctly, at the top of this "Tree of Life" as it was called, reposed the amoeba, something resembling a chewed jelly-baby, surrounding what was described as the

"nucleus", a brown, amorphous blob. Half way down this "Tree of Life" after the worms, crabs, lizards, birds, etc., came the apes, fearsome creatures with half-inch foreheads, knuckles on the ground and covered with coarse hair — which is just what they look like. But at the bottom of "The Tree" was depicted the end product of this mighty gestation; a bowler-hatted city gent, complete with brief case, rolled umbrella, spats and *The Times*, alighting from a bus in front of the Mother of Parliaments.

In effect, I was reared under the humiliating impression that my forbears, infinitely removed, had stumped around the tropical forests of Central Africa, thumping their chests and scratching their armpits whilst waiting for things to improve. When I discovered that these creatures still existed, and actually saw one in the Regent's Park Zoo, I asked my grandmother, an ardent evolutionist, how long it would be before it changed into a man, I was told not to ask silly questions, but to wait until I was grown up, when I would understand these things. Well, I am now grown up, and indeed, well on the way to growing down, but my understanding of this matter is still to come it seems. Perhaps I come from a particularly obtuse ape-forbear who missed the first evolutionary bus and had to come on a later one.

However, as the number of distinguished scientists who declare that evolution is an incontestable fact, seems to be equalled by the number of distinguished scientists who declare it incontestable rubbish, I feel that a layman, subject to confusion by this dichotomy in the learned, is entitled to ask a few simple questions. For example; if life began with the single-celled amoeba (with no explanation of how it came into being), what has happened to the double-celled amoeba, the four-celled, the eight-celled and

so on? Admittedly, biology is not arithmetic, but surely any form of natural progression would display a mathematical rhythm? Or again, it is well known that the higher elements are continually breaking down to form lower ones by a process of disintegration, and the overall picture in nature is that of the degradation of heat energy, rather than synthesis, that is to say the disintegration of higher forms to lower of energy.

It has been pointed out that, "Every theory of evolution must be such as to accord with the facts of physics and chemistry..." It would appear that the second law of thermodynamics applies only when it does not conflict with the theory of evolution.

Now, I was never unduly bothered by the strange and infinite variety of animal life until I was innoculated with the evolutionary virus, when it occurred to me how very strange it was that the flea, the baboon, the kangaroo and Charles Darwin shared a common ancestor, and it was this reflection that led me to enquire into this process of gradual change. I had been told, for example, that the giraffe had acquired its long neck as a result of extended periods of drought, during which periods the amount of edible leaves upon which the animal lived, diminished on the lower branches, and the giraffe was compelled to stretch much higher — a process, so I was told, that gradually lengthened its neck — and that millennia of natural selection eliminated those whose necks were not just up to it. But since there is a very considerable difference between the length of necks in the sexes, one is entitled to ask how the species managed to survive this one-sided and rather dull arrangement. I suppose that with the protracted rains, their necks will gradually grow shorter?

The species, *Metasequoia glyptostroboides*, with which no doubt you are all familiar, was declared to have been extinct for 20 million years or more; that is, until a Chinese scientist found them in profusion in Mongolia, which when compared with fossilised examples, showed no differences at all. Or take the case of the *Coelacanth*, a supposedly extinct fish, but now turning up in kid's shrimping nets in the Indian Ocean. And what progress has this ancient pisces made in

its aeons of fishy obscurity? None at all! Take the case of the spider. If the spinner evolved, there must have been a time when the first spider contrived his web — which must surely have been like a slender washing line, since the complexities of geometry, of which the spider is a master, must have eluded him for millions of years. He must have led a very meagre existence indeed waiting for the first fly to entangle itself on that single gossamer thread. Did the flies, in those days, perhaps eat the spiders?

From early childhood we have been exhorted by poet, painter and parent to observe the bee, buzzing busily from flower to flower about its business of pollinating. The evolutionists insist that the plants arrived before the insects on the world stage. In that case, who or what, did the pollinating? Or if, on the other hand, the bees got here first, how did they pass the time? Just loafing around, waiting for the flower bus? The evolutionist loves the phrase "residual necessity", which means that nothing in nature happens unless there is a need for it already present. It's rather embarrassing for them, I think.

But to return to this ape lark, because this is a personal thing with me. My son was told by his biology teacher that the tingling sensation he felt at the base of his spine as he swung through the air at the end of a rope, was an atavistic urge to use a tail that was no longer there. When he pointed out that he felt neither the tingling nor the urge, this was said to be proof of the complete atrophy of a vestigial organ! It is beginning to look as if there is no greater difficulty than attempting to prove the unprovable!

It seems that even the greatest among us is no less vulnerable, for Winston Churchill, in the first volume of his *History of the English People*, declared Piltdown Man to have been the first Englishman, and had it not been for the eagle eye (purely metaphorical) of his secretary, the work would have gone into publication based on the premise that our ancestor was nothing more than a miscellaneous collection of old bones buried in the Sussex chalk by a scientific charlatan. There were over 330 ponderous scientific theses written on Piltdown Man, and it was said, when the fraud was announced, that the

combined academic blushes were sufficient to burn down seven universities. And still we are expected to genuflect before the altar of evolutionary science. No sooner does an anthropologist discover an ancient tooth, than the artist sets to work, and before you can say "Hesperopithicus" he has completed the skeletal structure, covered it with hair, when it is given an honoured place on the ancestral tree. I wonder how many people, gazing at this latest miracle of science realise that they are looking at the portrait of a tooth!

Even as I write this, I have before me a glossy brochure advertising a book called *Early Man*. It depicts a small group of diminutive, hairless apes, (Early Man, no less), exchanging missiles with a much larger group of massive, hairy apes, (the real thing). Judging from the numbers of the apes and the enormous chunks of granite they are hurling at their puny adversaries, Homo Sapiens is in for a rough time. Why the apes are pictured fleeing, terror-stricken, from their feeble opponents is not explained. In the background of this early domestic drama, stands Eohippus, the dawn horse. He had seven lumbar and eighteen ribs, so the caption runs. What we are not told is that his successor, Orohippus, had eight lumbar and fifteen ribs, or that his successor, Pliohippus, had eight lumbar and nineteen ribs, but that Equus Scotti (Dobbin to you) has settled for six lumbar and eighteen ribs. I wonder how many lumbar and ribs the first jockey had? Whilst on the subject of horses, we are told that they developed longer and stronger legs in order to avoid the tigers, lions and other predators of the day; but as the predators, presumably, were also developing larger and stronger legs in order to avoid starvation, the whole exercise seems rather pointless. Did the pygmies shrink in order to escape the unwelcome attention of their neighbours, the seven-foot Watussis?

I was reading, not so long ago, that the anti-serum test, whatever it may be, proves that the ungulates' (hoofed animals) nearest relatives are the whales, but that the same test reveals that the whales' nearest relatives are the bats. Surely we may be forgiven for wondering at what stage on its long journey to the sea, did the bat stop hanging upside-

down in a cave? Or if the whale came first, when did the bat stop blowing jets of water through a hole in its head?

Of course, people say, "Evolution is reasonable", and so it is. How often do we use the words "it stands to reason", when we are defending something we cannot understand? We talk of people "losing their reason" — I think it possible that the madman loses everything but his reason — the lunatic has always the best of reasons for his claim to sanity. Scientists, it is well-known, frequently go mad; poets, rarely. The things that keep us sane are imagination, wonder and mystery. To understand all in scientific, or any terms, is to know nothing; to understand everything is to comprehend nothing. Nietzsche, who died insane, said just prior to his death, "I know too much". Poor man! The madman is notorious for his infallibility.

Anyway, here we are, for better or for worse. Perhaps evolutionists are right. If they are, it's a sobering thought that the next ape you look at may be a future in-law, infinitely removed of course, but still a relative. Unless, perhaps, evolution has stopped; in which case we should be perfect.

My personal views of those responsible for the dismissal of the Religious Educational teacher are immaterial, but what is relevant is the manner in which all of us, to a greater or lesser degree, are victims of semantics. "Purposeless and undirected evolution", said J.S. Huxley, "eventually produced, in man, a being capable of purpose and of directing evolutionary change." Thus has man become his own saviour, destroying by semantic means the mystery of creation. Were the subject for which our teacher is prepared to sacrifice his life's work still known as Religious Instruction, could the authorities have stood on the same ground? And to what extent were those authorities influenced by the dicta of science? Perhaps the gap between the two camps is not so wide as generally supposed, for Sir Arthur Keith stated, "even our leading biologists and masters of history are evolutionists only from the lips outwards". Such is the tyranny of the mind.

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# NO OTHER GODS

by Robin Hall



## Know Your Bible

*Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth below, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them*

(Exodus 20:3-5).

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*

(Matthew 22:37).

One would have thought that with so clear instructions from both Old and New Testaments, such clear indications about what should not and what should be done, it would be an easy enough task to render unto God the duty and service that He should receive and to refrain from rendering a similar duty and service to any other object, apparent or abstract.

And yet so little attention is paid to Holy Writ, so little thought given to the performance of our duty, so little heed given to the Commandments of our God, that it is not really surprising that our Nation is in the mess that it is.

The Nation urgently needs to take a new look at the directives it has been given about its attitude towards its Creator, and, as with so many other aspects of the Law, it must not be surprised to find that it comes woefully short of making good the demands that ought to be made upon it.

It must be emphasised at the beginning of this article that it is not being written in any spirit of criticism of individuals. We all fall short of the target and each one of us is just as guilty of offending against all the Laws, not merely these ones, as any other. No one can say that he has achieved a sufficient standard of knowledge or obedience to set himself up as a judge or arbiter of the behaviour of any other Israelite. It ill becomes us to try to remove the fragment from the eye of a *pleesion* (countryman) when we cannot appreciate — let alone remove — the veritable tree trunk in our own eye. While it is true that people in glass-houses are not advised to throw stones, yet if we all join together as a team inside our glass-house it may be possible to find the door.

Therefore let us try to look into our own lives and feelings rather than to try to look into the lives and feelings of our *pleesion* and perhaps share our findings so that the good of the Nation as a whole may be improved and that the Purpose of God may be advanced.

What precisely does it mean to 'have no other gods before me' and to 'not make unto thee any graven image' and to 'not bow down thyself to them, nor serve them'? What precisely does it entail to 'love the Lord thy God with all thy heart, and soul, and mind'? What is the standard we should be striving for? How closely do we conform with the standard?

For it cannot be denied that standards have been set. The two passages quoted at the beginning, the one from Exodus and the other from Matthew are respectively the first given by the Father to Moses upon the Mountain and almost the last given by the

Son only a handful of days before His Trial and Judgment. They are the Alpha and the Omega, so to speak, of God's revelation of Himself to His people and His people should pay due heed to the significance embodied in that timing.

Moses, in Deuteronomy 4:13 and again in Deuteronomy 10:4, gives evidence that the count to be applied to the Commandments written on the tablets of stone is ten and it would be a brave man who spoke against the evidence of Moses, but even so, it is undeniable that within the first three Commandments, which deal with other 'gods', graven images and the taking of the Name of the Lord thy God in vain, there are in fact four 'thou shalt not's'. Without wishing to enter into unnecessary arguments on the number of Commandments given to the Israelites through Moses, it should be noticed that it is, perfectly logically, possible to subdivide the verses of Exodus 20:3-17 into any number of groupings from eight to twelve. This may mean that the verses can be read giving different emphases to sections than we are used to. For example, it is possible to view verse 8 as instructional and verse 9 as explanatory or verse 8 as instructional and verse 9 as instructional as well. If you try this you will find that a new emphasis can be given to Sabbath Day restriction. This new emphasis is not, of course, necessarily correct, but nonetheless it is there.

So, too, if you try the same type of reading to verses 3, 4 and 5 of Exodus 20, you may find that there are three instructional verses rather than the more widely accepted two instructional verses and one explanatory. As the verses are read at the moment, as they are accepted in the Ten Commandments, it appears that it is the 'graven images' that are not to be bowed down before nor served, while the 'other gods' are to say the least more remote from this restriction, and therefore there is a weaker impulse to apply the 'no bowing down' of verse 5 to the 'other gods' of verse 3. It is suggested that, without excessive regard to the count of Ten Commandments, if verses 3, 4 and 5 are looked upon as three separate commandments in their own right — even temporarily — a greater insight will be obtained in attempting to discover the best way for an Israelite to act.

If this is accepted, this threefold instruction from Exodus 20:3-5, then it is interesting and instructive to turn likewise to Matthew 22:37. It is very easy to see the threefold instruction in this verse — heart, soul and mind. Is it possible that the triple restriction in Exodus and the triple instruction in Matthew are explanations and emphases of

each other? It requires no great imagination to read 'no other gods before me' in conjunction with 'with all thy mind' as surely 'other gods' spring forth from the 'mind'. So, too, 'graven images' are given reverence in a bodily or physical manner, and body and 'heart' in this context are interchangeable. Finally, the 'bowing down and serving' must indeed be performed by the 'soul', for, while this sounds a bodily action, true 'bowing down and serving' must come from the 'soul'.

While we survey the ground, so to speak, let us look as well at some of the Hebrew and Greek words in the manuscript itself and see if any translation that is not necessarily better but at any rate alternative can be drawn from the passages. This is always a very useful exercise as the reader can often obtain a greater insight into the meanings of the Scriptures if alternative translations, derivations and nuances are studied. 'Other' is translated from the Hebrew *'ácher* which is closely related to *'áchar*, a primary root properly meaning 'to loiter' or 'to be behind'. From this it can be seen clearly that there is something detrimental and hindering about the 'other gods' against which we Israelites are barred. In the same way 'before', *'al pāneh* is better thought of as 'above' in the sense of 'looking up to', rather than 'before' in the sense of 'in front of'. Hence, 'thou shalt have no other gods before me', the Commandment with which we are really too familiar for our own good, should give the impression of 'thou shalt not turn thine attention upwards towards anything that ought to be placed behind Me'.

The 'graven image' of the next verse is translated from *peçel*, correctly a wood or stone carved idol. It is interesting to note that there is not any mention in this Commandment of *maççêkâh* or 'molten' image, but the condemnation of the Israelites by Jehovah in Exodus 32 on the occasion of the making of the molten calf seems to indicate that we should pay heed to this as well.

*Shâchâh*, the normal Old Testament word for 'worship', but in more detail 'to depress' or 'to prostrate oneself (as to a deity)', is the word translated as 'bow down thyself' and *'âbad* 'to work' or 'to be enslaved by' is translated as 'serve'.

It is at this point that the student should consider whether it is preferable to treat Exodus 20:5 as explanatory upon Exodus 20:4 (only), or to allow all three verses, Exodus 20:3, 4 and 5 as Instructional Commands in their own right. It seems logical to take the second course and to interpret these three verses loosely in the following manner:

'Law 1 Thou shalt not turn thine attention upwards towards anything that ought to be placed upon a lower rank than Me.

'Law 2 Thou shalt not carve (or cast) the image of anything above, on or below the surface of the earth.

'Law 3 Thou shalt not worship, prostrate thyself before, work for, or be enslaved by any of the items referred to in Laws 1 and 2.'

When we turn to the New Testament version as read in Matthew 22:37 we will find that although the English seems simpler this should not be taken at its face value. The main word that introduces difficulty into the verse is the word *agapao*, and it is perhaps this word above all others that placed a stumbling-block in the path of modern Christians and modern Christianity. The difficulty with the word is three-fold. In the first place, Greek scholars, all the way through the ages, have been unable to decide the precise meaning of the word. In the second place, both the Greek scholars in general and the translators of the scriptures in particular are forced (by their self-respect, by their publishers, by their readers) to choose some concept, any reasonable concept, to render this word into understandable English. Thirdly, by tradition they have chosen the 'love'/'charity' ideal, which, if not the worst possible choice, is by no means the best. We know from our English language-skill, how many types of 'love' (the noun) there are and in how many ways we can 'love' and 'be loved' (the verb). To try to mix up all these emotions with the Greek words *agapao* (supposedly 'to love') and *agape* (supposedly 'love') is clearly inadmissible. To put it quite bluntly, a man will love his grandfather differently to the way he loves his father, and differently again to the way he loves his brother, and his son and his grandson. Different again are the ways in which he will express his love towards his mother, sister, wife and daughter. Here we have had a total of nine differing emotions, each expressed with the one word 'love'. Whatever emotion the writers of the New Testament — and the Septuagint Old Testament as well, for that matter — were attempting to portray through *agapao/agape*, the English word 'love' is simply inadequate. The inadequacy is compounded, if such a thing can happen to an inadequacy, by the use of a second word in the New Testament which is also translated as 'love', and that word is *phileo*. To a certain extent *phileo* is recognised as the sort of 'love' that a person might have

for the 'best seats' in the synagogue, or for 'praying on the street corners' so that everyone else can see what a good chap you are, but does that really get us any further if we are trying to decide the meaning of 'thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'?

Perhaps the situation can be resolved by considering what sort of love should be afforded to one's God. Abraham demonstrated this love when he got him out of his country, and from his kindred, and from his father's house, unto a land that He would show him, and again when he agreed to take his son Isaac and get him into the land of Moriah, and offer him upon one of the mountains which He would tell him. This love is described as being greatest of all when a man lays down his life for his friends. It is described as being conditional upon the keeping of the Commandments of God. (Keep, Gk. *teereo* — to guard from loss or injury). And it is prophesied that because of iniquity abounding, it shall grow cold. (Because, Gk. *dia* through, by reason of).

This admittedly 'friendly' emotion then entails the giving up of family, home, children and life, it prospers from obedience and degenerates from disobedience (iniquity). Strive as you might, you will not be able to find a better word than 'loyalty' to fit in with this description. The Concise Oxford Dictionary includes in its definition of 'loyal' references to 'sovereign' and 'mother-country' and to a large extent this is exactly what we are talking about:

*Loyal* a & n. True, faithful to duty, love or obligation (to); faithful in allegiance to sovereign, (government — author's parentheses), or mother-country; enthusiastically devoted to sovereign's person & family; exhibiting loyalty.

We are of course, referring to a higher sovereign, a higher government and a higher 'mother-country' when we apply this definition to the type of 'Loyalty' that should stand for *agape*. We are referring to God the Father, as sovereign, to His Commandments, as government, and to His people Israel, as mother-country.

'With all thy heart (Gk. *kardia*), with all thy soul (Gk. *psuche*), and with all thy mind (Gk. *dianoia*).' The difficulty with this phrase is not so much in the Greek, although it is true that the authorities appear to be as much at variance between themselves over these words as they do over *agape*. Certainly, the

student who translates these words as 'heart, soul and mind', or as 'body, spirit and understanding', will not go far wrong provided that he knows, in English, what he is getting at. Perhaps the phrase is meant to imply the total *being* that is evident in the human existence, or at any rate in the Israelite existence. Whether we understand it or not, we are conscious of the tripartite division of ourselves — a 'living' being, a 'thinking' being and a being which is 'god-responsive'. Is it too much to suppose that these three divisions make up our total Israelite nature and that each of these three must be galvanised both separately and in concert into loyalty towards God, His Laws and His Purpose?

For this is the scale of devotion and enthusiasm that needs to be instilled into our life, both individually and as a nation, if we are to come anywhere near the standard set by, and required by the Father in view of the lengths to which He has gone in urging us on towards that goal.

As we said in an earlier paragraph of this article, what precisely does it mean to 'have no other gods before me', to 'not make unto thee any graven image', to 'not bow down thyself unto them, nor serve them' and to 'Love the Lord thy God with all thy heart, and soul, and mind'? What is the standard we should be striving for? How closely do we conform with that standard? Do we really have no other gods before Him? Do we really not make unto ourselves graven images? Do we really not bow down ourselves to them, nor serve them? Do we really love the Lord our God with all our heart, and soul, and mind?

Before you supply for yourself some answers to the questions in the last paragraph, it might be a good idea to look at some of the areas of normal life and to pick out some of the aspects in which we may be most prone to disobedience. After all, if we are asked the questions when kneeling down beside our bed at night we may be prepared to give one answer. But if we are suddenly brought up short by the questions when we are in the middle of a celebration — wining and dining, with no holds barred — in honour of a particularly tricky, but successful, business deal, it is just possible that the answers may come out differently — if it comes to that, it is just possible that the questions themselves may come out differently.

*The authority of the Church.* 'If the Church says this, that or the next thing on some subject, then that's good enough for me. I am a Christian, and my loyalty is to the Church.' This was said, if you will believe it, by a Bishop, or words to this effect, and while it is understandable that a leader



of the Church should express his subservience to that body in such forthright terms on some occasions, at this particular time the subject under discussion was 'colour' and whether it was right or not that Black children should attend White schools. The discussion had gone on for some time and the Bishop was declining to accept that certain verses from Holy Writ should be read at their face value, forbidding the integration of the races. He was somewhat taken aback when he received the reply 'that may be so, but my loyalty is to God'. It is perhaps difficult to accept that there are times when the Church suggests a course of action which is contrary to the Will of God and it is very difficult to make people understand that when this happens they are creating an 'other god' out of the Church.

Do you sometimes, have you ever, accepted a doctrine of the Church without first mapping it against the Will of God?

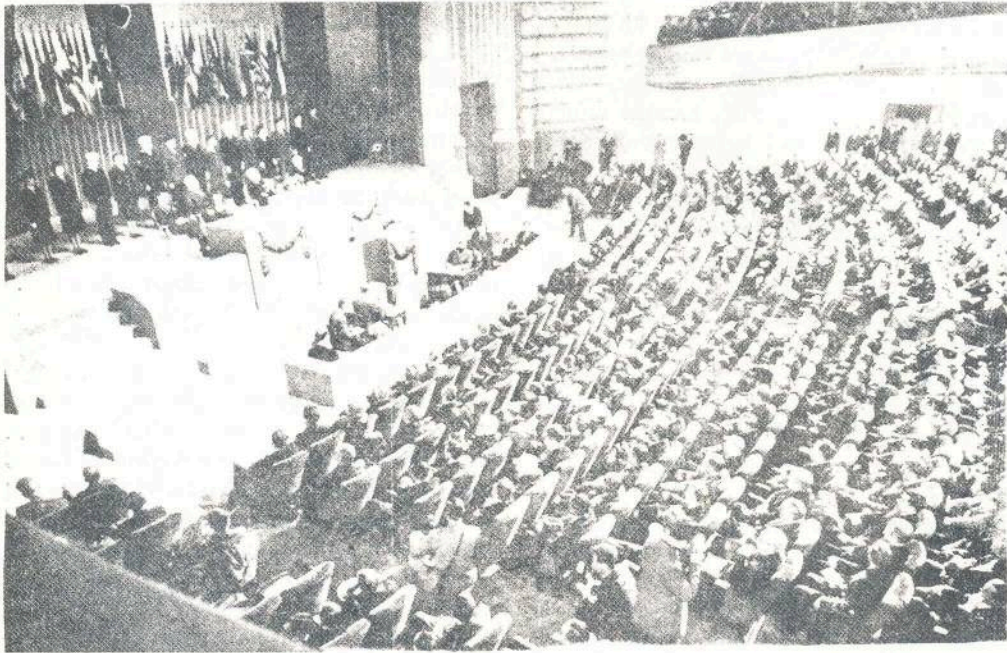
'Father'. Have you noticed how often, these days, indeed, over the past four or five years, the habit of referring to a priest, any priest, as 'father' has become more and more obvious? Radio announcers in particular seem to be susceptible to the habit, and there is no doubt that they, and the newspapers, as well as the priests themselves are responsible for the increase in the habit. Do yourself a favour, read Matthew 23:9, 'And call no man your father upon earth: for one is your Father, which is in heaven'. Use of the word 'father' implies,

consciously or unconsciously, authority from above and obedience from below. Do not allow anyone to chip away at the authority of the Father or at the obedience of His people.

*The Authority of the Majority.* This heading can cover a whole range of 'other gods', as is to be expected, so much so that it even deserves a whole article on its own, except, of course, that this is the tenor of many of the articles written anyway. The range runs from a basic belief in and loyalty towards 'democracy' as a political concept to the idea of 'world opinion', from the statement that 'every Christian has a duty to vote next Wednesday' (with the obvious implication that Christians will vote for US) to the arguments that the 'Church' should not meddle in 'State' matters. But you have a loyalty to Democracy, haven't you? You vote for who should be Chairman of the PTA or Secretary of the local Tennis Club. The Chairman says, 'Those in favour?' and you all stick up your hands, 'those against? Thank you'. Is that the way God instructed us to run our affairs? And if He didn't, why on earth are we agreeing to do so? Matters of policy should be decided with reference to the Urim and Thummim, which at the very least should be taken as a comparison with God's Will and His Law. Matters of detail should be decided by 'lot' as was done with such important things as the division of the Promised Land amongst the tribes of Israel and the selection of a replacement apostle for Judas Iscariot.

In a wider sphere, 'Democracy' is responsible for a whole host of ills. The modern world appears to be run on the principle that the majority is always right. Deeper thought on the subject leads one to the conclusion that the majority is always wrong. "Buy X-Brand", say the advertisers, "everybody else is". "Top people take the *Times*." All that a belief in democracy really demonstrates is that there are more gullible people around than non-gullible. And yet there is such a tremendous sense of trust from all sections of the community in 'democracy' that it is no wonder that all our standards are twisted, all our affairs in a mess. This is the crux of the matter; on the one hand so many people *know* that decisions of the majority are more likely than anything else to be wrong, and on the other so many people, by their actions and words, *maintain* that 'democracy' is the highest form of civilised government.

Surely, to give this trust and power to some force that we *know* is wrong must be to reject God and His ways, placing some other force in a position above Him, creating and worshipping an 'other god'.



*U.N.O. is born . . . .*

*Other aspects of the Majority.* It may well appear that Democracy the 'one-man-one-vote', electioneering, hustings and ballot-box style of government, may well turn out to be the single, most important transgression that God's people have enacted against His Laws. Do you ask, 'in what have we transgressed by supporting the majority?' Read the Law as it is written in Exodus 23:2. The King James Version reads as follows: 'Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:' Do you find that difficult to understand? It is easier to get the hang of from the Brenton translation of the Septuagint: 'Thou shalt not associate with the multitude for evil; thou shalt not join thyself with a multitude to turn aside with the majority so as to shut out judgment.' You will note that that does not actually say that the majority is always wrong, but it does say that the uncritical, unwary and unjudged following of 'majority opinion' is always wrong. You must not allow your judgment to be clouded by an unaware agreement with those who may be wishing to turn you into an evil path. Now, this is not just a little sage advice which you may accept or reject as you wish, it is a LAW which you obey or disobey at your PERIL and at the peril of the rest of the nation. Your act of standing out against a majority, of being critical, of judging, of searching for the truth rather than the general will or the 'consensus of opinion' is as

important to the well-being of the nation as your obedience to any other of the Laws, and your holding fast to this principle will encourage others to do the same.

For so many parts of our daily individual and national lives are subject to the majority, or what we fondly imagine is a majority, when they should be our own responsibilities. The nation's book-keeping, for a start, our financial arrangements, which are in as poor a state as they can get. The nation's food, run by so many Boards and Councils that we have lost track of most of them. The nation's drink. The nation's fuel and power, housing, transport, distribution services. Hospitals and schools, welfare services. All these are run by the power of the vote — which means that everyone is chasing after the will of the majority. Now, the one most important thing that is wrong with the will of the majority is that it can be bought. It is well-known that to stay in power a governing group must give to its supporters some advantage so that when the time for re-election comes around its supporters will again cast their votes for the same party. This advantage should, for best results, be something that they would not otherwise have received by their own efforts. To take an example, both the Conservative and the Labour Parties in Britain know perfectly well that if either of them had as a plank of its election platform, the removal or significant reduction of the National Health

Service, that Party would automatically be voted out of power overnight. This would not be because there is necessarily anything wrong with the NHS, or right with it, actually, but purely because something that the voters had had before would now have been taken away from them. While it is hoped that those who know they are Israelites are impervious to bribery, it cannot be denied that the idea of receiving something 'for free' is attractive, and if someone comes up to you and says that a vote for him will ensure free medical/school/pension/water/power services, is the average voter to be blamed for taking that at face value? What is not realised, what is not discussed, what is not mentioned in case someone smells a rat, is that to run the affairs of the nation in this way is to place an 'other god' above our One True God.

God, our Father, has said to us 'do not mix with other races'. We are so keen on our Rugby that in order to ensure that a few of our countrymen have the opportunity of playing against Rugby teams from overseas, we are mixing up the races on the Rugby fields. Is this not making an 'other god' out of Rugby? The same applies to any other sport you care to mention. We have been told that the good of our land, South Africa, demands the bringing in of other races into our schools, universities, businesses and councils. Is this not placing what we suppose to be the good of our land above the will of God?

*Business and Commerce.* In Leviticus 19:35-36, 'Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have', and in Luke 6:38, 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again', are found the standards set for running a business or conducting commercial activities. Wouldn't it be wonderful if just one business house, just one food store managed their affairs under these principles? But no, they say, the purpose of a business, the function of a commercial establishment, is to make money, and it just would not work to operate according to those outmoded principles. But if firms reject these scriptural instructions in favour of supposedly making the extra cent on each item, are they not again making 'money' into an 'other god'? They, too, are amalgamating into monopolies, exercising their majority will, disobeying Exodus 23:2.

*The Individual.* Mr. Athlete knows that to continue his sport he will have to compete against natives. Mr. Businessman knows that to keep his

job he will have to conduct sharp practices. Mr. Churchgoer cannot find it in himself to disappoint the vicar. Mr. Distributor knows the packets he has to sell are underweight. Mr. Engineer knows that the tolerances he has measured are inaccurate and cannot complete his worksheet if he spends time going back to check. Mr. Farmer knows that he should not allow the Land Bank to dominate him through usury. Mr. General knows that he is disobeying God's laws, but cannot avoid it because if he does, his wife and children will suffer when he has to leave his work.

But it is too easy merely to blame the system. It is too easy to resign from this aspect of the battle. It is too easy to take the line that 'I can do nothing about it on my own'. Somewhere along the line a stand has to be made. You cannot have 'One' god in your personal private life if you have 'other gods' in your community life. You cannot have 'One' god in your community life if you have 'other gods' in your business life. You cannot have 'One' god in your business life if you have 'other gods' in your political life. And you cannot have 'One' god in your political life if you have 'other gods' in your personal life.

To be operable, God's Law must have the fullest support from each individual in the community within which the Law is to operate — which means that those who do not support God's Law must be denied entrance to that community. The first of the Laws deals with 'other gods', 'other gods' which may take any number of forms. If God's Law is to be supported all these 'other gods' must be rooted out so that the nation may truly worship 'One God, and Father of us all'.

'Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth below, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them' (Exodus 20:3-5).

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind' (Matthew 22:37).

Well, no, of course, we haven't, have we?  
Well, no, of course, we don't, do we?  
And, well, yes, of course, we do, don't we?

Think again.

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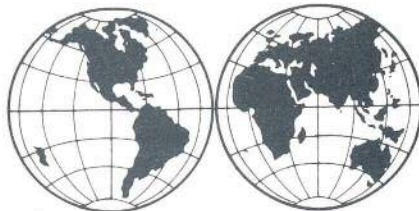
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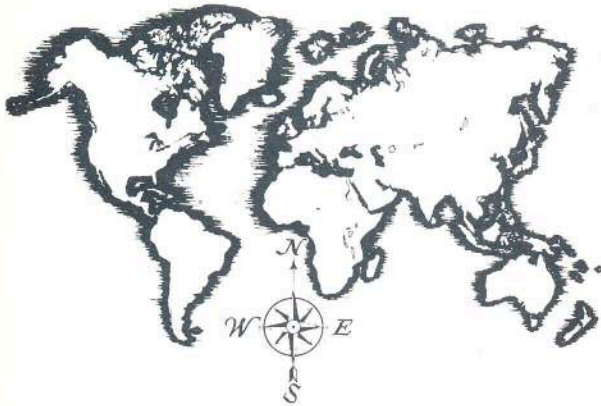
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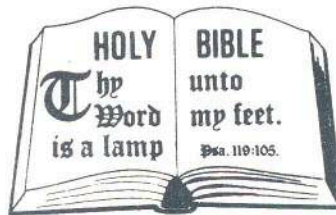
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Donation enclosed: .....



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

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



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

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

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