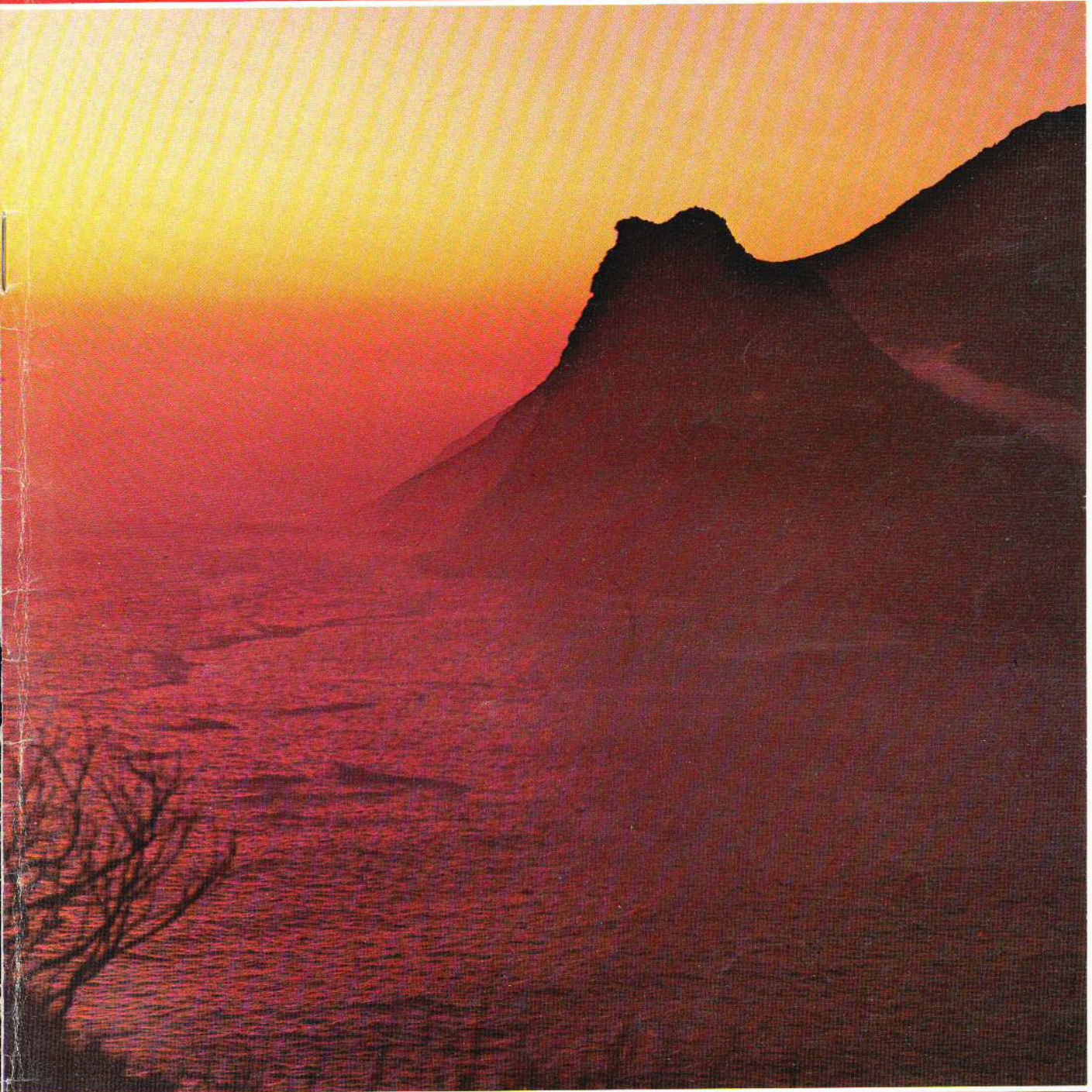


DECEMBER 1981

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

# The Covenant Message



FOR GOD, LAW AND KINGDOM

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



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

The Administrative Headquarters of the Federation are situated in Honeydew, Transvaal, South Africa.

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**This is the only postal address.**

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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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# The Covenant Message

VOL. 49 NO. 12

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DECEMBER 1981

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### IN THIS ISSUE

#### WINDOW ON THE WORLD

*The Media tells the story.*

#### APARTHEID WITHIN - HYPOCRISY WITHOUT

*The pot calling the kettle black!*

#### HOW IT ALL BEGAN

*The records of the Birth of Christ.*

#### THE GOOD SHEPHERD

*He Who shall Come*

#### IN AND OUT OF RELIGIOUS BONDAGE

*Xmas!*

#### KNOW YOUR BIBLE.

*A look at some important words.*

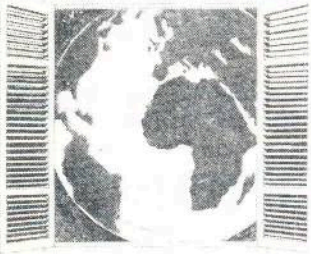
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#### OUR COVER

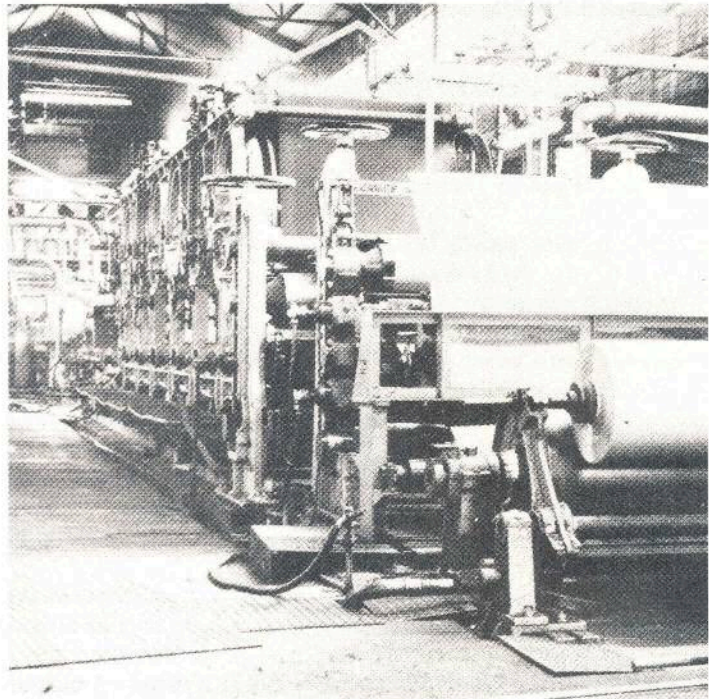
Sunset over 1981

Photo: R. Koch

Cover: Ian Long - Lithotone.



# WINDOW ON THE WORLD



NEWS ITEMS YOU MAY HAVE MISSED

## Spreading the Word

“Religion, like other institutions, has to be broken open. Christianity will have to negotiate a new system of belief with other faiths, a new understanding of God” (from an article in the *Sunday Times*, U.K. about the Rev. Simon Starkey, Rural Dean of Toxteth, U.K.).

It was Dr. Spaceley-Trellis, the go-ahead hyper-ecumenical U.K. Bishop of Bevinon, who first likened Christianity to a trade union, which “to encourage worldwide religious industrial accord, will have to negotiate with other religious trade unions in a spirit of doctrinal give-and-take across the board”.

*The same “go-ahead” and very liberal British Bishop also saw fit to attack the Salvation Army. He stated:*

“By withdrawing from the World Council of Churches, the Salvation Army has finally thrown off its benevolent disguise and revealed itself in its true character as a brutal fascist, racist and imperialist organisation, dedicated to anti-humanitarian principles of an extreme reactionary kind.”

In a special diocesan handout, for which his Domestic Chaplain and Commander of his Diocesan Peace-Keeping Anti-Apartheid Forces, the Rev. Peter Nordwestdeutscher, helped with the research, the Bishop recalls the revelations of some months ago, which showed that the Salvation Army, instead of concentrating on improving social conditions, was devoting “a disgracefully large proportion of its funds to the preaching of the anti-secular Gospel and the outmoded, discredited principle of ‘salvation’ from which it takes its name.

“By refusing to take part in the educational work of the World Council of Churches for the benefit of freedom-fighters against fascism, racism and colonialism throughout the world, particularly in Southern Africa, the Salvation Army brands itself with the mark of the First Fascist, Cain, as described in the well-known biblical legend.

“The very initials ‘S.A.’ which, of course, originated in Nazi Germany, are enough to show the true nature of this once avowedly militarist organisation. It would be more honest if it were to restore the words ‘Blood’ and ‘Fire’, which once appeared on

its Nazi-type uniforms but were removed, evidently in a deliberate attempt to deceive the innumerable victims it has herded through the years into its aptly-named 'citadels' — in fact, re-education camps in which, while the needs of the real Third World are ignored, false 'Other World' propaganda is systematically inculcated.

"No wonder generations of workers all over the world have cowered in their hovels at the sound of the military bands, colonialist tambourines and tramping jackboots of the only too well-named Salvation Army, dreading the midnight 'knock on the door' which for them might spell the loss of humanist freedom of thought."

*One wonders how such a man as this Bishop can be allowed to hold office in a Christian church? No wonder Britain is in such a parlous position today, a position which recently had Mr. Enoch Powell asking the British Home Secretary, "In which town or city do you expect the next pitched battle against the police will be fought?" Mr. Whitelaw unctuously replied: "I believe that neither he nor I should speculate in the way he has suggested to me."*

Reporting on this *The Daily Telegraph* stated:

Whether either or both of them ought to speculate on this question or not, it is fairly certain that both of them are doing so. It is entirely certain that millions of people in this country are doing so. It is possible that a few people in this country actually know where, if their plans worked out, the next pitched battle against the police will be fought.

As for the police themselves, it is a necessary part of their job to speculate on this matter and discover, if they can, where the next pitched battle against them is due to be fought, so that they can prepare to win it in such a ruthless, convincing and overwhelming fashion that they will not have to fight another for a long time to come.

### United Kingdom Immigration Pot on the Boil

*Writing to the same newspaper mentioned above, Sir Ronald Bell, Q.C. and Conservative British M.P. also spoke of the riots in Britain earlier this year:*

After the storm the inquiry. We are a strange nation when it comes to inquiries. They are the

recognised way of getting governments out of tight spots.

Once an inquiry is set up the inaction becomes a virtue: to do anything would be to anticipate the Report. And, by the time the Report comes out, public attention has long moved to something else! Meanwhile there is that fascinating curvature of direction that can occur during an inquiry.

We may think now that the Scarman inquiry is into the unbelievable violence that occurred in Brixton when 143 policemen and 28 other persons were injured and 2 million pounds' worth of damage was done.

We are likely to see it develop into a massive attack on the police for enforcing the law equally against what are called ethnic minorities. Indeed, the race relations industry is already asking us to assume that the eruptions of violence at Notting Hill at St. Paul's Bristol, at Edgbaston, in Fleet Street, in Brixton and at Southall and at Toxteth are predictable and justifiable expressions of resentment.

Lord Scarman might be asked to consider whether the appalling level of street crime in Brixton is due to resentment of a police presence — and, if not, what it is due to?

The race relations industry will be quick with a fall-back answer to that question: the crime is due to unemployment and blessed phrase — racial disadvantage. Why, then, do youths in white areas with high unemployment not react in that way?

Why were crime rates so vastly lower than now in the worse unemployment of the thirties? Answer — the Race Relations Act should be strengthened to make it illegal to ask such questions, which endanger good race relations.

Well, there is another, more disturbing question. Is not the general population of this country coming to realise that every incident, argument or consideration involving an ethnic minority is manipulated by the usual people until it is facing back to front? And the answer to that question is undoubtedly "Yes": but the general public are quite at a loss to know what to do about it.

For 25 years their view of immigration, the massive invasion of their country, has been contemptuously brushed aside by politicians and media. At no point were they asked if they would like the establishment in Britain of a community of over three million from the tropical Commonwealth.

Their answer would have been a resounding "No". Their opposition to it has at all times been perfectly well-known. The concept of the reality

of a multi-racial England has been imposed upon the protesting and resentful English by politicians who cared little for the protest, because there was nothing that the protestors could do.

In all this no one has represented the British. When an election came they had to vote Labour, Liberal or Conservative. The first two of those parties were committed by their political doctrine to welcome immigration: the Conservatives have been too frightened by the media, by fashionable clichés, and by what they imagined was "world opinion" to take any action which would at the time be relevant and effective.

So my party (Conservative) has been against immigration, but would not stop it; we advocated repatriation, but enacted a provision so anaemic that it might as well not exist; we were against laws about "discrimination" but opposed them half-heartedly and did not repeal them once they were passed.

Some of us made speeches and wrote articles: and always people wrote in in their hundreds and thousands asking "But what can we do?" We told them: "Write to your Member of Parliament, to the Home Secretary, to local or national newspapers."

But we knew it was hopeless. In a democracy it is only votes that count, and, when a General Election comes, immigration is one issue among many, financial controversies: a person has only one vote, and the small parties putting up candidates specifically against immigration have never been respectable.

So there really was nothing people could do. And therein lies the danger — the danger of the fulfilment of Mr. Powell's prophecy — the danger that Notting Hill, Bristol, Edgbaston, Fleet Street; Brixton, Southall and Toxteth might be an ascending series in which violence at first is confined to hysterical or criminal elements, but develops into a wider and more dangerous phenomenon, the expression of a public anger for which the political system is providing no legitimate outlet.

And attempts to meet that threat by tightening the legislative screw on the indigenous community, could only heighten the risk of ultimate explosion.

### Back to the Melting Pot — America

Provisional data from the 1980 U.S. Census indicate America is becoming even more an ethnic melting pot than it has been throughout its history.

Since restrictive immigration laws were amended in the 1960s, an increasing number of African,

Asian and Latin immigrants have entered this country. In part that is a result of American involvement in Vietnam; in part a matter of poverty in third-world countries.

For much of our history, America provided a haven only for those of White European stock. Hordes of Irish, Germans, Italians and Poles swarmed to this country during the 1800s. In the 1960s, 1.3 million Europeans came to America. But during the last decade, that number dropped nearly in half. Instead, the new immigrants came from Mexico, Puerto Rico, Cuba and nations of Africa and Asia.

It appears there will be somewhat greater difficulty absorbing these people. For one thing, language barriers present more of a problem. And the assimilation effort will not be helped by legislated bilingualism. That will only maintain cultural barriers.

In fact, the ill-advised idea that non-English speaking immigrants should not be required to learn English will defeat the very idea of a melting pot, wherein immigrants become Americans, putting their past allegiances of country, language and ethnicity behind them. It would instead foster a splintered society.

*Which is exactly the situation required by those who are determined on destroying Western Civilization.*

### A Cuban Ritual Disturbs Miami — U.S.A.

For Bill Bonner, who lives on a sailboat on the Miami River, it was a grisly spectacle. Two white-robed women stood on the riverbank, softly chanting as a third woman waded into the river, rubbed a chicken over her naked body, slaughtered it and threw its remains into the river's current. "Not a day goes by without chickens or doves, with their heads cut off and feathers on, floating by", sighs Bonner, a retired Miami detective. Animal-sacrifice rituals have become so common that the river's clean-up boat picks up an average of 100 carcasses a week. What's more, these strange practices are occurring throughout Dade County, outraging residents and perplexing authorities. "Often we'll find sacks of animal parts or little displays set up on intersections — with a goat's head on top", says Ron Petty, director of the Dade County Department of Animal Services. "There's no way to stop this."

As poor immigrants from Haiti and Cuba have settled in Miami, animal sacrifices associated with several Caribbean religious cults have flourished —

raising tensions between the immigrants and natives. In the 50-square-block district known as Little Haiti, for example, voodoo is practised regularly. Far more pervasive is Santeria, a centuries-old Cuban cult that may have as many as 10 000 Cuban-American believers — making it seem stronger in Miami than it ever was in Cuba. Some religious stores in Cuban neighbourhoods now sell animals for sacrificial rites along with the candles and ions usually purchased by the Roman Catholic Cubans. Experts say newly arrived refugees, many of them poor and uneducated, have found in old cult practices a way to cope with life in a new land. “Cubans have lost their homeland”, says Aleida Garrido Martinez, a Miami writer who has studied the religion. “They need support. Santeria helps them deal with reality and so they have retreated to it.”

The Santeria cult originated among Black slaves who were brought to Cuba by the Spanish. Forced to embrace Catholicism, the slaves held on to their religious roots by transferring the characteristics of their own gods to the Christian saints. Unlike Catholicism, Santeria stresses material well-being — money, romance and good luck. “You can’t ask for such specific things in the Catholic Church”, explains Martinez. Santeria ritual features group chanting, drumbeating and, in some cases, animal sacrifice. Many of its Cuban-American followers practice both Santeria and Catholicism, creating problems for the clergy. “The church does not condone any of these rituals”, says Father Juan J. Sosa, a priest and anthropologist. “But how do you get people to conclude that this is nonsense?”

Despite a public outcry against the increase in animal sacrifices and the improper disposal of the remains, the cults are protected by a state law allowing ritual animal slaughter; the law was passed to ensure Jews the right to prepare kosher food. Authorities can act only if the religious groups violate zoning laws by bringing farm animals into residential areas — and then the cults only move elsewhere. “It’s a cultural problem”, says Thomas Petersen, chief assistant state attorney. “It’s very difficult to control something like that.”

—Michael Reese with Vincent Coppola

*Besides which, as the good Bishop stated Christians “will have to negotiate with other religious trade unions in a spirit of doctrinal give and take across the board”*

### Feeding the New Racism

Washington, D.C. is the City where the great

March for Jobs and Freedom was held in August of 1963. The City where Martin Luther King delivered his historic address, “I Have a Dream.”

The dream was about a land where Blacks and Whites would live together, work together, play together, where no man would henceforth be held back because of “race, colour, creed or national origin”, as the line went in a thousand speeches, a dozen pieces of legislation. How stands the dream today?

Judge for yourself.

Last November, a Citywide competitive examination was held for new positions within the District of Columbia fire department. Turnout was excellent; 958 individuals passed the test.

Hiring began with the 24 top scorers being offered the job of firefighters. When they arrived to take up the offer, however, City personnel officials were flabbergasted. Twenty-three were White males! Immediately, the job offers were withdrawn by the City. Mayor Marion Barry, under Congressional pressure, reversed himself and hired the firefighters, but suspended any future hirings until a long, hard look could be given to the test.

City official Anita B. Shelton came up with her final solution to the problem of White males. Of the 70 current openings in the fire department, 60 at least are to be set aside, specifically, for members of minorities; and the D.C. Government is henceforth under orders to develop a plan to give minorities “preference in all new hiring and promotion”. Within the department itself, all pending promotions are to be suspended, until such time as Ms. Shelton can ascertain that the individuals being advanced are not White and male. Ms. Shelton is the District’s commissioner for “Human Rights”.

The story did not even make the first section of the monopoly press here, as it has become somewhat routine locally.

When more than 800 individuals took the Citywide examination for the police department recently (40 correct answers out of 80 being a passing score), 62 of the top 100 scorers turned out to be White.

Mayor Barry ordered the test results thrown out, the passing score grade lowered to 35, and the jobs dished out by lottery from a vastly enlarged pool where Blacks and women could win by luck the positions they had been unable to win by competition. Consternation, however, set in after the lottery, when even the law of averages failed to produce the desired quotas.

A modest proposal. Since anti-White racism and

anti-male sexism are established policy in the nation's capital, why not be honest and open about it? Why not remove the most odious aspect?

Why hold out to a White kid the prospect that if he works, studies and applies himself, and comes in at the top of his class in a Citywide exam, he will get the job — when his success is instantly, automatically, negated by his colour and sex? Why not simply deny White males the right to sit for these examinations? At least they won't have their hopes raised and dashed.

If all White males are eliminated from the competition, the examination will then give you the most academically qualified women, Blacks, Hispanics, etc. At least the hiring in Washington will be based partially upon merit, just as it is in Cape Town.

As Abraham Lincoln said, if we are going to have tyranny, let's have it straight, without the base alloy of hypocrisy.

—Patrick J. Buchanan

### And in South Africa?

The words of Abraham Lincoln quoted above could also apply to South Africa today where, although professing to be the guardians of the White race — which built up this country — the government is nevertheless doing some very strange things indeed! Obviously they too have fallen for the "fallacy that all men are intrinsically good and, if given equal opportunities they would all be equally responsible and equally kind". Completely ignored are the Words of Almighty God who demands that the 'alien' to true Israel should not be allowed into Israel society.

Not only are racial barriers being broken down in South Africa but 'freedom' is fast disappearing as well as the following short article reveals.

### Uhuru?

*"A Look at The Most controlled society that is yet claimed to be The Republic of South Africa's 'freest society'".*

*Uhuru!* This is the cry which since the early 1960s has symbolised to the so-called "underdog" the freedom to demand that the world is his by right. *Uhuru* being an African word which loosely defined means *freedom*.

Many people would claim that the freest places in the Republic of South Africa are found upon the many university campus grounds. That on a university campus, by the University Constitution, the privately owned grounds and the freedom of speech allowed to the students by the University authorities, provides tremendous freedom to the students and that here, the ultimate version of freedom is in existence. Indeed, many believe that at South Africa's Universities a student has the right to associate with whom he will, to say what he wishes, to wear whatever he wishes and to do whatsoever he wishes as well. Yet, in fact is this really the case?

By a Constitutional Act in 1956, what is often called South Africa's leading university resolved that any person, no matter what nationality, race or ethnic group could, so long as that person fulfilled the entrance requirements to the university, become a student. Thus, any person, Black, White, Coloured or Asian could be a member of this university. At the time this of course was in complete contrast to government policy, although today the National Party Government is changing their policy to become more liberal far quicker than most South Africans can hope to understand.

However, the scene of the campus was set. Multi-racial in all aspects, and with complete freedom! And the students now had representation and which today bears considerable influence on University authorities in the form of the *Students Representative Council* (SRC) — a group elected from the student body by the students as their Representatives. The SRC is thus responsible for carrying out the wishes of the students for the SRC represents all the students. A completely free and uncontrolled society!

This phrase — *a completely free and uncontrolled society* — should be repeated for surely there cannot be any controls? No indeed, it is agreeable that on campus there is complete freedom but — this is only if one happens to be anti-government, anti-apartheid, anti-Republic and anti-society. In other words, if one takes part in demonstrations against South Africa's White society, then one will be completely accepted by the few and be completely free.

The SRC at South Africa's largest and "freest" university is made up of 24 members including a president and vice-president. Anyone is free to stand for election but should that person be against the "anti-society" element, then they will never get onto the SRC because by some means or other, they will be forced out. An example of this was a case in the 1981 elections for the 1982 SRC. A

Conservative candidate stood for election but the liberals immediately proposed as his opponent, a candidate who is one of South Africa's greatest athletes and who won the 1981 Comrades Marathon. Obviously most uninformed students were easily persuaded by their politically minded friends to vote for this well-known athlete. Most however, did not know just what his politics are.

An extremely interesting fact about this so-called Representative Council is that at the most recent election held at this particular university, only 30 to 50 percent of the registered students voted and out of those who did vote, approximately 3 percent of the votes cast were spoilt. Thus it is obvious that the Council which is called "representative" of the students' views is nowhere near truly representative. Yet the SRC often commits what conservative students call a "crime" and when called upon to justify their actions the SRC simply states that as they are the elected representatives of all the students they can act as they wish in the name of the students. Even to the point of bringing disgrace upon the university.

Recently, when the *Black Students Society*, the SRC and several other liberals, a total group not exceeding 300, decided to boycott their lectures in protest against the celebration marking the twenty years since South Africa became a Republic, this group was handed a shock for the first time ever, a conservative White back-lash occurred. Approximately 400-500 conservatives started their own "boycott" against the liberal demonstrators. And when three Black boycotters burnt the South African National flag, the conservatives took strong exception to this and a pitched battle took place which had to be finally stopped by the University's private security force.

On the following two days, the conservatives continued their boycotting action against the liberal and mainly Black demonstrators, with the now enlarged conservative group adding to their taunts against the liberals, several large South African Flags and a recorded version of the National Anthem. On the third day, as a further clash seemed likely, the South African Riot police raided the campus scattering the liberal demonstrators. Possibly this was the only time in recent world history that police have been cheered by students, for the conservatives not only cheered as the police chased the liberals but sang the National Anthem with deep feeling.

However, the conservatives were not to escape for immediately after this event the SRC and the University authorities passed orders banning all

flags from the campus, all forms of "racist" activity stating that "race" is a derogatory word. Thus, the conservatives were no longer free to express their opinion although naturally the liberals could. Is this "freedom"?

Since then disciplinary action has been taken by the students' Disciplinary Committee — a group comprising only members of the SRC and the Black Students Society. These have been against several conservatives for small and trifling things such as parking in a reserved parking bay with fines of between R150-R250 placed on "wrongdoers". This disciplinary committee has no conservative students serving on it and has the power to impose a fine or sentence of non-entrance to campus on any student for any offence that he makes or is accused of making. Thus the liberal element has a type of police force on campus with the right to impose their will on the students. Here it should be stressed that it is *their* will. Such are the controls in this "free" society of university life.

With the recent banning order placed on the 1981 President of this university's SRC — a man who incidentally publicly declared that he was Marxist orientated — the SRC and Black Students Society issued newsletters condemning the government's actions. They also sent petitions to the government (with it is claimed many false signatures) and they wore armbands to show their anger against the government. Involved in all this activity were several persons believed to be handling a petition of support for the Irish Republican Army. Thus it was shown that the entire episode was a means to several ends and not merely solace for an "innocent" Marxist who has sworn to bring about majority rule — Black — in South Africa.

The above are merely a few examples of the "freedom" that is open to all as long as they "all" are liberal and anti-government. Yet, the South African government actively sponsors all South African students' university fees by 80 percent and the question must be asked — have these liberal students any "right" to complain against the government's stated policy? Strange as it may seem, separate development is still the law of this land.

Meanwhile with a conservative White backlash growing on campus and in South African politics a Right-wing backlash growing as well, *Uhuru* might soon come for the true Conservatives of South Africa both on and off the University campus grounds of this country.

—A University Student

### “Mixed Marriages”

With all the publication recently on the stand by certain Christian churches over the question of mixed marriages — in this case between Blacks and Whites — and in view of the demand already noted that *Christianity will have to negotiate a new system of belief with other faiths, a new understanding of God* — which “new understanding” incidentally will obviously make mixed marriages permissible, it was refreshing to find that at least one minister of religion was prepared to make a stand against the authority of the church although possibly he is not aware of the Command of Almighty God with regard the “stranger” among the people.

However, and as reported in the newspaper *The Citizen*, 5/11/81,

“A Pretoria Presbyterian minister is prepared to face suspension or even unfrocking to show his opposition to the ‘politicisation’ moves of the church’s hierarchy in South Africa.

“And the Rev. Glenn Schentke, of Villieria’s St. Luke’s Presbyterian Church, has the full backing of his congregation.

“The congregation formally rejected the controversial decisions of the recent general assembly of the church urging Presbyterians to disregard certain laws, including the Mixed Marriages Act.

“The general assembly called particularly on its ministers to marry couples across the colour line and to include discussion of war, peace and conscientious objection in their instruction for confirmation.

“The St. Luke’s congregation has voiced its opposition to the general assembly’s resolutions and Mr. Schentke said the dissociation had been done purely on Biblical grounds.

“He told *The Citizen* that feedback reaching him from different parts of the country indicated that dissatisfaction and unhappiness over the tendency towards the ‘social gospel’ of the church hierarchy was escalating.

“I know of at least 10 ministers who are as desperately unhappy as I am with the trend.

“Our belief is that, although we might not agree with certain laws of the land, it is our duty to obey them.”

“At the time of this statement he had received no reaction from his hierarchy — ‘I don’t know how, or even if, they will react to our stand here.

“ ‘Anything could happen to me. I could be suspended or booted out. But I feel that this is a matter of principle and that I must make my stand.’

“He and his parishioners objected strongly to the increasing tendency in South Africa for members to make a political platform of their church.

“ ‘Once you start mixing the Gospel with the new so-called social gospel anything can happen and you are on the road to big trouble’, he said.

“He and other ministers had committed a ‘sin’ — the sin of keeping quiet as their churches started a landslide to the social gospel.

“ ‘We have gone on with our job, ignoring the trend. But somebody has to get up and make the stand, make his determination to stick to principles ring out.

“ ‘What has been happening is a slow and insidious movement.

“ ‘And in the process the teachings of Christ are pushed aside. We lose sight of the fact that the church teaches man how to live and die, that its role has eternal consequences leading to a higher calling.

“ ‘We hope that by making our stand now, before it is too late, that others will rally around the flag heralding the return to traditional religion and Christianity.’”

And — hopefully — a return to the Law of the Lord.

*Those who demand the end of the White race — and true Israel in particular — may not know it but they are being manipulated by hatred and a lust to destroy.*

Indeed —

These outbreaks cannot be seen in rational or even human terms. All of them represent an outbreak of aboriginal evil which is spreading over the whole world. It will spare no one; and that is why we should not be deceived by the diverse and sometimes apparently idealistic forms it takes, but recognise it for what it really is.

*Acts against Almighty God.*

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## *Apartheid within: Hypocrisy without*

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COLIN WELCH compares reality in South Africa with the Wonderland outside it.

—From *The Daily Telegraph*

The beloved country: South Africa is among nations the pariah, the whipping boy, the scapegoat. She seems condemned to bear the whole burden of the world's sins.

No tyranny so corrupt and odious, so cruel and oppressive but it thinks itself in a position to foam at South Africa's lesser delinquencies and to gain credit thereby. No humbug or windbag so remote from South Africa, so ignorant of her history and problems, but feels himself qualified to criticise her, to hector and interfere. Many "liberal" churchmen and academics in the free world seem positively to gloat at the thought of the bloody revolution soon, in their view, to break out there.

M. Cheysson, the new French Foreign Minister, has announced that his Government will support African liberation movements and economic sanctions against South Africa, as also "all those who fight for democracy and the dignity of man" — commodities surely at least as rare in "liberated" Africa as in South Africa itself. In a wild and evasive climax he cries that he cannot "allow men to be deprived, driven from their homelands or isolated because they are different, be they Blacks, Jews or Arabs". And what about Whites, pray? And what about those who like Whites and Blacks, Jews and Arabs, lay claim to the same homeland?

And by the same token those who in South Africa oppose change must also be held genuinely responsible. If they are in the wrong, they too could pay a terrible price for their error.

What cannot be justified, on the con-

In more moderate language, the Rockefeller Foundation calls for support for organisations in South Africa working for change (nature unspecified), for the development of Black leadership there and for Black welfare. It urges American and other corporations to invest no more in South Africa and aims for a genuine sharing of power there "acceptable to all races". To all races? A tall order, some might think. Justice is more difficult to secure than a change of injustices, often for the worse.

Of all the torrent of criticism and advice, vilification and threats showered on South Africa much seems to me, however well-intentioned, to be based on ignorance, genuine or wilful, on selective sympathies or on a sort of moral astigmatism. In consequence it seems to me, where not misguided or irresponsible, then positively wicked.

It might indeed be justified were the White South Africans patently and uniquely evil. What hidden hand was it, one might then ask, which ensured that, when various Dutch and British people left their own shores, the good were directed to America, the evil to South Africa? A different choice by remote ancestors might have put the Rockefellers themselves in South Africa. This might not have made them more evil, but it would surely have modified their perspectives.

The torrent might also be justified if it sprang from people who live in South Africa or who are in a position to be powerfully affected by her fate, good or bad. And to the extent that it does come from such people, it must command respect. Those in South Africa who feel themselves or others to be intolerably oppressed, and who thus demand change, violent or non-violent, are ineluctably and genuinely responsible for what follows. If misery and bloodshed ensue, it could be their misery, their blood.

trary, is the frivolous meddling of people who live thousands of miles away and who would not lose one moment's sleep if the whole of South Africa dissolved in fire and blood.

They call for change. From such a distance, how can they possibly tell or even care what changes would be safe and beneficial, or what effect any particular change would have? They call for the overthrow of the South African Government by peaceful or other means. How dare they, unless they can be sure (which they cannot be) that whatever replaces it is better for all, for most or even for some?

Some remote meddlers call for violence, knowing (or, if not knowing, why not?) that the lives of women and children, of missionaries and doctors, of South African liberals, of good people of every sort of colour will not be spared. The racial strife they thirst for will be blind to innocence and benevolence, whose blood will be in part on their pure and distant hands. Is this not wickedness?

But is it not a greater wickedness, they may argue, to stand idly by while a coloured majority is vilely oppressed by a White minority?

If they do, may I ask them, not least if they are Americans, to ponder earnestly why in South Africa such a majority should exist? Its existence certainly rules out that sort of genocide which, often conveniently forgotten, has produced in other regions settled from Europe, large, unassailable and complacent White majorities. (I do sometimes wonder how South Africans can with patience submit to being lectured by Americans for instance, by Australians or Tasmanians. How can they resist asking what happened to the Indians or aborigines who might themselves have hoped to form coloured majorities?)

For the rest, what has caused the Africans in South Africa to multiply? What brought the Indians to South Africa? What has caused Africans to enter South Africa legally or illegally in their hundreds of thousands, voting for South Africa (so to speak) with their feet? What confers on South African Blacks alone, for instance, more private cars than exist in the whole

Soviet Union? What but South Africa's (relatively) excellent medical and public health services, her (relatively) high wages, her (relatively) great opportunities?

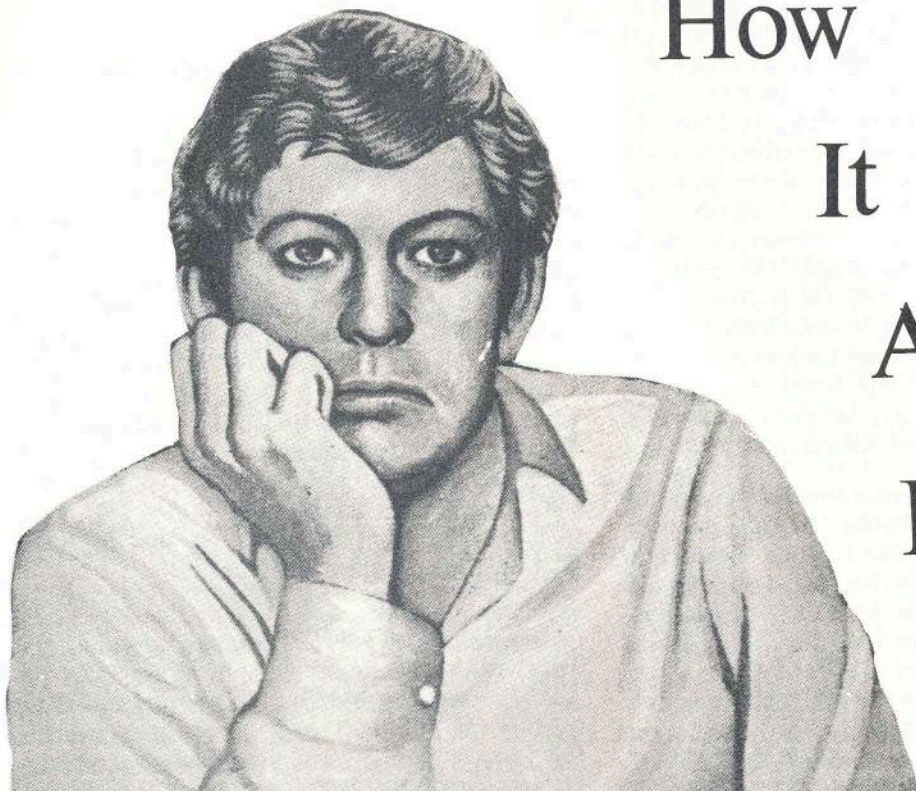
And, incidentally, at this point, could we please note the extreme inconsistency of those who clamour for change in South Africa, and in particular for the dismantling of *apartheid*, and who at the same time deplore foreign investment there. Capitalism is colour-blind. It is ruthlessly impatient and destructive of all artificial restrictions on the movement of labour and so forth. It has already done more to weaken, erode and modify *apartheid* than a million sermons and tracts, boycotts or anything else. To the Blacks it offers ever-expanding horizons alike as worker and customer.

To many modern minds, to be sure, the word "majority" has a mystical significance. Majorities, however engendered, of whomsoever constituted, no matter how ignorant, lawless or potentially oppressive, should always in their view prevail. Such minds must indeed find South African reality hard to digest, sympathise with or even tolerate.

Yet, for good or ill, so much of what exists in South Africa, her great cities, her hospitals, schools, universities, roads, railways, airlines, industries, her rich farms (which help to feed half a continent), her public order and prosperity, is overwhelmingly the creation of the minority. The whole difference between South Africa as she is and as she was (or would be had the minority never arrived) that minority feels to be of its own doing, thus by right its own property, to be handed on intact if possible to its heirs, not to be willingly entrusted to that majority which could not have unaided created it, which cannot now wholly understand it or be relied on to preserve and enhance it.

This outlook may be right or wrong, or provocative and thus possibly conducive to some dreadful nemesis. In application it may lead indeed to injustice and cruelty. Yet I cannot think why anyone should think it in itself immoral who ever owned a spoon and wanted to leave it to his son.

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# How It All Began

by W.G. Finlay

*"In those days a decree was issued by the Emperor Augustus for a registration to be made throughout the Roman world. This was the first registration of its kind; it took place when Quirinius was governor of Syria. For this purpose everyone made his way to his own town; and so Joseph went up to Judaea from the town of Nazareth in Galilee, to register at the city of David, called Bethlehem, because he was of the house of David by descent; and with him went Mary who was betrothed to him"*  
(Luke 2:1-5 N.E.B.)

In considering the four Gospel accounts of the Birth of the Lord Jesus Christ, only one — that of Luke — carries the history of events as they gave credence to the prophecy recorded by Micah in which Bethlehem, the city of David, was pinpointed as the place of that Birth. There were of course, no eye-witnesses to the story of the circumstances of the Birth which is probably why the evidence of Matthew, Mark and John is so scanty but in the case of Luke, who only entered the scene some twenty or so years later than the Apostles, one finds that his account contains more information than that of those who actually lived with the Lord during His public Ministry. This being so, one is naturally curious as to where Luke obtained his information and while it is the opinion of several theologians that Luke did not write all of that which has been included in his Gospel, Dr. Charles Ellicott in his *Bible Commentary*, has this to say. "The question;

Where did the writer of this Gospel (Luke's) collect his information is obviously one of special interest. In St. Matthew we have, accepting the traditional authorship, personal recollection as a groundwork, helped by the oral or written teaching previously current in the Church. In St. Mark, we have substantially the same oral or written teaching modified by the personal recollections of St. Peter. St. Luke, on the other hand, disclaims the character of an eye-witness (chap. 1:2), and confesses that he is only a compiler, claiming simply the credit of having done his best to verify the facts which he narrates. St. Paul, to whom he specifically devoted himself, was, as far as personal knowledge went, in the same position as himself. Where, then, taking the facts of St. Luke's life, as given above, was it probable that he found his materials?"

Dr. William Smith contends that Luke wrote his Gospel in A.D. 58 and bearing this date in mind, Dr. Ellicott draws attention to the fact that Luke opens his account by referring to the existence of many written documents professing to give an account of the Life of the Lord (Luke 1:1). While in the third verse of Luke's first chapter the English translation reads: "... having had perfect understanding of all things from the very first..." Dr. Ellicott contends that it should read: "... having traced (or investigated) all things from the source" — from which one is given to understand that Luke researched his material.

In summing up, Dr. Ellicott presents his conclusion. "On the whole then, everything tends to the belief that St. Luke's statement that he carefully traced to their sources, as far as he could, the facts that he narrates, was no idle boast; that he had many and ample opportunities for doing so... It is obvious, however, that coming, as he did, into the field of enquiry some thirty, or at least twenty, years or so after the events, many of the facts and sayings would reach him in a comparatively isolated form; and though there is an obvious and earnest endeavour to relate them, as he says, 'in order', it might not always be easy to ascertain what that order had actually been. And this is, in part at least, the probable explanation of the seeming dislocation of facts which we find on comparing his Gospel with those of St. Matthew and St. Mark."

The point to note in all this is that Luke's account — on his own admission — was the compilation of both oral and written testimony i.e. it was taken from the testimony of people who lived through those momentous times plus other written

sources which were available and verifiable at that time.

#### Evidence from the Archives?

In considering Luke's account of the circumstances of the Birth of the Lord Jesus Christ, it will be noted that he alone makes reference to the decree by Augustus Caesar and one wonders why he found it necessary to record this while the others ignored it. Bearing in mind that he claimed to have traced "all things from their source", while it is quite possible that the memory of the decree remained in the consciousness of many people, Luke would trace this 'memory' to its source — which, being an official document would probably be housed in the archives in Jerusalem. The fact that he could relate the terms of the document, plus the fact that he could state that Joseph was of the 'house of David' is an indication that he *could* have had access to the official records.

Such a document — presuming the above contention is correct — would of course, have been destroyed in the Roman assault on Jerusalem in A.D. 70 and one would be left to speculate as to whether or not such a document ever existed. However, some fifty years after Luke had written his account of the decree demanding the registration of all citizens of the Roman world, Gaius Vibius Maximus, Prefect of Egypt, published a decree, written on papyrus and currently housed in the British Museum, which not only establishes the possibility of the decree by Augustus, but also indicates a ten-year continuity of the census-taking process. A translation of the Egyptian decree reads: "The enrolment by households being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may accomplish the customary dispensation of enrolment..." As it was 'customary' to hold such 'enrolments' in A.D. 100, it is quite feasible to accept Luke's account of the decree as being the reason for Joseph's journey, at such an inopportune time, to Bethlehem.

If Luke had used the archives in Jerusalem in 'tracing all things from the source', he would not only be in the position to record *what* the decree required but also, deriving from this decree the fact that Joseph was a member of the Davidic household. Significantly, in the context of Luke's account of the decree, he makes no mention of Mary as being of the same Davidic household — merely of the

fact that she was 'betrothed' to Joseph. However, deriving from the journey to Bethlehem, Luke's account establishes the fact that a member of the Davidic household was living *outside* the boundaries of Judaea and thus separated from the people who called themselves Judaeans or, to use the modern terminology, 'Jews', who were busily engaged in projecting themselves as the people of God's Covenant. The question of course, comes to the fore as to why, if the Judaeans were Israel, this remnant of the Davidic household should choose to live in Galilee which, while being part and parcel of Palestine, was a separate province to Judaea.

### Why Galilee and not Judaea?

In considering the reason why this Davidic family chose to live in Galilee rather than in Judaea and why only the imperial decree could force them to visit the 'city of David', one must of necessity return to the Old Testament and reconsider the history of events which saw Israel disappear from the land. It is of course, a matter of history that: "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes" (2nd Kings 17:6). It is also stated in the same chapter that: "For the children of Israel walked in all the sins of Jereboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets" (2nd Kings 17:22,23). However, if one considers what one of those prophets wrote, it will be seen that despite the *national* removal from the land; a small remnant would remain for Isaiah wrote: "And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel" (Isa. 17:4-6). Thus, in terms of this statement, there can be no doubt that a small remnant was left in the land — *of the kingdom of Israel* which lived in the north of the country. If one considers the eighth and ninth chapters of the same prophet's writing, it will be seen that Israel had been seduced into the religion of the

surrounding nations and that because they placed more emphasis on religion than on the Law of the Lord, there was 'no light in them'. "And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations . . ." (Isa. 8:21,22 and 9:1).

From this, it is patently obvious that the 'gleaning grapes', the 'two or three berries in the top of the uppermost bough, four or five of the outmost fruitful branches' could have been the remnant of the tribes of Zebulun and Naphtali whose territorial allotment had been just west of the Sea of Galilee. Significantly, to those people in that region, the promise was made that they should see 'great light' which, of course, is followed by the momentous statement: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6,7).

Bearing in mind that the condition in Israel, as it went into captivity is described as being 'in darkness', it would serve to pass to Isaiah 42:1-7 where it is stated: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles (Heb: *goyim*, nations, Israel)." In verse 6, it is stated: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a *light* of the Gentiles (Heb: *goyim*, nations, Israel)." This, on the Authority of the Lord Himself (Matt. 12:15-21) was a Messianic prophecy and related to Him being the 'light' of Israel — not the 'gentiles' which today is a religious terminology describing anyone who is not a 'Jew'. So then, the historical background shows very clearly why it was that the Davidic

household preferred to live in Galilee among their own people rather than in Judaea which was dominated by a heterogeneous population of pretenders. It was *Israel* that needed the 'light' of the Law of the Lord — not the Judaeans who hypocritically practised their own version of this Law in the promulgation of the claim to Israel identity. What appears to have been forgotten by most people is that the Lord spent ninety-five percent of His public Ministry in Galilee among the people in the north — thus posing a question which most theologians would prefer to ignore.

### Who was this Man from Nazareth?

In posing this question to His disciples, the Lord Jesus Christ finally received Peter's conviction — "Thou art the Christ, the Son of the living God" (Matt. 16:16) — a conviction which came not from rumour, not through the teaching of the scribes, not through any written document but a direct Revelation from the Father. However, notwithstanding the Lord's statement that Peter had derived this Revelation of His Deity from the Father, one should not lose sight of the fact that written, legal evidence was also in existence which could prove that He was of Davidic descent — according to the flesh — and therefore entitled to be 'ruler in Israel' as stated in the Messianic prophecy recorded by Micah (Mic. 5:2). Proof of the existence of such written evidence — although admittedly indirect — is provided by Josephus who, writing after the destruction of Jerusalem in A.D. 70, relates that before the Roman destruction of the city, he had traced his personal genealogy '... as I have found it recorded in the public tables' and noted his association with the Asmonean dynasty. He then continues to state that the priests were obliged to verify the descent of their intended wives by referring to the archives in Jerusalem adding that it was the duty of the priests, after every war, to make new genealogi-

### JOSEPHUS



cal tables from the old ones and to ensure what women, among the priestly families, had been made prisoner because as such, they were not considered suitable as wives for the priests. Whether this practice was only valid for the priestly families or whether it applied to all female lines as well, is not stated by Josephus. However, although it is not stated, it was more than probable that the result of the census taken when 'Quirinius was Governor of Syria' would be available in the 'public tables' in Jerusalem and would, in all probability, contain the genealogy of both Joseph and Mary.

It may be recalled that in his third chapter, Luke presents a genealogy — obviously gleaned from existing documents — which begins with the words: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat..." (Luke 3:23). Conversely Matthew begins his account with the words: "The book of the generation of Jesus Christ, the son of David, the son of Abraham..." (Matt. 1:1) and bringing the genealogy to the time of the Birth of the Lord, his account reads: "And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary of whom was born Jesus, who is called Christ." As there are obvious differences in the two accounts — Matthew states that 'Jacob begat Joseph' while Luke contends that Joseph was 'the son of Heli' — it would serve, at this point, to consider the two Gospels in order to find an explanation for these differences.

### Matthew's Gospel

In considering Matthew's Gospel, it will be seen that in the overall, his writing has many parallelisms with the theme which is found in the Epistle of James which is very strongly Israelitish in content and thus at the outset, one is faced with a very positive continuity from the Old Testament narrative. In support of this, it will be seen that the opening words in Matthew's Gospel — as distinct from the others — are Hebraic in character announcing as it does, that it is a 'book of the generation of Jesus Christ' in precisely the same way as is found in the Old Testament. Genesis 5:1 reads: "This is the book of the generations of Adam..." while Genesis 10:1 reads: "Now these are the generations of the sons of Noah..." and Genesis 36:1 commences with: "Now these are the generations of Esau, who is Edom..." Thus the manner in which Matthew introduces his Gospel may be seen to be a

continuity of the procedures adopted by the writers of the Old Testament record.

Ferrar Fenton who places the Gospel of John first in his order of New Testament Books expressed the opinion that this Gospel too was written originally in Hebrew which may well have been the case but as internal evidence, as in the case of Matthew's Gospel is lacking, the earlier contention that Matthew's Gospel was the only one written in Hebrew is adhered to. Apart from Matthew's usage of the Old Testament custom of prefacing narratives with 'a book of the generations of . . .', it will be noted that he places far greater emphasis on the Messianic prophecies than do the other writers — prophecies which were given to Israel alone — and presents the contrast between the Royal Law — the 'perfect law of liberty' (James 1:25) — and the corrupt perversions which the scribes had written into this with far greater detail than do Mark or Luke. Thus, the content of Matthew's Gospel generally, would suggest that he had Israel in mind for it certainly presents information pertinent to Israel's great need. However, while this is so, it appears to be the opinion of most reputable theologians that transcribers added a few comments of their own to what Matthew wrote — one among several instances according to Westcott and Hort's *Greek Testament* being Matthew 19:9.

This being so, it would serve to consider how and when such additions were made to the original writing. If one considers the writing of early Church historians such as Papias, Irenaeus, Pantaenus, Origen, Eusebius, Epiphanius and Jerome, it will be seen that they were all of the opinion that Matthew wrote his gospel in the Hebrew language and all were unanimous that in their respective times the Greek version to which they had access, were copies produced by a translator or translators who were anonymous. The significant feature which emerges from the evidence of those early Church historians is that while they all admitted that they had access to a *Greek version* of Matthew's Gospel, the original Hebrew version — apart from the comment on its early existence — appears to have been either lost or discarded in favour of the Greek translation with whatever additions or omissions the transcriber had made.

This of course, would be contested by those who hold that every word contained in the present Bible is the inspired Word of God. However, protestations are no substitute for fact and one has only to return to the genealogy of the Lord, as presented in Matthew's Gospel, to note that some scribal

interference has taken place. It will be noted that verse 17 of Matthew's first chapter reads: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." Whether one considers the word 'generations' (Greek: *genesis*; Hebrew: *toledah*) as implying a technical history or a direct family line of descent, this seventeenth verse bears all the hall-marks of scribal manipulation.

In considering the names from Abraham to David, it will be seen that there are indeed fourteen and is an indication of direct descent. However, in passing to the line from David to Jecheonias, it will be seen that at least three names and in direct descent and ruling in the context of the Davidic Covenant, have been excluded from the list. The most blatant evidence of this is found in verse eight of the first chapter in Matthew's Gospel in that it states: "Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias" and confusing as the names have been made in their translations, a careful examination of the genealogies in both the Books of Chronicles and Kings will show the serious omission. In the first instance it will be seen that Josaphat's son was Jehoram (2nd Kings 8:16) — 'Joram' was the son of Ahab, king of the northern ten-tribed kingdom of Israel — and Jehoram reigned over Judah for eight years (2nd Kings 8:17) and upon his death, his son, Ahaziah (2nd Kings 8:25) reigned in Jerusalem. Joash, Ahaziah's son (2nd Kings 11:2 and 12:1) has been ignored in the Matthew genealogy as has been his son, Amaziah (2nd Kings 14:1) who was the father of Azariah (Uzziah or Ozias) (2nd Kings 15:1) who, in Matthew 1:8 is said to be the son of Joram.

Thus, while the genealogies from Abraham to David are indeed 'fourteen', that from David to Jecheonias can only be made to conform to the 'fourteen generations' if three kings in Judah — in direct line of succession — are omitted which is precisely what some transcriber did.

It will be noted that the last name in what has been supposed as Matthew's second set of fourteen generations, is Jecheonias who, in the Old Testament, is referred to as Jehoiachin (2nd Kings 24:15), as Jeconiah in 1st Chronicles 3:16 and Jeremiah 24:1 and also Coniah in Jeremiah 22:24,28. Being the last of the so-called 'fourteens' in the second set, his name cannot be counted in the last set which then leaves the total of *thirteen* and not fourteen for the last set. However, before continuing, it would

serve to note something of the history of Jechonias whose short reign was characteristic of that of his father Eliakim (changed by Pharaoh-Necho to Jehoiakim — 2nd Kings 23:34) in that he filled 'Jerusalem with innocent blood'. Because of this, the Command of the Lord was: "Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:30). Jechonias was of course, carried into Babylon together with his mother, his wives and his officers plus of course, the mighty men of the land but there is no record of the usual fate of death which invariably accompanied such events. In point of fact, it is stated that after thirty-seven years in captivity, he was released from captivity and although not permitted to return to the land of his birth, he was treated royally within the Babylonian economy (2nd Kings 25:27-30).

The pronouncement concerning Jechonias that 'no man of his seed shall prosper, sitting upon the throne of David' has rather serious consequences when one thinks of the Davidic Covenant (2nd Sam. 7:16 and Psalm 89:3-37) but the Faithfulness of the Lord remains untarnished when it is realised that after Jechonias had been taken to Babylon, Zedekiah, the brother of Jehoiakim, the father of Jechonias, was made king (2nd Kings 24:17). Zedekiah too did not bring any reform in Judah and his story too ends in the Babylonian captivity where his sons were put to death while the king's eyes were put out and he finally died (Ezek. 12:13). However, Zedekiah's daughters did not suffer the same fate and as all must know, in Israel, "If a man die, and have no son, ye shall cause his inheritance to pass unto his daughter" (Num. 27:8). Zedekiah's daughters were given into the charge of Jeremiah and the last Scriptural mention of them is found in Jeremiah 43:6,7 where Jeremiah lodged them at Tahpanhes in Egypt. Irish legend picks the story up from this point, but as this is not the main object of this article, it must be left at that.

In Matthew's genealogy it will be noted that Jechonias 'begat Salathiel; and Salathiel begat Zorobabel . . .' which would indicate a continuity of the 'seed of Jachonias' down to Joseph, the husband of Mary who gave Birth to the Lord Jesus Christ. This indeed, is only thirteen generations and indicates that the scribe or scribes were not over-scrupulous when they translated from the original Hebrew into the Greek language. Thus, in considering the Matthew account and notwithstanding the scribal interferences, there can be very

little doubt that it deals with the Davidic line through Solomon — a line which exhausts itself in Jechonias although continued in another land by the daughters of Zedekiah who did not come under the condemnation of Zedekiah's nephew, Jechonias.

### Luke's Gospel

It will be noted that Luke's account of the genealogy only appears when the Lord Jesus Christ was 'about thirty years of age' whereas that of Matthew is presented as the historical background to the story. In his translation, Ferrar Fenton places the genealogy at the end of Luke's Gospel and states: "I remove the Genealogy, vvs, 23-38 of chapter 3, and place it at the end of this Gospel for the following reason: It is quite irreconcilable with the one of Joseph given in St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel." Whatever views one may hold concerning Ferrar Fenton's opinion of the genealogy being an early editor's note, it cannot be doubted that he was correct in stating that the genealogy in Luke cannot be verified by the Old Testament.

As has been seen, the line of Joseph as traced in Matthew's account is verifiable from the Old Testament records, but in the case of Luke's account, which purports to be a history of the Nathan line, its phraseology is couched in such ambiguous terminology that it can be made to mean whatever the researcher chooses to make of it. In the first instance it will be noted that in the English translation of Luke 3:23-38, the words 'the son' is in italics thus indicating that the phrase does not occur in the Greek text but was added by the translators. This being so, the opening words in what had been projected as the genealogy of Mary, are: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was of Heli, which was of Matthat, which was of Levi" etc. It has been suggested (see Scofield's notes on this subject) that as Luke's account does not state that 'Heli *begat* Joseph', the relationship of 'son-in-law' is implied in the text.

This is an indication of the ambiguity of the text and certainly supports the claim by Ferrar

Fenton. If the bald statement: "the son of Joseph, which was of Heli, which was of Matthat . . ." was intended as a genealogical record — if the phrase 'which was of' covered marriage contracts as well, it could not be claimed as an accurate document. Further, as one passes to the Old Testament where Luke's genealogy coincides with that of Matthew, it will be seen that the phrase: 'which was of' indicates direct line of descent. In considering verse 27 in Luke's third chapter, it will be noted that it states: ". . . which was of Joanna, which was of Rhesa, which was of Zorobabel, which was of Salathiel, which was of Neri . . ." In Matthew's account it states that Jechonias *begat* Salathiel and that Salathiel *begat* Zorobabel and that Zorobabel *begat* Abiud etc. which would immediately suggest that natural generation is implied in the story. If one goes further back in Luke's account — to the time of Nathan it will be seen too that natural generation is indicated for Nathan, according to 1st Chronicles 3:5, was born to David by Bathsheba and that David was indeed the natural son of Jesse and that Jesse was the natural son of Obed.

Thus, as one looks at the genealogy recorded in Luke's third chapter, while theological debate continues as to whose genealogy this is supposed to represent, the answer may well lie hidden in the fact that as with so much in the New Testament, this *could* have been added at a much later date.

#### What has Happened Since it all Began?

The four Gospels containing the various accounts of the Birth, Life, Death and Resurrection of the Lord Jesus Christ were written several years after the Ascension of the Lord and while these were undoubtedly a history of the events, the subsequent copies of these separate Books do show scribal interference. In a climate which the Lord, in His preview of events which would precede the destruction of Jerusalem, described as being characterised by deception and delusion preached in His Name (Matt. 24:5), it is quite possible that oral teaching would reflect something of this. That in the transcription of the Gospels something of this would manifest itself too is not without possibility.

As history makes abundantly clear, within three hundred years of the First Advent the world witnessed the infusion of Babylonian paganism with Christianity when Rome was officially declared to be nationally 'Christian'. According to early historians, the Birth of the Lord Jesus Christ was not commemorated until the Church was establish-

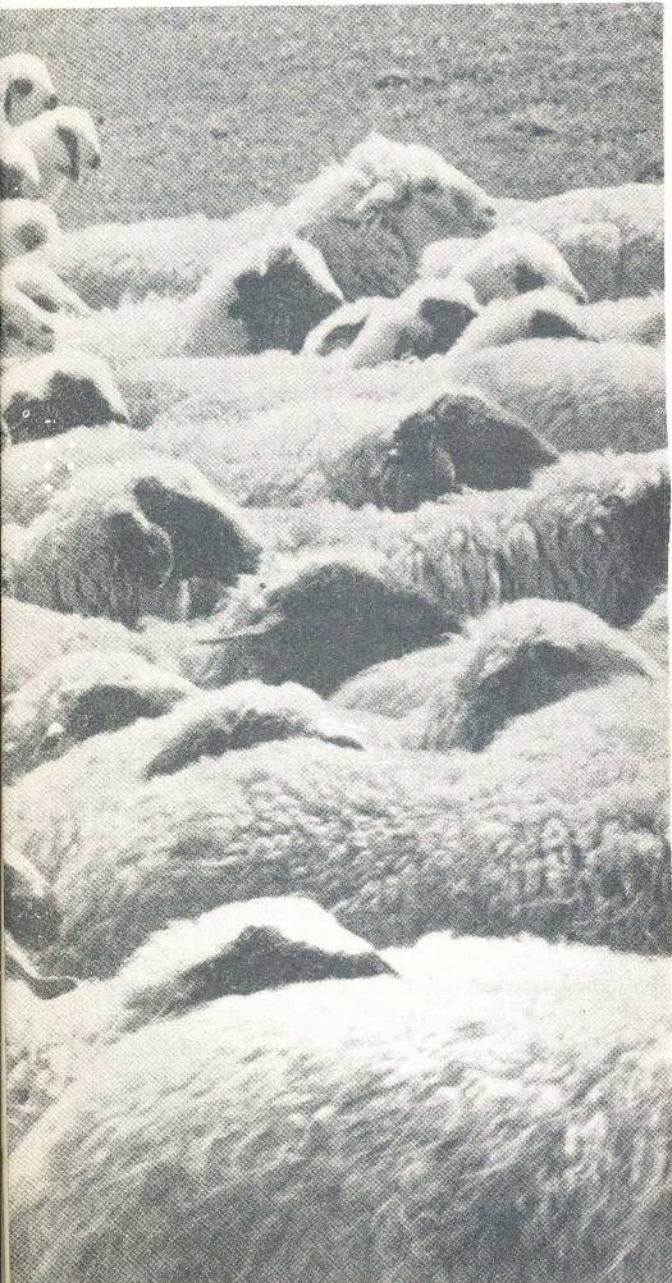
ed in Rome and as though to identify with the paganism which had dominated up to that time, the date of the Lord's Birth was set at December 25th — the very time in which the pagan middle-eastern empires celebrated the birth of the son to the 'queen of heaven'. The fact that the Gospels of Matthew and Luke had categorically stated that the Birth of the Lord was associated with *God's Purpose in Israel* (Matt. 1:21; Luke 1:33) meant absolutely nothing for in fixing the date according to the pagan calendar, the son of the 'queen of heaven' was blended with the Son of the Virgin Mary and the Event given a universal meaning. The fact that the Lord Himself had stated that He had no Mission except but to the 'lost sheep of the house of Israel' (Matt. 15:24) was totally rejected and in common with the Babylonian mysteries which depicted the 'son of the queen of heaven' as the universal 'saviour' He, the Son of the Almighty Yahveh of Israel, Yahveh's Word incarnate in the flesh, was thrust into this role.

Today, almost two thousand years after the First Advent, God's Covenant People — to whom the Lord Jesus Christ was sent — are wallowing in a religion which increasingly is infused with paganism and they are enjoying it. During the coming festival season when for a brief moment in time they will forget the reality of the situation and live in the dream world where there is supposed to be 'men of good will on the earth', there will undoubtedly be much jollification based on what men consider a 'good time'. When it is all over and reality returns, they will again be faced with the struggle for survival and the artificial 'good time' will be nothing but a memory. The only real and lasting 'good time' will be when in a time not too distant in the future, Israel, God's true Covenant People in Anglo-Saxondom celebrates the Second Advent of the Lord Jesus Christ Who, as Promised, is coming to 'rule over the house of Jacob' and of Whose Kingdom there shall be no end (Luke 1:33). While the First Advent has been perpetuated through a festival which is unadulterated paganism, the Second will be commemorated and institutionalised through the tangible demonstration of the Kingdom of God in the earth and at this time, while Israel remembers the fact of the First Advent, its prayer should be for the Second for it is only in this Event that the current delusions and deceptions will be swept away and the 'time of the restitution of all things' promised by God through the prophets, begun.

# The Good

## Shepherd

by Robin Hall



Before starting to read this article, I would like you to do something. I want you to get your Bible and read two passages. One of these passages, the Twenty-Third Psalm, is very familiar to us all, in fact it is probably one of the two most familiar passages in the whole Scripture, the other being the Lord's Prayer. But even if it is so familiar, even if we did learn it at our mothers' knees, even if we do know it off by heart and can recite it faultlessly, please read it, word for word from the text. The other chapter will perhaps be less familiar, chapter 10 of St. John's Gospel, verses 1 to 18. Read both carefully, and savour the words and the ideas. Taste the ideal relation that exists between the shepherd and his flock of sheep, note very particularly the responsibility that the sheep bears towards the shepherd and the responsibilities that the shepherd bears towards the sheep. Remember that for a single flock of sheep there can be only one shepherd, and that a shepherd can only manage one flock. The shepherd's responsibility is a permanent one, it cannot be laid down at night, or when the weather is inclement. The shepherd is not relieved of his burden when he is frightened or in danger. It is his perpetual job always to know, feed and protect his sheep, and he knows full well, that no-one else, no-one else at all, is able to give the sheep the things that they need, because they will not follow after anyone else, and will not accept comfort or succour from any other hand. Now, please read Psalm 23 and St. John 10:1-18. Having done that, please come back to the article.

A friend of mine tells of how he was at one time travelling in the Israeli state, it was actually Palestine at the time, being before 1948, and how on three separate occasions he had portions of the 23rd Psalm demonstrated to him. The shepherds knew and understood the 23rd Psalm, as did and do the shepherds in so many countries, for it is in very truth, the shepherd's Psalm. My friend was travelling along the road when he saw some sheep up on the hill a short way away, under the charge of three young shepherd boys. He approached the eldest of the three and inquired if he knew the 23rd Psalm.

Oh yes, he knew the 23rd Psalm, all right, every shepherd did.

When the Psalm said *'he shall lead me'*, did it actually mean 'lead' with no coercion, no driving?

Oh yes, there was no driving, just leading.

Well then, did the sheep actually know the shepherd, that is they actually knew, in the middle of the flock, which was their shepherd and which wasn't?

Oh yes, of course they knew the shepherd, of course they could tell the difference between them.

Ah, but could the shepherdboy actually prove that this was so? Certainly.

It was arranged that the eldest shepherd boy would lead his sheep off in that direction, the next boy in that direction, and the youngest in a third direction. The sheep, in the meanwhile, as sheep will, were all mixed up, with each boy's flock mingled into the flocks of the other two, all milling around unsorted.

Each shepherdboy pulled out a little shepherd's pipe, and each playing a little tune wandered off in the direction required. Each of the three flocks sorted themselves out into their respective groups and wandered off after their shepherd. It was apparent that nothing could have been simpler.

My friend ran after the eldest lad, and catching him up, asked how many sheep were in his flock, since there had been no counting, no checking at all in the sorting out process.

Two hundred and forty-six, said the lad.

But how do you know that they are all there, demanded my friend, you haven't counted them.

Oh, they're there.

But how can you be sure?

The lad was unconcerned. When the head of a family comes home after a hard day in the fields, even the head of a large family group, he has only to run his eye over those present and then he has no further need of reassurance that all are present, he knows. Wouldn't you like to be able to follow and be known like that?

On a second occasion, my friend was making for a nearby town as a storm approached, and he saw a shepherd hurrying his flock across the road ahead. No leading this time, they were in a hurry and being

driven hard to reach shelter before the storm broke. My friend followed the flock across the fields to see what kind of shelter their shepherd had planned for his sheep. He found that the shepherd had ensconced the sheep in a snug, warm and dry cave, and that his flock was contentedly browsing on the fodder that he had provided for them against just such an occasion. What about water, wondered my friend. That was no problem, as the shepherd showed him a well cut into the solid rock. The shepherd put down a bucket and brought it up full to overflowing with cool sweet water. Did this shepherd also know the 23rd Psalm? Oh yes, indeed, sir. What about the phrase, *'in the presence of mine enemies'*? The wolves were indeed a little deeper into the cave, having also made the same shelter as the storm brewed, but they of course were not permitted to share in the 'table' and the 'cup'. Wouldn't you like to be provided for like that in times of trouble?

On the third occasion, my friend was startled to hear the sound of weeping and wailing coming from a nearby field as he journeyed one morning, and went down into the field to comfort as best he could the young boy whose father lay dead, having himself been killed by wolves that had attacked his flock during the night. All night, my friend was told, the shepherd had defended the sheep from the wild animals with his staff. You know, of course the shepherd's staff, that rod with the crook at the end. The crook is specially designed gently to catch the neck of a lamb or the foot of an older sheep, when, in passing through the Valley of the Shadow on the way between the winter and summer grazing areas, the flock has to cross a particularly steep and narrow gully. The other end of the staff makes an ideal weapon with which to defend the flock from marauders. In this case the father had frustrated the attempts of the wolf-pack to get at the sheep, until, towards morning, when the wolves would have retired anyway, the pack had in their anger turned upon the shepherd with this result, and the shepherd had sacrificed his life on the sheep's behalf. Wouldn't you be glad of that degree of defence?

Some readers will know of the Basque Shepherd whose acting out day by day of

the Shepherd's Psalm was recorded in the *Reader's Digest* of June 1950. The Shepherd, Fernando d'Alfonso, who at that time herded sheep in Nevada, United States, said that many of the lines of the Psalm are statements of the simple requirements and actual duties of a Holy Land shepherd, whether he lives today or followed the same calling six thousand years ago. 'Phrase by phrase', says the shepherd, 'it has a well understood meaning for us', and he goes on to reflect each verse, each sentence of the Psalm into the mirror of everyday flock husbandry.

It should be clear from this, that is from what some men have had to say about the 23rd Psalm, that the shepherd's task, his life work, his whole *raison d'être*, is to look after his sheep, to care and provide for them, for their protection. It cannot be denied that this is a most exacting calling if it is to be carried out properly and effectively, requiring the greatest powers of endurance and courage, and deserving the utmost respect and support from every person. It will be acknowledged that the qualities needed for this calling are very few and far between, and that very few of us, if any of us at all, would come anywhere near possessing the strength and determination that would be required in the task, especially in any land that was hostile in the slightest degree from any number of points of view. The mere absence of rain for a few weeks, or too much rain for a few days, the presence of any wild animal, the presence of any man of evil intent, any momentary weakness on the part of the shepherd, any prior commitment, any rival loyalty, any circumstance that would make the shepherd lift his guard, even for a small period of time, any of these would disturb the necessary constant vigilance and allow the sheep to be neglected or attacked, and the results of any such action or inaction could be to a greater or lesser extent disastrous for the individual sheep in the first instance, but also for the flock as a whole, for the shepherd himself, for his family and potentially and eventually for the tribe and nation as a whole.

The shepherd cares for and provides for the sheep in every way imaginable, and all the sheep have to do is to tag along behind the shepherd, to follow him, to trust him,

secure in the knowledge that they will be fully provided for. The shepherd finds the food and water, he finds the shelter at night and against any storm, he guards them from attack, he binds and soothes their wounds, diagnoses and cures their ills, he comforts them and gives to them that true love that overlooks all errors, all mistakes, all stupidities. He overlooks their erring ways because he knows and understands the sheep as individuals as well as a flock, knowing and understanding, perhaps as we do, that sheep are prone always, to stray and follow off after some extra succulent pasture, whether it contains tares or not, always liable to skip and gambol after some plaything into some unknown danger. So he patiently and persistently defends and protects the silly sheep from themselves and from their own silly natures.

There is a sharp contrast between sheep and goats, as sharp a contrast as there is between shepherds and goatherds, and as there is between Israelites and non-Israelites, and Israel as a nation was as aware of this contrast as it was aware of the contrast between the sons of God and those to whom the Lord said: '*ye are of your father the devil.*'

We, alas, have forgotten this contrast, in spite of the fact that we can see if it is pointed out to us, the difference between the physical "sheep" and the other nations. We have forgotten the words that Matthew writes into chapter 7 verse 6: '*Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet and turn again and rend you.*' It would make a fascinating study to identify the nations that God refers to in animal names. Some of them, of course are easily identified, for example the lion, the eagle and the bull. But who are the bears, the dogs, the swine, the goats, the cockatrices and the vipers? And who are the sheep?

Would you be surprised, shaken or disturbed if I told you that there are 186 references to 'sheep' in the Bible? 144, a round gross, of these are in the Old Testament and 42 in the New. About two-thirds of those in the Old Testament are in reference to the 'sheep' as an animal, and many of them are to do with what you might call

Legal and General matters. But of the 40 or so references in the Old Testament that come after the Book of Job, more than half clearly refer to God's people: 'All we like sheep have gone astray' (Isa. 53:6), 'counted as sheep for the slaughter' (Psa. 44:22), 'Israel is a scattered sheep' (Jer. 50:17), 'My sheep wandered' (Ezek. 34:6), 'so will I seek out my sheep' (Ezek. 34:12), and so on and so on. 33 of the 42 references in the New Testament (at least — for many more of them are related to the subject) have the same connotation, which means that of the 90 or so references to 'sheep' in the last 47 books of the Bible, about 60 are to do with the equation "Sheep equals God's People equals Israel". If this number of references does not satisfy you, then king David spells it out for you in Psalm 100 verse 3: 'Know ye that the Lord he is God, it is he that hath made us and not we ourselves; we are his people and the sheep of his pasture.' Likewise we read in Psalm 78 verse 13: 'So we thy people and sheep of thy pasture will give thanks for ever.' And again in Psalm 95 verse 7: 'For he is our God; and we are the people of his pasture, and the sheep of his hand.'

King David, the shepherdboy, knew that the relationship between God and Israel was the same as that between shepherd and sheep, and although in the hustle and bustle of modern day life we often forget this, the fact that we have forgotten this aspect of God's care for us does not mean that He has forgotten it, or that the shepherd-sheep relationship is any less strong, any less valid, now, than it was when David first wrote the 23rd Psalm.

For while we can identify ourselves as the sheep, the Lord's words as recorded in the 10th chapter of St. John's Gospel, which we have already noted, and in which He identifies Himself as our Shepherd, draw the picture of the situation from the other point of view. David speaks with the voice of the sheep, Christ with the voice of the shepherd. The Lord Jesus Christ clearly draws the distinction between the true shepherd of the flock and 'he that is an hireling'. Strong gives an alternative translation for the word 'hireling', he suggests 'wage-earner' and implies that the term can be used either in a good sense or in a bad sense — either as

a 'profitable servant' or as a thief. If you care to take the word in its bad sense it is easy to see that the 'hireling' is someone who is in the job purely for what he can get out of it — purely for his own ends.

The tableau of the shepherds in St. John's Gospel is important to study for two reasons. In the first place, and of utmost importance to us and to our understanding of our relation with God, the Lord Jesus Christ Himself identifies Himself as our Shepherd. Secondly, He states in words that cannot be misunderstood or misconstrued what His part of the bargain is. It is His task to call the sheep by name, to know them, to lead them out, to go before them, to be the door through which the sheep may go in and out to find pasture, to give His sheep life and to give it more abundantly.

Throughout St. John's tableau we have a contrast that is emphasised in other parts of the Scriptures. Christ collects, the hireling scatters, Christ protects, the hireling steals, Christ is the door, the hireling 'climbeth up by some other way', Christ's sheep will follow Him, but they will not follow the hireling, Christ owns the sheep, the hireling is he whose own the sheep are not'.

There are, of course, other references to other shepherds in the Scriptures. For example, the shepherds to whom 'woe' is pronounced in Ezekiel 34:2, shepherds of Israel, that is. The differences between the two types of shepherd are easily discernible to those with a sympathy towards the Scriptures, to those with a feeling for the literal translation of the Word, to those who are prepared to believe that God knew what He wanted to say and said it in unmistakable terms, to those for whom any form of 'spiritualisation' of the Word is an anathema, to those who read God's Bible as He meant it to be read. Compare and contrast the following extracts. In the first place from Zechariah 11:15: 'And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd, (16) For lo, I will raise up a shepherd in the land, which will not visit those that are cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. (17) Woe to the idol shepherd that leaveth the flock, the sword shall be upon

his right arm and upon his right eye: his arm shall be dried up, and his right eye shall be utterly darkened.' 'Take unto thee' in the first line has another meaning — 'understand', and the 'instruments' has another meaning 'that which pertaineth to'. Zechariah is being instructed to understand the qualities of the 'idol' (good for nothing) shepherd, which will not visit those which are *cut off* (cut off is the same as 'hidden'). Do not forget that Zechariah was writing of the period after the Dispersion). The 'young one' surely is Ephraim-Manasseh. The 'broken one' is Israel.

The second quotation is from St. John 10:11: 'I am the good shepherd: the good shepherd giveth his life for the sheep' and verse 14: 'I am the good shepherd, and know my sheep and am known of mine.' It becomes very clear from the first extract that the foolish shepherd (Strong's Concordance indicates 'impious') is in the job for what he can get out of it. 'He shall eat the flesh of the fat', has the same meaning that we discovered in the word 'hireling', and both have the idea of 'exploiter' and by only a small stretch of the imagination, 'usurper'. The idol shepherd, good for nothing as he is, is engaged in his devilish task of leading God's people away from God so that another people, 'the devil's counterfeit nation', can usurp their position. They will not take the trouble to 'visit those who are cut off'. Do you remember what other expression can be used instead of *cut off*? — that's right 'hidden'.

Expand your imagination a little more and remember St. Matthew 25:43 'in prison'. Did you always think that that meant that we had to rush along to the nearest prison and visit all the convicts? But surely those that are 'in prison' are those that are 'cut off' those that are 'hidden' — in other words, Israel. We can easily get the picture of the foolish or impious shepherd, he that respects not God, but perhaps we should emphasise the word 'idol' in the extract. Strong's version — good for nothing — is a very good indication of the quality of these shepherds, but the word 'idol' conjures up a very much more distressing picture in view of the frequency with which we allow ourselves to be led to worship at the altars of so many uncountable different temporal and

spiritual graven images.

And what of the good shepherd? Is it not strange how often that which is true, honest, lovely and of good report is expressed in short, clear and concise terms, while that which is not, is not. 'I know my sheep and am known of mine' and he 'giveth his life for the sheep.' How much is left unsaid in those statements, and yet how clearly they demonstrate the regard of the Shepherd for His sheep. Everything is contained in those short sentences, and no stone is left unturned in the giving of the comfort so essential to our well-being. As with the shepherds that my friend met, the hallmarks of the Eternal Shepherd of Israel are a so close knowledge of His sheep that even the very hairs of their head are numbered, a so conscientious provision that He was able to say 'take no thought for your life, what ye shall eat, neither for the body, what ye shall put on', and a so steadfast defence of you that He was able to say, having based the body of His elect upon a rock, that the powers of hell itself would not prevail against it.

The whole story of this knowledge, provision and protection is written in the Holy Scriptures in general terms, both as far as our forefathers were concerned in the Histories and as far as we are concerned in the Prophets. But do not be deceived into believing that the story ends there. We know surely, all of us, of the history of the so-called "Lost Tribes" that vanished after Jerusalem was sacked and were carried off into captivity and eventually dispersed over the then known world. As it was ordained of God, these people, our ancestors, drifted across Europe towards the Isles of the North and West. True, they left their marks along the way, one of the traits of Israel was to use landmarks and monuments on their travels, but the very geographical maps of Europe are sufficient evidence of their road. Why do we hear of the River Danube, of the Dnieper? Who founded the town of Danzig? Why is there a narrow pass in Asia Minor named — even today — The Pass of the Israelites? To come closer to home, who were the Angles, the Jutes, the Saxons and the Danes? The Angles were the people of the bullock, since on the one hand the Hebrew word for bullock, or one of the words for there are several, is *aygel*, which is

very close to 'Angle', and on the other hand, the bullock, as is well known, was one of the ensigns of the Israelites.

It is not for nothing that we speak, or rather used to speak, for it seems to have gone out of fashion in recent years, of John Bull. The Jutes and the Danes are so obvious as to need no explanation — the Jutes being the sons of Judah and the Danes being the sons of Dan. But has it ever crossed your mind, no perhaps it is too obvious and as humans we are always prone to miss the obvious, but has it ever crossed your mind that the word 'Saxons' is merely an elision — not even a corruption — of the two words 'Isaac's sons'. Even without going into a scholarly argument about whether or not the prophet Jeremiah brought a Hebrew princess to Ireland, or whether the Welsh word *CYMRI* is related by derivation to the name of the king of Israel, Omri, and through him to the Scythians who are known to have crossed Europe at that time or soon after, or whether the Stone of Scone is really the ancient rock against which Jacob laid his head and dreamt of the ladder going up into heaven, even without indulging in these examples of dialectical and historical gymnastics, it is as obvious as the nose on your face, more obvious sometimes, that God knew us, all along, even in the time of our punishment.

We have not known Him, we have not been aware of Him, and have never really come to realise His Leadership and His Protection on a national scale. It is said that the British Isles have not been invaded since the days of William the Conqueror. But of course, this is not true. Not that they have been invaded since then, though, for the falsity of the statement arises through the fact that William and his men were *not* aliens, they were the last branch of the Lost Tribes linking up with those that had gone before. You think that this is far-fetched, well, they were Normans — the 'No-men' — the men who did not know themselves, the men to whom the text in Isaiah 48:18-19 is referring: '*O that thou hadst hearkened to my commandments, then . . . thy seed . . . his name should not have been cut nor destroyed from before me.*' The Afrikaans surname 'Niemann' has precisely the same meaning for precisely the same reason.

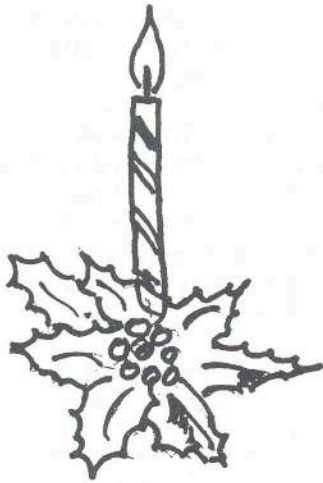
No, they were not aliens, they were kith and kin, for all that they came as invaders, the remainder of the tribes finally arriving at their predestined home.

Knowledge, provision and protection, even unto death, that is the way of the shepherd. We have written of knowledge and provision and we should know the protection, each of these three in the narrow physical sense, as if we were in very truth sheep. But we are not sheep. The lower order of God's creations possess only body, and plants and trees are examples of this category, together with some of the very lowest animals. A little higher up the scale we have animals, at the peak of which stands those who possess body and mind. Separated from these creatures, produced by a different process at a different time stands Man as the Adam — the rosy-hued — in his best form, possessing mind and body and spirit and having dominion over the lesser creations.

God knows the mind of man. He knows that it, too, like his body, is wayward and prone to error, liable at the smallest temptation to follow forbidden paths. And can we not see that while the body of man can be chained and fettered, it is much more difficult to contain the mind of a man who truly has his mental sights fixed upon God and His works? The body of man can be chained and led away, and tragically the mind of man can today be cleared of all past experience by brainwashing and a new set of values and ideas implanted — the agents of the Conspiracy are adept at this — but the spirit of man is still inviolate, and it can reign supreme, *with God's aid*, over all the forces that come up against it.

And there is a way back to God, a way to which the Shepherd ever leads. This is to turn in true repentance back to the Law of the Lord. It requires a national return and a national repentance. And the Shepherd is ever waiting for His sheep.

For the Lord *is* my shepherd, I shall not want. We *are* the sheep of His pasture, and as we read in I Peter 5:4: '*when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*'



# In and Out of Religious Bondage

December is a time of merriment, feasting and of gifts throughout the Western world. It is also a time when the financial houses make a great deal more money out of a great many people who more often than not, never give a thought as to what they are actually celebrating.

However, and strange as this may seem, in the long run such thoughtlessness may be a very good thing for, while it is undoubtedly commendable to remember others especially those less fortunate and for families

to be united, it is not necessarily good to add a "religious" flavour to this time of the year.

It should be noted that in Scripture there is not a word recorded as to the day of the Lord's Birth but what is recorded can in no way bring it to the 25th December. Palestine may enjoy hot weather but the cold nights from December to February are extremely bitter and it was never the custom of that time to have the flocks outside later than the end of October. Indeed, more Biblical writers and scholars are agreed that the day of the Lord's Birth cannot be determined. Further, that it was only during the third and fourth century that Christmas - as it is known today - began to be observed and then only to encourage the heathen to become Christians and to adopt the Roman Catholic religion - the heathen having long celebrated, at this time of the year, the birth of a son to the Babylonian

queen of heaven.

This queen of Babylon, Semiramis, was from all accounts a person of "unbridled lust and licentiousness". She was also worshipped as Rhea, the great 'Mother of the gods' while atrocious rites also identify her with Venus 'the Mother of all impurity' and Diana, the virgin and the patroness of virginity although the Ephesian Diana was also called the Mother of the gods.

In Egypt and according to notable scholars such as the Rev. Alexander Hislop, Christmas was originally a pagan festival. "In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this time, 'about the time of the winter solstice . . . ' Among the Sabaeans of Arabia, who regarded the moon, and not the sun, as the visible symbol of the favourite object of their idolatry, the same period was observed as the birth festival."

The Christmas tree so popular today was actually common in pagan Rome and pagan Egypt. In Egypt it was a palm tree - denoting the Pagan Messiah as Baal-Tamar while the fir tree of Rome denoted Baal-Nerith. The candles too were part of pagan worship, honouring the Babylonian god and the mistletoe, also derived from Babylon, was regarded as coming from heaven and being grafted into an earthly tree. Thus heaven and earth were joined together and the mistletoe bough



*Semiramis*



*Juno*



*From Babylon*

became the token of Divine reconciliation to man, the kiss given under it, the token of pardon and reconciliation.

Christmas cakes are still today called NUR-cakes or birth-cakes in Scotland and are pure Babylonian while Hogmanay or 'Hog-Manai' is for the 'Feast of the Numberer' or, the 'Festival of Deus Lunus' - Festival of the Man in the Moon - the Babylonian messiah who was deified by the pagan religions.

The goose - or its substitute the turkey - was considered as sacred to the god Juno and was kept in the temple of Jupiter. Deciphered ancient records show that the 'goose' symbolized the 'son' and is traceable back to Nimrod as is the 'X' in Xmas, so often used to abbreviate the word 'Christmas'. Here is the ancient letter TAU and indeed, the Christian Cross was originally no Christian symbol but was used on the forehead of those 'baptized' into the pagan Mysteries and was worn by priests and priestesses of illicit religions.

That Christmas was originally a pagan festival is beyond all doubt for not only the few aspects mentioned here but many more, prove its origin and there can be no doubt that this pagan festival was held in honour of the Babylonian messiah and that tragically it has been brought into the lives of God's Israel people in a most clandestine manner.

\*\* \*\* \*



*Diana of Ephesus*



*Goose and Diana*

# Know Your Bible!



## Briers and Thorns

by M.G. Collett

*"For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up as the lifting up of smoke."*  
(Isaiah 9:18)

What does this verse mean? On the face of it, it surely means that wickedness shall devour the briers and thorns. But does it? Like so many other verses in the Bible there is a need to take a closer look. Not only at this verse but at others, as for instance, Obadiah verse 18: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

This verse is surely a sequel to Malachi 1:2-3: "Was not Esau Jacob's brother? saith the Lord; Yet I loved Jacob and I hated Esau, and laid his heritage and his mountains waste for the dragons of the wilderness." From this it can be seen that it is *not* wickedness that shall devour the briers and thorns in Isaiah 9:18, but the fire! And it can be

seen who, or what, is the fire. It should be noted too that Malachi 1:4 calls Edom "the border of wickedness".

Isaiah 5 speaks of the vineyard of the Lord. This is Israel (verse 7) and in verses 5 and 6 the Lord states that He will take away the hedge (mesûwkâh) of the vineyard, and its wall (gâdêr) but that there shall come up briers and thorns. While Isaiah 7:23-25 reveals: "And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns. And on all hills that shall be digged with a mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and the treading of lesser cattle."

This may sound rather confusing until it is

analysed. In the first place what does a thousand vines at a thousand silverlings mean? An answer is surely found in the Song of Solomon (8:11-12): "Solomon had a vineyard at Baal-hamon (Husband of a multitude); he let out the vineyard unto keepers (see Matt. 21:33-40); every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is Mine, is before Me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred." This appears to be very mystical language but as the vineyard is the Lord's (Isa. 5:1 & 7) and His people are Israel of the twelve tribes, one cannot go far wrong in saying that the thousand vines are 10-tribed Samaria, and the two hundred are two-tribed Judah (His pleasant plant — Isa. 5:7).

It will be recalled that our Lord Jesus the Christ is the Way, the Truth and the Life and that He said: "I am the True Vine, and My Father is the Husbandman" (John 15:1), but what has this to do with Solomon? In Hebrew Solomon is Shelômôh, meaning "peaceful" and it comes from the word "shâlôm" which means "safe i.e. well, happy, friendly, also welfare, health, prosperity, peace". So here "Solomon" can only be our Heavenly Father (see Isaiah 48:18,22 and Psalm 29:11 and 85:8).

But what about the "briers and thorns" of Isaiah 9:18? Who, or what, are they? Isaiah 10:17 gives the answer: "And the Light of Israel shall be for a fire, and His holy one for a flame: and it shall burn and devour his thorns and his briers in one day." The Son of God is the Light of Israel (John 8:12) and His holy one is either the Son Himself, or Israel (Deut. 7:6), and since Obadiah 18 states that the house of Jacob shall be a fire and the house of Joseph a flame, it can surely be taken that, in this case, the house of Joseph is meant. And, seeing that Esau-Edom is the stubble that is going to be burnt it can therefore safely be predicted that the briers and thorns are the house of Esau. Isaiah 27:4 gives more light: "Fury is not in Me: who would set the briers and thorns against Me in battle? I would go through them, I would burn them altogether." The house of Esau is the stubble.

Isaiah 32:13 then states: "Upon the land of My People shall come up briers and

thorns; yea, upon all the houses of joy in the joyous city." Thus it can be seen that Esau is to occupy the lands of Samaria and Judah or rather, that there would be Edomites living there.

But, why always "thorns and briers", or the other way round? Can it be because Edom and Moab always seem to be joined together so often? For example Exodus 15:15; Numbers 24:17 & 18; Judges 11:17 & 18; 1 Samuel 14:47; Psalm 60:8; 83:6; 108:9; Jeremiah 25:21; 27:3; 40:11; Ezekiel 25:8 (where Edom is called Seir) and verses 9-13; Daniel 11:41. Is this because of Jeremiah 40:11; "Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah . . ."? Who were these Jews? Surely, as they had not gone into captivity into Babylon they were not the good figs of Jeremiah 24:5, but the evil figs of Jeremiah 24:8-9?

Until now two Hebrew words for briers and thorns, namely "shâmîyr" and "shayith" have been dealt with. The former, in addition to being translated as "briers" is also (from its keenness for scratching), translated as "adamant" in Ezekiel 3:9 and Zechariah 7:12, and as "diamond" in Jeremiah 17:1. And is it a coincidence that the Jews are so largely interested in the diamond trade and in all financial matters?

With regard "shayith", *Strong's Concordance* has this to say: scrub or trash, i.e. wild growth of weeds or briers (as if *put* on the field): — thorns. Note too Psalm 60:8 and 108:9: "Moab is My washpot (cîyr); over Edom will I cast out My shoe." "Cîyr" meaning amongst other things, a "thorn" or a "pot", thus Ecclesiastes 7:6: "For as the crackling (qôl — to call aloud, a voice or sound) of "cîyr" (thorn) under a "cîyr" (pot), so is the laughter of a fool."

Then in Ezekiel 24:2-14 there are the words: "Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; set on a pot (cîyr), set it on, and also pour water into it: Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it

with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot (cîyr) whose scum is therein, and whose scum is not gone out of it! Bring it out piece by piece, let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground to cover it with dust; That it might cause fury to come up to take vengeance (this sounds like Micah 5:15!); I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great (this definitely sounds like Isaiah 30:33). Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, (John 8:44), and *her great scum went not forth out of her*: her scum shall be in the fire. In thy filthiness is lewdness (a plan, especially a bad one): because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee. I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee (Obadiah 18 again), saith the Lord GOD."

This is surely another witness to the bad figs of Jeremiah 24:5 for the Hebrew word for scum used throughout this passage is "Chêlah" which means "disease" or "rust" and which gives the idea of a parasite. While Hosea 2:6 states: "Therefore, behold, I will hedge up thy way with "cîyr" (thorns) and make a wall, that she (Israel) shall not find her paths." Israel would be prevented by the "bad figs" from turning back to Almighty GOD.

It can surely be seen from this brief study that the "cîyr" can only be the Jews, the tabernacles of Edom... of Moab etc. of Psalm 83:6. Here the thorns cannot be literal thorns, but must be something else

that hems true Israel in, and as one looks around and reads the news and listens to it, one must surely be struck by the fact that these people are in control in every walk of Israel's daily life. Some of them are hidden by good old Anglo-Saxon names, by Afrikaans names even, but nevertheless they are there. They may even try to hide their identity further by subscribing to churches, by sending their children to church schools, but nevertheless, their racial characteristics will always out, will always reveal them for what they are. They cannot help it. It is inborn in them. It is in their genes, even though those genes may have been diluted by "goy" blood, by intermarriage with their blind and wilfully ignorant dupes. If it is commerce, they are at the top. If it is medicine, mining, agriculture, social sciences, politics, even housewives leagues, they are there, to break down norms, to bring in social change, to force political change by their enormous money-power. They are always there. And the Almighty permits it because Israel refuses to listen, because Israel follows other gods. Ask a thousand people (Israelites) what are the Ten Commandments? One would be very lucky to get one to answer in the correct order, and he/she would probably get it by sheer chance!

*But it is not always going to be like that!*

Almighty God — Yahveh — has declared that Israel will wake up. That Israel will put off Esau's yoke, WHEN she decides to turn back to the Father and the Son. When Israel follows His Commandments, His Laws, and His Statutes, and obeys His Voice in all things. That day is not too far distant and so there is need for a choice to be made. Will it be the New Jerusalem, Yahveh's world order, or will it be that valley of Hinnom which is just south of the old, bloody city (Ezek. 24:9)?

Remember, the thickets of the forest of Isaiah 9:18 means people. That men are trees and forests are crowds of people. Let us then in this country be a forest in which the fire will not burn, in which there will be no anguish for loved ones who are not believers in the One True God, the Father of Israel, poor, blind, disobedient, pleasure-seeking-but-never-finding Israel.



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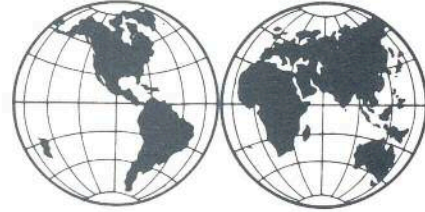
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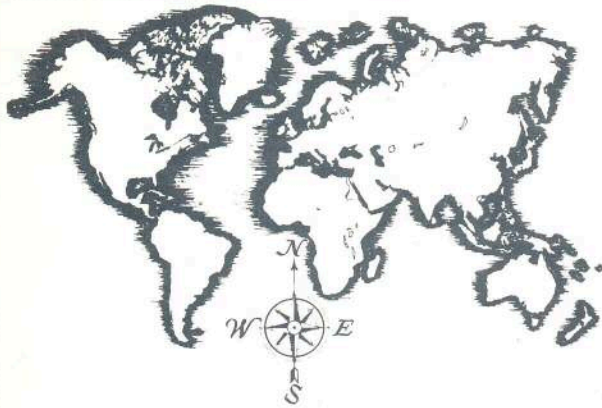
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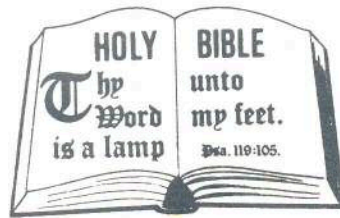
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