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# The Covenant Message



FOR GOD, LAW AND KINGDOM

FEDERATION OF THE  
COVENANT PEOPLE  
Johannesburg, South Africa.



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

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# The Covenant Message

WHAT IS IT ALL ABOUT?

# The Covenant Message

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### IN THIS ISSUE

WINDOW ON THE WORLD  
*The British Pound*

WHO OR WHAT IS AN ISRAELITE?  
*A Biblical analysis*

IN AND OUT OF RELIGIOUS BONDAGE  
*Egypt before Adam*

KNOW YOUR BIBLE  
*A new look at an old subject - what do you think?*

THE SIMPLE, EFFECTIVE ANSWER TO CRIME  
*The same - Yesterday and Today.*

### OUR COVER

*The 'Castle' in Cape Town - a reminder of national beginnings.*

*Photo: R. Koch  
Cover: Ian Long.  
LITHOTONE.*

The various articles in this magazine, while at times covering the political scene are essentially designed to awaken God's true Covenant People, ancient Israel in its modern development of the Anglo-Celto-Saxon and Kindred European Nations, to the consequences of following other directives than those which God gave to them. There are of course, many who are of the opinion that religion and politics cannot and do not mix and this Federation would be the first to agree with this - in the context of both modern politics and religion. Modern politics is governed by the Party political system in which Government follows Party prescribed ideological lines while religion - the Christian religion appears to be following the theory of Judaism which prescribes that the Covenants of God are wrong and that what was intended was the creation of a universal religious congregation motivated by purely spiritual concepts.

*The Covenant Message* - as the name implies - draws attention to what God said by way of Covenant, Promise and Oath and holds that when God, in His Omniscience saw fit to make a nation for His Purposes, this national entity became an essential factor in His Plan. *The Covenant Message* holds that GOD DOES NOT BREAK EITHER HIS PROMISES OR HIS UNCONDITIONAL COVENANT. Despite the Judaistic concept of a global religious congregation, God's Holy Word declares that His Covenant People - true Israel and not some religious counterfeit - would continue before Him for ever (Jer. 31:35, Isa. 54:17 and Mal. 3:6) and this despite the fact that in national blindness, a consequence of Law transgression (Deut. 28:28), His People as a 'company of nations' (Gen. 35:11), would behave in typically un-Israelitish ways.

When the 'God of our fathers' said: "Thou shalt have no other gods before me" (Ex. 20:3), because His People have always been drawn to religious interpretations, they have seen this Commandment as purely religious. They have seen it militating against contamination with other faiths whereas in fact, if one examines the Hebrew text, it will be seen as a Command from the Almighty to His nation Israel - this is determined by the preceding verse - that they should follow no directives other than those which He gave to them. Having given them what in Psalm 19:7 is called 'perfect', He then provided a preview of national existence as this would result from obedience (Deut. 28:1-14) while at the same time, He described the national experience as this would result from disobedience (Deut. 28:15-62).

As one looks at the nations of the world - and this includes the modern state of Israel - which of the nations identifies itself as TRUE Israel in terms of God's Law? Collectively, each of the Anglo-Celto-Saxon and Kindred European Nations, is suffering under the punitive measures of the Law of the Lord and one can only ask why this should be the case if, as is stated in the Law, the Law was ONLY given to Israel? The current humiliation and decline in Anglo-Saxondom can only be halted if God's People return to His Holy Law and rediscover their true identity and it is to this end that the articles in the magazine are dedicated.

# WINDOW ON THE WORLD

## The Eclipse of Britain

*To understand how people come to accept political programmes of change without a murmur it is necessary to observe that all such plans always allow for a change to be carried out gradually and with little if any mention made of the intention. Obviously, those who so plan believe that silence is essential for success but sometimes, an awareness dawns which has recently been the case in Britain as the following two short articles reveal:*

### WHATEVER HAPPENED TO BRITANNIA?

by H.G. Sendall

Have you looked recently at a British pound note? I have to admit that I have not — not that is, until I spotted an advertisement in a daily paper urging its readers to invest in 'The Blue Britannia One Pound Note'. Hastily searching through my wallet, I finally unearthed one of the current version concealed among a wad of credit card bills. The first thing to which my attention was drawn was the curious configuration of the design. Gone was Britannia; gone also was the lighthouse. In Britannia's place was depicted an odd female figure, holding in her left hand, not a trident but a spear, and in her right, not the Union shield but an ear of wheat. My eye moved to the centre and lighted on the intertwined serpents and winged staff superimposed on the goat's horn of plenty, the cornucopia. On both sides of the note were representations of both the sun and the moon.

Intrigued, I resolved to investigate these curiosities. A friend suggested that the figure was that of Ceres, patroness of the corn trade and a secret female cult whose chief festival dealt with the union of Hades and Kore. Maybe, but why the spear? Could it perhaps be Ashtaroth, the Phoenician goddess of fertility and consort of Baal 'The Master' and god of the golden calf? The ear of wheat may well have its origin in the words of Jeremiah, "The women knead their dough to make cakes for the Queen of Heaven", for the transformed Union shield looks uncommonly like a hot cross bun, said to be the symbol of the Queen of Heaven, known in



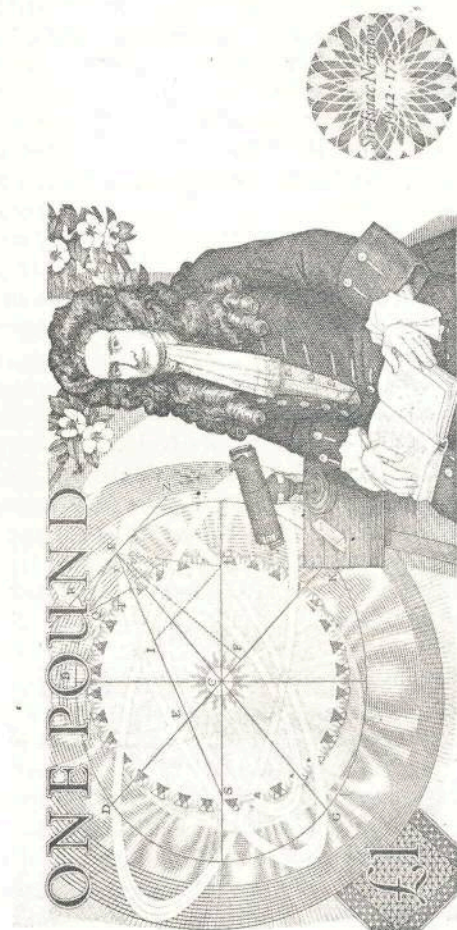
the Akkadian rendering of Ashtaroth as Ishtar, a name some researchers have equated with Easter as a pagan festival derived from Babylon. The spear could very well symbolise the power wielded by this goddess.

I then turned my attention to the twin serpents entwined around the winged staff, which is said to be the symbol of medicine, that of Aesculpius, the Greek god of that craft. But a brief glance at the *Encyclopaedia Britannica* soon corrected that impression, for it revealed that this is the caduceus, the wand of the god Mercury, who is described as the Roman god of eloquence, skill and thieving! Within the same circle is inscribed the horn of plenty, the goat's horn which was said to have suckled Zeus, King of the Olympian gods. Both the sun and the moon were objects of pagan worship, and the sun worship was undoubtedly associated with Baal, for in Chronicles we read of Josiah "And they brake down the altars of Baalim in his presence, and the images (margin — sun images) that were on high above them, he cut down".

Of course, many will think this fanciful nonsense, as it may be, but I for one would like to know what happened to Britannia, introduced as a British mark in 1697, and now replaced with symbols bearing a very strong resemblance to those used in ancient times to represent pagan gods. Identifying symbols is most important when attempting to interpret history. Baal ruled backsliding Israel, Britannia ruled the waves. Ashtaroth accepted burnt offerings, the lighthouse sheds light. The spear represents oppression, the trident, the Trinity.

One might well ask, "What is going on?" Some readers may remember the Canadian dollar note, which depicted a horned devil carefully concealed in the Queen's hair. Those notes were called in and destroyed. Ought we perhaps to do the same with our present currency? History, it is said, repeats itself, and bearing in mind the importance of symbolism in history, is it totally unreasonable to suspect that, given the moral decline so evident in Britain and the increasing importance of this wretched stuff known as money, the foregoing suggests that a second Babylon is in the course of being established?

*To understand how this can happen it is necessary to examine further how a certain force is at work determined on relentless movement toward a "one-world" situation. Its plans are constantly reinforced and made more dangerous for true Israel in Anglo-Saxondom — and — "in its social arrangements, too, we can anticipate the unprecedented, the unfamiliar, the bizarre".*



## THE DEPTH OF DECEPTION

by Vera Veritas

*"And lo, the heathen are assembled together against us to destroy us: . . ."*

(1 Macc. 3.v.52)

Can anyone seriously believe that there is no conspiracy at work against true Israel as found in Anglo-Saxondom today? Can anyone doubt either that for Britain the main issue is whether the United Kingdom — being part of true Israel — is governed by elected representatives or by 'The City' bank dictators in control of that machinery of money?

Every year on the Monday following his installation, the new Lord Mayor of the City

of London gives a banquet in honour of his predecessor. He proposes a toast to H.M. Ministers after which the Prime Minister replies with what is "*traditionally a major speech on the country's position in international affairs*". And on Monday November 16th, 1981, the Rt. Hon. Mrs. Thatcher in replying to the toast abandoned absolutely any idea of national loyalty for she repeatedly emphasised that Her Majesty's people *are* in a 'One World' which is Illuminati controlled. In other words, the British people are now in the 'International Finance' super state!

This situation, hard as it is to believe, is actually revealed for all to see for the one pound Bank of England note today portrays, not The Guardian of Yahveh's Anointed, but the guardian god of the pagans. Flaunting venomous triumph, someone has authorised what appears to be at first the Serpent that represented the Sun-divinity incarnate, AEsculapius the "Serpent of Fire", before H.M. The Queen. The serpent has long stood for healing but in reality it is the symbol of the 'gods'. Those such as Mercury who stands for everything evil. Here then is the ancient herald's wand with two serpents twined round it. If one holds the note up to the light — behold how the lines (representing the world?) deface the portrait of the Defender of the Faith. All this is blasphemous TREASON.

*"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve Yahveh and mammon"*

(Matt. 6:24).

It is interesting to note that AEsculapius was the child of the Sun and "to symbolise this relationship, the head of the image of AEsculapius was generally encircled with rays. The Pope thus encircles the heads of the pretended images of the Lord Jesus Christ; but the real source of these irradiations is patent to all acquainted either with the literature or the art of Rome." (The Two Great Babylonians by Rev. Alexander Hislop). AEsculapius, whom the SNAKE represented, was just another name for the great Babylon god while

Mercury has been called the Logos — the word — the interpreter and fabricator of the things that have been, that are and will be, the spirit of the seed and the unknown mystery of the universe.

Can any one truly think that Israel's White forebears in Britain, those sage counsellors who drafted and built the country's Great Constitution for all time on the pillars of the Institutions, Officers, and Hereditary Offices and who even function when the Sovereign lies dead, and who maintain the continuity and stability of the Realm, the safety of the THRONE and Crown, ever intended alien party plotters for "POWER" to overthrow it? For H.M. Peoples to elect a Commons to "POWER" (how politicians love that word) would constitute a TREASON PLOT, for it would convey "power" over the Sovereign, in whose government they are, and over the people whose elected OBEDIENT SERVANTS they are.

Politicians have by a Coup d'Etat seized fictitious and illegal power. The people have been tricked into the loss of freedom and liberty and rights by the closing of avenues by and through which Anglo-Saxondom should be provided with access to protection from tyranny and injustice. Not only is this true of Britain, but of all the Israel lands throughout the Western world.

If the appointment of Lord Mayor in the City of London ran true to form, then the new Lord Mayor will be, as have so many of his predecessors, a Freemason. This strangely undemocratic condition was confirmed 'from the Ass's mouth' as it were, when Alderman Rupert de la Bere was "strongly tipped in City Corporation circles as *the next Lord Mayor*, and, *known to be a member of the Craft*, will thus perpetuate *the Masonic tradition of the Mansion House*". (Freemason's Chronicle, 7 June 1952, page 179).

Despite the opinion of 'Secret Society', 'The CITY', or even Mrs. Thatcher that "THEY are too thick to know what it is all about", H.M. Peoples in Anglo-Saxondom can surely recognise, when they see it, administrative lawlessness in Government departure from the "rule of law" which has been cherished as an essential and beneficent principle of the English Constitution.

*The ACT OF SETTLEMENT of 1700,*

makes plain what is meant, for it says:

“For the Laws of England are the BIRTHRIGHT of the people thereof, and all the Kings and Queens who shall ascend the THRONE, ought to administer the government according to the same, and all their MINISTERS etc. etc. . . .”

Not, it will be observed, the “laws” of EEC or ‘ONE WORLD’, but The LAWS OF ENGLAND, INHERITED BY EACH SUCCESSIVE SOVEREIGN BY CORONATION OATH. This Oath supported in turn by the Oaths which every Minister, Officer and Servant must take to *uphold the Sovereign in the Sovereign’s Oath and undertakings* before assuming Office, or taking a seat in the Commons. The Great Charter commands that these *inherited Laws* shall run — not for the temporary “here-today” duration of a party election shuffle — but FOREVER. *As long as there is still an ENGLAND.*

The 1943 edition of the *Encyclopaedia Americana* (Vol. 13) makes this stunningly significant statement of the Bank of England, that full partner of the American Administration in the conduct of the financial affairs of all the world: “. . . Its weakness is the weakness inherent in a system which has developed with the smallest amount of legislative control. . . its capital is held privately, and its management is not in any way directly or indirectly controlled by the state. On the other hand, during its whole history, it has been more or less under the protection of the state; its development has been marked by *successive loans* of its capital to the state *in return for the confirmation or extension of its privileges*, and it still continues to exercise powers and owe responsibilities delegated by the state. . . The Bank of England is controlled by a governor, deputy-governor and *a court of 24 directors who are elected by the proprietors on the nomination of the directors. . .*” (*This is a description of a privately owned structure of government, sovereign in its own right, and over and above the laws of England. A status admittedly attained by bribing dishonest officials of the Government of the British*

*Isles through the years to gradually extinguish the freedom and rights of the people.)*

“The nature of this strange bank is actually that of a secret holding company of colossal size and is indicated by a reference in *England’s Money Lords Tory M.P.* by Simon Haxey, to (page 158) Lancashire Steel Corporation, subsidiary of the Bank of England.’ In the *Encyclopaedia Britannica* of 1891 it is termed “a great Engine of Government”.

Cecil Roth states (p.236 *The Sassoon Dynasty*) that “*Lord Esher*, sitting at the hub of the inner circle of English politics, wrote to him (Sir Philip)\* confidentially. . .” Dr. Roth records a luncheon conversation at the home of Reuben Sassoon at which the composition of a Cabinet which Edward VII would find most nearly ideal was discussed, and it was suggested that “*Lord Esher*, of course, *the power behind the scenes*, would be the obvious Prime Minister.”

No need now to wonder, after listening to Mrs. Thatcher’s ‘major speech’ with her emphasis on the ‘One-World’ superstate to which Britain is now in, if the hub of British power politics is not after all in Downing Street, but that the Prime Minister is still subject to the orders of “the power behind the scenes”!

“It was to Cambridge then, not to Oxford, that the young Rothschilds were sent. . .” and Cecil Roth in *The Magnificent Rothschilds* expands on this: “At Cambridge, *the time of the rising hope of the House of Rothschild was not wasted*. It happened that, among the other undergraduates at Trinity while he (Nathaniel) was there, there was one exactly a year his junior — Albert Edward, Prince of Wales. “Though Her Majesty could not altogether rid her mind of prejudice against Finance and those who made their living from it, she nevertheless considered that the son of the City financier was likely to prove less harmful company than some at least of the scions of the nobility, with their notorious penchant for dissolute living. Accordingly, the familiarity between the two young men was not frowned upon — it was positively encourag-

\*Dec. 1915-1918, Haig’s Private Secretary was Sir Philip Sassoon — (opium dealers).

ed. This was the beginning of 'an intimacy which ultimately extended from the individual to the family, and was to continue throughout life.'

"Mr. Duff Cooper (reported the *Fascist*, Nov. 1935) "in his new book *Haig* gives us some interesting information on some of the contacts of that officer. *LORD ESHER* was the grandson of Louis Mayer of *Marseilles* and was married to a Van de Weyer; and we know that one (if not both) of these relationships was Jewish. It was *LORD ESHER'S* influence (for he 'exercised more influence behind the scenes than anyone') which is indicated as having been thrown into the scales in favour of Haig's appointment as Commander-in-Chief; but 'the first definite information of his promotion came, curiously enough, from his old friend Mr. Leopold de Rothschild, who wrote "that all had been satisfactorily arranged". (A.N. Field, *All These Things* p.107).

"The friendship between the future King of England and the grandsons of a ghetto apprentice was instant and intimate."

Pals all... Natty, Leo, Alf and Ferdie (the Austrian Rothschild, Ferdinand) 'the set in Europe' drinking, waltzing, placing bets together, even 'lent one another money' and in fact these grandsons of the money-lender 'were always ready to help a chap out with a few thousands... even if his Mater's name was Victoria!

Remember Shylock? To be paid in kind, one wonders? At what rate of interest? For as the Prime Minister so recently reminded the British people — 'bills have to be paid'!

Sir John Junor, (*Current Events, Sunday Express*, January 28, 1979) commenting on the death of the man who masterminded the Munich Olympics massacre who, surrounded by friends, was blown to bits — "Only a fool would be unimpressed by the capacity of the Jews never to forget nor forgive."

The debt-creating industry, politely termed the Banking System, has the whole world in its grip. The British Empire is gone (to the communists). Rhodesia sold-out (to the communists). Britain is being sold-off piece meal to any foreign bidder at knock-down prices... and the final humiliation?

Anglo-Saxondom in Rhodesia and Ulstermen from Northern Ireland came post haste to the aid of their 'Mother Country' in her hour of greatest need to be rewarded with British Government arrogance and contempt and betrayal!

Once again under threat of World War III, it might be as well to remember the United States Senate Report on the origin of World War I. Document No. 346 states:

*"We repeat and respectfully submit, that in view of the foregoing facts, it is clearly established that Hungary did not cause and bring about World War. The responsibility rests solely upon the shoulders of the international financiers. It is they upon whose head the blood of millions dying rest."*

The document, of course, fails to point out that by some strange chance every single one of these "international financiers" were Jews!

With such emphasis on Britain being in the 'One-World' stressed by the Prime Minister one might almost suspect that with the Sovereign defunct, The Rt. Hon. lady aspires to being President of this 'One-World' set-up!

Which situation begs the question — without a Defender of The Faith — who, then, IS on the LORD'S side?

*"How shall we be able to stand against them, except thou O YAHVEH, be our help?"* (1 Macc. 3:53).


*"... Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye fight with these nations, that are assembled together against us to destroy us and our sanctuary: For it is better to die in battle, than to behold the calamities of our people and our sanctuary. Nevertheless, as the will of YAHVEH is in heaven, so let him do."*

(1 Macc. 3:58-60).

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# Who Or What Is An Israelite?

by W.G. Finlay



*"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:2-4).*

The answer to the question posed in the title of this article depends largely on the definition which one attaches to the name 'Israelite' and as all will surely know, these definitions are as varied as they are numerous. According to *The Shorter Oxford English Dictionary*, the name 'Israelite' is defined as: 'A. sb. 1. One of the people of Israel; a Hebrew; a Jew. 2. fig. One of God's chosen people. B. adj. Pertaining to Israel; Jewish, Israelitish.' In the *Webster's Third New International Dictionary*, 'Israelite' is defined as: '1.a (1): a member of the ancient Hebrew people descended from the patriarch Jacob. (2): a member of one of the 10 Hebrew tribes anciently inhabiting the northern part of Palestine — compare Samaritan; B: a member of the Jewish people of past or present: Jew; 2: a member of a body of individuals regarded by itself or others as the actual or spiritual people of God.' Thus, according to these two Dictionary definitions — most other Dictionaries express almost identical sentiments — the term 'Israelite' could cover a wide variety of people ranging from Hebrews to and including the descendants of Jacob and from Jews

to anyone who believes that their assumed relationship with God entitles them to this name in a sense of spiritual adoption. In view of the ambiguity which is projected by the Dictionary definitions of the name 'Israelite', one should — although very few seem interested enough — ask whether these definitions, like so many other theories about the Bible, are propounded against the background of preconceived notions inherited from previous generations.

An example of speculation against the background of the preconceived notion that the Jews are Israel is to be found in a work entitled, *Ancient Israel — Its Life and Institutions*, which introduces its thesis as follows:

"At the beginning of their history the Israelites, like their ancestors before them, lived as nomads or semi-nomads, and when they came to settle down as a nation, they still retained some characteristics of that earlier way of life. Consequently, any study of Old Testament institutions must begin with an investigation

into nomadism. The Biblical records preserve many ancient traditions about the early life of the Israelites, and these are of first importance in our study; but since this evidence has been to some extent systematised by later editors of the books, great care is needed in interpreting these records. We have other sources of information too: texts about the Arabs in pre-Islamic times, and ethnographical studies about the Arabs today. These nomad Arabs, by race and country, are closely related to the Israelites, and what we know of pre-Islamic, modern and contemporary Arab life can help us understand more clearly the primitive organisation of Israel. On the other hand, one must beware of hasty comparisons which may overlook essential differences."

It is patently obvious that the writers of the above work, assuming that the Jews are Israelites, have attempted to equate the beginning of the Israel story and people with the Arabs and *their* way of life depicting the national growth of Israel as an evolutionary development arising from a desert environment. Their statement on the 'essential differences' between Israel and the Arabs is rather interesting in that it is contended: "Neither the Israelites nor their ancestors were ever true Bedouin, that is, camel-breeders. Their fathers kept sheep and goats, and when we first meet them in history, the Patriarchs are already becoming a settled people."

#### What Did Moses Write About This?

If one considers the Genesis account of the beginning of the Israel narrative, it tells a very different story, particularly when one correlates the history of Abraham with archaeological evidence which indicates Abraham in a very different environment to that of the Bedouin or nomadic Arabs. Abraham, according to the Genesis account, was born in Ur of the Chaldees — a city which, prior to the emergence of Babylon, was the heart of the Mesopotamian civilisation being the centre of the copper mining industry, manufacturing, farming and shipping. If the Royal Tombs of Ur are any criteria, these support this contention for they have yielded a great profusion of beads, necklaces and ornaments of gold, silver and semi-precious stones, cups, plates, saucers, toilet boxes, paint cups, a golden harp, a golden crown plus an endless variety of copper, bronze, stone and flint implements. Insofar as the city itself was con-

cerned, archaeology has uncovered homes, shops, schools and chapels with literally thousands of tablets which have been deciphered as business documents, contracts, receipts, hymns and liturgies, etc.

In recording this history, Moses wrote that Terah, the father of Abraham, took his family with the exception of Haran who died in Ur, and travelled northwards to the city of Haran and here again one is confronted with an environment which is very different from that of nomadic Arabs. According to the Mari Tablets, unearthed by the Musée du Louvre under the leadership of André Parrot, Haran was a commercial city on the Belikh River some sixty miles from its entrance into the Euphrates River and was on the caravan road which connected Nineveh, Asshur and Babylon with Damascus, Tyre and the cities of Egypt. Haran remained an important commercial centre until the downfall of the Assyrian Empire when the Medes drove the Assyrians back across the Euphrates River and finally destroyed the city.

According to Genesis 12:4, Abraham spent the first seventy-five years of his life in either Ur of the Chaldees or Haran — cities which boasted a high degree of civilisation and it would be quite incorrect to attempt to force him into the role of a nomadic sheep-herder who imagined — as has been suggested — that his progeny would have some specific destiny in the Service of God.

#### The Call of Abraham

While Moses makes no reference to the event, according to Stephen (Acts 7:2-4), 'the God of glory' appeared to Abraham while the family was domiciled at Ur and told him to "Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee". Moses, of course, makes no reference to this, merely stating that Terah took his family out of Ur and travelled to Haran where he finally died at the age of two hundred and five (Gen. 11:31,32). Some of course, have thought that there is a contradiction between what Moses wrote and what Stephen said before the Sanhedrin — this deriving from the fact that Moses did not mention Abraham's call in Ur of the Chaldees. While it is absolutely true that Moses did not refer to this call in *Genesis 11 or 12*, he *did* refer to it when recording the dialogue between the Lord God and Abraham at a later stage. "And he said unto him, *I am the LORD that brought thee out of Ur of the Chaldees*, to give thee this land to inherit it..." (Gen. 15:7). So then Stephen was not

wrong when he said that the 'God of glory' appeared to Abraham when he yet lived in Ur.

However, the subsequent account in the Acts, i.e. that relating to the death of Terah, Abraham's father, and Abraham's departure *then* for Canaan, is at variance with what Moses wrote. According to most modern translations, it would appear that Terah begat Abraham, his first-born, on or about his seventieth year and Abraham left Haran when he was seventy-five which would then make Terah still alive and roughly one hundred and forty-five years of age at that time. As Terah lived to the ripe old age of two hundred and five, simple arithmetic reveals that he lived for a further sixty years *after* Abraham had separated himself from not only his country and his kindred, but also his 'father's house' as is stated in Genesis 12:1.

Notwithstanding the variation in the historical accounts of the earlier years in Abraham's life, there can be very little doubt that he *did* receive two calls from the LORD — one in Ur and the other at Haran. It is of course natural, to the enquiring mind, to ask why *two calls* were necessary and why, in the second, separation from 'thy father's house' was added to the command for separation from 'thy country and from thy kindred'. To appreciate the reason why two calls were necessary, one must take into account the strong family disciplines which were in operation in those days — disciplines which today would be called 'racism' par excellence. In the Hebrew text, there are three words which indicate these disciplines and are (1) *mishpahah* which is used in the sense of a 'clan' — the three sons of Noah each receiving the designation of being the head of the 'clan'. The English word 'families' as in the case of Genesis 10:20 which concerns the descendants of Ham, is translated from the Hebrew *mishpahah*. The second word in the text which indicates the disciplines is *matteh* which is also interchanged with *shebet* and which covers divisions within the 'clan' and which is translated as 'tribes'. The third Hebrew word which covers a number of the tribes within a given clan is 'am' and is translated as 'nation' in the English versions.

In those early Biblical days, the ties of blood were absolute and within the 'am, the *matteh* or the *mishpahah* patriarchal authority was the last word and no one questioned this. Not only was one born into a group of fellow citizens, but, as a matter of course, he embraced the gods of the family and of the state without question. Abraham was born into such a situation — he respected the family disciplines and accorded his father the authority which was his due. Joshua, in his remarks

to the Israelites at Shechem (Jos. 24:2) suggested that Terah, in common with others in Ur were idolaters while Jewish sources suggest that he both made and sold idols which were an integral part of moon worship. Indeed, certain scholars have suggested that the name Terah was a mutilation of the word *yerah* which means the 'moon'.

While one may never know, it is quite possible that Abraham, in response to the Command of the LORD which initially required separation from both country and countrymen but which did not include his 'father's house', put pressure to bear on his father who agreed to leave Ur when Haran was probably suggested as the alternative dwelling place for the family. However, the choice of Haran was unfortunate if Abraham thought to wean his father from his idolatry for like Ur, Haran was a centre of the moon god cult and while information is certainly very scanty, it is quite possible that Terah once again devoted his time to the moon god Sin. It would be against just such a situation that the second call to Abraham would come and this time, it required that he renounce the disciplines which obtained and start anew.

#### Abraham Was Not an Israelite

While Abraham was certainly a Hebrew (Gen. 14:13) i.e. he was descended from Eber who derived his name from having 'crossed over' some boundary — presumably the Euphrates River, while this is certainly so, Abraham was never called an Israelite — this name being given to his grandson Jacob at a much later stage. However, Abraham was the beginning of the Israel story and as one passes through the story as Moses wrote it one is able to see how far modern definitions of the term 'Israelite' have deviated from the facts as they were given to the patriarchs.

In the first instance, insofar as the Covenant Purpose of the LORD is concerned, no such substitutes as 'adoptive Israelites' or 'spiritual Israelites' is anywhere referred to. While Abraham *may* have entertained some such thoughts, the reaction of the LORD was positively against this. Moses wrote that many years after Abraham had left Haran with the promise of seed which would develop into a great nation ringing in his ears, he was still without any progeny and that he proposed that Eliezer of Damascus be accepted as the Covenant heir (Gen. 15:3). If, as is generally accepted today, all people are the same in the sight of God and all are intended to be adopted into one common family of faith as the consummation of

God's Plan for this world, there should have been no objection to Abraham's proposal. However, as the Scripture makes abundantly clear, Eliezer of Damascus was *not* acceptable in the sight of God for His Covenant Purpose and was emphatically rejected with the words: "This shall not be thine heir . . ." To many people, this rejection, in common with many other statements by the LORD, remain an enigma and are seldom mentioned because it does not accord with the picture which they hold of God.

It is of course, one of the major failings of many that they insist that the LORD act as *they* prescribe that He should — He should not, in any event, do that which offends their definition of the word 'Christian'. In the case of the rejection of Eliezer which many consider as unreasonable, unjust and lacking in what is called 'Christian charity', they tend to forget that while man can be fooled by a facade and display of piety, He Who is Omniscient is not similarly fooled — the case of Eliezer clearly demonstrating this.

Eliezer of Damascus is *only* mentioned in Genesis 15 and if one reads the account, it becomes obvious that some confusion has been intruded into the text. Eliezer could not have been 'born in my house' as Abraham is reported to have stated and at the same time be called 'Eliezer of Damascus' for nowhere in the Scripture or in secular records is there any evidence that Abraham maintained a house or a household in Damascus.

From secular sources — Justinus (*Historiae* 26:2); Josephus (*Ant.* 7:1) and Eusebius (*Praeparation Evangelica* 8:7) — it would appear that Abraham acquired Eliezer while he was en route from Haran to Canaan in the course of which, he passed through Damascus and although no reason for this acquisition is given, it is merely contended that he, Eliezer, was appointed as the 'possessor' of Abraham's house. Rabbinical opinion on the subject suggests that having been adopted into the Abrahamic household, Eliezer volunteered his services when Abraham took up arms against those who had captured Lot and that he was invaluable when the pursuit of the enemy reached 'Hobah, which is on the left hand of Damascus' (Gen. 14:15). It is further suggested that for his services in this campaign, Eliezer was advanced and became the 'possessor' of Abraham's household — the English word 'steward' being translated from the Hebrew *meshek* which literally means 'to have possession of' or 'to hold'. The *Jewish Encyclopaedia* however, states that many Hebrew scholars see in the Hebrew word *meshek* an allusion to 'coveting' in which, so it

is suggested, Eliezer 'coveted' Abraham's possessions and everything that he did had this objective in view. Capitalising on the fact that Abraham had no heir and recognising that he was a man of some substance, Eliezer wormed his way into the affections of Abraham who had shown that he was a just man, in the expectation of inheriting all that Abraham possessed.

The subsequent history of the developments in the Abrahamic family as recorded by Moses, would appear to bear the secular views on Eliezer out. After Abraham presented Eliezer to the LORD as the Covenant heir and this was rejected, it is most significant that the name of Eliezer of Damascus disappears from the story. Some, of course, are of the opinion which is supported by a large number of Bible Dictionaries, that the 'eldest servant' of Abraham's house who was later commissioned to seek a wife for Isaac was the same Eliezer, but as this 'servant' is not mentioned by name, it is pure speculation to assume that it was the same person.

There can, of course, be absolutely no doubt that Abraham was most sincere in presenting Eliezer as his heir and although one does not know how he felt when his proposal was rejected, the Scripture does say that when the LORD said: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5), Abraham believed Him and it was accounted to him for righteousness.

The next stage in the development of the Promised nation — insofar as Abraham was concerned — was when Sarah, Abraham's wife, suggested that Abraham should take her handmaid, Hagar, that through her, she, Sarah, might obtain children (Gen. 16:2). Up to this point in time, the LORD had shown than an 'adopted stranger' in the person of Eliezer of Damascus, was not acceptable as the Covenant heir but now, reasoned Sarah, surely a son, born of Abraham's seed could be adopted as her son and would be acceptable as the heir? Abraham followed his wife's advice and the Mizraimite handmaid conceived but the arrogant attitude of Hagar created problems which were only alleviated when, under the insistence of Sarah, Abraham drove her from his household. However, Hagar, on the advice of the angel of the LORD, returned to the household submitting herself to Sarah and in the fulness of time, Ishmael was born to her — the seed of Abraham was indeed manifest in her son.

Thirteen years elapsed before any further development took place and when Abraham was ninety-nine years of age and presumably quite content that

he now had an heir to both his possessions and the Covenant, the LORD shattered his tranquility by announcing that Sarah would bear the Covenant heir whose name was to be called Isaac (Gen. 17:19). The lesson to be learned here is that God's Purpose is no 'do it yourself' programme and certainly no evolving situation dependent upon man's whims and fancies. Although born of Abraham and therefore legitimately and genetically 'Abraham's seed', Ishmael was not accepted and this despite the heart-rending appeal by Abraham (Gen. 17:18), as the heir to the Covenant. Once again one finds that 'adoption' — remembering Sarah's purpose in suggesting the Hagar-Abraham union (Gen. 16:2) — was not part and parcel of God's Plan as this was revealed in the unconditional Covenant.

### Isaac — the 'Child of Promise'

Before considering the Isaac event which, as the Scripture reveals was the true beginning of the development of the Israel story, it would serve to recapitulate the LORD's attitude to Abraham's response to the Promise of a Covenant heir. In the first instance, as is revealed in the Eliezer story, the adoption of the 'man from Damascus' was totally rejected, thus indicating that in terms of God's Purpose, this was not the way. Then came the attempt to adopt Abraham's seed through the handmaid Hagar which, while not being totally rejected as had happened in the earlier case, too was excluded from the role of Covenant heir — and this despite the fact that Ishmael could, legally, claim to be Abraham's seed. It will be noted that at a much later stage, indeed almost two thousand years later, while the heterogeneous people of Judaea claimed to be 'Abraham's seed', at no time did they ever claim to be the seed of either Isaac or Jacob — the latter being the first to receive the name of 'Israel'. The Judaeans, being so heterogeneous, would naturally invoke the question of how, if this was indeed so, could they claim to be descended from Abraham? It should be recalled that in the four hundred years which separated Old Testament history from that in the New, the scribes, Pharisees and priests evolved a procedure which repudiated the LORD'S rejection of both Eliezer and Ishmael in that they initiated the process of proselytism in which anyone, irrespective of origins, after submitting to the ritual of circumcision, baptism and sacrifice, was given a new identity and adopted into the community of Abraham's seed which they called 'Israel, the chosen people of God'. As must be obvious, this Judaeans ritual was a

direct contradiction to what the LORD both said and did in the process of forming His Covenant People.

Insofar as the birth of Isaac was concerned, as this has such tremendous implications, it would serve to pass into the New Testament and note what is said of the origin of the seed who were to be called 'in Isaac' (Gen. 21:12). James, whom tradition contends was martyred in A.D. 62 and whom most theologians agree wrote his Epistle in A.D. 60 — two years prior to his death — wrote specifically to the 'twelve tribes' who at that time, were 'scattered abroad' (James 1:1). This feature should be noted again for according to James — and some ten years before the scattering of the Jews in A.D. 70 — the twelve-tribed people of Israel had been and still were scattered abroad, a fact which immediately calls into attention the question of the identity of those in Judaea who, at that time, were claiming to be 'Abraham's seed' (John 8:33). As the twelve tribes of the LORD'S Covenant were outside of Palestine at that time and as the Judaeans — or to use the modern English equivalent, Jews — claimed to be Abraham's seed and were not contradicted, it naturally follows that the term 'Abraham's seed' and 'Israel' or the people of the LORD'S Covenant, were *not the same people*. The point at issue here is how the Jews could claim to be Abraham's seed — a claim which was not denied by the Lord Jesus Christ — and yet not be the Covenant People of God?

The answer to this problem is comparatively simple if one is prepared to accept what both James and the prophets of the Old Testament wrote. Abraham's seed per se, was begotten by the deliberate will and act of man — the first instance of this being when Sarah gave Hagar to Abraham 'that I may obtain children by her' (Gen. 16:2) while the second was when, after the death of Sarah, Abraham married Keturah who then bore him six sons (Gen. 25:2). Here indeed one finds Abraham's seed in the true sense of the word but, as the Scripture makes abundantly clear, none of Abraham's seed thus produced was accepted and commissioned as the 'heirs of the Covenant'. Thus, the 'will of man', no matter how sincerely motivated had nothing to do with the creation of the twelve-tribed Covenant nation of the LORD.

James, in writing to the scattered twelve tribes of Israel, reminded them of their origin and stated: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18) and as the Old Testament makes very clear, Isaac, the seed of Promise, was not

born either through the will of man or through the lusts of the flesh but by the express Will of the LORD. To appreciate the significance of this story, one must return to consider the relationship between Abraham and his wife Sarah — were they indeed ‘man and wife’ as this relationship is understood today or does the Hebrew *ishshâh* embody other relationships as is suggested by Dr. Strong in his Concordance?

In considering both Genesis 12:13 and Genesis 20:5 in which Abraham passes Sarah off to the Pharaoh of Egypt and the king of Gerar respectively as his ‘sister’, one tends to regard him in a very poor light. According to both accounts, for fear of his life Abraham was prepared to renounce his marriage to Sarah by presenting her as his sister which would make her eligible as the wife to either the king of Egypt or the king of Gerar. When challenged with this cowardly behaviour, Abraham insisted that she *was* his sister being the ‘daughter’ of his father Terah, but not the daughter of his mother (Gen. 20:12). From the English translation it would appear to suggest that Terah was either a polygamist or that he married on more than one occasion although there is absolutely no evidence, either Scriptural or secular, to support this. According to Genesis 11:26, Terah had only three sons, Abram, Nahor and Haran and as no further progeny is accredited to him, Abraham’s protestations to the king of Gerar would appear to have no foundation at all. However, as one begins to research this subject, one finds that the English word ‘sister’ does not cover the relationship of which Abraham spoke — the word which he used being *achôwth* which in Hebrew is used in a very wide sense covering both literal and legal relationships. It will be noted that Haran, one of the three sons of Terah had two daughters whose names were Milcah and Iscah respectively (Gen. 11:20) and that Haran died before the family left Ur of the Chaldees. Nahor, Abraham’s brother, took Haran’s daughter Milcah as his wife but Iscah disappears from the scene and Sarai appears as the wife of Abraham. If any credence is to be given to either Josephus or Jerome, Iscah and Sarai were the one and same person — the name Iscah being her given name while that of Sarai ‘princess’ — was attached because of her status in the Terah family. She was in fact, Abraham’s ‘ward’ rather than wife which is why he used the Hebrew word *achôwth* — legal guardian — when explaining the situation to Abimelech.

Even before the LORD called Abraham to separate himself from his father’s house, the Scriptural account states that Sarai was barren and this

continued to be a factor until Abraham was one hundred and Sarah ninety years of age. The question therefore comes to the fore as to whether Sarah was sterile or whether they did not live together as man and wife? It is highly improbable that she was indeed sterile for it was the LORD Who prevented both the Pharaoh and the king of Gerar taking her to wife to raise up seed to them. Speculative though this may be, it was highly unlikely that Abraham, a man whom the LORD chose because he was obedient to His laws (Gen. 26:5) would violate the laws against incest by trying to raise up seed through her.

As has been stated earlier, Abraham had a son by Hagar, Sarah’s handmaid when he had reached the age of eighty-six and for the next fourteen years it would appear Ishmael was accepted as the seed of Promise until the tranquility of Abraham’s life was shattered by the LORD who announced that Sarah would bear him a son. From the Scriptural evidence, it is patently obvious that Abraham said absolutely nothing of this to Sarah — a feature which would support the contention that they did not live together as man and wife — for when, listening to the conversation between the LORD and Abraham, she heard it stated that she would have a son, she laughed within herself saying: “After I am waxed old shall I have pleasure (suggesting that she had not had this before) my lord being old also?” (Gen. 18:12). In response to this, the LORD stated: “Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son” (Gen. 18:14) and, as is recorded in Genesis 21:1,2: “And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.”

The Covenant family was thus begun — not by the will of man nor the lusts of the flesh, but by the Will of the LORD Who determined that this family, bearing His Name, would be the custodians of His Truth and through this, show forth His praise (Isa. 43:21).

**Editor’s Note:** While it is preferable to have complete articles in *The Covenant Message*, because of its importance, this article has been divided into three sections and will be concluded in three issues.

### IN AND OUT OF RELIGIOUS BONDAGE

A newly discovered ancient kingdom is always a matter of intense interest, but when it *precedes* the *earliest known monarchy*, the unification of Egypt in the fourth millennium B.C., then history itself is reborn. The place is ancient Nubia at Qustul, where the investigation of archaeological materials recovered during the great 1960's rescue effort has recently unveiled a birthplace of pharaonic civilization several generations before the rise of the first historic Egyptian



## The Lost Pharaohs of Nubia

by Bruce Williams

With full acknowledgment to *Archaeology*

dynasty. This finding is rendered even more startling by the fact that advanced political organisation was not believed to have come to Nubia, or anywhere south of Egypt, for another 2,500 years.

Transforming prehistory into history is always an enormously complex task, even in Egypt whose earliest written records reveal those of ancient Mesopotamia. The firm progression of contemporary records from pharaoh to pharaoh trails off rapidly into obscurity just before the beginning of the First Dynasty. The establishment of this dynasty in about 3200-3150 B.C. — marking the political unification of Upper and Lower Egypt — is believed to have been achieved by the first pharaoh of both lands, Aha, in a conquest virtually completed by his



*The Narmer palette is one of the most famous and ambitious commemorative stone objects of the period just before Egypt's First Dynasty. In the main scene (top), Narmer, wearing the White Crown of Upper Egypt, smites a defeated enemy. On the opposite side (bottom), Narmer, wearing the Red Crown of Lower Egypt and accompanied by standards and servants, reviews the slain enemy beside his ship.*

predecessor Narmer. Much of the evidence for this period at the edge of history stems from great tombs dated to Aha and his successors in the First Dynasty. They were found with tombs of their predecessors, Ka and Narmer, at Abydos, the ancient holy city of the god Osiris, located 100 miles down the Nile from Luxor, and at Saqqara outside of Cairo. Farther upstream at Hierakonpolis in Upper Egypt, another great find was made in the beginning of this century — a major cache that included large stone palettes and maceheads associated with both Narmer and yet another predecessor, Scorpion, and some of even earlier times. The most important of these was the great stone Narmer Palette. Although shaped like other smaller stone palettes then used for grinding cosmetics, this one was inscribed with representations and symbols in bas-relief that told of a triumph of the Upper Egyptian king over part of Lower Egypt, with the king's name, Narmer, spelled out at the top. In addition to this all important evidence, other monuments of Narmer and Scorpion document aspects of the unifying thrust northward. New excavations still in progress at Hierakonpolis should add even more evidence.

Otherwise, there are only frustratingly enigmatic fragments from the Predynastic period — serekhs, palace façades symbolic of royalty, that were scratched on pottery, as well as a small group of other seemingly royal palettes showing evidence of warfare, and an earlier group depicting animal struggles. Since none of the palettes and maceheads were found in their original contexts, no precise chronological relationship for the various fragments can be established. Later king lists refer to whole dynasties before the unification of Egypt, but the names cannot be connected to any specific monuments, events or people. They are dynasties without substance preceded by the entirely mythological kingship of the gods. Until now, the lack of direct evidence has made the study of these early sovereignties largely speculative.

In the last few years all this has suddenly changed. Direct evidence for kings in the Nile Valley before the reign of Narmer has finally emerged in context, but in a place and culture that no one had expected — Qustul in Lower Nubia, very near the present-day border of Egypt and the Sudan. The inhabitants of Lower Nubia in this period, whose cultural remains are called A-Group by archaeologists, were long thought to have had too simple a culture and too small a population to establish and support the complex political institutions and centralisation implied by the presence of pharaohs.

How could they possibly have achieved some "first dynasty" of their own? Even though the A-Group culture was substantially derived from that of Upper Egypt in the early Predynastic period, called Naqada I or Amratian after major sites in Egypt, by middle and late Predynastic times (the Naqada II and III or the Gerzean period), native objects are not Egyptian and many reveal characteristic traits from the Sudan. Based on the poverty of the country and the mixed character of the culture, archaeologists have concluded that A-Group Nubia was at most a scattered group of chiefdoms or, more likely, a loose collection of kin groups.

In an ironic twist, the startling evidence that reverses this thinking entirely was retrieved just when an excavation at Qustul was all but doomed. In 1962, when an eleventh-hour international archaeological team set out to rescue ancient remains threatened by the rising waters of the Aswan Dam, the area of Qustul near the river was considered to be unworthy of further excavation. Keith C. Seele, then director of the University of Chicago's Oriental Institute Nubian Expedition, decided otherwise. After clearing sites and cemeteries of all pre-Islamic periods, in the last months of the last possible season, the expedition found a cemetery of A-Group tombs as large as those of Ka and Narmer at Abydos. Seele was immediately impressed with the importance of this site, which he designated Cemetery L, although every tomb in it had been plundered and the contents were mostly smashed and burnt. The immense bulk of material recovered put off any systematic consideration of Cemetery L, so only a preliminary partial assessment could be made on the basis of the 33 tombs and the registry of special objects in them. As a result, and because no explicit evidence of royalty could immediately be detected, Seele's early suggestion that these tombs might be those of Predynastic Nubian "princes" or "kings" was totally ignored — neither Qustul nor Cemetery L is mentioned in recent major discussions of A-Group or Predynastic civilization.

But by 1977 — sadly, only a few years after Keith Seele's untimely death — the project of publishing the materials recovered by the Oriental Institute's Nubian Expedition turned to the systematic investigation of the remains from Cemetery L. The first and most daunting task was to make sense of the piles of sherds and fragments of stone vessels. Several years earlier these had been searched for "joins" but, for lack of time, had not been compared with one another to isolate the unconnected fragments from single vessels. A necessary process in

even roughly determining the original number of objects in the tombs, distinguishing the fragments of one vessel from another was facilitated both by the distinctive designs on the numerous A-Group painted bowls, and by the variable texture of the "alabaster" calcite of which most of the stone vessels were made. Although the dedicated volunteer who had searched the collection for "joins" years before, Elizabeth Tiekens, had warned that many sherds matched no others, no one even remotely expected the large numbers of objects that would appear; painted vessels are uncommon and stone vessels are rare in other A-Group sites. During weeks of comparing, counting and cross-checking, it became increasingly apparent that the Qustul collection contained greater numbers of both kinds of vessels than had ever been found before in Nubia — all told, more than 1 000 complete and fragmentary painted pots, and over 100 stone vessels. The range of these and other fragments from the plundered cemetery began to indicate a wealth and complexity that could only be called royal.

The pottery falls into five major groups distinguished by manufacture and decoration. By far the most numerous vessels, the painted pottery bowls, are sometimes decorated with elaborate overall patterns reminiscent of ripple burnishing, a practice that apparently had been abandoned earlier in Egypt and was reintroduced to Lower Nubia from Sudan. Most of this painted pottery is decorated with geometric or linear patterns in horizontal bands that resemble no other painted pottery of the period. It may be modelled after the well-known band incised pottery from Sudan to the south, or perhaps was inspired by the patterns of net slings used to carry the vessels. One smaller group of vessels may actually have been of Sudanese origin or may have been made at Qustul, copying a specifically Sudanese style with broad bands of incised decoration and zig-zag rocker-stamp patterns so well known in the south.

Thick, soft, poorly fired shallow bowls with incised and stamped decorations on a burnished surface represent another tradition. Some of these bowls are decorated with serpents in reserve, outlined against the impression-filled background, a motif strikingly similar to serpents found on black-incised bowls of the C-Group — the name for the culture that occupied Lower Nubia from the Late Old Kingdom to the start of the New Kingdom (ca. 2300-1500 B.C.) These bowls so closely resemble their C-Group counterparts, they must be considered part of a long-standing, unbroken

tradition. The entire manufacturing technique and style is so different from any other A-Group material that they must have been imported from the home of the later C-Group, probably in the west.

After the A-Group painted vessels, Egyptian pottery is the most common. Distinctive pieces clearly match pottery from the Naqada III period, the last phase of Predynastic culture in Egypt. These pieces include small to monumental bowls; miniature lentoid flasks; narrow-necked bottles; cylindrical jars with incised wavy bands, including one from a late tomb with painted lattice decoration; spouted jars; and large heavy storage jars, 23 of which were found intact in the trench of one monumental tomb. Four of these great storage jars — which have a modified shape found in the latest Predynastic royal tombs of Abydos — were incised with inscriptions that clearly represent an early form of hieroglyphic writing. A substantial number of the Egyptian vessels are painted, mostly with groups of wavy lines that characterise late Predynastic vase painting. A few of these pots are decorated with groups of figures that proved to be extremely significant.

The last group came from the Levant and was made in the tradition of Syro-Palestinian vessels dating to the Early Bronze I period (before ca. 3200/3150 B.C.). Almost all of these were found in a single early Cemetery L tomb and represent a type that has never been found in Egypt — although close parallels have been found on the Asiatic coast.

In addition to the large group of pottery and 100 stone vessels, other badly damaged objects of local A-Group, Egyptian and Sudanese origin give eloquent testimony to the thorough plundering of the cemetery. Their special quality and unusual number tell a story. Some of the small stone A-Group palettes, for example, were made of highly polished, hard, coloured quartz. Large mortars were generally carved to precise shapes from an extremely hard quartzite; sometimes simple spiral decorations were added. But most important are the distinctively A-Group incense burners — cylindrical objects made of local sandstone or a mixture of clays and sepiolite (meerschaum) — found at Qustul in numbers several times greater than ever before in all of Nubia. Several of these incense burners were incised and carved with the representations and symbols of Egyptian royalty — a decisive indication of the true meaning of the size and wealth of the Qustul tombs.

A number of small objects reflect a third tradition, and one that stems from a most interesting source. The most common of these are small hook-like objects carved from seashells, with tapered

heads and pointed shanks that varied from a short spike to a long, curved semicircle. Hooks, studs and tokens of this type are relatively rare in Egypt and occur only in a few poor graves. They are almost entirely missing from any excavated A-Group tomb in Nubia. Early forms of these same objects, however, mostly in stone, are common farther upstream at Shaheinab in Sudan where they probably originated. Although many of these small pieces were found throughout Cemetery L, the only totally unlooted pile of shell objects contained more than 1 650 as well as 2 600 other objects of unknown purpose usually called "lip plugs", which were also common at Shaheinab but rare in Egypt and Lower Nubia. Although no clear evidence for the purpose of the small plugs or tokens is known, they could hardly have been intended for use in very large numbers. It is clear that the more than 4 000 objects found in this pile may be tokens of wealth in other materials.

Tombs of this size, wealth and date in Egypt would have been immediately recognised as royal. Their extraordinarily varied contents would have been taken as evidence of a complex culture exposed to wide outside connections. But because the discovery was made in Nubia at a time and a place when kingship was thought impossible, further proof of royalty is necessary. Fortunately, such crucial supporting evidence was on hand in the form of the incense burners incised with serekhs, the representations of panelled palace façades. Definitive symbols of Egyptian royalty, serekhs appear in late Predynastic times often surmounted by a falcon-Horus symbol of the pharaoh; later they are used to enclose Horus names of Egyptian pharaohs, the major royal name used during the First and Second Dynasties. The palace façades on the incense burners are similar to the simplest examples found incised on Predynastic pottery in Egypt. Some of these façades are associated with ship processions, and in two cases are especially elaborate. In fact, the most interesting and precious object found at Qustul, the largest, finest and most elaborately decorated of all the A-Group incense burners, has the best example of such a scene incised in a sunk-silhouette style related to rock drawing. It was found in one of the earliest and richest tombs of Cemetery L, dating to about four generations or more before the time of the Egyptian King Ka, six or seven generations before the start of the First Dynasty. The Oriental Institute researchers quickly recognised that this incense burner showed a procession of three ships with their tall sterns and bent prows going toward a palace façade. Investi-

gators also noted both the curious concentric design of the serekh and possible Mesopotamian connections for it and the ships. But because only one occupant of the three ships was known, and the passengers of the other two seemed unrecognisable, the Qustul incense burner remained an enigma. Later, however, when the incense burner was re-examined in the light of the obviously royal stature of the people buried in Cemetery L, the essential restoration of the missing elements was immediately clear.

In the first ship, a prisoner is kneeling on a palanquin or litter held by a rope in the grasp of a guard with a mace. Although the figure in the middle ship is almost completely destroyed, the white crown of Upper Egypt clearly stands out above the ship. In front of it is the tail of a falcon — another sign of kingship. The crown indicates that the figure is a king, and the falcon should be seen as perched on a serekh, together a characterised representation in early dynastic Egypt. In front of the falcon is a rosette, a symbol of royalty before the First Dynasty. The pair, bound prisoner and pharaoh, are well known in early Egyptian iconography, but are represented somewhat unusually here. During the First Dynasty, scenes of the two are static with the king and prisoner both firmly placed on dry land — but on the incense burner from Qustul, generations before, they are transported by ship. The early date of the Qustul incense burner is further reflected by other figures that have important connections to middle and later Predynastic art — an unnamed feline deity (determined by a falcon on a standard); a man saluting in a pose and style typical of Naqada II vase painting; and two animals, an antelope and carnivore, cavorting around the central royal ship. They pose in the characteristic manner of early palettes which show groups of struggling animals; this type precedes those with scenes of historical events. Its date provided by context, style and composition, the Qustul burner furnishes the earliest definite representation of a king in the Nile Valley or anywhere. This conclusion is further supported by several other incised incense burners depicting a combination of ships and palace façades in royal procession. However, their designs are so simple or poorly preserved that they were difficult to recognise until the Qustul incense burner was deciphered.

As the weeks and months wore on, the continued re-evaluation of the Qustul objects began to indicate a sequence that led generation by generation from Cemetery L to the time of the last pre-First Dynasty

tombs at Abydos. The people buried at Qustul were obviously kings with the full wealth expected of royalty, and had even far wider cultural contacts than has ever been thought possible for such a remote place. But what is known about this new kingdom? What relationship did these first pharaohs have with their subjects and surrounding political entities? Perhaps the most troublesome question was why nothing of this kingdom had been known until now. Actually, the truth is that evidence, other than the cemetery at Qustul, has been known for some time but it has been either ignored or wrongly interpreted and dated. The greatest example is the large Gebel Sheikh Suleiman monument located south of Qustul. Originally, this inscription was thought to have been made by the Egyptian pharaoh Djer, the second king of the First Dynasty, identified by his Horus name in a serekh. But the incisions across the lower body of the falcon perched on the serekh, which have been taken to be Djer's name, are actually part of an animal common in rock graffiti of Nubia. In fact, there is no room for a name on this serekh, and it must be dated with other unlabelled ones to the Predynastic period. The nameless serekh presides at a battlefield scene including fallen enemies, two bound prisoners and a royal ship. Interestingly, these enemies have labels that do not seem to be associated with Nubia. In addition, one is being physically bound, rather than labelled, by a bow, which is significant because the "Land of the Bow" is the earliest hieroglyphic name for Nubia and, later, is the actual name for the southernmost nome or province of Egypt. By acting as agent of the pharaoh, the bow marks the ruler as one of Nubia, and makes this an A-Group rather than an Egyptian monument.

The bow appears elsewhere in prehistoric monuments — for example, on a seal impression found in an A-Group storage cache at Siali far to the north of Qustul. This sealing had been misinterpreted as a result of a crack in the original ivory or wood seal, which made a concentric serekh appear to be a plant and thus was overlooked as a reference to kingship. Its central subject, however, is undoubtedly a concentric serekh surmounted by the familiar falcon symbol. Although a number of aspects of this seal are still difficult to verify, certain features of the iconography are fairly certain, including representations of incense burners in use; D-shaped altars or pylons associated with the Heb-Sed festival, the jubilee celebrated by a pharaoh first in his thirtieth year and periodically thereafter; and a man seated in a chair saluting the bow symbol. This time, however, the bow hovers over a shorten-

ed rectangle which in this period represents land. The obvious interpretation is that the man is saluting the name for Nubia — Ta-Seti, or "Land of the Bow" — as a kingship and territorial state. Obviously, Nubia was a sophisticated political order of an actual and not embryonic rule.

Three objects from Cemetery L relate even more directly to this history of the kingdom of Ta-Seti. The first is a large Egyptian bowl from tomb L 23 which has an elaborate painting of a processional scene leading to a shrine made of poles. Three vultures appear, two of them holding serpents in their talons and attacking them with their beaks. An identical motif is found on other vessels and occurs in simplified form on a series of famous Predynastic Egyptian ivory objects decorated with elaborate rows of animals. Aside from this connection, the specific occurrence of this motif on the Qustul bowl allows us to follow a chronological progression in the development of this motif on two other important objects. One of these is also a large bowl; the other is an Egyptian storage jar with a faded black ink label on its shoulder from tomb L 6, an animal sacrifice burial contemporary with L 23. Because this label was applied after firing, it was most likely done locally and could hardly have referred to an Egyptian event. It shows a vertical pole with an oval object on it that is being attacked by an elongated, vulture-like bird. The back and neck of the bird are stretched in an exaggerated arc, like that made by the tails, backs and necks of the vultures on the bowl from L 23. The oval under attack contains two diagonal lines clearly the sign for Nekhen or Hierakonpolis, the late prehistoric site that has yielded so much evidence for the rise of the Egyptian pharaohs.

The third piece of evidence, from tomb L 19, is a large bowl somewhat smaller than the example from L 23. Painted on the sides are static heraldic groups, consisting of two giraffes facing a tree with at least one animal above and behind them. Groups of this kind are already well known from two monumental palettes, one depicting the early animal hunt group, and the other from the later historical series. Both the shapes of the giraffes and the roots of the tree indicate that this representation belongs to the early group. It seems that the paint was applied after firing, for much of it has been removed and what remains is vulnerable to contact with water. Since the paint was so delicate, it could hardly have been put on anywhere but in the immediate vicinity of Qustul because it would not have been able to stand the rigors of travel. In fact, so much of the paint has disappeared that the design could not

have been followed if the background around the painted areas had not faded, leaving a traceable shadow of the original design.

The most striking feature of this decoration is the crown of the palm tree between the giraffes which has been supplanted by an animal group including the now familiar vulture. Here, the bird tears not a serpent or symbol, but a fallen man, a group seen elsewhere on the "Lion Palette" in England, one of the later palettes which show historical events. On the L 19 bowl, the fallen man is labelled below his knee with the familiar oval land sign — without the two diagonal marks. Instead, a plant extends at an odd angle from the left end of the oval, presumably because it had been displaced from the vertical by the man's torso which can no longer be seen. The plant has three opposed pairs of short leaves (now partially obliterated) and a broad stalk that curves sharply to a point. Although the leaves are short and the stalk broad, this plant is clearly an early form of the symbol for Upper Egypt. The plant, together with the land oval, can plausibly be read one way only — the fallen enemy is labelled Ta-Shemau or Upper Egypt. Although the second group remaining on this bowl is fainter than the first, it can be seen that "the enemy" has fallen on his back rather than forward. The long flat sign (land) extends from the enemy's knee and the unimpeded vertical identifying sign appears to make a kind of question mark above — this, in all probability, is the label Ta-Tjemeh or Libya.

All of these complex parts comprise the great legacy of the cemetery at Qustul — the eloquent remains of a remarkable civilization that rose out of both Egyptian and Sudanese heritages and had contacts as far away as Libya and western Asia. For nine generations or more, according to the sequence of tombs in Cemetery L, some twelve kings at Qustul participated with other kings in Upper Egypt in the creation of a unified culture. For Egypt, they helped fashion pharaonic civilization and thus a legacy for the First Dynasty which the world has marvelled at for millennia. For Nubia, they established an early political unity and led that country to its first cultural distinction. Sifting through the individual artifacts, one can recreate the grand chain of events from the broken fragments.

In the first and second generation, the seal from Siali shows a king ruling Ta-Seti even before the unification of Upper Egypt. The actual king appears in the "third generation" figure on the Qustul incense burner, and is a link in the successive royal monuments both in Nubia and Egypt

that culminate in the rise of the First Dynasty as shown on the Narmer Palette. The faded ink label of the Qustul storage jar, by describing the conflict with Hierakonpolis in Egypt, takes us to the fourth generation and most important, the earliest known recorded historical event. In the fifth generation, this conflict grows ominously to include a now possibly united Upper Egypt. At about the same time, the Gebel Sheikh Suleiman monument seems to specify the places and/or people against whom the pharaohs of Ta-Seti fought. Whether it refers to actual events or is merely propaganda, the records of their victories are repeatedly asserted, and A-Group tombs, including one of royal size and design, have been found at Hierakonpolis itself. In the sixth generation, perhaps due to reverses in battle, the tombs at Qustul diminish sharply in size, possibly reflecting a reduction in stature of those buried in them.

The next generation, finally, appears to be contemporary with the first great royal burials at Abydos and the last Egyptian pharaohs before the First Dynasty. At Qustul, the royal cemetery continued for another two generations with the tombs growing ever smaller until no more were made, and the sepulchres were pillaged and burned. Apparently, the demise of Qustul coincides with the campaign of Aha in Nubia, the first king of the Egyptian First Dynasty, who recorded the smiting of Ta-Seti. Afterward, the A-Group culture ceased to exist in Lower Nubia. It may be that the remarkable adventure in political organisation that began at Qustul and had such fateful consequences for human history was also terminated at this time. But striking parallels between the much later royal cemetery at Kerma, just south of the Third Cataract, and Cemetery L show another possibility: perhaps the survivors of the A-Group went south, beyond the reach of First Dynasty conquerors to the area even south of modern Lake Nasser. Although the chronological gap between the A-Group and Kerma is great and needs to be filled in by systematic field research, the present lack of evidence by no means rules out this possibility. After all, the kingdom at Qustul was not thought possible at that time or place. Given such a sudden and complete reversal of assumptions, there is reason to believe that knowledge of the achievements that created and sustained Egyptian civilization penetrated even further south than Qustul at a very early time. There must be a new search.

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# Know Your Bible!

ANOTHER VIEW POINT



WHAT DO YOU THINK?

**Editor's Note:** In July 1981, the series *KNOW YOUR BIBLE* dealt with the subject of Creation under the title *IN THE BEGINNING* and noted that while there was a commencement of time, there is no Biblical statement as to when Creation was started or how long a period it covered. The six days recorded were shown as being the time the Almighty took to reveal the information concerning His Creation.

As a result of this study, *THE COVENANT MESSAGE* received the following very interesting article from Mr. L.F. Cronin of Australia which is printed below for the interest and consideration of readers. While it may appear to be pure science-fiction it must be remembered that as man's knowledge has increased, so too there has been an opening up of Scripture and much of what was previously believed to be incomprehensible is now being better understood with the result that at all times Almighty God — *YAHVEH* — is being Glorified and Honoured. Indeed, it is to this end that *THE COVENANT MESSAGE* is dedicated.



In an attempt to add something towards a better understanding of the message which surely must be contained in the first

chapter of Genesis the following is advanced as a suggested alternative to the orthodox approach to the Creation story.

Before any progress can be

made, however, there are two particular considerations which impinge upon it and concerning which we need to be in some measure of agreement. The first

such consideration relates to the apparent contradiction between the first and second verses as presently translated. Critics have for generations past made much of this issue and it is therefore surprising that more effort has not in the past been devoted to straightening out this relatively simple contention.

Verse 1 states categorically that "In the beginning God created . . ." That what He created was complete, final and in fit state to be inhabited is made clear by Isaiah who confirms that ". . . God himself that formed the earth and made it; he has established it, he created it not as a waste (not in vain), he formed it to be inhabited . . ."

If he formed it to be inhabited then inhabited it no doubt was. Geologists assert that the planet was formed somewhere in the vicinity of six thousand million years ago, whereas Bible chronology suggests that man's first appearance upon its face dates back no more than six thousand years.

Notwithstanding the foregoing, verse 2 paints a picture of emptiness, sterility, darkness and desolation — "And the earth was without form, and void, and darkness was upon the face of the deep". The clear implication being that the waters covered the face of the earth — "and the Spirit of God moved upon the face of the waters".

That both situations could not conceivably have prevailed at the one time is self-evident. That at some time after creation an event occurred which reduced the face of the earth to the disrupted condition described in the second verse, is also apparent.

From the evidence it would seem reasonable to suggest that the correct and balancing interpretation of Genesis 1, verses 1

and 2 is that the original creation was brought into being "in the beginning . . ." and that at some subsequent time a catastrophe occurred as a result of which it became waste and empty. The nature of the force which struck this planet in times past and the reasons for it are made clear by Revelation 12:7-9 and Isaiah 14:12-17. Suffice it for this purpose however that we be agreed that something of cataclysmic proportions must have taken place which wrought the tremendous changes referred to.

The second consideration to which attention is drawn and upon which a measure of agreement is sought relates to the age-old assumption, based really upon no evidence at all, that our earth has from its earliest days orbited our present sun.

It is suggested here that this is not so; that at some time in the past this earth orbited a light source elsewhere in the universe and that it was caused to move from its original position to where it is now by the same force, and at the same time as its face was reduced to a waste and a desolation.

How this happened we shall endeavour to consider as we outline the envisaged situation and circumstances pertaining at the time when Moses related what has come to be regarded (quite wrongly) as the first four days of "creation".

Assume for the moment that what has been said above is substantially correct — *that this planet at some time in the distant past was in orbit elsewhere in the universe; that some event of tremendous magnitude caused it to break away from orbit and travel to its present position;* that the events described by Moses and recorded as being the first four days of "creation"

resulted directly from the interaction between this planet and our sun as the planet in the course of its travels came for the first time within light range of the sun. We shall attempt to show that there was in reality nothing at all supernatural about the events described by Moses; that they were the inevitable consequences of a chain of events which could have earlier been set in motion when the intercepting force led by the archangel Michael overcame Lucifer/Satan and his forces and drove them back to their earth-base. Consider the various events as they might have occurred.

We all know just how easy it is to deflect from its path any fast moving object — a train for instance. War-time saboteurs knew that all that was required to derail a train was to cause it to jump on the tracks at a bend in the line. Once momentarily free of the restraining track, its own momentum would carry it on a straightline and away from the rails. The same situation would pertain with any fast moving object which was held on course by a fixed force, be it a train track or be it the gravitational pull of the sun. Were this planet for instance to be jolted hard enough by sufficient force to head it momentarily in another direction its own weight and momentum would cause it to continue on that new course away from the sun.

We are suggesting then that just such a force delivered by Michael and his legions in the course of annihilating Satan's bases from which he launched his ill-begotten war of attempted conquest, jolted this planet out of orbit and sent it careering out into space. Thus it becomes true and as recorded in Revelation 12:8 that from that time onwards, Satan's (geographical) place was found no

more in that geographical area known as heaven. After his defeat he and his vanquished but not eliminated armada were exiled to that which astronomers are on record as having described as "the outer-fringes of the universe" i.e. where they, this planet (and ourselves) are presently resident: out of harms way until the unhappy matter be resolved.

Let us then consider the likely consequences of such an event having taken place.

We now find ourselves with the spectacle of a planet, still smoking from the devastation to which it was subjected drawing further and further away from the source of light around which it had for so long orbited.

As the planet draws away from the gravitational field of the sun the strength of that field progressively diminishes. As it decreases the oceans begin to level out and the coastal waters begin to rise, and continue to rise until the waters encompass the globe. Our scientists of today tell us that, were it not for our sun's gravitational field and its effect upon the oceans in that it draws them towards itself thus causing them to become heaped up in their centres, the waters would cover the face of the earth to an average depth of approximately 66 feet. It is the sun's gravity which, drawing the waters towards itself, holds the water off the land.

In the furtherance of our study we witness this planet, now a ball of water, streaking through space. Eventually it reaches the outer limits of the sun's light-range and darkness and cold settle over all. By virtue of the intense cold the planet freezes and becomes one gigantic ball of ice hurtling through nothingness.

Scientists maintain that this earth experienced a major freeze-

up at some time in its history. They say it happened but they do not know when, where or why. They acknowledge that for it to have taken place the earth must necessarily have been outside the range of the sun, but how this may have occurred is not known. Perhaps what is set out above may help clarify the matter?

Astronomers advise us that there are at least a million known suns visible to their telescopes. They are too distant however to serve any practical purpose. Nor in times past did they provide light or heat to what is now our wayward ball of ice on its meteoric path through the universe, until one day it inevitably came within the light-range of another sun, our sun. It is at this point in the history of our planet that Moses would take up the story.

If Moses was the author of Genesis, clearly he must have been given an insight into the processes whereby the earth was reborn or re-created. So for simplicity's sake, let us assume that he was provided with a vision of the sequence of events as though he viewed it all upon a television screen, to the accompaniment of a narration by the Almighty.

Let us commence with a blank screen. The planet at this time being too distant from the sun for it to provide any illumination. Presently however, Moses witnesses a close-up view of the earth as it swings into light range and, rotating as it has always done, appears upon his screen; half illuminated; half in darkness. Expressing what he sees in his own unsophisticated way and attributing all things to the personal and immediate intervention of God, Moses relates —

"And God said, let there be light; and there was light. And God saw the light that

it was good; and God divided the light from the darkness . . . and the morning and the evening (the earth's first complete rotation) were the first day."

We would emphasise here that what Moses would have related was what he saw. He saw nothing until the screen became illuminated as the sun's rays reflected from the fast approaching planet. He saw the revolving earth, half in light, half in darkness. What he would have witnessed was the altogether and inevitable consequence of a planet coursing through the universe and coming ultimately within the light range of one of the millions of available suns. That which he saw he would have put down in his own words and according to his understanding of the situation — or lack of understanding to be more correct.

Upon the assumption that the foregoing may be said to reasonably reflect in essence that which happened, let us follow our planet in its further gyrations.

Having been caught in the gravitational field of the sun the planet swings in towards it. As it approaches, the great heat of the sun melts the ice and reduces it to water. Later, the ever increasing heat causes great banks of steam-vapour to ascend into the skies, in the normal course of events.

Can it be gainsaid that any such object approaching earth for the first time would or could be expected to perform in fashion contrary to that set out above and as expressed by Moses? That which has been defined above is nothing more nor less than an outline of the various stages through which such a planet would necessarily have to go once it came within range of this or any other sun.

Moses, again in his own words, would have expressed what he sees as under —

“And God said; let there be a firmament (open space) in the midst of the waters, and let it divide the waters from the waters. And God made the firmament (open space), and divided the waters which were under the open space from the waters which were above the open space: and it was so . . . and the evening and the morning were the second day.”

Again we suggest that what Moses related was what he saw. Initially the light was there but he did not see it because there was nothing upon which it could shine. When the planet came close enough to the sun for its rays to make contact, the light suddenly became visible along with what it illuminated.

As the planet rushes past the sun, caught in its gravitational field it swings, like a ball on the end of a piece of string, into the beginning of its first orbit. As it draws away from the sun the gravitational field, acting upon the oceans draws them towards itself as it does to this day, the effect being to form bulges in the centres of the seas, which in turn causes the water to be drawn off sections of the land. It is due to these bulges that there are tides, and without which there would be no tides.

Witnessing the occurrence Moses would then express it as follows —

“And God said; let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so . . .”

Now as the planet swings past the nearby sun its gravitational field causes it to go into orbit. As it pulls away from the sun, the waters are drawn towards the sun, which has the effect of withdrawing part of it from off the high spots of the earth.

The situation which now pertains is that of a planet, mostly water covered, but with some land visible, encompassed by an immense bank of cloud. The proximity of the sun acting upon the damp earth produces a hot-house effect which causes quantities of water vapour to arise which later settles again in the form of rain. Seeds dormant in the earth since before the catastrophe which initiated the whole process now, in this hot-house atmosphere, germinate.

Seeing these events, Moses would then relate them as under —

“And God said; let the earth bring forth grass . . . whose seed is in itself upon the earth . . . and the evening and the morning were the third day.”

All these events as related, Moses witnesses. Attributing all to the personal and immediate intervention of God he explains them accordingly. All this he sees close up as on a television screen. Presently the scene changes and the whole moves back on the screen that he may see all in perspective. Now for the first time he sees the surrounds including the sun and the moon which he now introduces into the narrative as having been created at that time. It was in this defined sequence that Moses witnessed what he related. He had no way of knowing what had precipitated it nor really what it all meant. “God said” and Moses accepted, and

rightly so.

However, it goes without saying that for any of the various stages as related to have occurred at all the prior presence of the sun with its light, its heat and its gravitational field was altogether essential. The fact that Moses attributed the sun's introduction to the scene on what he refers to as being the “fourth day” in no way invalidates his account. As said, all he would have done was relate what he saw in the order in which it was presented to him. He did not see the sun until after the other events had been paraded; he did not understand what had actually happened nor why, and so, accordingly he can hardly be accused of any inaccuracies in what he relates.

Thus, a once devastated planet, having been resuscitated and capable again of sustaining life was prepared for the later introduction of other forms of life —

The first “four days” relate to the rehabilitation of a devastated planet, and it matters not at all whether the catastrophe which laid it waste resulted from the actions of the archangel Michael as has been suggested or whether some other factor precipitated it; the outcome would be the same either way — and it is essentially that outcome which we are discussing.

The regrowth of plant life would be a natural consequence of a return to more or less normal conditions. The creation of man and other flesh however is another matter, and must necessarily have resulted from specific action by God as defined in the first and second chapters of Genesis.

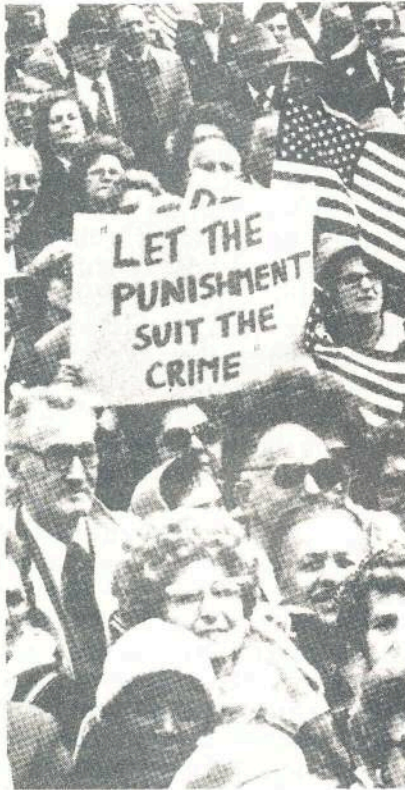
*WHAT DO YOU THINK?*

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From —

# The Simple, Effective Answer to Crime

by Lt. Col. Gordon "Jack" Mohr



In recent months, throughout the Western World the emphasis on rising crime has been tremendous. Frightened citizens, who a few years ago would leave their doors unlocked, now barricade themselves behind triple locked doors; there are bars on their windows, burglar alarms, a fierce watchdog prowls the outside yard and a loaded shotgun stands in the corner.

Although our Governments spend countless billions every year, in an effort to control crime, the statistics go up and up, year after year. Crime rose in America from 1 887.2 per 100 000 population in 1960, to a staggering 5 109.3 in 1978. Violent crimes, which include murder, forcible rape, robbery and aggravated assault, rose from 160.9 per 100 000 to 486.9.

During this same eighteen year period, while about 500 convicted murderers were waiting on death's row, only two were

executed. Some concerned people have said: "What we need is gun control, this would slow down violent crime," but the strange thing is, in cities with the toughest gun laws, armed crimes have skyrocketed, until today, many police executives are convinced that tougher gun laws are not the answer.

What is the answer? The criminologist has not been able to supply it. The psychologist, the psychiatrist, and the sociologist have been baffled. Every time a crime of national import takes place, like the assassination attempt on President Reagan, they will fill the media and the air waves, with their professional, non-understandable jargon.

What then *is* the answer? Must we continue to live in fear? Recently, Senator Robert Packwood of Oregon said: "With rising crime rates and violence from our minority groups, the time may come, when we will have to live in a benevolent dictatorship. But this might not be so bad." I doubt that even the minority dissidents would agree with this. To believe there is no answer, is almost too frightening to contemplate; it would send the Western World into a terrible mental depression from which there would be no rescue. Yet I believe there is an answer.

Some will no doubt question my reasoning, since I am not a professional in the field of crime, but a retired Army Lt. Colonel, who rose through the ranks, fought in World War II and Korea and who has degrees in Master of Psychology, Master of Theology and a Doctor of Letters. But I am not a crime professional, even though someone has said that a professional is "anyone who

is over fifty miles from home”.

However, I have spent over twenty years in the military, working with young men under the most trying of circumstances. I believe I understand something about human beings under pressure — maybe more than the psychologists who work from their ivory towers. During my military career, I worked with the Army Psychiatrist who dealt with American prisoners who were returning from the Communist prison camps of North Korea, and I learned more about human action under pressure, so possibly I can talk about crime!

Over the years, mankind has developed what we call a “criminal justice system”. That of the White, Anglo-Saxon and related peoples is extraordinary, since it is based on Biblical principles. Yet today, many people question whether this system dispenses justice; whether it is actually a system, or whether it favours the criminal over the law abiding. (To those of you who favour “Gun Control” as a means of controlling violence, let me point out that gun control laws, always put pressure on the law abiding, *not the criminal*.)

One district attorney of a large city in America recently stated in a TV interview that the system itself is criminal, and one can understand this type of thinking, when one considers the many court decisions, including those of the United States Supreme Court, which hamper the usually fine work done by the police, in apprehending criminals and bringing them to justice.

I am not arguing against rules of conduct, to guide both the police and courts, in protection of the rights of both the accuser and the accused. But these rules must not become so restrictive, as they have in many cases, so as to cause known criminals to be released to prey on the public, without a proper punishment for the crimes they have committed.

A few years ago, the Police Chief of Charleston, S.C. stated: “We have an exceptional arrest record for crimes committed in this area; but many times, when my men arrest a crook, he is out on bail, and thumbs his nose at the arresting officer who is still making out the arrest record.” And a close look at crime statistics, in a large city like New York, reveals that for every hundred

criminals apprehended, this means, “caught in the act”, of committing a crime, less than two of them ever go to jail. One now begins to understand the problems and the frustration of the police.

Unfortunately and tragically for the Western World, the drive for Human Rights has reached the absurd point, where the rights of the criminal often supersede those of his victim. While one of the worst hindrances to justice, is the “plea bargaining system”, in which a criminal settles for a lesser sentence, by pleading guilty to a lesser offence. There is little doubt that the criminal takes this into consideration in planning his crime. He knows that if he is caught, he has a better than even chance of being released on some absurd technicality. If not, he can plead guilty to a lesser offence, and even though he may be a “hardened criminal”, a “repeater”, he will get off with a light sentence, or be put on probation.

Before one attempts to argue over this point, it is suggested that a study of a few of the more violent crimes which have taken place in recent years be made. In a majority of these cases, the criminal has had a record “a mile long”; and it is not unusual for them to have a record of fifteen or twenty convictions. Usually, each new crime committed, becomes more violent, until finally it ends up in a brutal, heinous crime which shocks the community.

Who is to blame? The practice of paroling criminals after they have served a minor portion of their sentence, is an incentive for them to continue in a life of crime. Therefore, it becomes a criminal act, for a parole board, to turn a man loose, who very easily may begin once more, to prey on the law-abiding.

The broad latitude granted judges and even the Supreme court, is also in itself a crime. There is seldom any uniformity, or equity in the sentences imposed. A recent newspaper article tells the story of a man charged with forging a \$35.00 cheque. He was sentenced to four years in prison. In another state, a drunken driver, with a long record of prior arrests for the same crime, killed a woman while DWI. He was sentenced to a year in jail, and five years of probation but the jail sentence was suspended by the judge. Of course the fact that he was an

important politician might have had something to do with it, but this is not “criminal justice”. Today, there is a fallacious theory making its rounds, that criminals are not responsible for their crimes; that they are the unwilling products of a harsh and uncaring society; that they “go bad” because society has been mean to them, and that all that is necessary to make them honest citizens, is to put them into a good environment, and give them a chance. This theory, however, breaks down under honest scrutiny. Poverty and slums do not make criminals. These are the “doublethink” terms used by “superficial social thinkers”, and “bleeding hearts”. They are excuses for the inexcusable!

Two well known doctors at America’s St. Elizabeth’s Hospital, did a major study on the criminal personality over a fifteen year period that ended in 1976. They concluded that “mental illness”, and “poor home environment”, were simply excuses for criminal conduct. “What is needed to stop crime”, these two experts said, “is not better housing, or conventional therapy, but the offender’s conversion to a new lifestyle, through rigorous moral education.” Further, after spending thousands of hours with criminals, Doctors Samuel Yachelson and Stanton Samenow reluctantly abandoned their search for the causes of crime. They discarded the theory of “mental illness” as a factor and threw out “psychological and sociological” excuses, and once they abandoned the stereotype approach to criminality, they were able to invade the thinking of the criminal mind and came up with fifty two attributes of criminal personality – such as lying, a failure to consider injuries to others, and the pursuit of power and control for their own sake.

“For five years the criminals made fools of us”, Dr. Yachelson said, “when we used traditional psychiatric methods, we met only with frustration. They turned us around and in their special ways, exploited us for their own purposes.” So after five years of frustration, Yachelson and Samenow abandoned their permissive attitudes for a firmer, direct approach. They had previously avoided using the word “criminal” in dealing with these men, since they believed they were dealing with the mentally ill. Now they

use it all the time. “There are present in every criminal”, these doctors said, “tendencies towards lying, stealing, assaultive thinking or action, and sexual violations.”

These criminals, almost without fail, had committed innumerable offences during their lifetime, most of which had never been detected. “When a criminal enters a store to buy a pack of cigarettes, possible crimes immediately begin to run through his mind. He views the merchandise, the customers, the sales persons, the cash register, credit cards, purses, all in terms of crimes he can commit. There is no such thing as a non, premeditated crime.”

This analysis fits perfectly into what the Bible says about human nature. In Proverbs 23:7, we read: “For as a man thinketh in his heart, so is he.” In St. Matthew 15:19, the Lord Jesus Christ said: “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnessing, blasphemies.” He evidently knew more about human beings than our psychologists and psychiatrists. There is no doubt that the answer to our crime problem can still be found in the pages of the Holy Bible. (At one time, this was the basis for law and life. It was taught in the home, the school, and honoured in the church. Today, for the most part, the Law of the Lord is rejected.) Many, not only in America but in all Israel lands merely give lip service, but are like those people spoken of in Isaiah 29:13 – “... this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men.”

Bible Law recognises the fact that each man and woman is responsible for their own actions. It gives specific instructions to judges: “You shall do no injustice in judgment: you shall not be partial to the poor, nor respect the person of the mighty, but in righteousness shall you judge your neighbour” (Lev. 19:15).

In the Biblical criminal justice system, the sentence for each crime has already been determined by the Righteous God and should be imposed by the judge as written. *God never gave man the authority to make or change His Laws, but only to administer them in justice.*

## The Death Penalty

As is well known, there has been a hot debate going on in America concerning Capital Punishment.\* In 1972 the United States Supreme Court declared the death penalty, as practised by many of the states, to be unconstitutional, while the attorney general of one state recently said during a TV interview, that he was opposed to the death penalty because he considers it to be "vengeance", rather than justice and that God reserves vengeance to Himself. It is quite evident that this gentleman had done very little Bible study on the subject.

A point of confusion often arises over the meaning of the word "sin". I John 3:4 states that "sin is the transgression of the law". Today, the breaking of civil law is called "crime". But if the word "crime" was used to name all violations of God's Laws, it would have a great deal more impact on our thinking, since while all crime is considered sin, not all sin is labelled as crime.

It will be recalled that immediately after the Flood, God Almighty decreed: "Whoso sheds man's blood, by man shall his blood be shed," (Gen. 9:6). Obedience to this command demands an established government, and a court of justice. Without this, the land would be filled with blood feuds and in Exodus 21:12-14, (Moffat's translation), we read: "He who strikes a man so that he dies, MUST be put to death. But if he did not intend to do it maliciously, if it was accidental, I will appoint a place of asylum for such a one among you. Only if a man attacks another, to murder him craftily, you must take that man (even) from My altar, to put him to death." Then in Numbers 35:21 (Again Moffat's translation) — "... if he pushes a person because he hates him or hides and throws anything at him, so that he dies, or maliciously strikes him till he dies, the man who struck the blow must be put to death without fail; he is a murderer." The method of murder is immaterial; it is the intent on which the judgment rests, and the Law of God specifies only one penalty for murder; this is "death". In fact, it forbids any other. Listen to Numbers 35:30,31 — "Whoso kills any person, the murderer shall be put to death by the mouth of

witnesses; but one witness shall not testify against any person to cause him to die. Moreover, thou shalt take no satisfaction for the life of a murderer which is guilty of death: but he shall surely be put to death!" In other words, there is to be no pardon, no ransom, no fine, no sentence such as "life imprisonment", there is only one verdict — DEATH!

God in His love for His people thus always demands the death penalty for murder, no matter what preachers and priests say to the contrary. Nor does God give government permission to *use* the death penalty, it is mandatory! To sentence a murderer to prison today is to reward him for his wicked deed. He is relieved from all responsibility for the rest of his life. All the necessities of life are furnished him, by the citizens he has wronged. God strictly forbids this!

The Law clearly says: "Thou shalt not murder", and if you do, the judgment is "DEATH"! There is no provision made for "innocent by reason of insanity"! Some may argue that the death penalty is no deterrent to murder, but this is an empty argument, since deterrence is not the issue. Those who make deterrence the issue, turn to foolishness the basic principles of justice and moral law. To do away with the death penalty cheapens human life. If a murderer gets a thirty year sentence, the judge is saying in essence: "The life of the victim, was only worth thirty years of the murderer's life." If the criminal is paroled after ten years, the Parole Board is saying: "We believe the victim's life was only worth ten years of that of the murderer." When more value is placed on the life of the murderer than on his victim, that society is in serious trouble and until true Israel is willing to follow God's Laws, we will see innocent blood shed in our lands. This principle is explained in Numbers 35:33 — "In this way (capital punishment) you shall keep your land undefiled, for bloodshed profanes a country, and there is no expiation for a country with bloodshed except having the blood of the murderer shed."

## Other Crimes

On the crime of kidnapping, God's Law is

\*Britain has of course done away with this altogether.

very explicit, Exodus 21:16 — “He that steals a man, and sells him, or if he is found in his hand, he shall surely be put to death.” At one time, kidnapping was considered a capital crime, with the death sentence. Now it has become big business, not only for ransom, but also to be used as a political weapon. In some cases, people are held hostage in their homes or businesses. The principle is the same, and the same law applies.

Some older readers may remember the Bruno Hauptman case. In 1932, he kidnapped and murdered the infant son of America’s hero, Charles Lindberg. After some brilliant police investigation, Hauptman was captured and tried in a sensational trial. He was duly executed. It was a long time after this before there was another kidnapping in the United States.

Another “capital” crime listed in God’s Laws is pretty much disregarded these days. This is the sin of “blasphemy”. The same Law which says a murderer must die, says: “Whoso curses his God shall bear his sin (crime). And he that blasphemes the name of the Lord, he shall surely be put to death.”

The word “blasphemy” is defined as: “to defame, to slander, to speak evil of.” Yet today one cannot carry on a conversation with some people without having them blaspheme God, and they get upset if anything is said about it. Some will immediately say that blasphemy is a religious matter and that we should not mix church and state and those who hold this opinion, know very little about God’s Laws. This statute is based on the Second and Third of the Ten Commandments, and is further explained in Exodus 22:28 (Fenton’s translation) “You must not revile God, nor curse a ruler of your people.” If one *were* to curse the President and make threatening remarks about him there would indeed be serious trouble. To voice a threat or revile the ruler, is rebellion against legally constituted authority. (The only time this *is* permissible, is when the Government is going against the mandates of God, and tragically, most governments are against God today. Yet no one protests actions against Almighty God.)

The crime of rape, is one of the most difficult to deal with. But in Deuteronomy 22, we are told that if a girl or woman is raped, and cries for help, and no one comes to her aid, she is not guilty of any wrong doing and the assailant will be put to death. In the case where a man seduces a young girl (virgin), if he is apprehended, he must pay a stiff fine to the girl’s father and then marry the girl. He may never divorce her! (Can you see the restricting effect this law would have on some of the Don Juans who roam around bragging of the “broads they have seduced”?)

In the case of adultery, which in many cases is looked on as sin, but not a crime, we know this is said to be a “voluntary sexual intercourse between a married man or woman, and someone other than his wife, or her husband”. But adultery is to adulterate — mix the seed of the races — intermarry with those of another race and God’s Law is very explicit. In Leviticus 20:10, it says: “. . . both the adulterer and the adulteress shall surely be put to death.”

Now before gasping at the cruelty of such a law and coming up with that perennial: “God is a loving God and Jesus did away with those Old Testament Laws”, remember what the Lord Jesus Christ said Himself, (Matt. 5:17): “Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil.”

If God never changes, then the Lord Jesus Christ is indeed the same, yesterday, and today, and for ever, and the death penalty for adultery must still stand. One often hears that morality cannot be legislated, but Almighty God said it must be. This crime against God and mankind would shrink into insignificance, if our courts followed God’s Laws.

Then to the ticklish problem of homosexuality and Leviticus 20:13 — “If a man lie also with mankind as he lies with woman-kind, both of them have committed an abomination: they shall surely be put to death.” And once again, the bleeding hearts of church and politics will scream out against the unreasonableness of God. Some American states have even enacted legislation which has legalised homosexual acts between consenting adults. But our Creator

knows a lot more about human nature than the psychologists or social workers and He has specifically stated that homosexuality is a capital crime, *punishable by death*. There is good reason for this harsh penalty. Everyone should make an honest study of history. It will show over and over again, that when a civilisation goes "soft on homosexuality", it is on its "way out". Today not only homosexuality but lesbianism and even incest are "acceptable" with "sex between an adult and a child" the new demand.

One of the major keys in controlling crime is of course to be found in the Fifth Commandment, which demands respect for parents: (Ex. 20:12, is the only Commandment, with a promise attached) — "Honour thy father and thy mother; that thy days may be long upon the land . . ." For many years, this was the "norm" of behaviour. It was taught in home church and school and there was very little trouble from rebellious youth. Then came the self-proclaimed child expert, Dr. Benjamin Spock, who probably did more to tear down the teachings of the Word of God in recent years, than any other. He made a mockery out of honour, respect, and patriotism. And today the results can be seen in these children, as permissiveness has swept over the Israel lands like a gigantic tidal wave of dishonour and disrespect. It has brought ugliness, the drug culture, the rock and roll music, abortion, robbery, rape, murder, lack of patriotism, military desertion, sexual perversion and disaster and no nation can long stand against such moral sickness and preserve its freedom.

These children of laxity and permissiveness are now taking their places in public offices and legislative halls. As a result there is a flood of legislation which seeks to decriminalise drugs and legalise all forms of sexual degeneracy. On top of this Western countries are torn apart by economic woes for failing to follow God's Laws concerning economics. Thus they are in a terrible debt, to alien International Bankers, because they have refused to follow God's Laws concerning usury. They are terrified by saboteurs, assassins, private armies, traitors and revolutionaries. Even prison inmates riot to obtain what they call their "civil rights". Welfare mothers organise for the

right to bear illegitimate children, which must be cared for by the working citizen, and they wonder why they have racial tensions. They cannot see they have been plunged into a cesspool of immorality, violence, and depravity and keep telling themselves that it isn't so, that it can't happen while they know it is happening. So they have become like the proverbial ostrich, as they tell themselves: "I don't know, so I don't care! I don't see it, so it can't be there."

Our national purpose throughout the West unquestionably has fallen before the onslaught, while national will lies wounded and bleeding. Over 150 years ago, a well known French Political philosopher named Alexis de Tocqueville, visited America. When he returned to France, he wrote a letter to an American friend, in which he said, among other things: "I came to America to search for your greatness. I looked in your great cities and it was not there. I looked at your commodious harbours and I could not find it there. It was not in your magnificent agricultural largesse. It was not until I went into the churches of America, and listened as their pulpits flamed against unrighteousness, that I realised that America is great, because she is good. When she ceases to be good, she will cease to be great." This applies to all true Israel to the same degree, and to the same degree moral and spiritual strength has been destroyed. This has happened. *God's Laws have been forgotten.*

*The hour is late, but it is not too late to act!* A little thoughtful consideration will reveal that God's Laws were not given out of a sense of cruelty but because of His great love for His people. They were prepared to cleanse the land of crime and disease, to assure the safety, prosperity, and happiness of its people and to prepare the land for God's Kingdom on earth.

But if you think the Laws mentioned above are harsh and cruel, please do not argue with me about them. Remember, they were made by the Creator of the Universe and like His Law of Gravity, *they may not be broken with impunity by anyone, no matter how prestigious they may be.*

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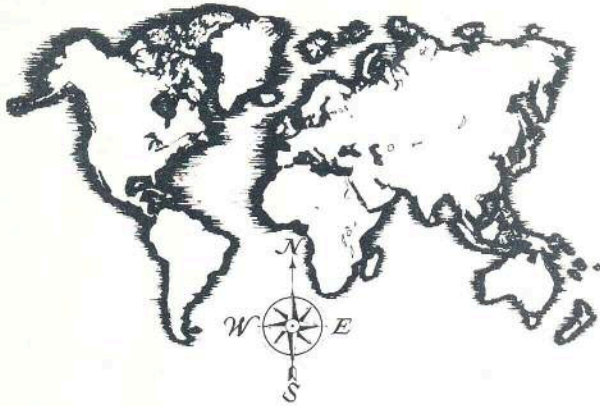
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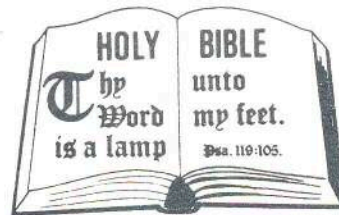
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