

The Covenant Message

FOR GOD, LAW AND KINGDOM

MARCH 1982

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**FEDERATION OF THE
COVENANT PEOPLE**
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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

VOL. 50 NO. 3

MARCH 1982

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The 'Serpent' constricts the 'Woman'. In this relic of early days, the 'serpent' around the 'woman's' waist tells it all.

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.

TREES

Editor's Note: The following article, originally printed in *The Farmer* and recently reprinted in the South African *Farmer's Weekly*, is now published in answer to the many questions from readers who ask what they can do to stop the present extremely dangerous drift toward national suicide. Not everyone can of course, plant trees, but all can "sow seeds" in the sense of alerting the true Israel people to the dangers they unquestionably face. Then, slowly perhaps but very surely, the scenario will change and life will return

ONE MAN, ARMED ONLY WITH HIS OWN PHYSICAL AND MORAL RESOURCES, TURNED A WASTELAND INTO A PARADISE VALLEY OF FORESTS, FARMS AND NEAT VILLAGES.



by Jean Giono

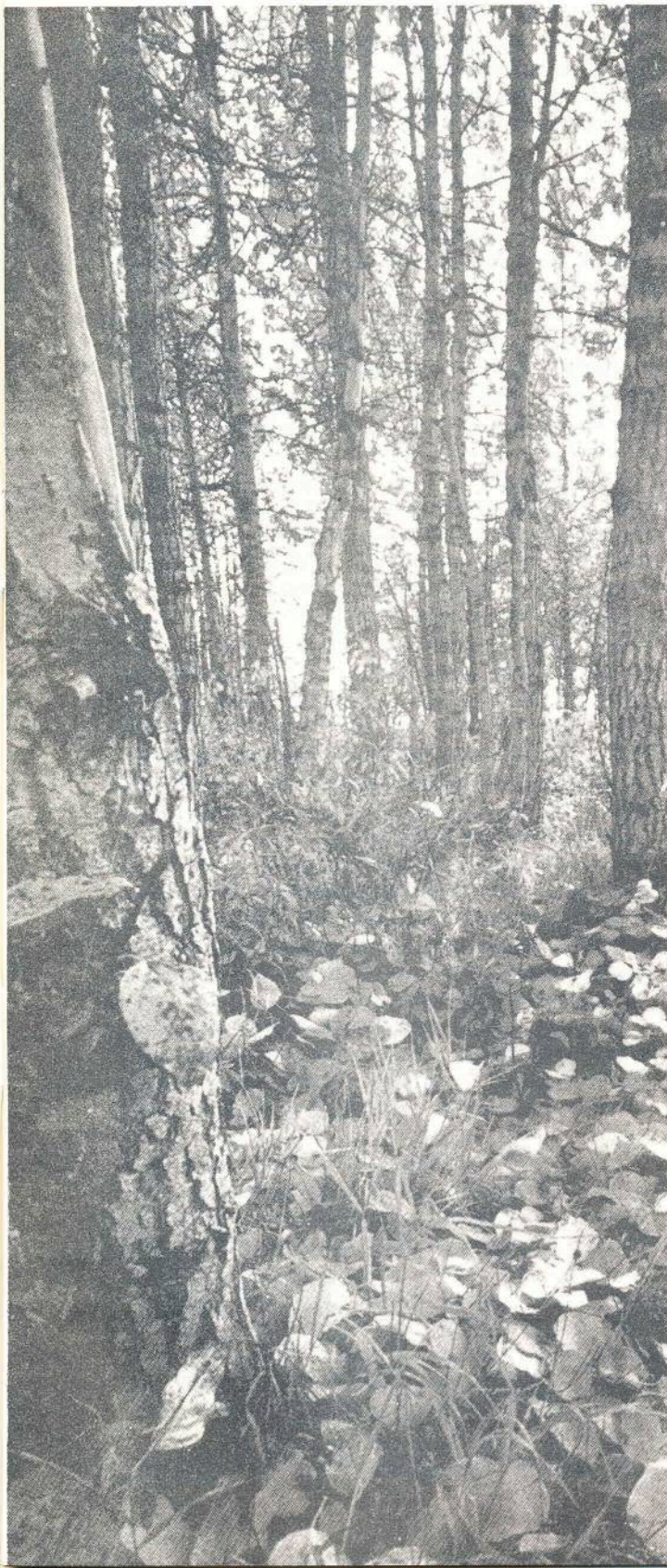
For a human character to reveal truly exceptional qualities, one must have the good fortune to be able to observe its performance over many years. If this performance is devoid of all egoism, if its guiding motive is unparalleled generosity, if it is absolutely certain that there is no thought or recompense and that, in addition, it has left its visible mark upon the earth, then there can be no mistake.

About 40 years ago I was taking a long trip on foot over mountain heights quite unknown to tourists in that ancient region where the Alps thrust down into Provence. All this, at the time I embarked upon my long walk through these deserted regions, was barren and colourless land. Nothing grew there but wild lavender.

I was crossing the area at its widest point, and after three days' walking found myself in the midst of unparalleled desolation. I camped near the vestiges of an abandoned village. I had run out of water the day before, and had to find some. These clustered houses, although in ruins, like an old wasps' nest, suggested that there must once have been a spring or well here.

There was, indeed, a spring, but it was dry. The five or six houses, roofless, gnawed by wind and rain, the tiny chapel with its crumbling steeple, stood about like the houses and chapels in living villages, but all life had vanished.

It was a fine June day, brilliant with sunlight, but over this unsheltered land, high in the sky, the wind blew with unendurable ferocity. It growled over the carcasses of the houses like a lion disturbed at its meal. I had to move my camp.



After five hours' walking I had still not found water, and there was nothing to give me any hope of finding any. All about me was the same dryness, the same coarse grasses. I thought I glimpsed in the distance a small black silhouette, upright, and took it for the trunk of a solitary tree. In any case I started towards it. It was a shepherd. Thirty sheep were lying about him on the baking earth.

He gave me a drink from his water gourd and, a little later, took me to his cottage in a fold of the plain. He drew his water — excellent water — from a very deep natural well above which he had constructed a primitive winch.

The man spoke little. This is the way of those who live alone, but one felt that he was sure of himself, and confident in his assurance. That was unexpected in this barren country.

He lived, not in a cabin, but in a real house built of stone that bore plain evidence of how his own efforts had reclaimed the ruin he had found there on his arrival. His roof was strong and sound. The wind on its tiles made the sound of the sea upon its shores.

The place was in order, the dishes washed, the floor swept, his rifle oiled; his soup was boiling over the fire. I noticed then that he was cleanly shaved, that all his buttons were firmly sewed on, that his clothing had been mended with the meticulous care that makes the mending invisible. He shared his soup with me and afterwards when I offered my tobacco pouch, he told me that he did not smoke. His dog, as silent as himself, was friendly without being servile.

It was understood from the first that I should spend the night there; the nearest village was still more than a day and a half away. And besides I was perfectly familiar with the nature of the rare villages in that region.

There were four or five of them scattered well apart from each other on these mountain slopes, among white oak thickets, at the extreme end of the wagon roads. They were inhabited by charcoal burners, and the living was bad. Families, crowded together in a climate that is excessively harsh both in winter and in summer, found no escape from the unceasing conflict of personalities.

Irrational ambition reached inordinate proportions in the continual desire for escape. Then men took their wagon-loads of charcoal to the town, then returned. The soundest characters broke under the perpetual grind. The women nursed their grievances. There was rivalry in everything, over the price of charcoal as over a pew in the church. And overall, there was the wind, also ceaseless to rasp

upon the nerves. There were epidemics of suicide and frequent cases of insanity, usually homicidal.

The shepherd went to fetch a small sack and poured out a heap of acorns on the table. He began to inspect them, one by one, with great concentration, separating the good from the bad. I smoked my pipe. I did offer to help him. He told me that it was his job. And in fact, seeing the care he devoted to the task, I did not insist. That was the whole of our conversation.

When he had set aside a large enough pile of good acorns he counted them out by tens, meanwhile eliminating the small ones or those that were slightly cracked, for now he examined them more closely. When he had thus selected 100 perfect acorns he stopped and went to bed.

There was peace in being with this man. The next day I asked if I might rest here for a day. He found it quite natural — or to be more exact, he gave me the impression that nothing could startle him. The rest was not absolutely necessary, but I was interested and wished to know more about him. He opened the pen and led his flocks to pasture. Before leaving, he plunged his sack of carefully selected and counted acorns into a pail of water.

I noticed that he carried for a stick an iron rod as thick as my thumb and about 1,35 m long. Resting myself by walking, I followed a path parallel to his. His pasture was in a valley. He left the little flock in charge of the dog and climbed towards where I stood.

I was afraid that he was about to rebuke me for my indiscretion, but it was not that at all; this was the way he was going, and he invited me to go along if I had nothing better to do. He climbed to the top of the ridge about 100 m away.

There he began thrusting his iron rod into the earth, making a hole in which he planted an acorn; then he refilled the hole. He was planting an oak tree. I asked him if the land belonged to him. He answered no. Did he know whose it was? He did not. He supposed it was community property, or perhaps belonged to people who cared nothing about it. He was not interested in finding out whose it was. He planted his hundred acorns with the greatest care.

After the midday meal he resumed his planting. I suppose I must have been fairly insistent in my questioning, for he answered me. For three years he had been planting trees in this wilderness. He had planted 100 000. Of these, 20 000 had sprouted. Of the 20 000 he still expected to lose about half to rodents or to the unpredictable designs of providence. "There remained 10 000 oak trees to grow

where nothing had before.

That was when I began to wonder about the age of this man. He was obviously over 50. Fifty-five he told me. His name was Elzeard Bouffier. He had once had a farm in the lowlands. There he had had his life. He had lost his only son, then his wife.

He had withdrawn into this solitude, where his pleasure was to live leisurely with his lambs and his dog. It was his opinion that this land was dying for want of trees. He added that, having no very pressing business of his own, he had resolved to remedy this state of affairs.

Since I was at that time, in spite of my youth, leading a solitary life, I understood how to deal gently with solitary spirits. But my very youth forced me to consider the future in relation to myself and to a certain quest for happiness.

I told him that in 30 years his 10 000 oaks would be magnificent. He answered quite simply that if God granted him life, in 30 years he would have planted so many more that these 10 000 would be like a drop of water in the ocean.

Besides, he was now studying the reproduction of beech trees and had a nursery of seedlings grown from beechnuts near his cottage. The seedlings, which he protected from his sheep with a wire fence, were very beautiful. He was also considering birches for the valleys where, he told me, there was a certain amount of moisture a few yards below the surface soil.

The next day we parted.

The following year came the war of 1914, in which I was involved for the next five years. An infantryman hardly had time for reflecting upon trees. To tell the truth, the thing itself had made no impression upon me; I had considered it as a hobby, a stamp collection, and forgotten it.

The war over, I found myself possessed of a tiny demobilisation bonus and a huge desire to breathe fresh air for a while. It was with no other objective that I again took the road to the barren lands.

The countryside had not changed. However, beyond the deserted village I glimpsed in the distance a sort of greyish mist that covered the mountaintops like a carpet. Since the day before, I had begun to think again of the shepherd tree-planter. "Ten thousand oaks", I reflected, "really take up quite a bit of space." I had seen too many men die during those five years not to imagine easily that Elzeard Bouffier was dead, especially since, at 20, one regards men of 50 as old men with nothing left to do but die.

He was not dead. As a matter of fact he was

extremely spry. He had changed jobs. Now he had only four sheep but, instead, 100 beehives. He had got rid of the sheep because they threatened his young trees. For, he told me (and I saw for myself), the war had disturbed him not at all. He had imperturbably continued to plant.

The oaks of 1910 were then 10 years old and taller than either of us. It was an impressive spectacle. I was literally speechless and, as he did not talk, we spent the whole day walking in silence through his forest. In three sections, it measured 11 km in length and 3 km at its greatest width. When you remembered that all this had sprung from the hands and the soul of this one man, without technical resources, you understand that men could be as effectual as God in realms other than that of destruction.

He had pursued his plan, and beech trees as high as my shoulders, spreading out as far as the eye could reach, confirmed it. He showed me handsome clumps of birch planted five years before — that is, in 1915, when I had been fighting at Verdun. He had set them out in all the valleys where he had guessed — and rightly — that there was moisture almost at the surface of the ground. They were as delicate as young girls, and very well established.

Creation seemed to come about in a sort of chain reaction. He did not worry about it; he was determinedly pursuing his task in all its simplicity; but as we went back towards the village I saw water flowing in brooks that had been dry since the memory of man. This was the most impressive result of chain reaction that I had seen.

These dry streams had once, long ago, run with water. Some of the dreary villages I mentioned before had been built on the sites of ancient Roman settlements, traces of which still remained; and archaeologists, exploring there, had found fish-hooks where, in the 20th century, cisterns were needed to assure a small supply of water.

The wind, too, scattered seeds. As the water reappeared, so there reappeared willows, rushes, meadows, gardens, flowers and a certain purpose in being alive. But the transformation took place so gradually that it became part of the pattern without causing any astonishment.

Hunters, climbing into the wilderness in pursuit of hares or wild boar, had of course noticed the sudden growth of little trees, but had attributed it to some caprice of the earth. That is why no one meddled with Elzeard Bouffier's work.

If he had been detected he would have had opposition. He was undetectable. Who in the

villages or in the administration could have dreamed of such perseverance in a magnificent generosity.

To have anything like a precise idea of this exceptional character one must not forget that he worked in total solitude: so total that, towards the end of his life, he lost the habit of speech. Or perhaps it was that he saw no need for it.

In 1933 he received a visit from a forest ranger who notified him of an order against lighting fires out of doors for fear of endangering the growth of this natural forest. It was the first time, the man told him naively that he had ever heard of a forest growing of its own accord.

At that time Bouffier was about to plant beeches at a spot some 12 km from his cottage. In order to avoid travelling back and forth — for he was then 75 — he planned to build a stone cabin right at the plantation. The next year he did so.

In 1935 a whole delegation came from the Government to examine the "natural forest". There was a high official from the Forest Service, a deputy, technicians. There was a great deal of ineffectual talk.

It was decided that something must be done and, fortunately, nothing was done except the only helpful thing: the whole forest was placed under the protection of the State, and charcoal burning prohibited. For it was impossible not to be captivated by the beauty of those young trees in the fullness of health, and they cast their spell over the deputy himself.

A friend of mine was among the forestry officers of the delegation. To him I explained the mystery. One day the following week we went together to see Elzeard Bouffier. We found him hard at work, some 10 km from the spot where the inspection had taken place.

This forester was not my friend for nothing. He was aware of values. He knew how to keep silent. I delivered the eggs I had brought as a present. We shared our lunch among the three of us and spent several hours in wordless contemplation of the countryside.

In the direction from which we had come, the slopes were covered with trees 6 to 7 m tall. I remembered how the land had looked in 1913, a desert... Peaceful, regular toil, the vigorous mountain air, frugality and, above all, serenity in the spirit had endowed this old man with awe-inspiring health. He was one of God's athletes. I wondered how many more areas he was going to cover with trees.

Before leaving, my friend simply made a brief suggestion about certain species of trees that the

soil here seemed particularly suited for. He did not force the point, "for the very good reason" he told me later, "that Bouffier knows more about it than I do". At the end of an hour's walking — having turned it over in his mind — he added: "He knows a lot more about it than anybody. He's discovered a wonderful way to be happy!"

It was thanks to this officer that not only forest but also the happiness of the man was protected. He delegated three rangers to the task, and so terrorised them that they remained proof against all the bottles of wine the charcoal-burners could offer.

The only serious danger to the work occurred during the war of 1939. As cars were being run on gazogenes (wood-burning generators), there was never enough wood. Cutting was started among the oaks of 1910, but the area was so far from any railway that the enterprise turned out to be financially unsound. It was abandoned.

The shepherd had seen nothing of it. He was 30 km away, peacefully continuing his work, ignoring the war of 1939 as he ignored that of 1914.

I saw Elzeard Bouffier for the last time in June of 1945. He was then 87.

I had started back along the route through the wastelands; but now, in spite of the disorder in which the war had left the country, there was a bus running between the Durance Valley and the mountain. I attributed the fact that I no longer recognised the scenes of my earlier journeys to this relatively speedy transportation.

It took the name of a village to convince me that I was actually in that region that had been all ruins and desolation.

The bus put me down at Vergons. In 1913 this hamlet of 10 or 12 houses had three inhabitants. They had been savage creatures, hating one another, living by trapping game, little removed, physically and morally, from the conditions of prehistoric man. All about them nettles were feeding upon the remains of abandoned houses. Their condition had been beyond hope. For them, nothing but to await death — a situation which rarely predisposes to virtue.

Everything was changed. Even the air. Instead of the harsh dry winds that used to attack me, a gentle breeze was blowing, laden with scents. A sound like water came from the mountains; it was the wind in the forest; most amazing of all, I heard the actual sound of water falling into a pool.

I saw that a fountain had been built, that it flowed freely and — what touched me most — that

someone had planted a linden beside it, a linden that must have been four years old, already in full leaf, the incontestable symbol of resurrection.

Besides, Vergons bore evidence of labour at the sort of undertaking for which hope is required. Hope, then, had returned. Ruins had been cleared away, dilapidated walls torn down and five houses restored.

Now there were 28 inhabitants, four of them young married couples.

The new houses, freshly plastered, were surrounded by gardens where vegetables and flowers grew in orderly confusion, cabbages and roses, leeks and snapdragons, celery and anemones. It was now a village where one would like to live.

From that point I went on foot. The war just finished had not allowed the full blooming of life, but Lazarus was out of the tomb. On the lower slopes of the mountain I saw little fields of barley and rye; deep in that narrow valley the meadows were turning green.

It has taken only eight years since then for the whole countryside to glow with health and prosperity. On the site of the ruins I had seen in 1913 now stand neat farms, cleanly plastered, testifying to a happy and comfortable life. The old streams, fed by the rains and snows that the forest conserves, are flowing again. Their waters have been channelled.

On each farm, in groves of maples, fountain pools overflow on to carpets of fresh mint. Little by little the villages have been rebuilt. People from the plains, where land is costly, have settled here, bringing youth, motion, the spirit of adventure. Along the roads you meet hearty men and women, boys and girls who understand laughter and have recovered a taste for picnics. Counting the former population, unrecognisable now that they live in comfort, more than 10 000 people owe their happiness to Elzeard Bouffier.

When I reflect that one man, armed only with his own physical and moral resources, was able to cause this land of Canaan to spring from the wasteland, I am convinced that, in spite of everything, humanity is admirable. But when I compute the unfailing greatness of spirit and the tenacity of benevolence that it must have taken to achieve this result, I am taken with an immense respect for that old and unlearned peasant who was able to complete a work worthy of God.

Elzeard Bouffier died peacefully in 1947 at the hospice in Banon.

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Who Or What Is An Israelite?

by W.G. Finlay

PART TWO

“Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they SHALL PUT MY NAME UPON THE CHILDREN OF ISRAEL; and I will bless them”
(Num. 6:23-27).

As one considers the first step toward the creation of the physical nation which, under the Sovereign Covenant of the LORD was designed to accomplish His Purpose, it would serve to review the LORD'S attitude to those who were proffered as the heir of His Covenant. Eliezer of Damascus, adopted into Abraham's household, was rejected out of hand and no further mention was made either of him or his seed in the future. Insofar as Ishmael was concerned — the first of Abraham's seed by the Mizraimite Hagar — while the father's plea was: “O that Ishmael might live before thee” (Gen. 17:18), the LORD'S reaction was very positive. “And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my

covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But *my covenant* will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year” (Gen. 17:19-21).

The name by which Abraham's first-born son was called had been prescribed by the angel of the LORD (Gen. 16:11) and was derived from the primitive root *shâma* which means *to hear* plus *'el* which means “strength”, “mighty”, “the Almighty” and is also used in the context of any deity. Thus, according to the angel of the LORD,

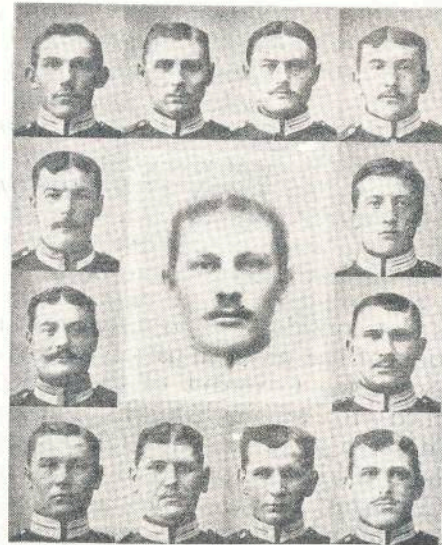
Abraham's first-born son was to be given a name which carried the meaning of "God will hear" — a situation which became valid when Abraham pleaded for his son and was answered, as has been stated above, by the promise that his seed would be multitudinous and would comprise twelve principalities. Ishmael married a woman of Egypt (Mizraim) (Gen. 21:21) who bore him twelve sons (Gen. 25:13-15) and one daughter who, in Genesis 28:9 is called Mahalath but who in Genesis 36:3 is called Bashemath. Ishmael died at the age of one hundred and thirty seven and although one is not told precisely how many children could be numbered as his progeny, these had spread themselves over the Arabian peninsula from Havilah to Shur (Gen. 25:17,18).



Many of course, are of the opinion that the descendants of Ishmael are to be found today as the Arab people of the Middle East, but if the research of men such as William Gifford Palgrave who spent considerable time in Arabia studying the people is taken into account, it becomes obvious that the popular opinion is incorrect. In his work *Central and Eastern Arabia*, Palgrave stated: "Kahtan, or in Hebrew orthography Joktan, is acknowledged by all Arabs for the first author and founder of their race and nationality, while his residence is no less unanimously fixed in Yemen. The same remarks and the same degree of proof may be applied to what we learn from Arab or Hebrew records concerning Ishmael and his establish-

ment in northern Arabia." Thus, from this eye-witness account plus the research conducted, it would appear that while the descendants of Ishmael lived in the northern regions of the then Arabic world, they never considered themselves as part of the Joktan stock having derived their descent from Peleg, Joktan's brother.

Herbert Bruce Hannay in his *European and Other Race Origins*, expresses the opinion that some descendants of Joktan who are referred to by Palgrave as Kahtanic Arabs originally belonged to the fair stock of humanity but, through an amalgamation with dark African races, did not retain their racial purity and created a racial diversity among the Arab people. The descendants of Ishmael on the other hand and according to Hannay, are represented by the Prussian people — the Prussian State once comprising the twelve Principalities of *Prussia Proper*; *Posen*; *Pomerania*; *Silesia*; *Brandenburg*; *Saxony*; *Schleswig-Holstein and Helogoland*; *Hanover*; *Westphalia*; *Nassau*; *Rhenish Prussia* and *Hohenzollern*.



According to Hannay

Interesting though Hannay's theory is — and he backs his contention with more than considerable historical data — as far as the Genesis account is concerned, the first-born son of Abraham was endowed with a name which meant "God will hear" plus the promise of a multiplicity of seed which would divide into twelve principalities. No

further promise was made to Ishmael nor is any further directive given concerning his seed.

Isaac

As one passes to the story of Isaac, the whole theme changes and one becomes aware of the LORD'S personal involvement — not only with the birth of the Promised Covenant heir, but also with the seed that would spring from his loins. It will be noted — in the case of Ishmael — that Hagar had already conceived and had been driven out of Abraham's household by Sarah (Gen. 16:6,7) and was found by the fountain in the "way of Shur" by the angel of the LORD who *then* announced the name by which Abraham's son should be called. In the case of Isaac, the Covenant heir was named *before* Sarah conceived and while the name itself did not embody the Name of the Deity as in the case of Ishmael (*shâma 'êl*), the *fact* that the name was given *before* Sarah knew of the LORD'S intention and even before she laughed in sheer incredulity at the thought of producing the Covenant heir, is a clear indication of the LORD'S WILL in operation.

In the context of names, it will be noted that in Genesis 17:15 it is stated: "And God said unto Abraham (whose name had been changed by the addition of the 5th letter in the Hebrew alphabet — the letter H), As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." To many people, this name change was intended to convey the role of the "mother of nations" as is found in verse 16 but, according to the *Jewish Encyclopaedia*, Moses saw something much deeper in the addition of the letter "H" in substitution for the "P" — the "ah" ending to her name being equated with "yah" in the Tetragrammaton YHVH which is the name which was to be placed on the children of Israel (Num. 6:27). If this contention in the *Jewish Encyclopaedia* is correct and Sarai's name was changed to incorporate as an appendix the YAH of the Name of the LORD in Hebrew — YAHVEH — the announcement that she would give birth to the Covenant heir whose name was to be Isaac takes on a meaning, far in excess of that usually associated with it. Again, IF

the *Jewish Encyclopaedia* is correct in its analysis of the name Sarah, one is surely entitled to an explanation of why the YAH portion of the YAHVEH NAME of the LORD was given to Sarah when nothing of this Name was given to Abraham? The explanation lies in the subsequent development in events when the words of Promise were transposed into fulfilment.

Abraham of course, also laughed in sheer amazement at what he had heard — not only the change in Sarah's name, but also at the fact that *she* was to be the mother of the Promised heir and it was in this context that Abraham, despite what the LORD had said concerning Sarah, presented Ishmael as the heir. This, as the Scripture makes abundantly clear, was rejected and as the narrative continues, one is presented with the next stage in the transposition of the words of the LORD into deeds. The LORD visited Abraham on the plains of Mamre and it was on this occasion that the Promise that Sarah should bear *the* son was reiterated and from the context, it would appear that this was the first time that Sarah heard what the LORD said concerning her. Her laughter was undoubtedly an echo of that of Abraham for she too was quite familiar with the technicalities which militated against her bearing Abraham's child in addition to which, "it ceased to be with Sarah after the manner of women" (Gen. 18:11). The LORD'S response to this was: "Is anything too hard (Heb. *pâlâ*: "too high", "wondrous", "miraculous") 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). In the light of this statement and no matter which way one may look at it, Sarah's conception was indisputably linked with the *then* Promised "return of the LORD" — a feature which some have considered "too bizarre for words" — and yet this is precisely what is written.

If the order of events are correctly recorded in Genesis 17 through chapter 20, it would appear that after this prodigious statement, the LORD visited Sodom and Gomorrah and destroyed those cities — the record continuing with the incestuous behaviour of Lot's daughters (Gen. 19:31-38) and the beginning of the Moabites and

Ammonites. Bearing in mind that Abraham was fully conversant with the LORD'S declared intention with Sarah, the twentieth chapter records the repetition of Abraham's behaviour when he first went down into Egypt — when he passed Sarah off as his "sister" (Gen. 12:10-20). In this second instance, Abraham also told Abimelech, the king of Gerar that Sarah was his "sister" (Gen. 20:2) and notwithstanding the fact that "it ceased to be with Sarah after the manner of women", Abimelech took Sarah to be his wife and was only deterred when, through a dream, the king was informed of the true position.

It was after this event — and one cannot help wondering at Abraham's behaviour in presenting Sarah as his "sister" particularly as he knew that the LORD had declared that she was to be the mother of the "child of the Covenant" — it was after this event that Genesis records the birth of Isaac. "And the LORD visited (Heb. *pâqâd*: "to be present", "to attend") Sarah as he had said, and the LORD did (Heb. *'âsâh*: "to do", "to make") 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" (Gen. 21:1,2). As one looks at this statement again — "For Sarah conceived, and bare Abraham a son in his old age" — and then passes on to the subsequent verses in this chapter, it will be seen that Sarah, in speaking to Abraham, refers to Isaac as MY son while the LORD very pointedly speaks of Ishmael as Abraham's seed. "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with *my son*, even with Isaac" (Gen. 21:10). It may of course be argued that Sarah used this expression to differentiate between her son and the son produced by Hagar with Abraham's paternity not in any doubt. However, in reading further it will be noted that it says: "And the thing was very grievous in Abraham's sight because of *his son*. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is *thy seed*"

(Gen. 21:11-13). It should be noted that the LORD *did not say*: "... because he ALSO is thy seed" thus linking both Ishmael and Isaac in a common parentage — the omission of this link being most important.

Isaiah, writing at a much later stage, said: "But now, O LORD, thou art our father; we are the clay, and thou art our potter; and we are the work of thy hand (Isa. 64:8) while in his previous chapter, he wrote: "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O LORD, art our father, our redeemer; thy name is from everlasting" (Isa. 63:16). A brief look at the Hebrew text of this last passage will provide an insight to the prophet's understanding of the relationship between the LORD and His people. The first word "Doubtless" is translated from the Hebrew *kîy* which is a prepositional prefix and should be more correctly translated as "forasmuch" or "inasmuch" — the same word being present in the expression "*though Abraham be ignorant of us*". The word "ignorant" in this passage is translated from the Hebrew "*lo yâda*" — the "*lo*" being the negative, while *yâda* is used extensively throughout the Old Testament to convey the pro-creative act. "And Adam knew (Heb. *yâda*) Eve his wife and she conceived..." (Gen. 4:1); "And Cain knew (*yâda*) his wife; and she conceived..." (Gen. 4:17); "And Adam knew (*yâda*) his wife again; and she bare a son..." (Gen. 4:25). Insofar as the expression "and Israel acknowledge us not" is concerned, the Hebrew text indicates that Israel had lost sight of the fact that the LORD was their father.

"Israel is my son, even my firstborn"

"When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. 11:1). It is of course, absolutely true that Isaac was never called "Israel" and therefore not included in the expression "my son" but it is equally true that Jacob, Isaac's heir, became the sole possessor of this name. This name was not summarily assumed by Jacob — it was given under Divine Authority (Gen. 32:28) and of which, more later because just as Sarai's

name was changed to incorporate the YAH of the YAHVEH Name, so too Jacob's name was changed to "Israel" to perpetuate the implication behind his grandmother's new name.

As has been seen thus far, there was nothing of a haphazard nature in the first step toward the creation of a nation which was formed exclusively for God's Covenant Purpose. Abraham had sought to present an adopted son in the person of Eliezer of Damascus as the beginning of the LORD'S national Purpose only to have this procedure rejected out of hand. He then sought to present his seed, through Hagar, as the new national beginning and once again he found that the LORD'S way is not the way men conceive this to be (Isa. 55:8). With the advent of Isaac, Abraham realised the importance of the seed line and was determined that his own error — notwithstanding the sincerity in attempting to produce a Covenant heir — would not be repeated now that the heir had been born. Through the lesson that he had learned, Abraham became what the modern world would call a "racist" for in his instruction to his "eldest servant", he made him swear by the LORD, the God of heaven, and the God of the earth, that he would not seek for a wife for Isaac among the daughters of Canaan (Gen. 24:3).

Rebekah, the daughter of Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother (Gen. 24:15) became Isaac's wife and this as the result of Divine selection (Gen. 24:12-15). For some strange reason, Rebekah remained childless for nineteen years after her marriage to Isaac and while no explanation is given for this, what is obvious is that during those years, neither Isaac nor Rebekah sought to present the LORD with an adopted substitute for the barrenness in their married life. While Isaac patterned his life on that of Abraham — even going so far at a later stage of presenting Rebekah as his sister (Gen. 26:7) just as Abraham had done with Sarah — he did not on any occasion proffer an alternative Covenant heir to the LORD.

As the result of Isaac's supplications to the LORD, Rebekah finally conceived and bore the twins, Esau and Jacob and while the Scripture confines itself to the prenatal animosity which Rebekah felt as

existing between the twins which caused her to ask the LORD the reason for this, tradition has speculated and postulated theories which may or may not have some truth concerning this. For instance, the *Jewish Encyclopaedia*, in citing the Targum — Pseudo Jonathan — notes that it was widely held that he, Esau, was a "true progeny of the serpent", his behaviour toward women particularly being such as to remind people of the "serpent's" callous disregard for the consequences when he mesmerised Eve with distortions of the Truth concerning the "fruit of the tree of the knowledge of good and evil". Thus, while tradition adds its voice to the Genesis history, all that the Scripture states, and this by way of the LORD'S response to Rebekah's appeal, was that: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger" (Gen. 25:23).

After the birth of the twins, Rebekah again became barren and no further children were born to her — a feature which, while having no explanation in the Bible, has been the source of considerable speculation in rabbinical literature. It has been suggested that logically she should have borne twelve sons to Isaac who would have been the patriarchs of the twelve tribes — no reason being apparent why the development in the Covenant People should have awaited the maturity of Jacob. It has been suggested — and again in rabbinical literature — that the appearance of Esau was one of the main reasons why Rebekah did not mother the required number of sons and why no further comment on the subject is made. It is quite possible, although by no means proven, that "telegony", that phenomenon which indicates the transmission of contaminated "genes", may have had something to do with this. Just by way of interest, Dr. Austin Flint's *Textbook of Human Physiology* states: "A white woman who has had children by a negro may subsequently bear children to a white man, these children presenting some of the unmistakable peculiarities of the negro race." While this may be very wide of the mark insofar as Rebekah was concerned, there can be very little

doubt that *something* was present which militated against Rebekah producing the required number of sons who would, in turn, begin the formation of the Covenant nation.

Esau – Edom

Before pursuing the significance to the statement: "Israel is my son, even my firstborn", it would serve to consider Esau who, according to rabbinical literature, was responsible for the hold-up in the development of the Covenant nation. As one looks at the many records concerning Esau – both Scriptural and Apocryphal – it becomes obvious that Esau is pictured as a mechanism in opposition to the fulfilment of the Covenant Purpose of the LORD. In the Apocrypha (2nd Esdras 6:9) it is stated: "For Esau is the end of the world, and Jacob is the beginning of it that followeth", while in the Bible (Mal. 1:2) it states: "... Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." There can thus be very little doubt that insofar as the things of the LORD were concerned, Esau was always evident to put the proverbial "spanner in the works".

In looking at the personal history of Esau who was a twin to Jacob whose name was changed to "Israel", it will be noted that his history is confined to four chapters in the Book of Genesis and that he, like his brother, had his name changed – the circumstances of which are worth noting. At birth and apparently because he was "hairy", he was called "Esau", although according to Hebrew scholars, the origin and root of the name remains an enigma – rabbinical literature concurring with this. According to Genesis 25:30, Esau's name was changed to "Edom" and as the Biblical account contains a certain ambiguity – confusion as to whether the "red pottage" or the "sale of the birthright" was responsible – it would serve to look at early literature on the subject.

More than one theological text book would have it that Jacob, as distinct from his more flamboyant brother Esau, was attached to his mother's "apron strings" and was

always to be found – if not at home, in the near vicinity. Esau, on the other hand, being a "cunning hunter and a man of the field" (Gen. 25:27), was seldom at home, being totally liberated from the home through his chosen profession. However, as one researches early literature, it would appear that Jacob was a conscientious student of the history of the descendants of Eber and because of his research into the "voice, charge, commandments, statutes and laws" which had governed his "grandfather" Abraham, he was seen as the "stay at home" type in contrast to the "never at home" Esau. According to the *Jewish Encyclopaedia*, it was Esau's shameful conduct including murder which resulted in the death of Abraham and it was apparently during the period of mourning for the patriarch's death, that the events recorded in Genesis 25:29-34 took place. Esau, so it is suggested, was fleeing after having murdered a prominent Assyrian noble and being exhausted from the chase, came upon Jacob who was preparing the traditional dish of lentils which was usually offered to mourners and begged for this to sustain him. It was in this context that Esau's name was changed to "Edom" and while the sale of the birthright undoubtedly took place, it should be noted that the name change took place *before* the birthright deal and would appear to be associated with his murderous nature and acts rather than anything else.

Be that as it may, nothing further is heard of Esau until he reached the age of forty when, in attempting to emulate his father and possibly gain further favour in Isaac's sight, he married. It will be recalled that Isaac only married at the age of forty (Gen. 26:34) but whereas his wife derived from the family stock, Esau, showing a total disregard for the family history, married two Hittite women (Gen. 26:34) which was a source of grief to both Isaac and Rebekah. If the descendants of Esau were therefore to be the Covenant heirs, all that had gone before – the rejection of Eliezer and that of Ishmael would have been a useless exercise proving that the LORD had been wrong. However, the LORD revealed before the birth of the twins that the elder would serve the younger and by reason of the fact that Esau was the first-

born of the twins, it naturally follows that the LORD had selected Jacob as the Covenant heir.

Some have of course, both written and spoken disparagingly about the way in which the birthright was “stolen” (Gen. 27) but when one considers that it was Isaac and not the LORD who appointed Esau as the heir and when one bears the response of the LORD to Rebekah’s enquiry in mind, it becomes patently obvious that in the sight of the LORD, Jacob stole nothing but merely claimed, admittedly through subterfuge, what was his.

Jacob was sent to Padan-aram, not only to escape the hatred and anger of Esau (Gen. 27:41) but also to ensure that he, unlike his brother, would not take a wife outside the family stock (Gen. 28:1). As is well known, Jacob married Leah and Rachel the daughters of Laban, the son of Bethuel and in the fullness of time, through his wives and their handmaids, twelve sons and one daughter were born to him and the Covenant nation was truly begun. At the same time Esau, “seeing that the daughters of Canaan pleased not Isaac his father” (Gen. 28:8) took Mahalath, Ishmael’s daughter to be his wife thus adding the rejected line to the two Hittite wives which he already had.

Many years were to pass before Esau and Jacob again met, but during those years, the Covenant was not only confirmed to Jacob but was enlarged as well with the promise: “And thy seed shall be as the dust of the earth and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed

shall all the families of the earth be blessed” (Gen. 28:14). It was just before his meeting with Esau that Jacob’s name was changed for as is stated in Genesis 32:28: “Thy name shall be called no more Jacob, but Israel: for as a prince hath thou power with God and with men, and hast prevailed.”

If one looks at this new name given to Jacob, it will be noted that it has an association with the status of a “prince” and one cannot help but immediately think back to Jacob’s grandmother Sarah whose name meant “princess” and into which a portion of the YAHVEH Name was added. Dr. James Strong in his Concordance and in analysing the Hebrew *Yisrâ ’el* contends that this is derived from *sârâh* — the very name of Jacob’s grandmother while the *Jewish Encyclopaedia* states: “The element ‘sarah’ is identical with a part of the name ‘Israel’ and ‘Sarah’ and ‘Sarai’ are appropriate names for Israel’s mother.”

Whatever conclusions one may come to in this respect, it is an undeniable fact that not only did the Lord Command that His Name be placed on Israel — which was certainly done when one thinks of the “EL” — the mighty One — added to the name which already embodied the YAH of YAHVEH — he called and treated the Covenant People as HIS SON.

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Editor’s Note: In the third and final part in this series, the attempt to offer “adopted” sons as a substitute for Israel plus the modern Jewish adoption of “Gentile” children will be considered.

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In and Out of Religious Bondage

THE MOTHER OF HARLOTS

by Vera Veritas

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

(1 Macc. 3 v. 52)

Even as the copy for this issue of *The Covenant Message* is being prepared, many in Britain are busy making other preparations, for a visit by the Pope of Rome to that country and which may well mean he will be the first Pontiff to enter Buckingham Palace. In 1980, the Queen — Protestant Head of the Church of England — said she "welcomed" the Pope's proposed visit in 1982 while the Pope declared he was looking forward to his "pastoral" visit with "great anticipation" and, while this visit may not be advertised as an official occasion it will be surprising if the Queen does not receive him even though this man follows the tradition and belief of being the earthly manifestation of Almighty God.

In A.D. 727, Pope Gregory II stated: "*All the kings of the West reverence the Pope as God on earth*" and in view of her own actions and the actions of many of her family, it is more than possible that Queen Elizabeth — while outwardly posing as a Protestant — holds these views as well. Indeed, when she was received by the Pope in 1980, she wore a black dress and veil even though Catholic Queen Fabiola of Belgium wore white for a similar reception. No explanation of the Queen's clothing was ever given in England, *but Catholic countries took this wearing of black as a sign of Protestant penitence.*

Significantly too, Mrs. Thatcher, Britain's Prime Minister, also

donned the black garb of inferiority when she was granted an audience with the Pope in 1977. This was when she pledged the support of the Tory Party to the Common Market, that great Roman Catholic Superstate over which hovers the *Madonna of Europe*. However, it is not only the British leaders who support Rome for President Reagan appointed several Catholics to his Cabinet. These include the vital posts of Secretary of State, (Alexander Haig), Secretary of Labour (Raymond Donovan) and William J. Casey, Director of the Central Intelligence Agency.

General Haig received a Master's degree in International Relations from Georgetown University which is run by the Jesuits while his brother, Fr. Frank Haig, is a Jesuit priest. William J. Casey was educated at Fordham University, another Jesuit institution and Donovan too was educated in various Catholic schools. History clearly shows that the Jesuits have long taken part in political intrigue while at least two of the men mentioned above are also members of the infamous *Trilateral* — financial one-world — *Commission*.

In spite of its pose of being outside politics there can be no doubt that the Roman Catholic church stands condemned as one of the major sources of subversion against the true Israel people of Almighty GOD. This hierarchy being the modern extension of the idolatrous religion which Israel, having learnt the abominable pagan ways from the other nations with whom they came in contact, soon came to practise in direct opposition to the Command of the Almighty.

Very early in her history and because of her idolatry the LORD withdrew His protection and Israel was greatly distressed by her

enemies. Yet the fascination for paganism continued and in addition to this worship of strange gods and contrary to the Law of the LORD that demanded separation in all things, Israel began to commit miscegenation and "Every man did that which was right in his own eyes" (Judges 17:6).

Since that time all Israel has sinned continuously against the LORD and recently a portion of Israel, Britain, having lost, *as a nation*, the protection of the Almighty, entered the European Common Market and by so doing, came once again directly under the bondage of mystical religion, the Roman world order.

It is true that the Reformation had been an attempt to break the bondage of Rome but tragically, it was only partially successful for most of Israel's churches held fast to many of the pagan beliefs and practices. Thus the Mother of Harlots kept her daughters within the fold.

However, a great deal of the earlier power of Rome was broken and Rome has always been determined to regain control and has continued to work for this believing that once England comes under their domination again they will once more be supreme.

Cardinal Manning, addressing the Third Provincial Council of the Archdiocese of Westminster, said: "It is good for us to be here in England; it is yours Right Reverend Fathers, to subjugate and subdue, to bend and to break the will of an Imperial race . . . You have a great commission to fulfil, and great is the prize for which you strive. Surely a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of the Faith . . . It is the head of Protestantism; the centre of its movements and the stronghold of its

power. Weakened in England, it is paralysed everywhere. Conquered in England, it is conquered throughout the world. Once overthrown here, all else is but a war of detail. England is the key of the whole position of modern error."

In A.D. 312 when Constantine proclaimed Christianity as the State religion of the Roman Empire the pagan Babylonian religion was grafted on to Christianity and Nimrod the Sun-god became known as and identified with God the Father, Semiramis with the Virgin Mary and Nin with Jesus the Christ.

Nimrod had been endowed with the number 666, the mystical number of Satan and is it or is it not strange that the Pope wears a leather belt with a silver

**"THE VICAR OF JESUS
CHRIST AND THE GOVERNOR
OF THE WORLD"**

**"WHAT THEREFORE CAN
YOU MAKE OF ME BUT GOD"**

buckle upon which is inscribed this mystical number 666. (*The Catholic Question Box Answers by Rev. Bertrand I. Conway of the Paulist Fathers published 1923.*)

In A.D. 533, Emperor Justinian recognised the Pope as Head of All Christendom and in A.D. 734 the Pope was given part of Lombardy, in 754 the Escharchate of Ravenna and in 774 the Principality of Rome, when he was crowned with the Triple Crown as King of Rome. According to the *Ecclesiastical Dictionary* under the heading "Pope", when the Pope is crowned he is declared to be — "the father of princes and kings and the Supreme Judge of the Uni-

verse, and on earth, the Vicar of Jesus Christ and the Governor of the World".

In A.D. 1302 Pope Boniface VIII declared — "I have the authority of the King of Kings. I am all in all and above all, so that God and I, the Vicar of God, have but one consistency and I am able to do almost all that God can do. *What therefore can you make of me but God.* Moreover, we declare, assert, define and decree that subjection to the Pontiff of Rome is an absolute necessity of salvation for every man" (*Unam Sanctum*), a decree still held by the Church of Rome.

On the 20th June 1894, Pope Leo XIII in his encyclical letter said — "We hold upon this earth the place of Almighty God". (*Great Encyclical Letters of Leo XIII*, page 304.) While in 1951 Pope Pius XII declared — "The mystical body of Christ and the Roman Catholic Church are one and the same thing". (*Humani Generis*).

Earlier on, November 1st, 1950, Pope Pius XII promulgated the Dogma of the Bodily Assumption into Heaven of the Virgin Mary, and later instituted the "Feast of the Queenship of the Virgin", (*Munificentissimus Deus*), a feast based entirely upon the "Feast of the Queen of Heaven" — Semiramis of the Babylonian religion.

In a book published in Rome in 1942, the Roman Catholic Priest Benedict Bauer declared — "Precisely this most glorious assumption of the Virgin Mary is veiled in the secrecy of silence. *Scripture knows nothing of it.*" (*Petitiones de Assumptione Corpora B.V. Maria* — page 11. This of course is absolutely true — Scripture reveals nothing about the "glorious" Assumption of the Virgin Mary for this doctrine originated in ancient Babylon and

the "Feast of the Assumption" was first celebrated by the Papacy about the middle of the 7th century A.D. on the 15th August in each year.

Pope John XXIII on the 15th February 1957, in the Basilica of St. Mary Major, Rome said — "The cult of the Virgin Mary is a corner stone of the Roman Catholic Creed", and here again, this is based upon the corner stone of the Babylonian pagan religion — "Semiramis — the Queen of Heaven". Moreover, and, as revealed in the *Faith of Millions* by the Roman Catholic Priest John O'Brien, there are these words:— "When the Priest pronounces the tremendous words of consecration, *he* reaches up into heaven and *brings Christ down from His throne and places Him upon the altar to be offered up again as a victim for the sins of the world.*

The shedding of blood is not unpleasant to Catholic priests with one, Archbishop Kelly of Sydney, stating in 1919: "I do not mind blood, I do not mind slaughter, I do not mind Revolution, *so long as we get what we wish to accomplish.*" Indeed, in order to uphold their pagan religion with its attendant political power, the Roman Catholic hierarchy will stop at nothing.

Recently a young English editor, jailed for six months for allegedly publishing what was called "evil and dangerous rubbish" likely to stir up race hatred — and possibly stir the British people into some sort of action against the aliens who are destroying their heritage — told the

**"YOU ARE NOT ENTITLED
TO BREAK THE LAW"**

judge from the dock at the Old Bailey: "You are an enemy of the English people. One day you will face your judgment." (*Northern Echo*, January 13, 1982). In return Judge Mason told defiant Joseph Pearce that "anyone was entitled to express views about race relations in strong language. But you are not entitled to break the law". After chastising the young editor of the *National Front Youth* paper *Bulldog*, the Judge went on: "Somewhere along the line, the courts have to take a stand. They have to ensure that Acts of Parliament like this are obeyed, and those who break this (he meant Section 5A of the 1936 Public Order Act) or any other Act, with their eyes wide open, as you did, are punished in such a way as to deter them and, indeed, others in the future, from publishing similar material."

According to the newspaper report Pearce, who became editor of *Bulldog* while still in his mid-teens, waged a vitriolic campaign against many targets. These included Communists, the IRA, "Red" teachers and leading politicians — including the British Attorney General, Sir Michael Havers, whom he branded as a "race traitor" and "black lover".

This reference by the judge to the Law of Britain brings to mind the fact that the "Foundation" of the Constitution of the "Kingdom" of England, integral by design and interlocked by the law is the Crown, King, Throne, and Church of ENGLAND, and the Constitution of the Kingdom contains the following Institutions: *JUDICIAL* — Protective and corrective, Courts of Justice — *CODE* — Law of the Land, Process of Law, *MAGNA CARTA* 1215, the Common Law. *PARLIAMENTARY* — Regulatory and *PROTECTIVE* of Crown and Throne and Constitution and

**"MAGNA CARTA 1215,
THE COMMON LAW"**

Rights and Liberties of All Subjects and NATIONS WAY OF LIFE. *FISCAL* — Financing, Currency, Provision and Revenue for Crown and National Supervision. *COINAGE*. *FRANCHISE* — Process for Self-Governing, at ALL levels. Electoral System and Self-Representation vide Ballot Box to House of Commons. It should be noted that the Powers and DUTY of these "INSTITUTIONS" are ALL SUBJECT to the Crown Prerogative of *Nullus Tempus Occurrit, Rege* i.e. "No time flows against the Crown". The Queen's/King's High Court of Parliament, being SUBJECT to THE LAW OF THE LAND (*MAGNA CARTA*) and the Constitution of the Kingdom, via the ancient and recognised Code of *Modus Tenendi Parliamentum* in other words "Constitutional Rules of Parliament" *MAGNA CARTA*, the Law of the Land and Constitution.

The English Constitution assumes that a king will be honest and will not masquerade as a Protestant for the sake of retaining the throne. Under the Act of Settlement, passed in the year 1700, after the nation had had a bitter experience of perfidy and tyranny of a Papist King, the Sovereign had to be "in communion with the Church of England as BY LAW ESTABLISHED." Thus, according to the Law the Queen would not have been crowned as a Roman Catholic any more than the Pope would have been crowned had he declared himself a Protestant. However, the Queen is free to become a Roman Catholic if she so wishes, provided she abdicates the throne. As Judge Peter Mason told the

young Englishman — and the same applies to the Sovereign — “you are not entitled to break the Law”!

The Earl of Chatham (William Pitt) speaking in the House of Lords in 1770 (Parl. History, Vol. 16. Col. 660) declared: “I am a plain man, and I have been brought up in a religious reverence for the original simplicity of the Laws of England. By what sophistry they have been perverted, by what artifices have they been involved in obscurity, is not for me to explain. The principles, however, of the English Laws, are still sufficiently clear, they are founded in reason, and are the masterpiece of the human understanding; but it is in the text that I would look for a direction of my judgment. Not in the commentaries of modern Professors.

“The noble Lord Mansfield assures us, that he knows not in what code the law of Parliament is to be found; that the House of Commons, when they act as judges, have no law to direct them but their own wisdom, that their decision is the law; and if they determine wrong, the Subject has no Appeal but to Heaven.

“What then, My Lords, are all the generous efforts of our ancestors: are all these glorious contentions, by which they meant to secure to themselves and to transmit to their posterity a known law, a certain Rule of Living, reduced to this conclusion, that instead of the arbitrary Power of a King, we must submit to the arbitrary Power of the House of Commons.

“If this be true, what benefit do we derive from the exchange? Tyranny, My Lords, is detestable in every shape, but none so formidable as when it is assumed and exercised by a NUMBER OF TYRANTS.

“But, My Lords, this is not

the fact, this is not the Constitution, we have a Law of Parliament, we have a Code in which any Honest man may find it:

“We have MAGNA CARTA. We have the STATUTE BOOK and THE BILL OF RIGHTS.”

In his *History of English-Speaking Peoples*, Sir Winston Churchill, dealing with the period around the famous sealing of Magna Carta at Runnymede, stated: “Magna Carta must not be treated lightly as many writers would have us believe. Whenever the State, swollen with its own authority, has ridden roughshod over the rights and liberties of the people, it is to this doctrine (Magna Carta) they have forever turned, and never as yet without success.”

Throughout the document (Magna Carta) it is implied that here is a Law which is above the Sovereign and which even she (Elizabeth II) must not break. This reaffirmation of a Supreme Law and its expression in a general charter is the great work of Magna Carta based as it was upon the Commandments: and this alone justifies the respect in which men have held it. Note again that *the Queen herself is bound by the Law, Magna Carta cannot be lightly dismissed.*

However, with none so far arrested and tried for TREASON, hierarchy in Government and Church, “swollen with their own authority”, are even now engaging in acts of complete betrayal and law-breaking and never so daringly than in the connection with the “Treaty of Rome”.

Nothing changes for even in the reign of Elizabeth I (according to Hume’s *History of England* ch. 18 p. 308) “THE BISHOPS had taken such an active part into the restoration of POPYRY under

Mary, that, with the exception of the Bishop of Llandaff, they all felt themselves bound to refuse the oath, and were accordingly degraded from their sees by the Court of High Commission: . . .”

Under the Act of Settlement, passed in 1700, the sovereign must be “in communion with the Church of ENGLAND — as BY LAW ESTABLISHED.” . . . and yet “utterly and directly contrary to the KNOWN Laws and Statutes, and freedom of this Realm” the Queen presented herself to, and was received by the Pope *wearing the black dress and veil of the penitent!* Here it is well to note that according to Judge Peter Mason: “Somewhere along the line, the courts have to take a stand. They have to ensure that ACTS OF PARLIAMENT . . . ARE OBEYED . . .” and those who break them “with their eyes wide open . . . are punished in such a way as to deter them, and indeed, others in the future . . .”

It will be recalled that the Queen of England, who MUST HERSELF OBEY THE LAW — on Tuesday, the fourth day of November 1952, in the presence of the two Houses of Parliament, made and signed the Declaration prescribed by Act of Parliament. Yet in 1980 she addressed the Pope thus:

“Your Holiness:

“It gives me very great pleasure to express on behalf of Prince Philip and myself the assurances of our sincere friendship and goodwill on the occasion of our State visit. We have already had the pleasure of being received by your distinguished Predecessors, Pope Pius XII and Pope John XXIII. And looking further back, my grandparents King George V and Queen

Mary were received by Pope Pius XI in 1923, and my great-grandfather King Edward VII by Pope Leo XIII in 1903. These visits, together with the one from my sister have been marked by the growing cordiality and warmth of the welcome given first to members of my family, and later to ourselves.

"We in turn welcome the visit Your Holiness is planning to pay in 1982 to the Roman Catholic community in Great Britain, where some four million of my people are members of the Roman Catholic Church. We support the growing movement of unity between the Christian Churches throughout the world, and we pray that Your Holiness' visit to Britain may enable us all to see more clearly those truths which both unite and divide us in a new and constructive light.

"Since our last visit to the Holy See, there have been many political changes in the world, of which the most notable for us has been the development and enlargement of the European community to include the United Kingdom. After centuries of strife between them, the nine European States have made great progress in building a European community based on co-operation and consultation. Britain whole-heartedly supports these developments which will in turn contribute to protecting peace in Europe and drawing together the peoples of this once war-ravaged continent.

"As Your Holiness knows well and has seen on your journey to Africa, many citizens of the Commonwealth of which I am head, are members of the Roman Catholic Church. The interests of the Anglican and of the Roman Catholic Churches in these coun-

tries are often close and we welcome their growing dialogue on the many problems facing the international community.

"We wish Your Holiness strength and inspiration in the great task to which you are committed."

Such is the comparison between a young Englishman who for his own people declared: "You are an enemy of the English people," and the Queen. Were cynicism and hypocrisy more glaringly revealed?

It had been found by experience that "it is inconsistent with the safety and welfare of this PROTESTANT KINGDOM to be governed by a popish prince, or by any king or queen marrying a papist; . . ." and "that all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with, the see or church of Rome, or shall profess the popish religion, or shall marry a papist, shall be excluded, and be for ever incapable to inherit, possess or enjoy the crown and government of this realm, and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such CASE or cases the people of these realms shall be and are hereby absolved of their allegiance; and the said crown and government shall from time to time descend to, and be enjoyed by such person or persons, being PROTESTANTS, as should have inherited and enjoyed the same in case the said person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead."

It was to the fourfold shout of "God Save Queen Elizabeth" that in 1953 the Queen returned to the Chair of State to take her Corona-

tion Oath. In dialogue with the Archbishop of the Church of England, she made solemn promises to govern each of her peoples according to its own laws, to execute justice with mercy, and to maintain in the United Kingdom the Protestant Reformed Religion, and there in full view of those Peoples, before the Altar, with her hand on the Bible, she solemnly swore to hold these promises sacred. All the Princes and Peers paid homage and the Archbishop and every one of the rest (bishops) repeated audibly after the Archbishop "I . . . will be faithful and true, and faith and truth will bear unto you, our Sovereign Lady, Queen of this Realm and Defender of the Faith, and unto your heirs and successors ACCORDING TO LAW. So help me God."

Ignorance of the Law cannot be their excuse . . . for BETRAYAL. A betrayal by church hierarchy and all the political parties (Lib/Lab and Con) engaged in conspiring against the Anglo-Saxon Peoples in Britain.

It will be recalled that as a result of idolatry in the past within Israel, the Almighty withdrew His protection and so it is not to be wondered at that all Israel — for all are equally responsible for disobedience — is today suffering the consequence of breaking the Law of the LORD.

Constantly moving in and out of religious bondage Israel has brought themselves under the curse of God's Law and only complete and repentant obedience can now turn the tide. It is not yet too late but — time is running out. The Mother and her Harlots are on the move and must be stopped.

it has been said.....

THAT it may be hard for us to admit, but the indiscriminate exercise of kindness can encourage loafing and wrongdoing. We all have duties, not only to individuals, but to the social structure that serves us, and in case of conflict the social structure must be given priority. Unconditional charity to people who are a burden to society is the insidious destruction of society. There should only be charity when it does not increase the need for charity.

THAT brilliant men may not know enough to be wise.

THAT motivated by the same social impulses that deceived our ancestors, we are travelling the same path they followed, still giving no real thought to raising the intelligence level of our descendants. Unless we change our habits, we too shall leave to future generations more of our second-rate than our first-rate genes. History repeats because people weren't listening the first time.

THAT concentration of power is synonymous with concentration of decision-making . . . a wrong decision on the national scale is a hazard to the whole society.

THAT the decline of the family is accelerated by the increasing complexity of the social environment, since the government agencies and institutions which are replacing the family have a fragmenting rather than an integrating effect on society as a whole.

THAT the time lag between the decay of intelligence and the decay of civilisation obscures the total dependence of civilisation on human creativity. The outward splendour manages to hide the inner rot.

THAT the true test of civilisation is . . . the kind of man the country turns out.

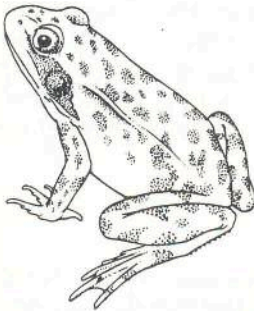
THAT a traitor to his country commits treason against mankind.

THAT it is strength that works. Let's work for strength.

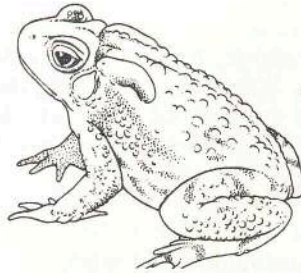
THAT with the revolution visibly under way, the often supine fatalism of its intended victims is one of Satan's greatest triumphs. Too frequently today we hear those who should be the most vigorous in their defence of liberty defend instead their inertia, by saying that the outcome is "entirely in God's hands". Such reasoning is about as logical as that of the farmer who refuses to plant seed but still hopes for a harvest.

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The First Order of Business



Leonard Read
—*The Foundation for
Economic Education*



In noting the condition of the economy a generation ago, it seemed to us then that the first order of business was to upgrade our thinking. Recent changes in political leadership call for review of the current condition and today's priorities.

For some time in the U.S.A. Ye Olde Federal Mill has been turning out socialistic grist. Many of us have no stomach for this product, and we agitate for a variety of remedies.

Some persons of our persuasion, who are politically oriented, insist that the first order of business is to see that "the right men" are put into office. Others give top priority to a repair of the governmental structure. The Constitution and Bill of Rights have been warped into shapes which the builders would never recognise

as their handiwork. The tax apparatus is cluttered with inequities. Government is burning up the people's income at an accelerating rate. To keep itself running in its overextended role, it is inflating and thus eroding the medium of exchange. Its socialistic grist bears ever-increasing price tags; and the people are compelled to take the grist whether or not they want it. Confronted with "a long train of abuses and usurpations", these well-meaning mechanics see repairing the machinery as the first order of business: constitutional amendments, repeal of outrageous statutes, new laws to nullify bad ones, and so on.

Among those of us who dislike socialism, however, are some who seek to combat it through education rather than political reform. We respect those in positions of leadership and wish them well in their new programmes. But as we see it, grist mills grind what is put into them, be it — hard red winter wheat or weed seed. Sure, we prefer a mill with competent operators. And, just as surely, an efficient mill is preferable to one

with a misshapen millstone and a wobbly waterwheel. But the fact remains that no mill can yield grist of higher quality than the raw material put into it.

What is being put into the U.S.A.'s federal mill? All too much of it has been intellectual weed seed! Socialistic thoughts! What is being fed into the mill is representative of *what we are* and that is all there is for grinding.

Unless we can in some manner contribute to bettering *what we are* — unless we can, as an absolute minimum, attract individuals away from collectivist thinking as to the function of government — we might as well forget the whole thing.

We cannot even hope for better men in government than we now have, assuming no better thinking than we now have, and assuming free elections.

Let us imagine a complete reconstruction of the federal machinery along sound legal and organisational lines. It would make no significant difference. The new mill would continue to grind only what is put into it.

More is wrong with the political emphasis, however, than its futility. If this approach were simply futile — without any accomplishment at all — we could let the matter pass. But it inflicts a positive damage to whatever extent it diverts attention from the educational emphasis. The political approach, plausible and popular as it is — particularly among businessmen — robs the all-important educational approach of the most competent talents in the land by focusing these talents on efforts to cure what are at best mere effects.

Perhaps this whole question would be better resolved in our minds were we to realise that it was not the Declaration of Independence, the Constitution, and

the Bill of Rights which made America what it was. These remarkable documents were but formalisations of remarkable thinking. It was the remarkable thinking of a few men of superlative stature, and the following they gained, which accounted for the America that was. Later, when the thinking became inferior, these formalisations correspondingly lost their meaning.

There is in America today no lack of potential leadership for improved thinking. In instance after instance over the past fifty years, I have observed men and women of uncommon intellectual and spiritual stature expending their energies in fruitless attempts to change the political reflections of socialistic thinking. They were largely lost to the cause of freedom by their error in emphasis.

On the other hand, over the same period, I have observed ever so many individuals of seemingly lesser potentialities actually attract others into a reversal of their socialistic thinking. They have done this simply by concentrating on the development of their own powers to understand and to explain. They have become sources or wellsprings of the freedom philosophy, for others do, in fact, seek their counsel. Now, let the potentially great emulate these methods of the near great, let them concentrate on the educational approach, let them put first things first, let them focus their attentions on self-realisation, and we shall witness a reversal of present trends. The solution, in my view, is that simple and, of course, that difficult. For, what is more alluring and less sensible than the project of reforming another adult? And what is less alluring and more sensible than the project of perfecting self?

A feeling of hopelessness is the

straw that could break the back of the freedom movement — for freedom will never be achieved without faith. In any event, this feeling of futility more seriously threatens the continuance of real work than does any other discernible influence. People do not continue to work at a problem after its solution appears hopeless to them.

Too many opponents of socialism — once convinced that there is no simple remedy at hand, and aware that the problem at issue is nothing less than altering the *mores* of a vast society — tend to give up the ghost. Unnerved by the dimensions of the job, they say, "Oh, what's the use!"

The tale of two frogs, dumped into a can of milk, comes to mind. One frog, quick to concede the hopelessness of his situation, gave up and promptly drowned. The other frog was of sterner stuff:

So he kicked and splashed and he
slammed and thrashed,
And he kept on top through all;
And he churned that milk in
first-class shape
In a great big butter ball.*

Experience leads one to believe that the forces which have to do with shaping human destiny are of no help to those of little faith. Indeed, they appear to have no truck with people who lack confidence in what determined effort can accomplish.

On the other hand, these forces — call them by your own name — tend to co-operate with those who believe they can accomplish the seemingly impossible and never call it quits until the game is over. There are men, be it observed, who do, in fact, move mountains. *But they are not the men who doubt that mountains can be moved.*

Take note, for instance, of golfers on putting greens. There are those who doubt they can sink any but the simplest putts. And there are those who have confidence that they can sink every putt — they actually believe this! The former are miserable performers. Among the latter are to be found the skilled and all the miracle putters.

Miracles are all about us — a common loaf of bread is packed with wonders. Those who have no sense of the miraculous, who have no faith in achieving anything beyond what the unaided individual can accomplish, will be of little help in ridding our society of socialism. The problem seems too hopelessly impossible to them and they quit. But the undaunted, those who know the magic of believing, will make progress, for the forces which are available to those who believe will lend a hand to multiply their efforts. Too bad there aren't more such efforts for them to multiply!

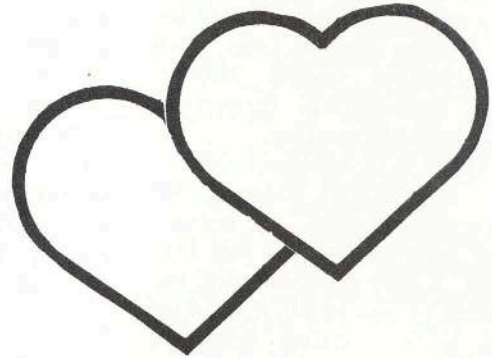
One need have no concern about the quality of men in public office or the condition of the federal mechanism and its statutes once the thinking is right. Public figures and governmental machinery are but effects, reflections, echoes of leadership thinking, whatever that thinking happens to be. Improve the thinking and these hoped-for effects will follow as naturally and as spontaneously as light comes from the rising sun. Therefore, an eye to one's own thinking, to one's own understanding and exposition of freedom, is what should be emphasised.

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* Holman F. Day, Story of a Kicker.

Know Your Bible!

What is Love?



by Robin Hall

When the average person comes across the word “love”, either in print, in speech, or in imagination, he often seems to lose all sense of proportion, and appears to react in a totally unnatural and uncoordinated manner.

Schoolteachers at boarding schools will tell you that the same reactions and loss of sense of proportion appear in young children when they leave home for the school term. The child feels that he has a moral duty to persuade himself that he is homesick. Homesickness becomes a kind of symbol which the child uses to demonstrate how much he loves his home and his parents, and rather than behave with the maturity that accepts that the parents are doing what they think best for him in helping him to grow up, the child reacts with an emotional inversion in feeling that an outburst of homesickness at such a time is more or less expected of him.

In the same way, as soon as the word “love” is mentioned – in any context – a standard, almost designed, series of reactions, even in the mature minds of supposed adults, appears to be triggered off as a moral duty, and if your reactions do not conform with those of the generally accepted customs and mores of the society in which you move you are made to feel that you are something of a boor, that you have not been properly brought up, that you are not a properly constituted member of that group, that you are not worthy of the company of men of the world, that you are psychologically disturbed, or that you are out-and-out insane. In order to demonstrate that you deserve your place in the community, as with homesickness, a standard, peculiar and emotional interpretation of “love” is required from you.

What is it about the word “love” that sends people into an emotional spin of upheaval, sends their brains reeling into an intellectual whirlpool of misunderstanding and encourages them, nay induces them,

to disregard all that their commonsense, upbringing and tradition has taught them?

Young and old among us, we are far too conditioned to misleading and subversive definitions of "love". These definitions are subversive to the philosophic background to our way of life as Israelites, misleading us by veering us away from the proper course we should be taking. They widen our horizons to make us include many things that the Father has deliberately indicated should be closed to us, when all that we do, study and remember should be closely confined and narrowed into His Way alone.

It is not possible to apply a sensible comparison, for example, between Lady Blank de Blank's statement that she would just "love" another Martini to round off the cocktail party, and King David's prophecy that "the seed also of his servants shall inherit it (Zion); and they that love his name shall dwell therein" (Ps. 69:36). Nor between Gilbert and Sullivan's "love levels all ranks, you know, (*HMS Pinafore*)" and Our Lord's "If ye love me, keep my commandments" (John 14:15). Nor between the "love" which "is a many-splendoured thing" and the (human) love described in John 15:13: "greater love hath no man than this, that a man lay down his life for his friends."

Even the love that a man bears for his wife, or for his children, can have no sensible comparison with the love expressed and demanded in the Israel-God context. The human love for wife and child will change from decade to decade, from year to year, from month to month, from minute to minute. It will also change from child to child, from relative to relative, from friend to friend. Indeed, we are more than a little reluctant, because of the wide variety of definitions of "love", to express our relationship with friends in terms of "love". To argue about "love" by taking examples is one of the maddest things we can do, especially when, having taken those examples from an admittedly human framework, we try to transfer them into a godly context. It is no more possible to arrive at a true basis for the relationship in this way than it is to try to describe a certain blue in the sky to a blind man.

Perhaps it is because of the multitude of definitions of "love" and the difficulties that arise from them that the pundits will say that love has to be experienced in order to be understood, but even this is not a good way of forming a basis for judgment, because of the variety of experiences that can be made to sound or feel like "love". Furthermore,

it should not be assumed automatically that "love" is an experience that can be felt, nor yet a feeling that can be experienced. When the pundits argue that "love" is an experience or a feeling, what they are really trying to do is to persuade you that "love" is an emotion — and nothing could be further from the truth than that.

Two lovers, falling weeping into each others arms at the conclusion of a long absence, are not experiencing "love", they are experiencing "happiness", which is an emotion.

A group of soccer players, kissing, cheering and jumping, and perhaps weeping as well, around the scorer of the winning goal are not experiencing "love". They are experiencing the release of tension, which, again, is an emotion.

The man — or the woman — or the child — sitting in the church pew, although these days it is just as likely to be a theatre, or a circus tent, or a sports stadium, raising his hands to the roof, weeping and shouting that he has been saved, is not experiencing "love", no matter how much the showman insists that it is the love of the Father that has saved him. He, she, they, are experiencing group hypnosis, which is brainwashing, and brainwashing can be best conducted by a play upon the emotions.

There are so many feelings and experiences that can be confused with "love". Sometimes they are mistaken for "love" and sometimes they are deliberately taken for "love"! Joy, release of tension, happiness, escape from punishment (which is not the same as forgiveness), sexual excitement, gratitude, relief, greed, jealousy, envy, power, the list is endless. Indeed, there are as many "love" confusions as there are "love" objects, and if it comes to that there are as many "love" objects as there are "love" subjects. This is so because you may be sure that every man, woman and child loves or thinks he loves at least one object as a very minimum — even if the object of that confused and mistaken "love" happens to be his own life.

This confused situation is compounded even further when it is realised that to a greater and greater extent in the modern world "love", particularly as it is expressed towards the general and amorphous "others", is being accepted as the basis for our worship of God. This is very clearly seen in the church teachings of many, if not of all, modern denominations. The concept of "love", raw, undefined and universal pours out of the social gospel like sewage from a conduit, and, looking at the soft, sentimental, sluggish, gooey mess, one cannot

be surprised that the results of such out-pourings are equally soft, sentimental, sluggish and gooey.

For true Love, as of the Father, is not soft, it is diamond-hard; decorative and yet able to stand up to the strains and stresses of daily life. It is not sentimental, it is clear-minded, soundly-reasoned and unshakably argued. It is not sluggish, it is fast moving and quick to react to any emergency. It is not raw, it is refined and tried in the furnace. It is not undefined, it is clearly and objectively stated. It is not universal, it is unalterably and narrowly directed.

And it is not a feeling or an experience, it is a trait of character and personality.

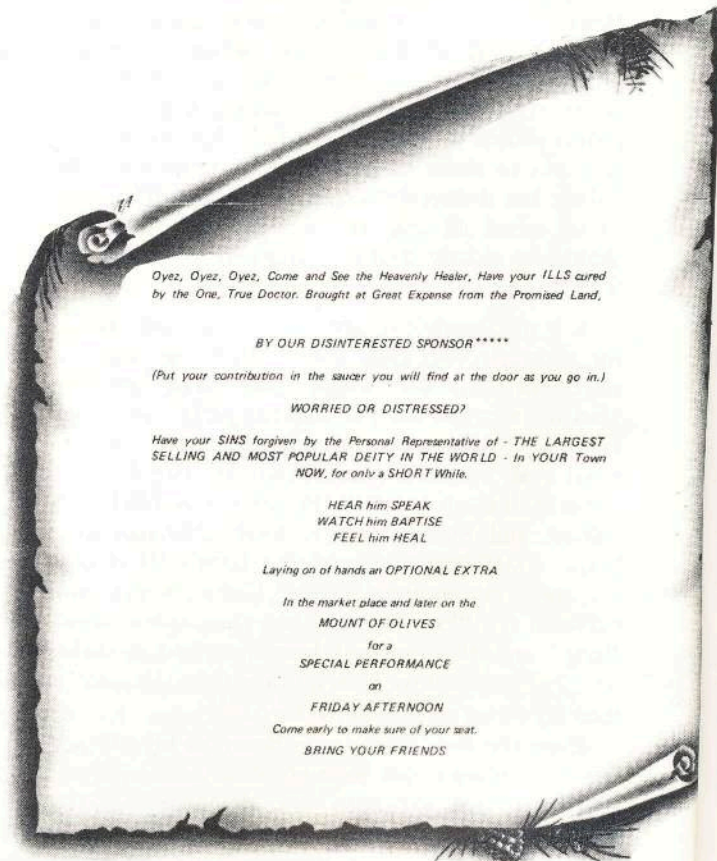
And it is not aroused by circumstances, it is inbred by up-bringing and tradition.

As we read from the fifty-first chapter of Isaiah:

“Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.”

Surely, no true Israelite can believe that the Father requires mindless, emotional, sentimental, unthinking admirers, on the lines of the latest pop-star, whose “love” will dissipate like the dew in the morn at the end of the week when it is found that his latest hit, raved over four or five days ago, is no longer “top of the Pops”.

Equally, the brainwashed hypnosis engendered by the currently most-fashionable faith-healer is something that we, as Israelites, should view with the profoundest circumspection and scepticism. This is not to say that faith-healers do not heal, but the true faith-healer, with his talent bestowed upon him from the Father, will not conduct his sessions after the manner of a raree-show. The marks of an Israelite, touched and gifted by the Father are, essentially, modesty and secrecy. Our Lord Jesus did not stage-manage a magnificent show in His dealings with the sick and the crippled. He did not conduct a gigantic publicity campaign in the News Media, or in what went for the News Media in those days. No Town Crier rang his bell:



No! The Lord did not — could not — behave like that, and it is not possible that anyone who behaves in that way can truthfully say he is acting under the Lord’s instructions. The Lord was very insistent that the people He cured and forgave should not let the word get around. “Say nothing to any man” (Mark 1:44), was His instruction, almost His guarantee of the cure or the forgiveness, and there is no reason to suppose that this same instruction should not have been carried on down the ages by those who seek to do His Will and put into practice the talents He has bestowed upon them.

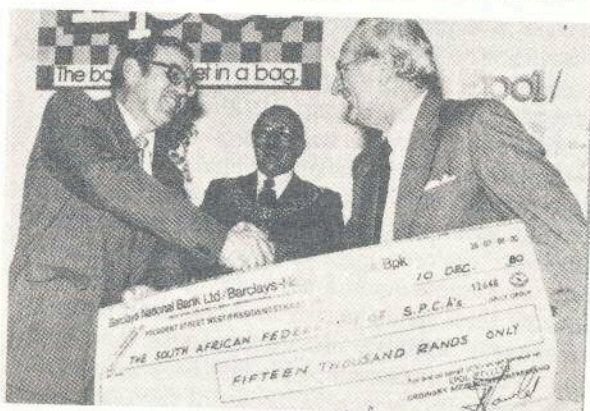
Modesty and secrecy were His watchwords and in insisting on these He was fulfilling His own tenets. Do you not read so in the sixth chapter of St. Matthew’s Gospel? When you do alms (*dikaioisunee* — righteousness; and also *elieemosunee* — mercy, pity) do not cause a trumpet to be sounded before you in the streets and synagogues as the hypocrites do. Verily, they have their reward. When

you do alms do not let even your left hand know what your right hand is doing. When you pray do not pray openly in the synagogues and on the street corners as the hypocrites do, so as to be seen of men to be holy. Verily they have their reward. Enter your private room and shut the door when you pray. When you fast do not put on a sad countenance or disfigure your face as the hypocrites do. Verily, they have their reward. When you fast look happy and clean and tidy, not allowing men to see that you are fasting, praying or giving alms. Then your Father who sees in secret will reward you (openly?) Himself in His Own Way. This secrecy, this modesty, this lack of self-presentation, this lack of public show, this lack of conceit, this humility, this refusal to seek or to acknowledge the approval of men of the world is the Hallmark of the Lord Jesus Christ in His work and should be the hallmark of His people in theirs.

These comments on alms-giving, prayer and fasting apply equally to the "love" that it is His desire that we should express. He does not require a brash, brazen, pushful, self-seeking "love", nor a brainwashed, emotional, fashionable, undefined, "hands raised to heaven", "hallelujah", charismatic "love", for the first of these is directed towards the aggrandisement of the individual demonstrating that type of "love", and the second is directed towards the image-building buffoonery with which, for want of a better word, we may call "the leader" wishes to promote his own publicity — with the object, of course, of gaining money and power for his own purposes.

Speaking as we were a moment or two ago about alms — or what is loosely called "charity" — were you ever made aware that you should *know* — personally, in the flesh — the person to whom the charity, the alms are given? The Book of the Ecclesiasticus appears to have been written by Joshua (Jesus) Ben Sira and translated into Greek by his grandson something in the region of two hundred years before Our Lord was born. It is sometimes known as *Sophia Sierach* — The Wisdom of Sirach. In the prologue the translator writes these words: "For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law." Read, now, from Ecclesiasticus 12:1 — "When

thou wilt do good, know to whom thou doest it; so thou shalt be thanked for thy benefits." The indication here is that a mindless giving to charitable organisations in which you do not *know* the individual receiver well enough to be able to acknowl-



edge his thanks is not going to do either you (for your good works) or him (as the receiver of the charity) the slightest good in the eyes of God. If this idea is tied together with the secrecy that is necessary in terms of Matthew 6, it is very clear that a number of our concepts and methods concerned with the giving of charity need to be drastically overhauled if they are to serve as examples of our willingness to find favour under the purpose of God, rather than our desire to make ourselves look right in the eyes of men. No paper flags to pin on our lapel, no lists to show we have given — and given generously, note, more than the Jones' —

no replies to challenges on Springbok Radio, no stewardship envelopes placed with a flourish in the collection bag on Sunday. In passing, too, it goes without saying that the charity we give should be of benefit to those members of the Israelite nation who are in depressed circumstances of either body or wealth. The Word of God is written to and about Israelites and therefore even the stricture "love your enemies" is as concerning relationships between Israelites only, as are the strictures on alms-giving.

The modern church's philosophy of the social gospel would have you imagine that your alms-giving is an expression of your love (for others). Have you noticed, incidentally, that they speak more and more and louder and louder about "others" these days, and less and less about "your neighbour"? Many of us are becoming sick and tired of this constant emphasis that is being placed upon "others", especially those of us who are having trouble keeping our own body and soul together, to such an extent that the very sound of the word "others" is becoming unnatural and unpleasant to the ear. But if your alms-giving is an expression of the feelings that you think you ought to have either for God or for your neighbour, have a very careful think about the form that your alms-giving should take. Do not sound a trumpet, do not put on a sad countenance, do not let your left hand know what the right hand is doing. No one but you should know what you are doing at all, let alone how much you are giving. It is in the nature of things that the recipient will know as well as you, but there are ways of indicating to him that the alms will not be repeated if the word gets around to anyone else, and, again, in the nature of things, this should be enough to ensure that your charity is not proclaimed from the roof-tops. Certainly, at no stage should an Israelite allow his name to be placed upon a charity list or be published in any way.

Another modern misconception is to imagine that the tithe is tied up with the giving of charity. Nothing could be further from the truth. The tithe is the fulfilment of an obligation to God, it is part of the Law and the Prophets, and part of the evil the nation has fallen into results from disobedience to that Law. But charity cannot be considered as part of your Ten Per Cent, is not an obligation, does not *have* to be performed, and the non-performance does not entail any degree of punishment.

Actually, it may even be that we are talking about the wrong thing now. We have said that happiness is not the same as "love", nor is the

release of tension, nor group hypnosis, nor excitement and so on and so on, and it is doubtful to say the least whether charity and alms-giving can be considered as "love" either. This confusion may well arise, as many of our other difficulties do in the Israel way of life, from an over-emphasis on the chatterings of Paul. In 1 Corinthians 13 he is translated as speaking of "charity" whereas the Greek word he uses is *agape*. "*Agape*" — loving with the head and mind — is the normal Gospel word for "love", which is what we are attempting to define. If Paul had really meant "charity" he would have used the word *Xaris*, which combines the senses of goodwill given and received. Even the harshest critic will agree that this is a very pale definition of "love". If all that is required of you in the laying down of your life for your friends is the giving and the receiving of goodwill, then many of us will consider that we are chasing after the wrong hare. To put that another way around, can you imagine what Christmas would be like if, in order to express the right degree of goodwill in a Christmas Card, we had to lay down our lives.

Paul, you will note, does not tell us a great deal about "love". Indeed, there are those of our number who consider that Paul does not tell us much about anything. From his passage in 1 Corinthians 13 it is clear that, according to him, speaking in tongues is not "love", prophecy, knowledge and faith are not "love", bestowing our goods and giving our bodies to be burnt are not "love". Well, that's all very well, says the sceptic, but we want to know what "love" is, not what "love" *isn't*. "Love", says the saint, ("saint" is "sain't" spelt incorrectly) is long-suffering, kind, not envious, nor rash, nor puffed up, is not unseemly in behaviour, is not selfish, nor easily provoked, thinks no evil, does not rejoice in wrong-doing, but does rejoice in the truth, bears, believes, hopes and endures all things, and never fails, being greater than faith and hope. Again, that's all very well, but if you think about these statements *about* "love" you will see that they still do not take us much further in our search for a viable definition of "love".

Another passing thought, a little more facetious this time, is that if Paul says, as he does, that "love believes all things" (*panta pisteuei*), in verse 7, then he is laying himself, and you, open to all sorts of persuasions by all sorts of charlatans whose business it is to lead you away from the truth.

There is far too much alignment between the "love God" and the "love your neighbour" concepts. You will remember that the Lord separates these two concepts with the words "this is the first

and great commandment; and the second is like unto it . . .” (Matt. 22:39). He, the Lord, did not imply as the church is very liable to do, that the only expression permissible of man’s love for God is through his love for his neighbour. On the contrary, it is made very clear in reading the Scriptures that the fullest expression of man’s love towards God can only be through obedience to God’s Laws. “Walk in my ways”, says God. “Keep my commandments.” “I set before you a blessing and a curse, choose the good.” References in any Concordance, even a mere handful of the many available, will demonstrate this truth without doubt. Indeed, if there can be one isolated truth distilled from the Old as well as the New Testaments it is this: That the man (or woman) who would love God will read, study, learn, obey, put into practice and live by the Commandments of God. It is not by accident that the law enjoining love towards one’s neighbour comes second in order, despite the preachings of the prelates and priests of modern times, for love of one’s neighbour, like love of God, can only be expressed by adherence to the Word of God.

And if you do not read, study, learn, obey, put into practice and live by the Commandments of God, then there is really no way in which you can even begin to love your neighbour.

You see, no matter how “sincere” you may be, no matter what feelings are aroused in your tender breast, your happiness, your group therapy, your alms-giving, whatever you may call “love”, is fruitless, both to you as giver and to your object as receiver, unless that “love” is totally in accordance with the Commandments of God. Worse than that, your self-righteous “sincerity” towards an object that God Himself has debarred from your attention will push you further along the road which diverges from God’s Way. It is written in Matthew 19:6 “what God hath joined together let no man put asunder”. At the risk of altering Scripture, the reverse is also true “what God hath put asunder let no man join together”.

We need a drastic realignment, a renewed definition, of our concept of “love” in the sad and unpleasant world of the present day, if we are to begin to approach The Father with any degree of confidence. In the harsh world of reality that some of us believe is just around the corner and others of us believe is already here, there is no room for the soft or the sentimental. No reward will be given to those who ascribe to what might be called the “easy” way. Modern church preachers, and others, would have us believe that it is very easy to be a follower of the Lord Jesus Christ, a worshipper of

the One, True, Living God. They tell us repeatedly that all we have to do is to offer ourselves to Him, accept His forgiveness and then all will be well. We will then automatically, overnight, and without any further effort, become “born again” Christians, ripe for the heavenly kingdom, and will be able to relax for the rest of our days confident of present and future comfort, peace and security.

They say much the same thing about prayer as well. “God always answers prayers”, they say. “Of course”, they say, “the answer sometimes is not in the form you would expect or want”, when things have not gone quite right, “but prayers are always answered”. As with the “love” we have been discussing, which requires obedience to the Laws of God, so, too, with prayer. Answers to prayers depend exclusively upon the degree to which you are obedient to the Laws, and do not let anyone try to persuade you otherwise. Do not let them try to deceive you with this type of nonsense.

You will remember that Karl Marx said that religion is the opiate of the masses — well, these two ideas, “easy” Christianity and “answered” prayer without obedience, constitute exactly the sort of religion he was referring to, something that will take your minds off your present troubles while he and his minions slip the poison of brain-washing, misdirection and dominion into your glass.

No! Reject any message that does not include total obedience to all the Commandments of the Father with all the strength of mind and body that you have at your command. Convince yourself that it will not be easy to be a true follower and a true worshipper of the One, True Father. Convince yourself that it will be impossible, in any case, unless you are “born from above” which is the correct translation of the “born again” passage in John 3:3 —

“amen, amen, lego soi, ean me tis genneethee anoothern, ou dunatai idein teen basileian.”

‘Truly, truly, I say to you, except anyone is born FROM ABOVE, not he is able to see the kingdom.’

Any idea of being born AGAIN — that is to say a second time, a rebirth — is just not portrayed in this verse of Scripture. There was no justification whatsoever for Nicodemus to query how it was that a man could enter again into his mother’s womb. How it was possible for him not to have seen



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the significance of being born “from above” and not to have noticed, in the same way that we, as Israelites, can notice today the clear reference to the God-responsively genetic background implicit in the birth of Isaac through the visitation of God upon Sarah, is a matter for conjecture. If the Lord had wanted to say “again” he would have used a word like *palin* or would have prefixed *genneethee* as we prefix to obtain *reborn*. But He didn't, He used *anoothern* which must be translated as FROM ABOVE.

Perhaps, to that small extent, it is easy to be a follower of the Lord Jesus Christ — all you have to do is to be an Israelite, and then, whether you like it or not, you are one of God's people, and if you are not an Israelite then you cannot worship Our Father as Your Father, and that is all there is to it. And that, it must be agreed, is easy enough.

But to put into practice that worship, honour and obedience which by your birth and background you are bound to offer is considerably more difficult, and the difficulties are aggravated by the governmental systems of modern states, not one of which approximate even remotely to the governmental systems of true Israel as promulgated by the Father.

So do not expect that the “love” you are supposed to express towards God, nor the “love” you are supposed to express towards your neighbour, through obedience to the Laws of the Father are going to be easy to fulfil.

Editor's Note: *The above is a portion of Mr. Robin Hall's excellent article which in its entirety, will shortly be printed in booklet form and sent to all Comprehensive Subscribers.*

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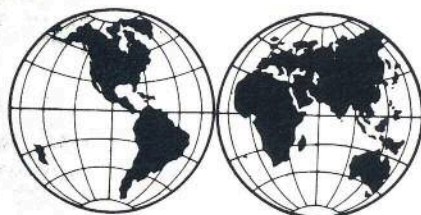
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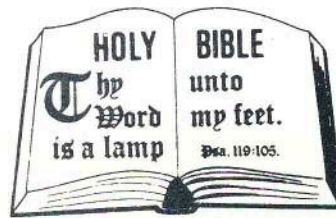
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