

The Covenant Message



FOR GOD, LAW AND KINGDOM

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



Now in its fifty-second year of publication *The Covenant Message* is the official organ of *The Federation of the Covenant People*, P.O. Box 830, Honeydew, South Africa (2040).

EDITOR: W.G. Finlay, D.D.

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

The Administrative Headquarters of the Federation are situated in Honeydew, Transvaal, South Africa. **All correspondence should be mailed to The Secretary, P.O. Box 830, Honeydew, 2040. This is the only postal address.**

TELEPHONES: 795-3014; 795-2225; 660-3466

BOARD OF MANAGEMENT

Control of the affairs of the Federation is vested in the Board of Management which comprises the following Members:

R.A. Cron : PRESIDENT & CHAIRMAN
P.R. Eagle : VICE-CHAIRMAN

Mesdames: E. Hoffman (Pretoria); R.K. Medhurst (Pretoria)
Messrs: T.Y. Craster (Harare); W.G. Finlay (Honeydew); A.R. Gostelow (Durban); R.H.W. Hall (Balgowan); C. Shaw-Butler (Edenvale); H. Trundell (Boksburg); H.A. Veen (Knysna); F. Boswell (Johannesburg).

BOARD OF TRUSTEES

Messrs: R.L. Brooks (Fish Hoek); E. Shaw-Butler (Heidelberg). P.R. Eagle (Boksburg)

RESEARCH AND ASSOCIATES

W.G. Finlay, R.A. Cron, J. Finlay, F. Boswell, M.G. Collett, R.H.W. Hall, H.J. Hendriks, J. and V. Fletcher. Other Associates and Research Teams are in the United Kingdom, Canada, United States, and New Zealand.

MANUSCRIPTS: While the Editor is always pleased to receive articles for publication in *The Covenant Message* duplicate copies should be sent as no guarantee can be given for the return of manuscripts submitted.

EDITORIAL ADMINISTRATION: W.G. Finlay; J. Finlay.

SUBSCRIPTION ADDRESS:
The Secretary, Federation of the Covenant People, P.O. Box 830, Honeydew, 2040.

COVENANT MESSAGE SUBSCRIPTION RATES:
R7; £4; \$7 per annum.
Airmail Subscription: \$27; £10 per annum.

RELATED MAGAZINES AND SERVICES OF THE FEDERATION

COMPREHENSIVE SUBSCRIPTION covering not only *The Covenant Message* but all magazines and booklets printed by the Federation.
Annual Subscription: R12.50; £6.50; \$13
Airmail Subscription: \$52; £16.50

NEWS OF THE NEW WORLD: A monthly news journal.
Annual Subscription: R4; Local
Overseas airmail : \$12; £4.50

KINGDOM CASSETTE SERVICE: A monthly Airmail cassette service.
R32; \$52; £24 per annum.
Shorter subscriptions and catalogue available.
Single copies : R4; \$5; £2.50 Airmail.

QUO VADIS CASSETTE SERVICE; A commentary on world affairs. Subscription to this on-going airmail cassette service is R48, £26.50; \$60 per twelve cassettes although a six cassette subscription is also available.
Single copies: R5; \$6; £3 Airmail

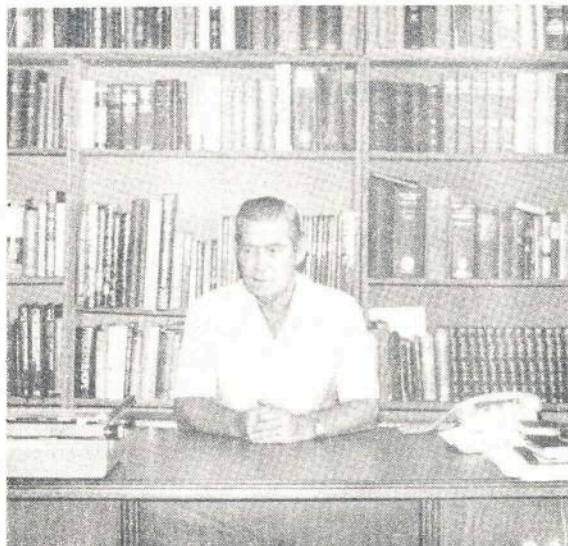
COVENANT BOOKLETS: Issued free of charge and available on application.

from the Editor's Desk

Dear Friends,

We have already taken the first faltering steps into the new year of 1983 and while I personally am very optimistic about the future — and this because I believe that the LORD our God is still in control — we have received several letters which have expressed feelings of grim forebodings for this year. My friends, let's face it — those of us who acknowledge our identity and responsibility, know full well that until we, as a people and company of nations get back to the Law of the LORD, we will continue to find ourselves in a very pessimistic frame of mind. We know — and the contemporary scene confirms this — that we are passing through every phase which the Law of the LORD prescribes for violation of its Statutes, and this despite the fact that we are continually told that as Christians, the Law has no authority over us. Make no mistake here. Until we, as a nation and company of nations stop placing our trust and faith in the deliberations of men — no matter how pious or sanctimonious — and get back to "thus saith the LORD", we will be continually plagued with an individual and national inertia which is fed on a continual diet of pessimism.

The incredible fact of the matter is that it *need not be so*. The LORD our God said to our forebears when He provided them with the way wherein they should walk and the things which they should do,



that they had two options before them. These options were what we could call the IF option and the BUT option and the choice of either of these was left to the people. In a nutshell, if the nation chose to follow all that the LORD required of them (Deut. 10:12,13), they would be the most optimistic people in the world with every individual and national need catered for. Conversely, if they exercised the second option and decided against following the way which in His Wisdom the LORD had given, they would be the most pessimistic of all people — and with justification. May I recommend the reading of Leviticus 26:14-39 plus Deuteronomy 28:15-44 with a comparison of the things which are currently dominating Anglo-Saxon society today? Again I say — it need not be so if only as a people, we would try the LORD'S way instead of the way prescribed for us by God's enemies (Psalm 83:1-4).

Now, having just recommended that we try the LORD'S way as an alternative to our present way of life, I'd like to share a short but very interesting news item with you and I'm sure that you will appreciate the significance of it. In the October 23rd, 1982, edition of the British *Daily Telegraph*, the following article under the headline of HEBREW DATE SPELLS OUT "DOOM" stated:

"Mr. Zevulun Hammer, Israel's Education

Minister, wants to change the designation for the next Jewish New Year because the Hebrew letters spell out Doom. He has proposed the change to a ministerial committee, citing several precedents to support his request.

"The Hebrew lunar calendar lists the number of years since the biblical creation of the world, by means of letters from the Hebrew alphabet. Each Hebrew letter has a numerical value and so sometimes the letters add up to words with meanings.

"The next year on the Jewish calendar will be 5744, designated by four Hebrew letters which form the word 'tashmad', or destruction. Mr. Hammer proposes rearranging the letters to form the word 'shdemot': a field, vineyard or a bird, depending on the pronunciation."

Assuming that the Jewish calendar is correct — a very difficult assumption indeed because things Jewish *per se*, only had their beginnings after 536 B.C. some seventy years after *Israel* had been removed from Canaan — assuming that 1983 is 5 744 years from the Creation of Adam, does the Israel Minister of Education really believe that by rearranging the letters he can change the course of events? If a barometer reads "stormy", can one obviate the storm by breaking the barometer? I believe that Mr. Hammer would be more gainfully employed in considering Malachi 1:4; Ezekiel 36:5-8 and Obadiah verses 6 to 18.

Another very interesting news item which was sent to me by our friends Marlene and Ardie McBreatry of Gentry, Arkansas, is particularly relevant to our time and very much in the context of that with which I began this short letter. As a background to this news item, I would like to refer you to the history which is recorded in the eighteenth and nineteenth chapters in the Book of Genesis which, I'm sure, you'll recognise as the story of Sodom — the city, together with Gomorrah, which was destroyed by the LORD because it was "gay" dominated. According to Genesis 18:32 there were not ten "righteous" people in Sodom and because of this, the city was wiped out by the LORD. This event — in common with the command to destroy the seven nations in Canaan (Deut. 7:1-5) — is

frowned upon by many Christians in Anglo-Saxondom who contend that these acts are incompatible with their concept of the God of Love. If we pass to Leviticus 18:22 we see that homosexuality is referred to as an abomination and throughout the Scriptures, the "sodomite" is continually referred to in the same vein.

Today, however, we know better and with an increasing "gay" community which finds its way into pulpits and all public places, true modern Israelites are accepting them as part and parcel of society despite what the LORD has to say. Now, why did the LORD destroy Sodom and Gomorrah and why is "sodomy" an abomination? In the news item which I have referred to and which incidentally I used in our Kingdom Cassette Service recording, number 61, medical doctors have expressed alarm at the appearance of what is known as the AID Syndrome — Acquired Immune Deficiency Syndrome. "A syndrome that makes gay men susceptible to fatal diseases is spreading to heterosexual men and women, and the United States may be on the verge of a huge outbreak..." are the words which introduce this news item. According to Dr. Paul A. Volberding of the San Francisco General Hospital, "... eighty three percent of homosexual men may have immuno-deficiency" and the fact that the AID Syndrome may be highly contagious, has caused more than a little official concern. If we look at the "new" outbreak and if enough people have sense enough to look at what the LORD said and did, we may be getting nearer to the place when we take the LORD at His Word and do something about it.

The things that are happening in our world — as in the case of the AID Syndrome — are pointers and, I believe, evidence of the Directing of our LORD — may we respond.

In His Service,

W.G. FINLAY

The Covenant Message

The Covenant Message

WHAT IS IT
ALL ABOUT ?

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

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

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

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

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

VOL. 51 NO. 2

FEBRUARY 1983

IN THIS ISSUE

FROM THE EDITOR'S DESK

ROBBING PETER TO PAY PAUL.
Some pertinent facts.

THE 2ND EPISTLE OF PETER
An age-long controversy.

TRAGEDY OR 'UNMASKED'
Baleful influences at work.

WINDOW ON THE WORLD
Uncle Sam and the Middle East.

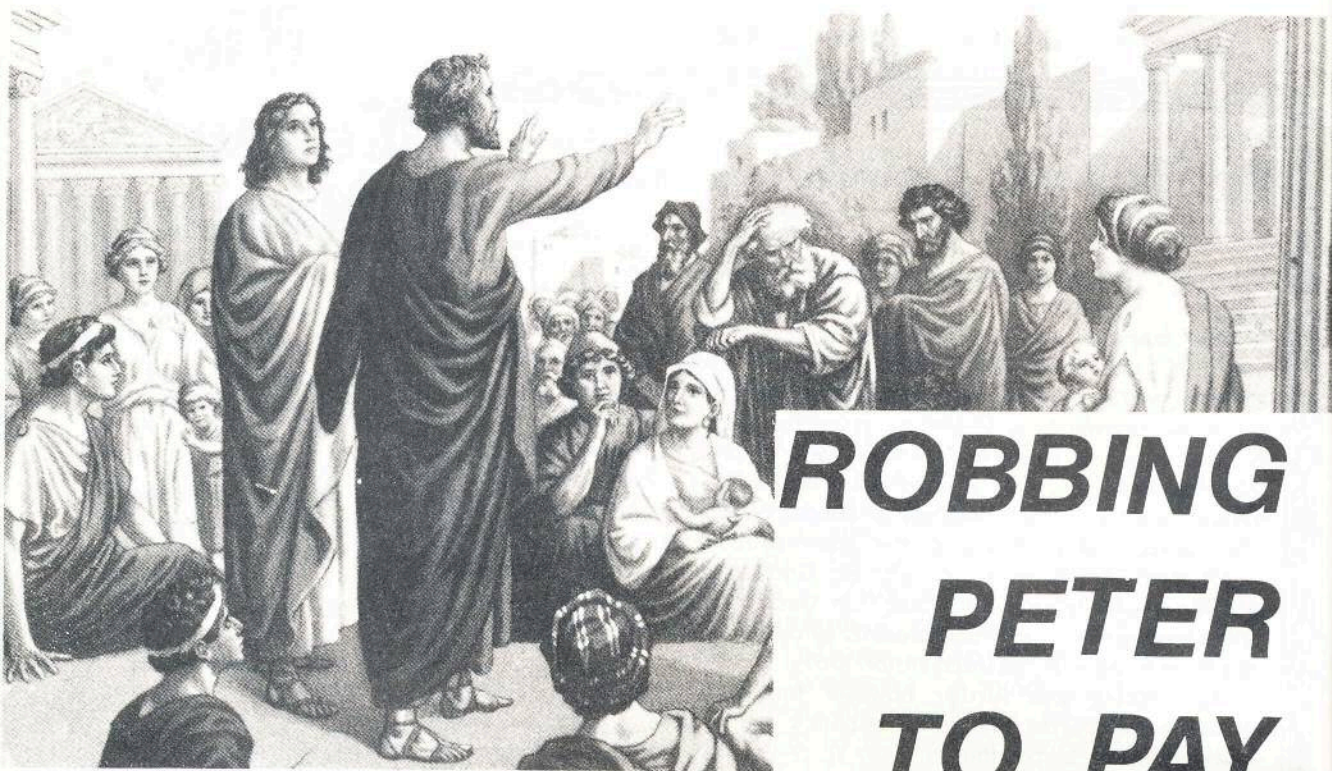
OUR COVER

The historic Dutch Windmill at the Cape.

Photo: R. Koch.

Cover: Ian Long

LITHOTONE.



ROBBING PETER TO PAY PAUL

PART I

by W.G. Finlay

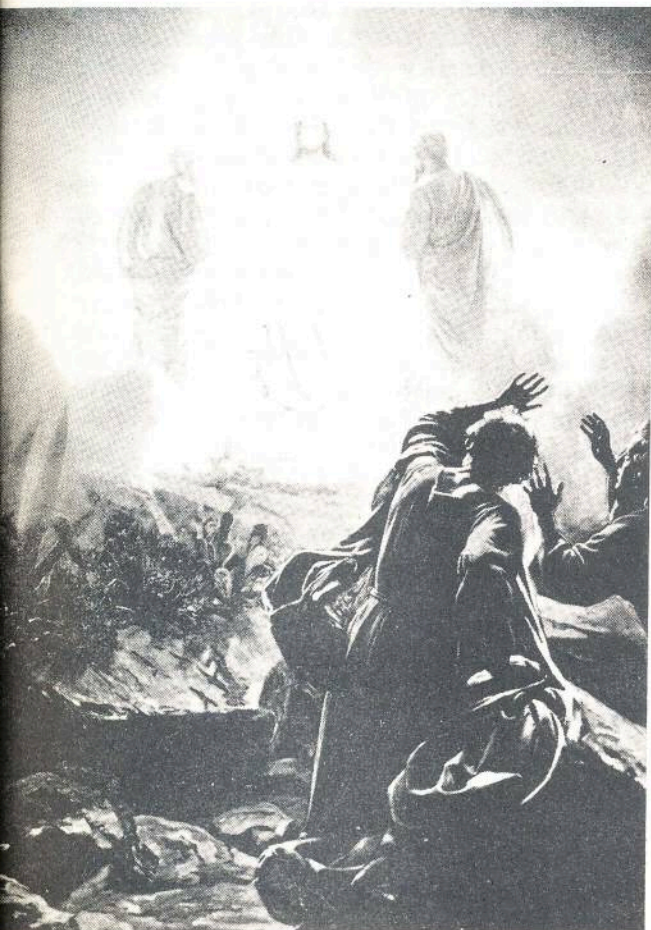
“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves”
(Matt. 23:15).

The above indictment by the Lord Jesus Christ against the scribes and Pharisees — one out of so many which highlighted His Ministry — may be seen as part and parcel of His overall contest with the orthodoxy of the day. That orthodoxy, as even the briefest consideration will reveal, was a continuation and extension of that which developed and was responsible for Israel’s downfall and removal into both the Assyrian and Babylonian captivities. In those early years, the “shepherds” — the ecclesiastical

leaders — deliberately encouraged a rebellion against the Constitutional Law and as one considers the history of events as they transpired immediately before the surviving remnant of the true Israel family was removed from Canaan, this feature becomes very obvious.

If one considers the writing of Jeremiah the prophet in which he recorded the last scenes in Jerusalem before the city was destroyed by fire, one is able to see something of the ravages of orthodoxy which,

even at that time and despite the national catastrophe, was insisting that its doctrines and not the Law, were correct. Jeremiah was commanded by the LORD to stand in what had become the most prominent place in Jerusalem — the temple — and call the attention of that surviving remnant to the cause for the national misfortune which had befallen all Israel. The choice of the site for Jeremiah's message was most significant for this had become the centre of orthodoxy within Israel and his opening words to the throngs as they passed through the gate of the temple, set the seal of the LORD'S indictment against the orthodoxy of the day. "These are the words of the LORD of Hosts the God of Israel: Mend your ways and your doings, that I may let you live in this place. You keep saying, This place is the temple of the LORD, the temple of the LORD, the temple of the LORD! This catchword of yours is a lie; put no trust in it" (Jer. 7:3,4 N.E.B.).



Just as has happened over the centuries when buildings were ecclesiastically consecrated to the LORD people believed that *that* building was the repository of God's Truth, so too that surviving remnant at Jerusalem believed that all that was announced from *that* temple was presented under the Benediction of the LORD. In continuing his message to the crowds as they pressed into the temple because of the deteriorating situation, Jeremiah made it very plain that the faith of the people — no matter how sincere — was misplaced and that it was necessary for them to renounce the doctrines of orthodoxy and return to the Law which the God of their fathers had given at Sinai. "For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; If ye oppress not the stranger (Heb: *gêr*), the fatherless, and the widow, and shed not innocent blood in this place (the only innocent blood shed in the temple was that of sacrificial animals), neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever" (Jer. 7:5-7 A.V.).

This, without a shadow of doubt, was a call to repentance for the listed "wrong-doings" were those things which fell squarely within the regulations governed by the Law of the LORD. However, as one continues, one finds Jeremiah again charging that the people "trusted in lying words" and as this was all in the context of the temple, the indictment was without doubt, against the orthodoxy which emanated from that building. "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" (Jer. 7:8-10). The point to note here is the people *believed* that they were covered by the grace which was propagated by orthodoxy and which emphatically declared that they were absolved from all the Law by trusting in the priestly-sponsored efficacy of the innocent sacrificial blood which was shed by the priests in the temple. Needless

to say, their trust in the “lying words” of the priesthood had absolutely no effect when outraged Law demanded reparation.

In addition to charging that the people believed in the invalidation of the Law, it will be noted that Jeremiah drew specific attention to the “oppression of the stranger” (Jer. 7:6) — a statement which many have seen as an indictment against the homogeneous way of life as lived in Israel and as prescribed by the Law of the LORD. This statement — “will ye oppress the stranger” — should be seen against the writing of Ezekiel who, like Jeremiah, Isaiah and Hosea, charged that the lack of implementation of the Law of the LORD concerning the *different types of stranger*, was one of the main reasons for the nation’s disintegration in Canaan. According to Jeremiah, Judah followed a policy which centred in: “For I have loved strangers (Heb: *zuwr*, aliens), and after them will I go” (Jer. 2:25) while according to Isaiah, the root cause of Israel’s national downfall was “Your country is desolate, your cities are burned with fire: your land, strangers (Heb: *zuwr*, aliens) devour it in your presence, and it is desolate, as overthrown by strangers (Heb: *zuwr*).

If one bears the different Hebrew words which have simply been translated as “stranger” in mind — *gêr*, *nokriy*, *towshab* and *zuwr* — one may see that Jeremiah’s indictment of “oppressing the stranger” — the *gêr* — falls into an area with which the true modern descendants of Israel are becoming increasingly familiar. Is there not a very distinct bias which favours the alien coloured immigrant and discriminates against the White man of the same race who wishes to immigrate? If one considers Ezekiel 13, it will be seen that the whole chapter is an indictment against the prophet/teachers in Israel whose *opinion* on all matters was held to be more authoritative than the Law and what the LORD said. This chapter of course, deals with the “breach in the wall round Israel” (Ezek. 13:4 N.E.B.) and this “wall” was of course the Law which created a very homogeneous way of life excluding those “strangers” which the LORD deemed unfit for incorporation with the Israel people. The “breach in the wall” is a clear indication that prohibited “strangers” had

been allowed in and that the impact of their initial presence became the area of the “cover-up” by orthodoxy — a cover-up which was exposed when the LORD said: “...they have misled my people saying that all is well when all is not well” (Ezek. 13:10 N.E.B.). Insofar as the “oppression of the *gêr*”, mentioned in Jeremiah 7:6 is concerned, Ezekiel wrote: “And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die (the *gêr*), and to save the souls alive that should not live (the *zuwr*), by your lying to my people that hear your lies?” (Ezek. 13:19).

Thus, from the writing of the prophets of the LORD, it becomes patently obvious that orthodoxy, whose origin and creation was never sanctioned by the LORD, became the dominating force in Israel as it had been for countless centuries among the other nations of the world, and this force or power was sufficient to deter Israel in its obedience to what the LORD required of them (Deut. 10:12,13). Israel of course, paid the penalty for trusting in “lying words” which in essence, suggested that the nation was specifically created to proselytise or convert all other people to their way of life. Ignoring the fact that the national Constitution given at Sinai militated against conversion and proselytism, orthodoxy, without any authority other than their ritually-orientated opinions, taught these *opinions* of universalism as the LORD’S motive in creating the Israel nation little realising that such opinions were not only foreign to the Law, but expressly condemned by the LORD Himself: “You call it the very word of the LORD, but it is not I who have spoken” (Ezek. 13:7 N.E.B.).

Subsequent Developments

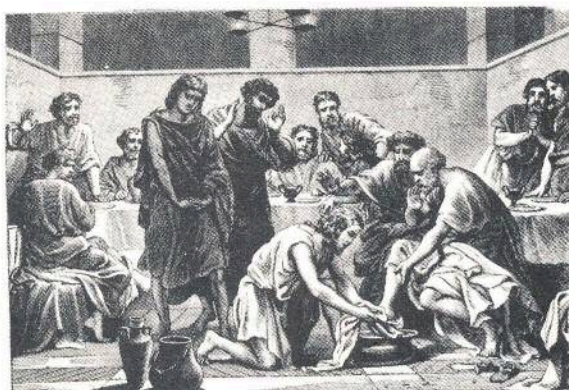
With the indictment of the LORD through the prophets highlighting the history of the demise of Israel in the land of Canaan — and this because of orthodoxy’s doctrine pertaining to the inclusion of all strangers into Israel — one finds a new nation springing up in the land formerly occupied by the tribes of Judah and Benjamin. It is of course, quite common to hear it claimed that this new Judaeon nation was a continuity of the

Israel Covenant People of the LORD — a contention which derives its origin from the post-captivity era and from the orthodoxy which showed an amazing affinity with that which obtained in Babylon. Doctrines which are not found in the Law of the LORD began to be taught to the very heterogeneous Judaeen population and promulgated as that which was acceptable to Him. Active proselytism became the main area of Judaeen orthodoxy and to quote the *Jewish Encyclopaedia*, the rebirth of all people into the “Israel community of God” through the process of circumcision, baptism and sacrifice, was top priority.

Here one finds a strange inconsistency in that insofar as *Israel* was concerned the moment that prohibited “strangers” entered the community at the instigation of the orthodoxy of the day, the voice of the prophets was raised up in condemnation at this violation of the Law. No such voice was raised when the Judaeen community became the active national propagandists of the very thing for which Israel was removed from the land — why? The LORD God of Israel had said everything that He wanted to say to His Israel people — He had told them in the plainest language that they had violated His Law and had specified the areas which had led to deterioration and final captivity. He had told them through the prophets what He intended to do for them — “Behold, I, even I, will both search my sheep, and seek them out . . .” (Ezek. 34:11) — and having declared His intention, there was absolutely no need for anything further to be said. As the Judaeen orthodoxy pressed ahead with its proselytising campaign, one finds the development of a “smear campaign” in which all those prophets who denounced the integration of strangers in Israel were presented in a very poor light and what they wrote and said, ridiculed in such a way that few placed any importance on their work.

After four centuries, during which no prophet was raised to either praise or condemn the orthodoxy of Judaea, one finds the Word of God again spoken in the Middle East when the Word incarnate accused Pharisaic orthodoxy of making the “commandment of God of none effect” by traditional teaching (Matt. 15:6). This, of

course, was the First Advent of the Lord Jesus Christ — an Advent which not only denounced Judaeen orthodoxy and the Judaeen people as being totally false, but established very clearly the identity of the people to whom the Word had been sent. “I was sent to the lost sheep of the house of Israel, AND TO THEM ALONE” (Matt. 15:24 N.E.B.) were the words of the Lord Who, of all people, knew the Purpose of His Advent and no matter how one may try and twist the Advent, the Lord’s words have no comfort for universalists nor those who trust in orthodoxy’s opinion concerning it.



The Word and the Sheep

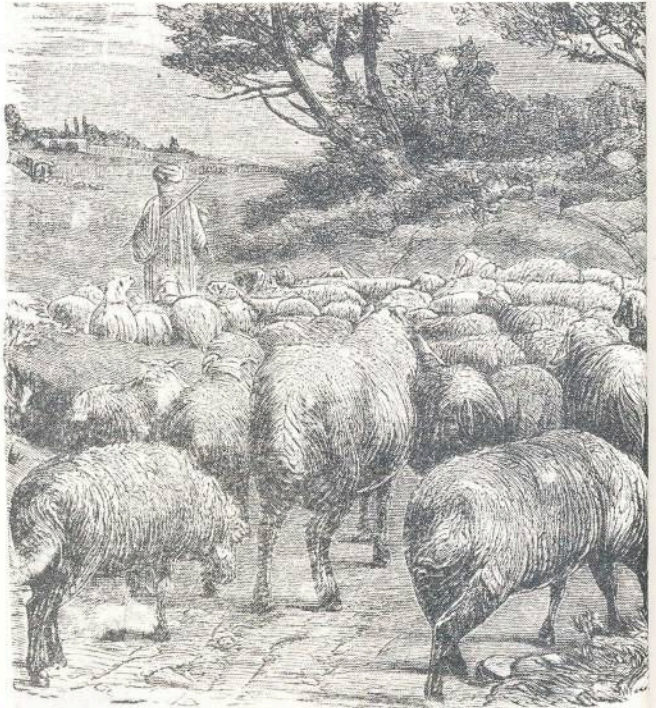
As has been noted earlier, the LORD had declared His intention to “search out and seek” His sheep (Ezek. 34:11) which clearly identifies the true Israel people who, at that time, had become lost within the maze of orthodoxy and were utterly bewildered by the indictments of the LORD spoken through the prophets (Jer. 8:6). Thus, twelve-tribed Israel were called “my sheep” by the LORD (Ezek. 34:12) before any such nation or people called Judaeans or Jews came into existence. Yet today, orthodox Christianity is most insistent that Christ whom they call a Jew, came to and for the Jews who rejected Him thus forcing Him to turn to the Gentiles. It should be stated with all emphasis that this is a complete perversion of the Gospel accounts for nowhere did the Lord ever entertain such thoughts as are propagated by orthodoxy as the facts concerning His Advent. He, Whose foreknowledge of the future is

clearly demonstrated in the Gospel accounts of His Ministry, never once supported such doctrines as have been ecclesiastically conjured up and based on Paul's epistles.

If the Christ of God came to and for the Jews as stated by Paul (Rom. 1:16) there is surely something very awry with the Gospel accounts. It will be recalled that after encouraging the Jews to admit: "We be Abraham's seed, and were never in bondage to any man" (John 8:33) — *all Israel* (the 'sheep' of the LORD) had been in bondage to the Pharaoh in Egypt and had separately been in bondage to the king of Assyria and the king of Babylon — after extracting this admission from them, He stated: "And because I tell you the truth, Ye believe me not" (John 8:45). The Lord then later amplified this by stating to the Jews: "... ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26) — not only were they not His sheep, they were not *of* His sheep which surely debunks the notion held by many Israel Identity believers that the Jews are a *part* of Israel. Those that hold this view are witting or unwitting casualties of orthodoxy which, instead of believing what the Word incarnate said, prefer to advocate the Pauline doctrine which stressed the importance — even the pre-eminence — of preaching to the Jews first (Rom. 1:16; 2:9,10). Why the Gospel should be preached to the Jews first when the Lord Jesus Christ said that they were inherently opposed to the Truth and were "not of my sheep" is best left to the imagination.

"Feed My Sheep"

After He had completed His Mission (John 17:4-8) and after He had triumphed over the Death which the Jews had prescribed for Him, the Lord commissioned the surviving eleven Apostles in the words: "... as my Father hath sent me (the Father 'sent' Him to the lost sheep of the house of Israel), even so send I you" (John 20:21) and as there is no qualification concerning the Apostle's Mission, one must assume that it was identical with that for which He had been sent. As though to reinforce this, the Lord then turned to Peter with the Command to "feed my sheep"; "feed my



Shepherd leading his flock

lambs" and "feed my sheep", and as though to counter any future inclusion of all and sundry into the "sheep identity", He had earlier established the existence of "sheep" before His Advent (John 10:8).

Against the background of the Commission of the Apostles, one should place the three and a half year period of education and instruction which equipped them for their task. In the first instance and as the Gospel accounts make abundantly clear, the Lord was not indiscriminate in His selection of His Apostles — they were all, with the possible exception of Judas Iscariot, Galileans as distinct from Judaeans. Of the twelve chosen, Peter, James and John were separated, as though the Lord felt that these three should receive a deeper and more intimate education than the others — a fact which is certainly implied in several passages throughout the Gospels. For instance, Peter, James and John were specifically commanded by the Lord to be present when He raised the daughter of Jarius (Mark 5:37) while they were the only ones to be taken on to the mount of Transfiguration where they "saw the Son of man coming in his

kingdom” (Matt. 16:28; 17:1,2). Of these three men, Peter appears to have been promoted as the leader although he certainly was not the first to be called by the Lord.

The Significance of Peter’s Call

Bearing in mind the specific Command of the Lord to Peter — “Feed my sheep” — one is able to appreciate the significance of the first words which He spoke to this most maligned of the Apostles. It will be recalled that the Lord said: “Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone” (John 1:42). Cephas it should be noted is Aramaic whereas in the Greek language it is translated as Petros from which the English Peter is derived. Many, of course, are of the opinion that this name-change reflected the future role of Peter as the founder of the Christian church and very few appear to equate this event with the Old Testament account wherein the LORD God of Israel initiated name-changes at the beginning of the Israel story. It will be recalled that both Abram and Sarai had their names changed (Gen. 17:5,15) and that Jacob, who sired twelve sons, had his name changed to “Israel” (Gen. 32:28) thus giving substance and meaning to the national Purpose of the LORD when He formed His Covenant People. Thus, as one looks at the name-changing feature, one cannot escape the conviction that name changes, especially *authorised* name changes, are related to the same purpose. The name “Simon”, as any Bible Dictionary will relate, means “hearer” and in calling the fisherman to His Service, the Lord endowed Peter with a name which meant “a stone”. A stone is of course, a chip broken from a large rock and unless one is totally prejudiced against the Truth (as were the Jews), Peter’s name-change was a clear indication of his past and future identification with Israel.

At the time of Peter’s call and name-change, Israel had been divorced from the land for over four centuries and had become “wanderers among the nations” (Hos. 9:17) and in consequence of this, had become blind to their national origins (Isa. 42:18). Within this situation and because of it, the LORD directed a call to remembrance

through Isaiah in which He said: “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” (Isa. 51:1,2). If one hews a chip from a rock, while becoming a stone, it still retains its identity with the rock and if one relates this to Peter’s name-change and further equates this with the Lord’s stated purpose concerning His Advent, one can surely appreciate why Peter became the leader of the twelve who were sent, even as the Lord had been sent, to the “lost sheep of the house of Israel”.

The Twelve and Their Mission

So then, twelve men were selected and Simon, whose name was changed to Cephas (Peter) with its Israel association, became their leader. According to the tenth chapter in Matthew’s Gospel, these twelve men were named as “apostles” — the Greek word



Peter and John

apostolos meaning “a delegate”, “a messenger” or “one who is sent” as distinct from the Greek word *matheteuo* which is translated as “disciple” and literally means, “a learner”, “one who is instructed” or “a pupil”. While there were many disciples, there were only twelve apostles and significantly — and again according to Matthew 10 — it was after they were called “apostles” that the Lord instructed them concerning the area of their office. “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel” (Matt. 10:5,6).

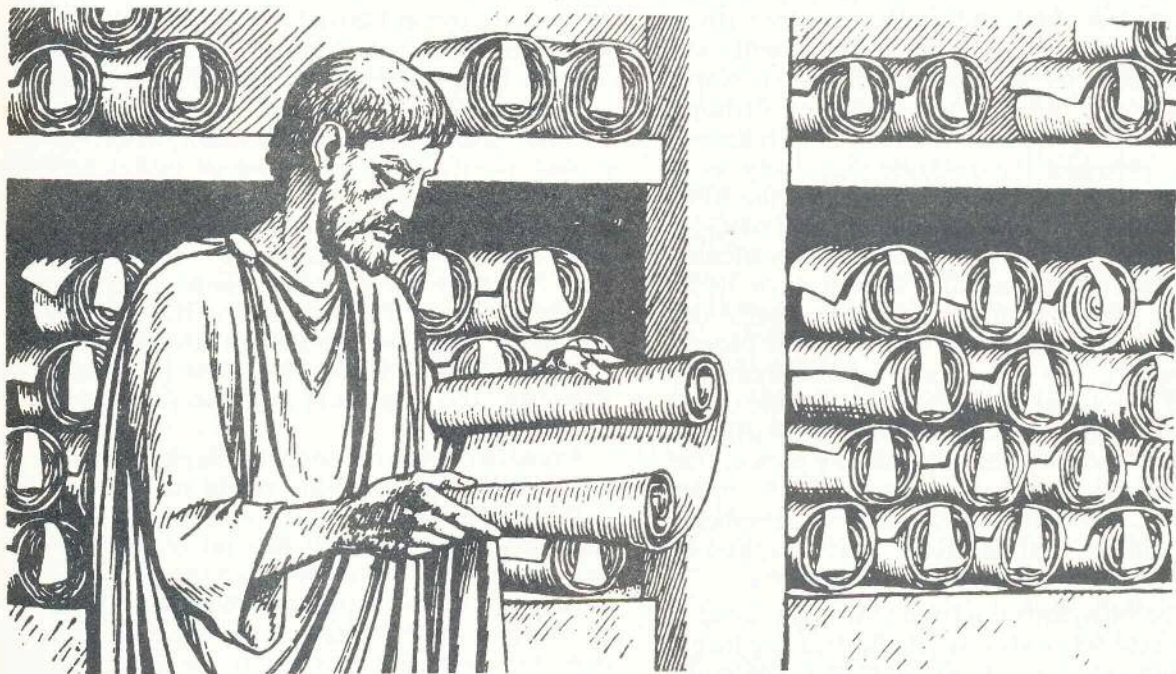
While one is not told of the reaction of the apostles to this discriminating commission, it must have come as some surprise to them for while being Galileans, they would be familiar with the doctrine of proselytism which dominated the endeavours of orthodoxy in Jerusalem. The commission of the Lord was diametrically opposed to the philosophy of the Pharisees who, through the priests, were totally committed to incorporating all and sundry into what they called “the Israel community of God” and yet they had now received a commission to go only to the “lost sheep” of the house of Israel which certainly repudiated the universalism of Pharisaism. There can be very little doubt that if the Lord entertained any thoughts compatible with later doctrines which were preached in His Name and which centred on the Pharisaic principle of creating a heterogeneous, universal “Israel community of God” through proselytism or conversion, He certainly gave no indication of this. If He, toward the end of His Mission had sponsored such a doctrine and had claimed that after His Death and Resurrection they, the Apostles should go to all people converting them, the Apostles would have been the most surprised men on earth. This, in effect, was precisely what the Pharisees were doing and which had earned for them the condemnation: “Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves” (Matt. 23:15). Would the Apostles forget this condemnation? Would they forget the carefully circumscribed parameters of the

Mission which the Lord had set out for them? Would they renege on their apostolic mission and do the very things which the Lord condemned the Pharisees for doing?

According to John’s Gospel, which in the opinion of the majority of modern theologians was the last to be written and this after A.D. 80, the last words of the Risen and Triumphant Lord to His eleven Apostles generally and Peter specifically, was “feed my sheep” and as He gave no indication that “my sheep” were any other than the same “lost sheep of the house of Israel” to whom He said He had been sent, the Apostles would surely interpret this commission in the same context as the first commission received from the Lord. If they did in fact search out and seek the lost sheep of the house of Israel — the “dispersed among the nations” (John 7:35) — the Bible has nothing to say about this. Instead, and according to the Revelation which the Lord gave to John on the isle of Patmos, the principles inherent in Pharisaism began to dominate and the Name of the Lord Jesus Christ became linked to the same mechanism which had earned His vigorous denunciation — proselytism. In the second chapter of the Revelation, John recorded that the Lord denounced the Christian assembly at Pergamos for allowing those “that hold the doctrine of the Nicolaitanes, which thing I hate” (Rev. 2:15) in their midst. It was not only the “Nicolaitanes” themselves who were followers of the proselyte Nicolas (Acts 6:5) to which the Lord took exception but their doctrines which included, among other things, an intense but very subtle propaganda designed to thrust Zeus within the framework of Christianity. Thus, in the Revelation one may see that a change had taken place and that the Lord’s commission to His Apostles had been discarded and that priority was now given to “converting the Gentiles” — always providing they were not Israelites.

—To be continued

*** **



The Second Epistle of Peter

by Harold J. Hendriks

Most Christians accept without question the assertion that the Apostle Peter was the author of the "Second Epistle of Peter"; consequently they believe that the Apostle Peter endorsed and supported Paul and his Epistles in the passage that is found in Second Peter 3:15,16. This passage is very familiar to all who have been deeply involved in the discussion of the Pauline Problem. Of course, if it is assumed that Peter wrote the Epistle and that every word in the sixty-six books of the Bible is the inspired and infallible Word of God, then ipso facto, the Epistle and the passage in question must be accepted at face value.

But if a thinking person knows anything at all about the history of the various New Testament Books and the history of the process by which the ecclesiastically authorized Canon of the New Testament was established by Augustine (of Hippo, North Africa) and his Council of lackey Bishops, and if that person, in the light of this knowledge, espouses the doctrine that every word in the sixty-six accepted books of the Bible is the inspired and infallible Word of God, then that person is either completely blinded by church doctrine and tradition, or hopelessly double-minded, or intellectually dishonest. A working knowledge of the process by which the New Testament Canon was established and of the history of some of the New Testament Books should be sufficient to prove to any honest, thinking person that all is not well with the New Testament Canon, and that it is horrendous blasphemy to maintain that the Holy Spirit inspired all that is written in the New Testament.

The fallacious doctrine that every word in the sixty-six books of the Bible is the inspired and infallible Word of God is the stumbling block that prevents many people from coming to grips with the Pauline Problem. For many people, the basic problem is not that they don't want to give up Paul and his doctrines, because many of them do not like Paul, and they have difficulty accepting his doctrines and squaring them with the teachings of the Prophets and the Lord Jesus Christ. But they are afraid to question any Epistle or even any word of Paul because they have been brainwashed into believing that every word in the sixty-six accepted books of the Bible is the inspired and infallible Word of God, and thus to question Paul is to question God.

The history of the "Second Epistle of Peter" is most interesting. Peter's name was associated with a large group of pseudepigraphic writings. It was quite a common and accepted practice of the era for a relatively unknown writer to write in the name of an important person and to attach the name of the important person to the work of the unknown writer. The practice was justified on the basis that if the unknown writer had something really important to say, then by attaching the name of a well-known person to his work, it would gain attention and

acceptance for the work. Even outright plagiarism was not looked upon as it is today; there were no such things as copyrights or copyright laws.

If the "Second Epistle of Peter" was written before the second half of the second century A.D., its existence was unknown, for no second-century Christian writer of record mentions it by name or makes any quotations from it before about the year 200 A.D. Since it is very likely that Peter died around 70 A.D. it is very improbable that he wrote the so-called "Second Epistle of Peter", for if Peter did write it, it would not have remained unknown to the then current Christian writers for some 130 years. Peter was too important a person for that to have happened.

Christian writers, such as Papias, Justin Martyr and others, who wrote in the first half of the second century A.D. show from their writings that they had no concept of any such thing as a New Testament, or a Canon of New Testament writings. They show from their writings that they did not consider even the Gospels to be sacred or inspired Scripture such as they considered the Old Testament to be. They looked upon the Epistles of Paul as simply the letters of a



"... go rather to the lost sheep of the house of Israel"

preacher to his churches, NOT as inspired Scripture. It is also obvious from their writings that Paul's writings had not yet been collected into an organised body of writings and did not at that time have official ecclesiastical recognition as Holy Scripture. This being the case in the days of Papias and Justin Martyr, it was even more true in Peter's day.

But II Peter 3:15 and 16 speak of Paul's writings as being an organised, collected body of writings with the status of Holy Scripture on a par with the Old Testament Scriptures. From what is known of Peter and his run-ins with Paul, it is hardly likely that Peter would have looked upon Paul's writings as "Scripture" on a par with "Moses and The Prophets" some fifty to eighty years before the days of Justin Martyr when Paul's writings were still not regarded as Holy Scripture. The "Second Epistle of Peter" obviously was written at a time when Paul's Epistles were known and used in a collected and organised form and regarded, at least by some, as Scripture, neither of which was the case in Peter's day. As a consequence, many good and able Bible Scholars are convinced that Peter did not write the "Second Epistle of Peter", but that it was written much later by an unknown writer who wrote in Peter's name and attached Peter's name to the Epistle.

With some exceptions, the language and style of the "Pauline Epistles" (especially in the Greek Text) is quite uniform and constant throughout all the "Pauline Epistles". But the language and the style of the "Second Epistle of Peter" is quite different from that of the First Epistle. A number of quite unusual Greek words appear in the Second Epistle. For example: In II Peter 1:16 the word "eyewitnesses" is translated from the Greek word, *epoptai*. This particular, and unusual Greek word appears once, and only once in the New Testament, and it's only use in the entire New Testament is in this passage in II Peter 1:16. Strong's Exhaustive Concordance gives the basic form of the word as *epoptes* — 2030: it means "one who looks upon", or "a looker upon".

This word, *epoptes* (or *epoptai*), was used almost exclusively as a descriptive title for those who had been initiated into the

highest order, or "The Third Heaven" of the Greek Mysteries. The Concepts and the Secret Things of the Highest Order, or "Third Heaven" of the Greek Mysteries were considered to be so sacred that it was *unlawful* to speak of them. Indeed, even the Priest who officiated at the initiation of the new initiates into "The Third Heaven" was not permitted to speak of them, but he showed the initiates signs and symbols of the Concepts and Sacred Things pertaining to "The Third Heaven" of the Mystery Religion with the command, "Look Upon". And thus it was that the initiates to "The Third Heaven" were known as "Lookers Upon" or *epoptai*.

Note that in II Corinthians 12:1-5, Paul boasts of being caught up into "The Third Heaven" and of hearing *unspeakable* words which it is *not lawful* for a man to utter. Now Paul said that he knew a man who experienced this, but most competent Bible Scholars say that Paul was really speaking of himself. There is good evidence that Paul was at one time an initiate into "The Third Heaven" of one of the Greek Mystery Religions.

It is very hard to believe that if Peter was the author of the "Second Epistle of Peter" that he would use the Greek word *epoptai* which was so uniquely associated with the Greek Mystery Religions. There are other unusual Greek words that occur in the Second Epistle, and it is highly unlikely that if Peter was the author, that he would have used such words. For this reason, and because of the late date of the appearance of the Epistle on the scene, it is more than doubtful that Peter was the writer of the so-called "Second Epistle of Peter".

It appears that the so-called "Second Epistle of Peter" was written late in the second half of the second century A.D. at a time when Paul's writings and doctrines had fallen into considerable disfavour in some parts of Christendom. The Galilean Christians, for example, rejected Paul's Epistles and doctrines as teaching a different Gospel than that which the Lord preached. But the increasingly powerful leadership of the Church in Asia Minor, Greece and Rome was hell-bent on establishing a universal church that would take in all and sundry and the acceptance of Paul's writings as Holy Scrip-

ture was absolutely essential to this end. It appears that one of the reasons that the so-called "Second Epistle of Peter" was written at that time was to give Paul's writings the appearance of having the sanction and blessing of Peter with Peter's endorsement of them as Scripture.



The well-preserved Saxon sculpture of St. Peter in Daglingworth Church.

Neither Clement of Alexandria (c.155 – c.220 A.D.) an early Christian scholar and writer, nor Tertullian (c.160 – c.220 A.D.) Christian moralist, apologist and writer, included the "Second Epistle of Peter" in their respective lists of authoritative "Christian" writings. Both Origen (c.185 – c.254 A.D.), a highly respected Christian teacher and writer, and Eusebius of Caesarea (c.265 – c.339 A.D.) regarded as "The Father of Church History", placed "II Peter" in what they called "The Disputed Class" of Scripture. Didymus of Alexandria (c.309 – c.398 A.D.) a learned Christian teacher and writer, said that "II Peter" was considered to be spurious and John Chrysostom (c.344 – c.407 A.D.) Bishop of Constantinople, did not accept the so-called "Second Epistle of Peter" as being the valid work of Peter, and thus he rejected it.

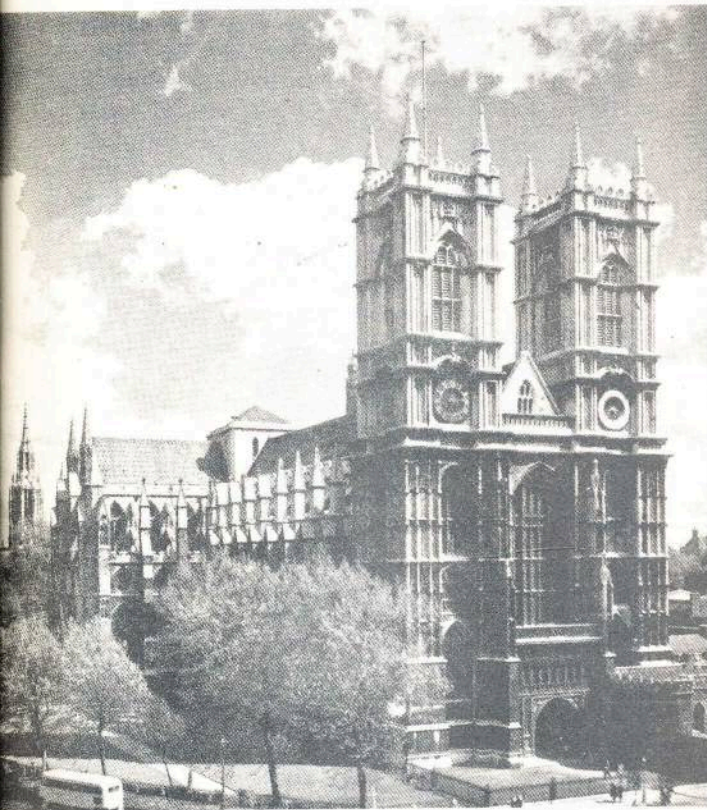
But Augustine of Hippo (354 – 430

A.D.) the acknowledged "Father of the Roman Church", "steam-rolled" the Synod (or Council) of Carthage (397 A.D.) into placing its stamp of approval upon his select group of 27 books which we now consider to be the New Testament and from this it can be seen that the New Testament, as we have it, was not put together or ordained by God but was actually put together by a series of church councils. The official ecclesiastical act which finally set the Canon as we now have it was the work of the acknowledged "Father of the Roman Church" and his Council of lackey Bishops from Asia Minor, Greece and Rome and thus it is utter blasphemy to say that God selected and ordained the 27 books of the New Testament when it was "The Father of the Roman Church" and a series of church councils who did it! It is an historical fact that church councils have a very poor record for ever doing anything right.

The history of a number of the New Testament Books, along with church history and the history of the formation of the Canon of the New Testament surely provides ample reasons for believing that all is not well with the New Testament Canon that was ordained for the use of Christendom by the Father of the Roman Church and the church councils which he masterminded and controlled. The mere fact that Augustine and the church councils gave a certain book canonical status as "Scripture" by the act of including it in the Canon of the New Testament does not guarantee that the book in its entirety is the inspired and infallible Word of God and that it is in its entirety the genuine work of the purported author.

There is very good historical evidence which supports the belief held by many good and competent Bible Scholars that the Apostle Peter was *not* the author of the so-called "Second Epistle of Peter". Consequently, Peter's purported endorsement of Paul and his support of Paul's Epistles as Holy Scripture should not be given too much credibility in the light of the historical evidence that is available to the honest and enquiring searcher after TRUTH.

Tragedy or 'Unmasked'



—Vera Veritas

"Woe unto them that seek DEEP TO HIDE THEIR COUNSEL FROM THE LORD, and THEIR WORKS ARE IN THE DARK, and they say, Who seeth us? And Who knoweth us?"
(Isa. 29:15)

Sometimes old songs express in melody and words the heart of a people. Take for example — "After the Ball is over, After the break of dawn, After the dancers leaving, After the stars are gone; Many a heart is aching, if you could read them all, Many the hope that has vanished, After the Ball."

The Masquerade is of course, a Ball or assembly at which people wear masks; "disguise, pretence — passing themselves off in false guise". And the Masque was a form of entertainment popular at Court and among the nobility during the reigns of Elizabeth I, James I and Charles I of England. The history of the English masque being inseparably connected with the name of Ben Jonson, who wrote about half of all the extant masques. His first court masque was *The Masque of Blackness* (1605) with other notable ones being *The Masque of Queens* (1609), *Love Restored* (1612), and *News From the New World Discovered on The Moon* (1612).

The Masquers were 8, 12 or 16 in number and as a rule were noble Lords and Ladies, the King and Queen sometimes taking part themselves. The costumes were elaborate and costly, often representing mythological or heroic characters. Every Masquer was accompanied by a torch-bearer and the masques were always performed at Christmas time, often on Twelfth Night, or else Shrove-tide and all performed in the Banqueting House at Whitehall.

The Masque was a play or dramatic entertainment, usually presented by amateurs at Court or in noblemen's houses, the performers wearing masks, originally in dumb show, later with a dialogue and poetical accompaniments. In the ancient Greek theatre, in order that the "Actors" might be heard by the "Spectators" in all parts of the vast theatre they wore masks, which increased the carrying power of their voices and also showed the appropriate facial expression. "Tragic" actors wore in addition a thick-soled boot or "buskin" to increase their height. And so, the little "actor" could give the "spectator" the illusion that here was one larger than life; that he was in fact, not what he appeared to be.

During the reign of Elizabeth I and James I the public theatres were not patronised by women so if the Court wished to see a per-

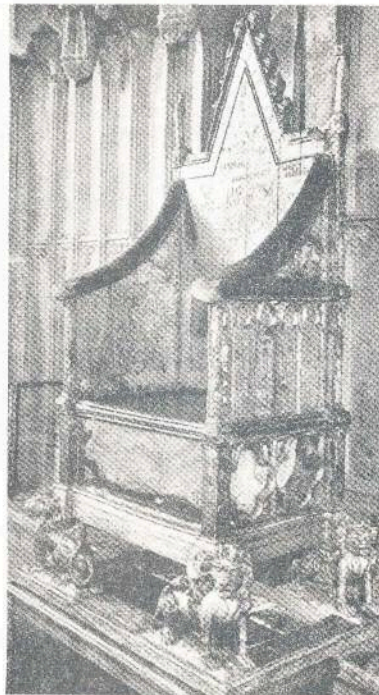
formance, the company was “commanded” to appear at the Palace and generally the form of entertainment which the higher classes preferred was the Masque which resembled the “pageant” of today. Painted scenery was used and the entire production became very elaborate. Luxurious in scenic effects — and the average English “spectator” must surely agree — there is nothing more elaborate than a Coronation ceremony planned and produced by the Dukes of Norfolk for the Royal Kings and Queens of England. No performance could be more spectacular or settings and costumes more gorgeous.

Down through the ages various types of pageants have passed before the people of the United Kingdom such as the civic festival, various school celebrations, and so on not forgetting the most elaborate pageants of all, the glistening, scintillating, bedazzling Weddings of Princes and Princesses of Britain. And as in the pageants and plays of the Middle Ages so even today, the whole community is expected to take part in some way, either as performers or in assisting in the work of production or merely as spectators.

However, the ordinary Anglo-Saxon-Celtic “spectator” of the Coronation masque of 1953 if asked just what he thought of it, would have been hard-pushed then to understand why it was that in International Affairs, the journal of the *Royal Institute of International Affairs*, of November 1939, Professor Arnold Toynbee had stated: “We Europeans have called a new world into being not to REDRESS but to UPSET the balance of the old.” (Emphasis in original) That is, until the mask slipped and one had a glimpse behind the “cover-up”. Understanding of this statement was unfortunately only to dawn on some people many years later for at the time of the Queen’s Crowning it was said of her peoples that “if they would indeed reap a harvest of Peace and Plenty, let them listen and respond to the appeal of their Gracious Queen Elizabeth II who, when Heiress Presumptive to the Throne, spoke addressing a *Youth Rally* at Canterbury Cathedral in 1947. And the people listened:



*Sceptre with the
Cross and the
Rod with the
Dove*



King Edward's Chair

"We are commissioned to be witnesses to the truth of the Gospel of our Lord Jesus Christ. A witness is one who speaks of that which he knows to be first-hand. We know that we shall have to face insecurity, opposition and perhaps danger for confession of our faith. But the Christian Church has always prospered in adversity, and we must certainly not be afraid . . . I ask you to join with me in offering ourselves anew to God that we may be worthy successors of the pilgrims of old and be found valiant and devoted to the service of God and OF OUR FELLOW MEN."

For those who then had such high hope — *"a harvest of Peace and Plenty"* — in 1983 must have a very hollow sound. But the masque was still to continue. Just six months from taking her Coronation Oath, the first reigning Monarch to visit New Zealand, Elizabeth II stepped ashore at Auckland, the largest city, on December 23, 1953. And the Maoris greeted their "Great White Queen".

"I want to show that the Crown is not merely an abstract symbol of our unity but a personal and living bond between you and me." So said the Queen in her first Christmas 1953 Broadcast from Auckland to her peoples wherever they may have been. Although, as Her Majesty pointed out, she had been in New Zealand two days only, the "living bond" had already been demonstrated to the many thousands who had seen her and met her.

The Queen's Broadcast, coming from a place "as far as any city in the world from London" was given to emphasise to every listener just how widespread was the British Commonwealth and *how firm the bonds of unity*. However — *"Some people"*, the Queen continued, *"have expressed the hope that my reign may mark a new Elizabethan age. Frankly, I do not myself feel at all like my great Tudor forbear, who was blessed with neither husband nor children, who ruled as a despot and was never able to leave her native shores."* — Now the mask slipped ever so slightly for surely, history reveals Elizabeth I as a TYRANT *only* to the ENEMIES of England!

The Queen then spoke of the great

fellowship of nations which have been welded into a Commonwealth UNLIKE THE EMPIRES OF THE PAST, "an entirely new conception — built on the highest qualities of the spirit of man: friendship, loyalty and the desire for freedom and peace": And finally, Her Majesty referred to the tragic railway accident at Tangiwai on Christmas Eve (1953) which brought grief to so many New Zealand homes and sorrow to all the Commonwealth. To those grieving people the Queen offered words of comfort and sympathy — and her millions of listeners believed that she was speaking then as "Queen of New Zealand" — and as a true Queen in true Israel.

One wonders — what happened? Why was the Queen — who was also the "Queen of Southern Rhodesia" suddenly to become silent? She was later to have no words of comfort or sympathy for a grieving White People betrayed and sold by her government into the bloody hands of bestial savages! In fact, it was one of her own children who helped lower the British Flag in Rhodesia beneath which a Maori magistrate, speaking in Maori to his "Great White Queen" in 1953 had stated: "We thank God for a century and more of British Rule." This was said just six months after the great pageant of all time seen around the world for the first time on television. Were the words uttered then merely words of a ploy? Uttered to fool the spectators? Or were they sincerely meant at that time with a "change" taking place later? It is of course, necessary to remember that Royalty is human and so subject to human failings. However, their position *does* demand certain standards and certain loyalties especially to their own people.

Elizabeth II spoke of the blessings of a husband and children and while her more immediate Hanoverian forbear, Queen Victoria too had both "husband and children", it is hardly likely that she for one, considered them all to be a "blessing". Victoria's firstborn, H.R.H. the Prince of Wales and Heir Presumptive to the Throne was a womaniser, a reprobate and Grand Master Mason (his mother Chief Patroness of the Royal Masonic Boys School — 1882-1901) of which his brother H.R.H. the Duke of

Connaught and Strathearn, K.G., Most Worshipful Grandmaster Mason (1901) was President.

Prince Eddy, Victoria's grandson "following in father's footsteps, following the dear old Dad" had a penchant for brothels. Eddy was the central participant in what was known at the time as the "Cleveland Street Scandal" which began in July 1889. And the Establishment conspired elaborately to mask the truth at the instigation of a certain official — "one of the Country's most influential Freemasons". Of Queen Victoria it has been stated that: "The Queen herself was involved. Though the Court Circular for 7th October 1889, recorded that the Lord Chancellor, Lord Halsbury, was received by Her Majesty for a social gathering at Balmoral, it is clear that he visited the Queen that day mainly to discuss the scandal with her. For the D.P.P. file contains a long deeply thought-out legal opinion by Halsbury on whether the charges against certain people connected with the brothel should be proceeded with. It is written on Balmoral paper, so it was an urgent matter. Had it been anything but of paramount importance he would surely have waited until he returned to London the next day to put pen to paper.

"The file provides sound evidence that the Government was desperate to hush up Eddy's alleged part in the scandal. This would not have been the case if it HAD BEEN ONLY A MATTER OF HOMOSEXUALITY, though that was serious enough. Only a scandal that would have threatened the Throne would have necessitated the involvement in the cover-up of so many notable men. But by 1889 it was common knowledge that if Eddy was not completely homosexual, he was certainly bisexual. Yet this knowledge did not bring about an empire-rocking scandal. It was not homosexuality that was being covered up, but Eddy's involvement with Cleveland Street, and the truth about 'Jack' the Ripper." Indeed, it was not homosexuality that undid "poor Eddy", it was his secret marriage with a Roman Catholic by whom he fathered a child by which deed, he had of course given up all right to the Throne. (Jack The Ripper — The Final Solution by Stephen Knight, first published in Great

Britain 1976.)

Concerning the custom of "coronation" of the ancient past, it will be recalled that the rulers of Israel were adjured:

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:

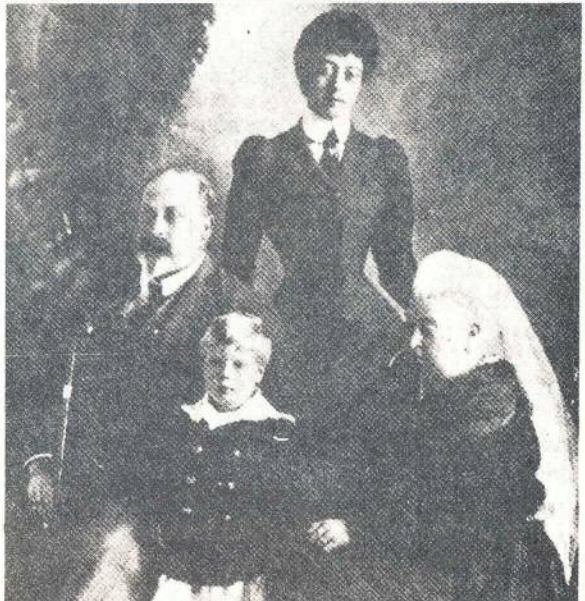
And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, (to) the right hand, or (to) the left: to the end that he may prolong (his) days in his kingdom, he, and his children, in the midst of Israel" (Deut. 17:18-20).

Thus the average "spectator" may be forgiven for wondering — just who is pulling the silver strings — and are "Royals" really above "politics"? The English have been led to believe so but it would seem that something is very wrong somewhere.

Queen Victoria was unquestionably under the guidance of her WHIG Prime Minister, Lord Melbourne, who devoted himself to

Queen Victoria with Edward VII, Prince of Wales and Edward VIII later Duke of Windsor.



the task of training this young girl for her high responsibilities. The General Election, which by the then existing law followed her accession, had given the WHIGS a reduced but adequate majority; but in the summer of 1839 Melbourne's position in the Commons became so weak that he resigned and the young Queen had her first political difficulties in a controversy with *Sir Robert Peel*, who, in taking office, proposed to replace the WHIG LADIES of the Bed-chamber by CONSERVATIVES.

On her refusal, Peel declined to take office and Melbourne returned for two more years; but THE QUEEN, who was taken by surprise and given insufficient time for consideration, AFTERWARDS ADMITTED THAT SHE HAD BEEN "FOOLISH", AND NO SIMILAR DIFFICULTY AROSE AGAIN. Was Victoria brought smartly "to heel" or jerked into place by the silver cord in the hand of a Puppet-player?

Later, "she was on terms of intimate friendship with one of her Prime Ministers of this period of her reign, DISRAELI, and his Royal Titles Act of 1876, which conferred on her the dignity of Empress of India, gave her special pleasure". (Victoria, Queen. p.316-17, The New Gresham Encyclopedia, 1927.)

"Queen Victoria was a woman of robust physique, remarkable powers of memory, great force of character, deep sympathy, and sincere religious feeling. She was very tenacious in her own opinions, but UNDERSTOOD THOROUGHLY THE POSITION OF A CONSTITUTIONAL SOVEREIGN, and her strong common sense kept her prejudices in check. She has left a great name on the roll of British sovereigns", according to Bibliography of: A.C. Benson and LORD ESHER (editors), *The Letters of Queen Victoria* (1837-61); Sir Sidney Lee, *A Life of Queen Victoria*; G. Lytton Strachey, *Queen Victoria*. As the background story is examined, however, it becomes obvious that the Royal Family have long had a peculiar affinity with Jews and Zionists and — what possible link could there be between the apparently incompatible elements of Judaism and a Christian monarchy?

Yet somehow, Queen Victoria's Prime Minister, Disraeli, in 1844 was able to

declare through the mouth of Sidonia, the Jewish hero of Coningsby the prediction of "a mighty revolution" and "of which so little is yet known in England, is entirely developing under the auspices of the Jews, who almost monopolise the professional chairs of Germany." "So you see, my dear Coningsby, that *the world is governed by very different personages from what is imagined by those who are not behind the scenes.*"

In a passage boosting what he inaccurately called "the Jewish race", Disraeli (Lord Beaconsfield) wrote in chapter 24 of his book *Lord George Bentinck: a Political Biography*, "the natural equality of man now in vogue, and taking the form of cosmopolitan fraternity, is a principle which, were it possible to act on it, would deteriorate the great races and destroy all the genius of the world. What would be the consequence on the great Anglo-Saxon Republic, for example, were its citizens to secede from their sound principle of reserve, and mingle with the negro and coloured population? In the course of time, they would become so deteriorated that their states would probably be reconquered and regained by the aborigines whom they have expelled and who would then be their superiors."

What baleful influence came to bear so that on the occasion of the presentation and addresses on the accession of Queen Victoria to the Throne of England, in 1837, the Board of Deputies of British Jews through their representatives, were received by the Sovereign in person? "It was fitting that this Royal recognition of the representative body of Anglo-Jewry should coincide with the beginning of the reign of a Sovereign UNDER WHOM ALL ANTI-JEWISH DISABILITIES WERE TO BE SWEEPED AWAY AND THE JEWISH COMMUNITY TO ATTAIN AND PLAY A FULL PART IN PUBLIC LIFE." (p.229, Appendix D *The Jews of Britain* by Sidney Salomon, M.A. Press Officer of the Board of Deputies of British Jews, 1938.)

Such influence most certainly did not come from The Book upon which she took The Coronation Oath, the Holy Bible presented to her as to every monarch, with these words:

“HERE IS WISDOM: THIS IS THE ROYAL LAW; THESE ARE THE LIVELY ORACLES OF GOD.”

Within these “the LIVELY (not DEAD you will notice) ORACLES OF GOD” we read that in complete accordance with The Promises of YAHVEH and in OBEDIENCE to true Israel’s true God (Gen. 17:21), to keep the royal line SEPARATE and therefore CLEAN, “. . . Isaac called Jacob, and blessed him, and said unto him, Thou shalt not take a wife of the daughters of Canaan” (Gen. 28:1). In other words he, Jacob (Heir Presumptive) must keep the Israel line SEPARATE FROM ALL OTHERS. The blood-line must not be contaminated.

SEPARATE — according to Dr. Strong’s *Concordance of The Bible* (5144) . . . nāzar, naw-zar’; a prim. root; to hold aloof, i.e. (intrans.) abstain (from food and drink, from impurity, and even from divine worship — i.e. (apostatize); spec. to set apart (to sacred purposes) i.e. devote: consecrate, separate (-ing, self). (see also 914) . . . bādāl, baw-dawl’; a prim. root: to divide (in var. senses lit. or fig. separate, distinguish; differ, select, etc.): (make, put) difference, divide (asunder). (make) separate (self, — ation), sever (out). utterly.

It is, therefore, not pleasant to contemplate the possibility of Prince Charles as future King when unfortunately the Duke of Edinburgh, husband to the Queen and father of the Heir to the Throne in Britain, has distant Jewish blood from a great-grandmother. For many years it has been alleged that there is a Jewish taint in the blood of the Mountbatten family. The interest has centred on Julia Theresa von Haucke, a grandmother of Prince Louis Mountbatten. The proof that she was actually Jewish coming from a Jewish source:— *The Hidden Hand*, June 1922, quoting *The Jewish Guardian*, of 21st April 1922, thus concerning Lord and Lady Mountbatten.

“Miss Ashley’s maternal grandfather, as everyone knows, was Sir Ernest Cassel, originally a German Jew; and Lord Louis Mountbatten’s father was a German and one of his grandmothers

was a Rumanian (or was it Bulgarian) Jewess.”

The relevant part of the quotation is underlined. This is indeed a terrible discovery for the Duke of Edinburgh is a great-grandson of the same Jewess. Perhaps this explains why he had Britain’s future King circumcised by a Jew! Does it also explain just why he attends Jewish functions, even to the point of covering his head with a black skull-cap in accordance with Jewish ritual, for grace before the Guildhall banquet to mark the planting in raped Palestine of the Queen Elizabeth Coronation Forest!

It is no wonder then, that *the Queen “to combat all forms of religious and racial intolerance” is Patron of a Council of Christians and Jews, “to foster co-operation in educational activities and in social and community service”* albeit the Command of YAHVEH is most assuredly “BE YE SEPARATE”!

“OBSERVE AND HEAR all these words which I command thee, THAT IT MAY GO WELL WITH THEE AND WITH THY CHILDREN AFTER THEE FOREVER, when thou doest (that which is) GOOD and RIGHT in the sight of The LORD thy God” (Deut. 12:28). It is surely more than time for Israel in the isles to remember in OBEDIENCE and before it is too late that:

“THOU shalt in any wise set (him) king over thee, whom The LORD thy God shall choose: (one) FROM AMONG THY BRETHREN SHALT THOU SET KING OVER THEE: THOU MAYEST NOT SET A STRANGER OVER THEE, WHICH (is) NOT THY BROTHER” (Deut. 17:15).

The Masque had continued for far too long — and while the spectators love to have it so — the time has surely come for the masks to be torn aside, however hard this may be for those who believe the Throne of England beyond reproach. It is not easy to write of these things but the true Israel people of Almighty God must be brought to their senses and return to His Law in order to find Peace and Safety — the true Salvation of God.



Window on the World

UNCLE SAM AND
THE MIDDLE EAST

1982 was a year which brought many changes and saw many events take place which may well rise up in future to haunt Western civilisation for, as it has been truthfully said — in our lifetime the boundaries have burst.

Indeed, "... today the network of social ties is so tightly woven that the consequences of contemporary events radiate instantaneously around the world — and — not only do contemporary events radiate instantaneously — now we can be said to be feeling the impact of all past events in a new way. For the past is doubling back on us. We are caught in what might well be called a 'time-skip'."

Unquestionably, the events which took place in the Middle East last year will "double-back" on us all and in this respect the following article by Mr. Leonard R. Saunders of Canada will be of considerable interest to readers for not only does it recall much of the past but it reveals that the claim by the Israeli State to the land of Palestine as a God-given "right" is not shared by all those who belong to the Jewish faith.

Before embarking on this "tour of discovery", it may be well for the writer to offer a brief outline of his background, while pointing out that some proper names have been changed to avoid any embarrassment to the person concerned.

Born in England in 1905 of a family profoundly steeped in the tenets of the established Church, giving greater attention to the Book of Common Prayer than to the Bible, he was confirmed in a

religion and doctrine that brooked no argument. The "musts" and "must nots", which so sadly have now been cast aside to adjust to an amoral socialist trend which threatens the very foundation of Christian faith, heralded one firm "MUST" — that the Jews were God's "Chosen People", and that therefore they must be favoured accordingly. Failing to do so would unquestionably earn the transgressor eternal damnation.

One of the greatest truths is expressed in the Latin proverb: *Experienti docet*. Upon reaching the stage when life has almost run its full course, one looks back along the way to find the experience has indeed proved to be the soundest teacher.

Emigrating to Canada in 1927, it was my misfortune with many more Canadians to find myself out of work during the Great Depression and forced to seek

employment outside of my profession. I was fortunate to find work in a retail store in Montreal. The business was owned and operated by two brothers who were Reformed Jews; they had in their employ three cousins who were Orthodox Jews and who seemed to regard their Reformed relatives as religious perverts. I must take this opportunity to emphasise that throughout the entire period of my employment, from 1935 to 1939 when I enlisted in the Canadian Army Active Force, I was treated well and enjoyed an excellent relationship with both my employers and staff.

As 1939 and the outbreak of hostilities drew closer, my Jewish associates exhibited profound emotion when stories of atrocities against Jews were headlined in the press and recounted over radio. The wives of my employers brought radios into the store to listen to speeches by Hitler at the Sportsplatz, Berlin, which, with a fair knowledge of German, they were able to interpret to their staff during periods when we were not busy. Eventually, on the 26th August, 1939, I received a call from the commanding officer of my Reserve Regiment, The Black Watch, R.H.R. of Canada, to report for duty immediately under the provisions of The National Defence Act of Canada.

During the three months left to me before embarking for England with the Royal Canadian Engineers, I visited my business colleagues to bid them farewell and to receive a generous promise from my employers that my position would be awaiting my return to Canada. (On my return in 1945, they remembered their promise, but I was ready then to engage in my own profession.) Then I came to say goodbye to my fellow staff-member, Mannie

Goldstein. "Well, Mannie", I said, "I suppose you will be joining up?" "No", my friend replied, "Wars are caused by the international bankers and the Zionists!" For a moment I was stunned. Recovering my composure, I continued: "But how can you say such a thing, Mannie, when your fellow Jews are being slaughtered and imprisoned by Hitler and his Nazis in Germany and the countries they have conquered?" Mannie responded: "I don't have much sympathy for those Jews in Germany; many of them have asked for what they are getting. Anyway, the Zionists are pleased because they say, 'What do we care if a few thousand Jews are killed in Germany, so long as we get to Palestine, our homeland!'" I was dumbfounded, and pressed: "Well, what is the difference between you, as an Orthodox Jew, and a Zionist?" Mannie looked furtively toward his Reformed cousin-employer and moved me to a quiet part of the store to explain: "Well, I am a Canadian by nationality, but a Jew by religion — just like you're a Presbyterian by faith but a Canadian by nationality. Now the Zionist claims that we are a race with our homeland in Palestine to which we must all return and set up a Jewish state."

Mannie continued: "Zionists have no other thought but to exert their power over government: they have no national loyalty." Horrified by what he was saying, I asked: "Well, why don't you Orthodox Jews rise up against these people and expose them?" Looking sideways toward his cousin who was coming toward us, and waiting until he had passed by, Mannie explained: "They are so powerful they could ruin us. For example, if I owned a wholesale house I would be dealing mainly with

Jews, because you know of the hostility shown toward us by the Gentiles. If I were to offend my Zionist compatriots, they would force me out of business into starvation — they have done it with newspapers that have published things about them that they don't like." I gasped and took Mannie's hand as he said affectionately: "Well, goodbye, Len, and good luck. I would join you — and admire your courage — but I repeat: wars are caused by the international bankers and Zionist Jews!" "Shalom!" — (an expression not used today by the orthodox Jew since it has been adopted as a form of greeting by the Zionists) — chorused my Jewish friends as I left with the naivety of one who knew nothing of politics. I firmly believed that I was going to risk my life for honour, justice, decency and to build a better world. I had not guessed that that war would usher in a dreadful time of carnage when the scourge of communism would encompass the globe.

"Could Mannie be right?", I asked myself as I urged the response: "Mannie must be one of those communists of whom I have read in the papers!" But, dear reader, never be discouraged when a word, like a seed, falls from your lips, and is seemingly discounted. Seeds have the habit of coming to fruition when exposed to the right circumstances.

Throughout those terrible war years when I served in Britain and on the continent and saw my comrades fall in battle, Mannie's words came back to haunt me. When British cities and towns were bombed in those Baedeker raids which laid waste such Cathedral cities as Coventry, I asked myself, "Why no reprisals?" My question was echoed by many with a hue and cry for British

planes to retaliate and bomb the Roumanian oil wells from whence the Luftwaffe was fuelled. A London newspaper offered the smart reply that it would be better to give the Germans the trouble of bringing the crude to the various refineries, and then bomb each installation in turn! "Who has interests in the Roumanian oil wells?", I pondered, "Perhaps Mannie was right!" During those six years of hostilities, Mannie's words came back to me very forcibly, "Zionists and International Bankers".

After returning to Canada for a few months in 1945, I was sent to North West Europe to serve with the Army of Occupation in Germany. I was stationed in Oldenburg, where I had an opportunity to meet many well-informed and intellectual persons of the defeated nation and I often questioned my German friends if they believed the stories about concentration camps, and they replied: "Yes and no. We do know of many of our friends who disappeared behind those gates" — pointing to heavily timbered and barred portals to a courtyard — "and have not been seen since. But some of the propaganda is quite absurd. For example, we read of 15 000 Jews being sent to a concentration camp from a certain town where, we know, the entire population was only 14 000!" Many times I have remembered this when faced with the impossible claim that six million Jews were exterminated in the ovens of German death camps. Will similar propaganda serve the same purpose for the Lebanese nationals who are left after the Zionist genocidal hostilities in Lebanon? "Tell me more about the maltreatment of the Jews before the war", I asked. "Well", my friends agreed, "we are not talking of individual cases, but

generally, much of what they suffered was brought on by themselves. They were highly politicized, for the most part favouring left wing and communist ideals, and often foolishly attracting the animosity of the Gestapo."

The Nuremburg trials began and notice was received by me that two of our officers might attend as witnesses; I asked two subalterns if they wished to watch the proceedings, and they agreed to go. When they returned I asked them their opinion of the manner in which the trials were carried out, and they said: "We should let them off; they are judging them guilty for the same actions of which we were guilty. What would have happened if they had won?" Well, *c'est la guerre!* It has been observed that had it not been for Churchill's outrage, Stalin and Roosevelt proposed the complete annihilation of all German officers and government officials in a summary conviction without trial. Was this at the insistence of Zionist demands? Was the idea of the Nuremburg court a compromise to meet Churchill's demand? It was then that Hitler's claim seemed to hold some truth, that the U.S.A. is not governed by Washington but by a coterie of Zionist Jews who hold "the awful power of the purse" as Rothschild described it.

After my return to Canada and civilian life in 1946, I was pleased to put all ideas of war out of my mind and, like many of my comrades who were fortunate enough to survive the shooting war, I neglected to lend my efforts toward working for and preserving all those ideals which had formed our "*raison d'être*" for war service. In a few words, my interest was to make up for the time I had sacrificed from civilian

occupation for service to my country.

I knew little about the Jewish question. I remembered the historical Balfour Declaration of 1917 between Foreign Secretary Arthur Balfour and the Zionists under the leadership of Dr. Chaim Weizmann which my parents proclaimed to be a "good thing for 'God's Chosen People' to be returned to their 'homeland'", and which stated:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country."

At that time ninety-three per cent of the population of Palestine was Arab. Britain, having been accorded mandate over the country through the League of Nations, was careful to retain a status quo without too great an influx of Jews after the war. However, pressure exerted by Zionist Jews on the American Government and President Truman led to an insistence by the Americans for Britain to permit immigration of 100 000 Jews into Palestine. Britain was in the unenviable position of trying to preserve an uneasy peace between Arabs and Jews with her task being made more difficult with the advent of Menachem Begin, a Zionist Jew from Poland who headed a terrorist organisation by the name of Irgun Zvai Leumi

which, with two other activist groups known as the Haganah and the Stern Gang, proceeded to lead a revolt against British administration. This was climaxed with the blowing up of the King David Hotel in Jerusalem where ninety British troops were killed, and flogging of British soldiers while two British sergeants were publicly hanged. This brought nothing but mute approval from the Americans and their Zionist columnist, Ben Hecht remarked: "Everytime you let go with your guns at the British betrayers of your homeland, the Jews of America make a little holiday in their hearts." Finally, on May 14, 1948, the British mandate expired and the State of Israel was proclaimed at Tel Aviv with the immediate recognition made official by the U.S.A.

A climax in relations between Britain and the U.S.A. came in 1956 with the invasion of Suez when the U.S. threatened Britain with an oil embargo and so reduced the once mighty empire to a second-rate power and meanwhile inheriting for herself all the perils of having to accede to every Zionist demand or face the peril of a third world war. The ludicrous deficiency in American diplomacy and an optimistic conception of any possible unity between Arab and Jew was reaching for the impossible. Ninety-five percent of modern Jewry being of Turko-Mongolian origin while the Arab is of distinctly Semitic race, the difference between the two in religion and social background is too vast to expect any reconciliation. In his treatise *WHY CIVILIZATIONS SELF-DESTRUCT* the late Dr. Elmer Pendrell observes:

"Not only in Northern Ireland, but in Scotland, Wales, Brittany, the Basque provinces, Catalonia, Aosta, Trentino-Lato

Adige, Jura, Alsace, Belgium and Carinthia minorities and provincials are pushing increasingly for ethnic recognition and identity. Tribal psychology is alive and kicking. Our hereditary social appetite, as we have seen, is sweeping and intense. But it was born, and so far has spent the overwhelming proportion of its existence, in tribal groups, in which likeness was the signal for amity and acceptance, and difference the signal for hostility. Consciousness of kind involves an assumption that physical similarity is accompanied by a similarity of attitudes."

And so, after two hundred years of hearing the world say, "Let George do it", the British people were quite content to rest on their laurels and "let Sam do it"! For surely if anyone should have learned anything about the incompatibility between different races, Uncle Sam should have some knowledge! But with all the assurance of the stripling about to "teach his grandmother how to suck eggs", Sam set out with all the certainty that the Middle East question could be handled with American aplomb and dollar diplomacy and now she is in the most confounded mess all of her own making.

The next part of my story begins in 1958 when I was employed by the Canadian Federal Government in Ottawa. One of my office colleagues was a Jew, Abe Robinowitz, who took me to his synagogue one Saturday and, adorned with tallith and shamulka, I was permitted to watch the service. Afterwards my friend introduced me to his Rabbi who was less than cordial toward the "Gentile" who had invaded his threshold.

The time for subscriptions to the *United Jewish Appeal* came around and I accompanied Abe to

an office where he made his donation. Since, I remarked, Abe was most generous in giving to Christian charities, I offered to subscribe two dollars as a mark of goodwill. Some days later I received an invitation to a reception at the Jewish Centre which I accepted and I soon learned the real reason for my Jewish friends' hospitality. It was disclosed by some of our most prominent Jewish citizens in their after-dinner speeches that there were some unfortunate Jews in North Africa whom they would dearly like to transport to Israel, so they invited all present to subscribe to the cause. By this time, with a delicious dinner under my belt, my conscience constrained me to add a further ten dollars to the collection plate which was being passed to the accompanying bedlam among the more wealthy of the congregation, in an obvious exercise to court prestige, out-pledging each other with bids of \$25 000; \$50 000; \$100 000, and so on.

I had struck up a lively and pleasant conversation with an attractive Jewess seated beside me. She had all the attributes of beauty, fascination and wit, until this sad note of starving and maltreated Jews in Africa threw a damper on our conversation and caused the lady to wipe her eye and bewail the fate which had befallen her people. By way of comfort, I suggested: "Well, you know that Britain has always befriended the Jews." It was as though the lady had discovered Satan himself seated beside her! Her eyes flashed fire; her well-manicured scarlet fingernails were exposed toward me like two sets of claws. I fully expected to be physically assaulted by this tigress as she exploded: "The British! — those . . . — have you not read EXODUS?" I admitted

that I had not read the book and was relegated to the status of a porcine intruder to what, up until then, had been a very delightful evening.

Toward the end of September, Abe took three days off to observe Yom Kippur, The Day of Atonement. On his return to the office, we went for our noonday walk and Abe described to me the religious ceremony. Suddenly he started to laugh until the tears ran down his cheeks as he described the prayer called *Kol Nidre* by which they asked release from all commitments they might make in the forthcoming year from God. I asked him how this could be and he explained that during the pogroms Jews had been called upon to witness under oath against their people and this was said for God's grace to forgive such statements made under oath. However, it is a question of how much trust may be placed in a Jew's word when it comes to such agreements as The Camp David Accord. This is the *Kol Nidre*:

"All vows, all bonds, devotions,

Promises, penalties and oaths,

Where with we have vowed, sworn,
devoted and bound ourselves,

From this day of atonement
unto the next.

May it come unto us for good.

Lo, all these we repent us.

In them they shall be absolved,
released, and nulled made
void of none effect.

They shall not be binding nor
shall they have any power.

Our vows shall not be vows,

Our bonds shall not be bonds,

And our oaths shall not be oaths.

Soon after these events, I received a letter inviting me to become a member of a new Chapter of B'nai B'rith, but I declined because of my Christian faith. I learnt from literature that most of modern Jewry are not of the Semitic race and their antecedents never saw Palestine. I also learned that about ninety-five percent of modern Jewry are descendants from a Turko-Mongolian people who formed a part of the civilisation known as the Khazars. King Bhulan of Khazaria — occupying a vast area of Russia north-west of the Caspian Sea — embraced Judaism with his subjects in 740 A.D. The Khazar Empire was defeated and destroyed by Sviatoslav, duke of Kiev, in 969 A.D. To describe the Jews as "God's Chosen People" is ludicrous and the greatest hoax perpetrated on the world by the Christian Church, self-serving politicians and the unfounded claims of Pharisaical Jews themselves. It may be well to add that, with the propagation of the "Chosen People" myth, the Government in Washington, is as much the tool and servant of Zionism, as Castro's Cuba is the vassal state of the Soviet Union. The Baron de Rothschild once remarked: "Give me the gold of a nation, and I care not who makes its laws"; to give emphasis to the statement, he added words about "the awful power of the purse".

Meanwhile, the Canadian House of Commons had accepted the new Maple Leaf Flag with the introduction of Closure, or Cloture to debate. The Rt. Hon. John Diefenbaker was furious over what he termed the "arrogance" of the Liberal Government to bring in closure. There had been much discussion pro and con on the measure to end debate, and I was given a book published in 1886 under the title, *Current*

Events and Prospects of Things to Come by Lord Roberts. The author revealed that closure on debate was first introduced to the British Parliament in 1882 as the result of a continued filibuster staged by the Irish members on both sides of the House of Commons whenever a matter concerning Ireland came up for debate. Thus it was amicably agreed between Gladstone and Disraeli to bring in the extreme measure of closure, which shocked all Europe that the British "Mother of Parliaments" and defender of free speech should end it so abruptly. I brought this book to the attention of Canadian Prime Minister Diefenbaker and this initiated a friendship between us.

John Diefenbaker was a very devout Baptist and the tenets of his church flavoured his every thought and action. Hence, with a firm belief in the dictum of the "Brotherhood of Man" and, no doubt, under firm persuasion from his church, he bitterly and outspokenly upbraided Prime Minister Verwoerd of the Union of South Africa on the policy of apartheid, which resulted in that country leaving the British Commonwealth of Nations in 1959. By the same token, Diefenbaker was adamant in his belief that the Jews held a preferred place in God's domain, and could do no wrong. I recognised that "The Chief", as he was known by his supporters, was being pressured from a certain quarter which earned him many a headache. I also believed that he had enough confidence in me to listen to my advice, which proved correct. One day I visited his home with a satchel of the most interesting literature. He ushered me into his study and his charming wife, Olive, served tea while I set the satchel down beside my chair. After eyeing it inquisitively for

some time, his curiosity got the better of him.

Looking at the bag, John rubbed his hands in eager anticipation and asked: "What have you got for me, Leonard?" I knew how strongly he had fought for the adoption of the Jewish-inspired "Hate Bill", as we called it, to amend the Criminal Code and provide for the conviction of "Everyone who advocates or promotes genocide against an 'identifiable group' ". I looked him squarely in the eye and pronounced those awful words, "HATE LITERATURE"! Then, pointing my finger at him, as was his custom when facing the accused in court, I continued: "I have lots of it in my home, so you had better be ready to bail me out if the R.C.M.P. raid my premises some night!" "Oh, oh", he replied, blushing, "don't worry, Leonard, when the bill comes down from the Senate, I'll take care of it for you". He was good to his word and two weeks later an item appeared in the press that when he spoke at a reception given him by B'nai B'rith in Toronto, he said, "Now I'm going to vote against this 'Hate Bill' because it will be as much against your interests as it will against your opponents if it is allowed to pass". Everyone was astonished! The Bill passed final reading, but not without many amendments and strenuous opposition from John Diefenbaker. On other occasions I quietly deflected the lobbying of the Zionists and rescued Diefenbaker from such embarrassments as membership in the *World Federalist Association* which he was persuaded to join without knowing what it really stood for. Pearson, Trudeau and Clark were all in turn similarly wooed entertained, cajoled and lobbied by Zionists to meet their needs. The Rt. Hon. Joe

Clark, when Canadian Prime Minister for a brief nine months, undertook to move the Canadian Embassy from Tel Aviv to Jerusalem in exchange for the Toronto Zionist vote and favour.

By this time I had enough evidence to convince me that Jews — and in particular Zionist Jews — exercised an influence — often a very disruptive influence — on the affairs of this world far in excess of their numbers in population. This became very obvious in the political field of the United States of America. By way of an item which appeared in an Ottawa newspaper in 1966, I opened correspondence with the *American Council for Judaism* of New York City, an anti-Zionist organisation of Orthodox persuasion, which firmly opposes the actions and ideals of Zionists in their conquest, torture, murder and terrorism of the Arab population in Palestine whom they drove from their homes bulldozing their buildings to the ground, leaving them a stricken and beleaguered people without home or country. I informed the Council of what had been told me about Zionism years before and my experience with the *United Jewish Appeal*. They confirmed the information I had received and sent me a press report of the United States Senate hearing in 1963 which disclosed that \$5 000 000 of U.J.A. funds was being used for propagandising and lobbying in the U.S.A. for Israeli and Zionist interests. After the recent diabolical behaviour of the Israelis in their invasion of Lebanon, one might question if West Germany should be liable for anymore reparations paid to the Government of Menachem Begin for "atrocities" committed against Jews by the forces of the Third Reich.

One does not have to dwell on

the merciless slaughter of helpless civilians in the recent holocaust by the forces of Menachem Wolfvitch Begin and his barbarian government in Lebanon; it has shocked the entire civilised world, including the people of the United States from whence the Zionists obtained most of their arms to account for the estimated 9 500 dead (International Red Cross figures), and all their "moral" support. This senseless massacre has been carried out by Zionists against their Arab neighbours for over thirty years. According to a report published in the *Washington Post* of June 11, 1981, shortly after the Israeli mass bombing raid on Lebanon in which more than 1 000 helpless cripples, defenceless men, women and children were killed, Henry Kissinger persuaded President Reagan to continue the shipment of F-16 fighter aircraft to Israel.

God save us from a "PAX AMERICANA" which puts into the hands of ruthless villains the means to practise genocide on their helpless neighbours! According to a news report appearing in *The Vancouver Province* of August 20, 1982, we quote the following:

"The arms supply figures . . . support Israeli Defence Minister Ariel Sharon's August 14 statement . . . suggesting that U.S. Secretary of Defence Caspar Weinberger and former secretary of state Alexander Haig had advance knowledge of the Lebanese invasion plans and approved them. The arms supply figures compiled by Defence Security Assistance Agency, show that in the first quarter of 1982 Israel took delivery of \$217 695 000 worth of military equipment from the U.S. That is nearly ten times the value of U.S. military goods delivered to Israel in the same period of 1980, and roughly 40

percent more than in the first quarter of 1981.”

Washington is as much the tool and servant of Zionism, as Havana is the vassal of the Kremlin. The President of the United States of America has become the serf of the Zionists of Wall Street and the Rockefeller Trilateralists as Fidel Castro has become the puppet of the Politburo and Moscow's agent for African aggression. That benign personage we once knew as “Uncle Sam” has become the object of utter disgust and suspicion while he is made to kneel to the demands of the Zionist State of Israel.

During the early years of the 1960s small groups of concerned Canadians recognised the national and world disaster which they faced. In such a study group I met a gentleman whom I have the honour to call my friend today and who has given me permission to use documents he has preserved throughout the years. I shall call him Stuart Creighton.

In a series of discussions, Stuart revealed that soon after leaving university, he and four or five other graduates (all now deceased except my friend) found it strange that Canada, with her abundance of wealth, both in resources and invested capital, showed such relatively slow advancement in relation to her neighbour to the South, the U.S.A. Being domiciled in and around the national capital, and having access to the official figures of the *Dominion Bureau of Statistics*, it was not difficult to acquire official figures for their deliberations. I have before me copious national financial accounts so gathered, but shall not bore the reader with these except the “*Consolidated Canadian Balance of International Payments for 1933 — 1938 Inclusive*”, which

shows Total Net Credits of \$2 814.9 millions, and Total Net Debits \$2 760.1 millions, leaving a Residual Item or Total Net Credits and Total Net Debits of only a meagre \$54.8 millions. At this point Stuart observes:

“It has required many years for Canadians to accumulate a gold reserve of \$185.9 millions, yet in the six year period 1933-1938 inclusive, the net export of gold from Canada to four times the value of our total gold reserve as of December 31, 1938, was readily permitted.

“Why do our Canadian political leaders permit this condition to continue when it is to the detriment of the Canadian people? Is it because they do not know, or knowing, are not sufficiently interested in the welfare of the average Canadian citizen to muster the courage required for planning and executing a remedy for the situation?

“As previously pointed out, this condition is entirely due to the economic stranglehold which International Finance has been able to obtain on Canada.

“Do we require further proof that Canadians are the slaves of International Finance? The answer is “NO”!

“Do we need to look further in order to determine where our financial masters and controllers are located? Again, the answer is “NO”. Those controlling the chains of Canadian economics and finance can be located principally in New York and London. We have been told that it is the small shareholder who collectively directs the policy of industry, nevertheless, it is well known that the control of International Business is actually in the hands of a few who are intimately associated with, and control those international and closely co-operating organisations — THE BANKS!

These banks which produce and destroy credits at will, whenever and wherever, by so doing they may gain control of additional power to themselves in the form of gold for credit receipts. It has truly been said that the money monopoly is the mother of all monopolies.”

As true patriots, Stuart and his associates continued their investigation of international finance after the outbreak of World War II, and learning that British Trade Minister Wiseman and Mr. J.A.C. Osborne, Financial Secretary of the British Mission were due to arrive in Ottawa on February 5, 1940, for talks with Prime Minister Mackenzie King, they asked to be granted an interview with the delegates. My friend has preserved the notes taken on the two interviews, but I shall only quote from a portion of that with Mr. J.A.C. Osborne who, I must advise spoke as an “Englishman”:

“... Due to the fact that Mr. Osborne is a recognised authority on economic trends and financial matters I wished to review my findings with him as I considered that they have a great bearing on Canada's war effort and the strength of the Empire following the war.

“I pointed out to Mr. Osborne that my conclusions are that the trend of economic events indicate that Britain's economic influence in Canada will pass to the U.S. during the present war, if the war continues for any great length of time. Mr. Osborne agreed that such will undoubtedly occur and made the remark that the United States may not only own Canada after the war, but may own the whole British Empire. Such a trend, however, apparently does not greatly concern Mr. Osborne as he made the statement later during our discussion, when I

indicated my concern at the possibility of the Empire breaking up due to economic forces, the statement being, 'I DON'T GIVE A DAMN FOR THE EMPIRE, I AM INTERESTED IN THE WELFARE OF THE WHOLE WORLD'. (My emphasis) Naturally, I was amazed at such a statement from a responsible Britisher, and took pains to make a careful mental note of the words used."

In 1968 I had the opportunity of meeting some Indian immigrants of the Moslem faith; to my surprise they were well acquainted with the history of the modern Jew. Apparently Islam is not as chary about revealing the history of the Khazars as is the Christian Church! Of course, it has been later documented in two books by Jewish authors under the titles of *The Thirteenth Tribe* by Arthur Koestler, and *The Zionist Connection* by Alfred M. Lilienthal. One of the questions that vexes the Moslem is, why does Christendom favour Judaism? These Moslems objected, "We are so much closer to you. We believe in, and Honour Jesus, though not as the Son of God. We believe that He will come back to Jerusalem to depose that Man of Sin and to rule over the whole world." I had to agree that

perhaps Islam might have fared better in the eyes of our "Christians" if Islam had held control of the world's wealth!

I have before me a book titled *Perfidy*, published in 1961, and written by Ben Hecht, the well-known American Zionist. The author chronicles the trial of a Dr. Rudolf Kastner, a member of the Israeli Government who was convicted on a charge of collaborating with the Nazis in the extermination of thousands of Hungarian Jews; while carefully selecting the more wealthy and those of Zionist persuasion for an assisted escape. According to Hecht, this was arranged with the full knowledge and consent — indeed the connivance — of Prime Minister Ben-Gurion's Government in Palestine. Kastner was assassinated shortly after his conviction, presumably to prevent him disclosing further details of the Zionist government's part in the further extermination of the unfortunate Hungarian Jews who went to their death in Auschwitz convinced that they were merely travelling to another city where they might be all together. Hecht also discloses that the same Ben-Gurion Government ordered the sinking of a refugee ship to Palestine in which thousands of

Jews were drowned. I shall draw this narrative to a close by quoting from the memorable preface to *Perfidy* by that very disillusioned Ben Hecht:

"In my own time, governments have taken the place of people. They have also taken the place of God. Governments speak for people, dream for them, and determine, absurdly, their lives and deaths.

"This new worship of government is one of the subjects in this book. It is a worship I lack. I have no reverence for the all-powerful and bewildered face of Government. I see it as a lessening of the human being, and a final looting of his birthright — the survival of his young. I see it as an ogre with despair in its eyes.

"I have written chiefly of one government in this book — that of the new Jewish State of Israel. I wrote of it, partly, because I am a Jew . . .

"Such a book was not easy for me to write. For the heart of a Jew must be filled with astonishment as well as outrage when it speaks out with Prospero in *The Tempest*:

" 'I pray thee, mark me — that a brother should be so perfidious'."

TAPE OF THE MONTH

FEBRUARY 1983

In an age of dwindling freedom — only the
LAW OF THE LORD
offers true liberty. Listen to the cassette —
THE LAW OF THE LORD — WHY ?
which is offered for this month only at

R3; \$4.50; £ 2.25 airmail

Obtainable from The Federation of the Covenant People,
P.O. Box 830, Honeydew, 2040, South Africa.



A VITAL PRAYER FOR GOD'S PEOPLE TODAY.

If my people...

which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land".

"Lord, thou great and terrible God who faithfully keepest the covenant with those who love thee and observe thy commandments, we have sinned, we have done what was wrong and wicked; we have turned our backs on thy commandments and thy decrees. We have not listened to thy servants the prophets, who spoke in thy name to our forefathers and to all the people of the land . . . O Lord, the shame falls on us as on our kings, our princes and our forefathers; we have all sinned against thee. Compassion and forgiveness belong to the Lord our God, though we have rebelled against him. We have not obeyed the Lord our God, we have not conformed to the laws which he laid down for us through his servants the prophets. All Israel has broken thy law and not obeyed thee, so that the curses set out in the law of Moses thy servant in the adjuration and the oath have rained down upon us; for we have sinned against him . . . And now, our God, listen to thy servant's prayer and supplication, for thy own sake, O Lord, make thy face shine upon thy desolate sanctuary. Lend thy ears, O God, and hear, open thine eyes and look upon our desolation and upon the city that hears thy name; it is not by virtue of our own saving acts but by thy great mercy that we present our supplications before thee. O Lord, hear; O Lord, forgive; O Lord, listen and act; for thy own sake do not delay, O God, for thy city and thy people bear thy name.

(Dan. 9:4 - 19 N.E.B.)

*** **

SUPPORT THE

Back to Bible Fund

WHICH IS MORE THAN JUST ANOTHER DONATION —
IT IS A STAND FOR

THE KINGDOM OF GOD

Your support to THE FEDERATION OF THE COVENANT PEOPLE, P.O. Box 830, Honeydew,
South Africa.

Name

Address

.

.

Donation enclosed:

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



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

The Services OF THIS FEDERATION
ARE DESIGNED TO ASSIST THE PEOPLE OF
GOD'S COVENANT IN THEIR SEARCH FOR
CONTENT AND MEANING IN THEIR INDIVIDUAL
AND NATIONAL LIVES.

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

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

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