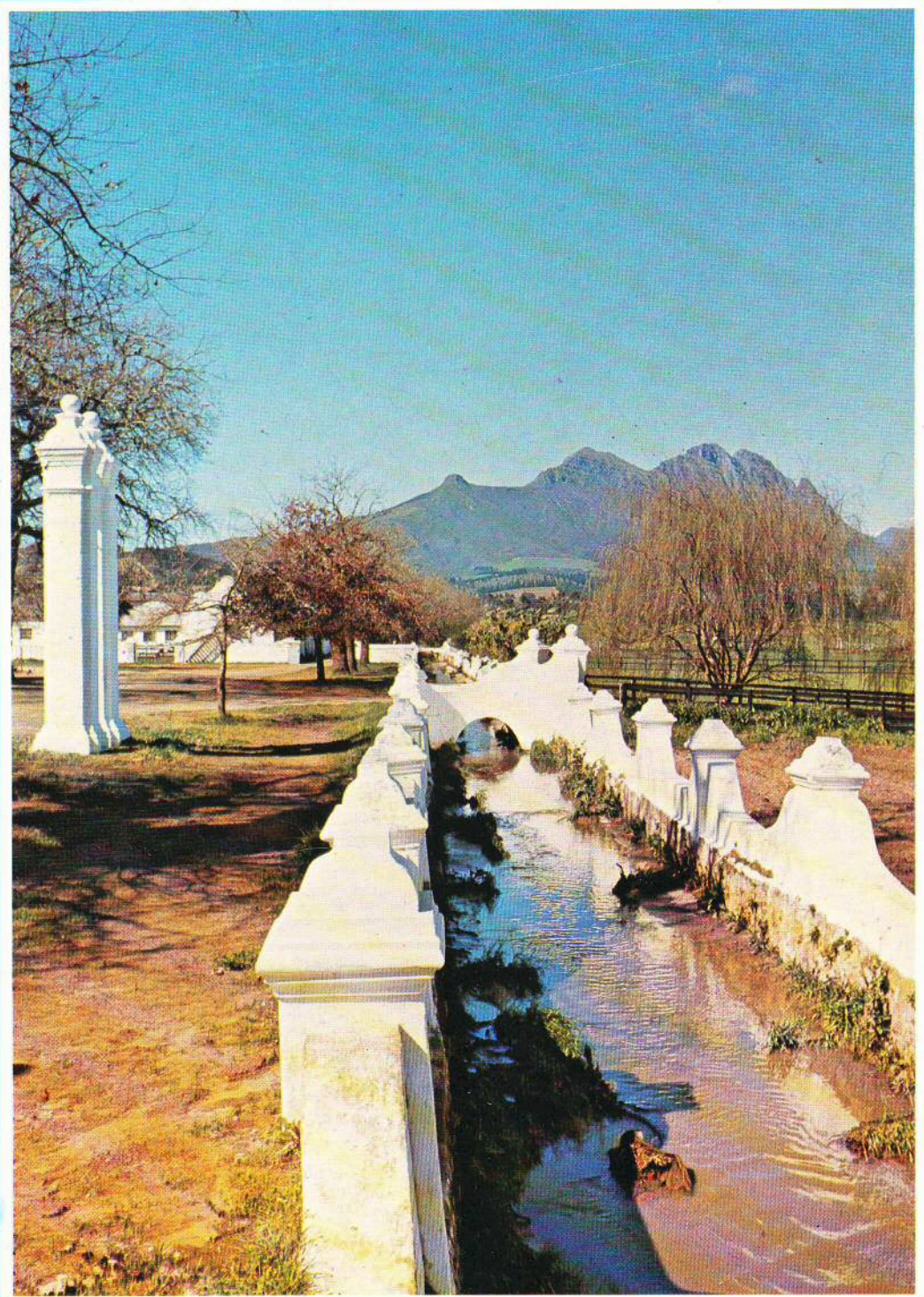


MARCH 1983

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# The Covenant Message



FOR GOD, LAW AND KINGDOM

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



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

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.

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## From the Editor's Desk

Dear Friends,

As I read through the many newspapers, cuttings, articles, books and magazines which daily arrive on my desk from readers scattered throughout the Western world, I am appalled at the deterioration which is now taking place among our people and which tragically, is receiving very little reaction from those who should be concerned by the decay that is taking place. And one of the most tragic attacks is presently being made against our young children who are unable to defend themselves not only against the false information constantly hurled at them, but against physical attacks which are now being openly advocated as desirable. Indeed, a so-called learned professor has openly stated that: "Children have a right to express themselves sexually, even with members of their own family" while another "expert" claims that "a childhood sexual experience, such as being the partner of a relative" need not "affect the child adversely".

As a well known writer has said: "I cannot catalogue all the disagreeable potentialities of the modern mind, but attempting to make incest less abhorrent deserves attention because it *illuminates, like a flare of sulphurous gas, the darker recesses of that mind.*" A mind which I personally believe to be fully controlled by "their father the devil".

This terrible subject of incest as well as all other equally disgusting perversions will be dealt with by *The Covenant Message* in later issues, not for sensationalism, but because it is absolutely essential that a voice of protest is heard and because I feel that it is more than time that we understand that attacks against our children of any kind — if successful — will once and for all bring our Israel people to the end of the road where no amount of weeping and wailing will help. *Our children are being destroyed and as a nation, we are now indeed at the place of no return.*

Another reason for discussing these issues

and as strange as it may seem, is because I have actually had older readers of our magazine asking what the word "gay" means as used today. To them it has always meant happiness, brightness, love and laughter and they cannot understand that its meaning — like so many other words — has been changed to represent ugliness and depravity.

I would like to mention too — and this in connection not only with all the "news" items I receive — that the research presently being made and published by *The Covenant Message* staff, is causing many friends, who perhaps would always have remained silent for fear of being called "heretics", to write in asking questions about Scriptural matters which have long puzzled them. To attempt to answer all these questions through the mail has now unfortunately, become impossible and so it was decided to begin what we have called *The Covenant Answering Service*. At first, this was intended for Members of the Federation only, but because of the increasing interest of readers, it has been decided to open this Service up to all who genuinely want information. No fixed time has been set for publication, but from time to time, a series of questions received and the answers given will be issued to those who ask for their names and addresses to be included on the mailing list. Unfortunately, a small fee of R5; \$5; 2.50 Pounds per annum must be charged to offset the cost of printing and postage, but I feel sure this expense will be more than offset by the information received. We look forward to hearing from you in this connection.

Meanwhile, I do hope the articles in this issue of *The Covenant Message* will help you to understand something of the enemy in our midst. We have all been offered the "pleasures" of this world which in reality, are the signs of decay and which inevitably must lead to the genocide of the true Israel people of Almighty God. However, there is hope for the future, especially if we all recall and are obedient to the first most important and indeed, most comprehensive Commandment of all — "*Thou shalt have no other gods before me.*"

In His Service

W.G. FINLAY

## The Covenant Message

WHAT IS IT  
ALL ABOUT?

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

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

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

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

# The Covenant Message

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MARCH 1983

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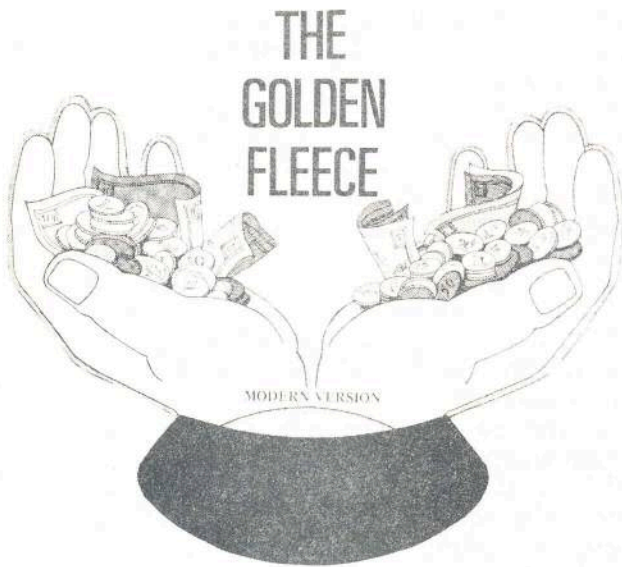
*Circumstantial changes.*

#### WINDOW ON THE WORLD

*Globescan.*

#### OUR COVER

The land shall yield its increase.  
Water channelled to the vineyards.  
Photo: R. Koch  
Cover: Ian Long,  
LITHOTONE.



by George E. Creed, M.Sc., P. Eng.

Leaning back comfortably in his chair, Sir Hubert Shekelgrabber, financier and international banker, gazed about him at the sumptuous furnishings of his private office.

Then he pressed a button at the side of his desk. The door opened and a deferential secretary appeared.

"Tell my eldest son, Jason, that I would like to have a private talk with him here," the banker said.

When the young man appeared, his father came straight to the point.

"Well son," he said, "make yourself comfortable. I sent for you to tell you that I am planning to take you into partnership soon and I want to give you some confidential information so that you will understand clearly what it is all about."

"First of all," the banker continued, "let me say that you'll find it a most profitable business indeed. My associates and I have powerful connections all over the world and we are able to squeeze millions of dollars out of the gullible public every year without them being much the wiser and with very little effort on our part."

"That sounds interesting to say the least,"

commented Jason. "Just what is the nature of this racket?"

"I wish you wouldn't use the word 'racket' in connection with our business," Sir Hubert protested. "It sounds a bit crude. We pride ourselves that our dealings are generally regarded as being eminently respectable."

"Well, suppose we being at the beginning, father," said the younger man. "What is it all about, if I may ask?"

"My father before me was a banker and financier," began Sir Hubert. "So far as our family is concerned, it started many years ago with your great-great-great Uncle Simon, who was a goldsmith.

"Your Uncle Simon was a skilled artisan. He knew how to work with gold and to make the most beautiful ornaments and jewellery and he always found a ready market for them. Not only that, but he also did a profitable business renting out gold bullion to people who wanted to use it in trading."

"I don't understand," the son interrupted. "Why should people be interested in borrowing lumps of gold?"

"Well, you see, it was this way," was the reply. "Even in those days, trading had progressed beyond the direct barter stage. People had learned that the business of exchanging their products with one another could be vastly simplified if they used some 'medium of exchange' which everyone was willing to accept in trade. At various times many substances — such as beads, shells, animal skins and so on — were used as a medium of exchange, or 'money', as it is usually called. But eventually gold came to be regarded as the most popular substance for that purpose. Can you imagine why that might be?"

"Quite possibly because it was attractive to the eye, very durable and could be easily worked into ornaments and such like."

"Yes," said Sir Hubert, "no doubt those were the reasons. So you see now why your ancestor was able to make good profits by renting out his gold bullion. However, that's only the beginning of the story I want to tell you."

The banker then went on to point out that the goldsmith would, of course, have strong vaults on his premises to keep his

treasure safely. It was only natural that other persons in the neighbourhood, who owned quantities of gold, would bring their treasure to the goldsmith and arrange with him to keep it safely for them.

It sometimes happened that the owner of the gold did not expect to need it for some time, perhaps because he was going on a long journey. So, in that case, he might arrange to let the goldsmith rent out some of his gold in return for a share of the profits.

When a customer came to borrow a lump of gold to use in closing a business deal, the goldsmith might say to him, in effect, "You don't need to carry all this gold over the robber-infested roads. The man from whom you intend to buy the land is a customer of mine, so I'll just give you a note stating that he can obtain the gold from me any time he chooses to call for it."

"It was soon noticed," said Sir Hubert, "that the goldsmith's notes often passed through many hands before being returned to him to be redeemed in gold. As a medium of exchange, these paper notes proved to be much more convenient than using the gold itself, so they became more and more widely used. The goldsmith's notes were indeed a form of paper money."

"I begin to see how the banking business started," the banker's son commented.

"Now we're getting to the really important part," was Sir Hubert Shekelgrabber's reply. "The goldsmith discovered that his notes — his promises to pay gold on demand — usually remained in circulation a long time without being called for. So he decided to take a chance and issue more notes than he could actually redeem in gold.

"Years of experience convinced your great-great-Uncle Simon and his associates that they could quite safely take a chance and issue promises to supply about ten times as much gold as they actually possessed, thus making ten times the profit on each lump of gold.

"The handsome profits to be obtained from this business of lending gold which they did not possess, induced most of the goldsmiths to spend the greater part of their time at it, and thus the modern business of banking was born."

"Nice work if you can get it," the banker's

son commented drily.

Apparently taking no notice of the interruption, the father went on with his story.

"In course of time," said he, "the Governments of the various countries took over the business of issuing most of the bank notes and coinage; so, for a time, it almost looked as if our profitable business of money manufacturing were through."

"However," Sir Hubert continued, "what saved the day for us was the invention of a new kind of money, called bank deposit money, which we were, and still are, able to manufacture and control almost entirely, for our own benefit."

At this point it became necessary to explain to the younger man that money is merely a system of keeping accounts between the various members of society. Money is simply bookkeeping figures, a record of promises to supply goods and services on demand. It is entirely a matter of convenience whether money takes the form of metal coins, paper notes, or deposits recorded in a bank ledger.

"So popular has the bank deposit money become," said Sir Hubert, "that today practically 90 percent of all business is transacted with it. So you see how important it is to keep control of this in our own hands.

"One big problem we had to face," continued the banker, "was how to prevent the Government from issuing money in such quantities that the public would have enough for all their requirements. You see, that would never do, because the people would then become prosperous and many of them would no longer need to borrow from us. That would be just too bad for our profits."

"Wouldn't the Government's issue of money have to be limited arbitrarily according to the amount of gold it had on hand, in order to keep it sound?" asked Jason.

"I'm going to be perfectly frank with you, Jason, because I want you to understand the situation clearly," replied his father.

He then went on to point out that the soundness of money depends entirely upon the amount of goods and services it will buy, regardless of gold.

Most people are no longer interested in

gold as a commodity, except perhaps as filling for teeth and such minor uses. They don't really care whether or not their money is exchangeable for gold. As a matter of fact, they could not have the gold if they did demand it — there is not enough gold in the whole world to redeem in gold any more than a very small portion of all the money that has been issued.

As long as people thought that nationally issued money was not sound unless it was backed by the scarce commodity, gold, then the amount of nationally-issued money would always be strictly limited. That left the field clear for private banks to create and control almost the entire money supply of the nation, for their own profit.

"I'm telling you all this in confidence," said the elder Shekelgrabber, "because the success of our own private money monopoly depends upon keeping the people from realising that the Government can create and issue its own money, without borrowing it at interest."

"We worked the 'gold backing' scheme as long as we could," he went on, "but it has now become so obviously ridiculous that no Government now keeps up the pretence of being able to redeem its money in gold."

There was silence for a few moments, as the younger man thought about these things. Then he remarked, "There's something that puzzles me — to what extent do private banks create the money that they lend?"

"What actually happens," said Sir Hubert, "is that the private banks *never* lend any of their own money nor any of their depositors' money. Every bank loan results in the creation of new money — new bank deposits. Then the banks pay interest to induce the eventual owners of the money to put much of it into savings accounts, where it is held out of circulation. In that way, the amount of money in circulation can be kept scarce enough so that people won't be so likely to start borrowing from each other, instead of from the banks."

"Very clever, indeed," remarked Jason. "And now, another question — why has there not been more protest from the public, regarding the private banks' power to create and destroy money?"

"Well," replied his father, "for many

years the bankers were able to conceal this situation by calling the bank money, 'bank credit' and by keeping up a campaign to deny that it actually is 'money'. It is becoming increasingly difficult, though, to keep up that deception, because too many people have now learned the truth about it. However, we have other tactics that we find to be very effective."

"That sounds most interesting," commented Jason. "Tell me more."

His father then continued — "We have found that most people still don't fully realise that "money" is actually only book-keeping records. They still cling to the idea that, somehow when they borrow money they are borrowing a scarce, intrinsically valuable commodity, so they seldom rebel when we charge them an interest rate that is as high as the traffic will bear. And of course, we encourage that line of thinking."

"I see," replied the other, "but why don't more people get wise to this?"

"That's easy," replied the banker. "We have long since discovered that most people don't like to use their brains. They much prefer to let other people do their thinking for them."

"We have our paid professional economists, and professors in the universities who have been bribed by the promise of endowments, or other means. They keep telling the public that the subject of Money is very difficult and complicated and that it should be left to the 'experts' — meaning themselves. There is not even one school nor university in the world that teach the whole truth about money."

"But what about the 'monetary reformers' who have caught on to what is going on, and who can not be easily brainwashed" asked Jason.

"We have our ways of dealing with them," Sir Hubert replied. "Through our power of granting loans to publishers and advertisers, or withholding such loans, we are able to maintain close control of the newsmedia and to encourage them from giving any publicity to monetary reformers. I must admit, however, that there are some notable exceptions who are difficult to silence."

Facetiously, Jason remarked, "That reminds me of something that Mark Twain once wrote — 'it is by the grace of God that

we have in this country those three unspeakably precious things: freedom of speech, freedom of conscience and the prudence to never practise either of them’.”

“I must warn you, Jason,” said his father, “that it is our policy never to argue with those who openly criticise our private money monopoly. Never apologise, never try to explain things away, just keep quiet, so as not to stir up any controversy. It would be highly embarrassing if we were drawn into a public debate and had to undertake to defend what we are doing. In other words, ‘silence is golden’.”

The younger man nodded, to indicate that he had gotten the message.

“If you don’t mind my asking more questions, father,” continued Jason after thinking things over for a while, “how do those who direct banking policies manage to keep the Government from creating and issuing all the new money that is needed instead of allowing the private banks to create it, thus forcing both Government and public to borrow the money from them and to pay interest?”

“A good question, Jason,” said Sir Hubert. “We use much of the same tactics as I’ve described to you. Our hired mouth-pieces keep telling the people that any issue of new money by the Government would cause ‘inflation’. Anybody who wants to change the system is immediately branded by our agents as ‘red’ or a ‘crackpot’.”

“Then too, there are always plenty of sincere but parrot-minded individuals who can be depended upon to accept and repeat any of those ideas that we put into their heads and to join in ridiculing the reformers.”

“There’s another question I’d like to ask you,” said Jason. “People sometimes accuse the banks of being able to make huge profits, but I noticed in a newspaper report the other day that the net profits on the paid up capital of the private chartered banks did not seem to be highly excessive.”

“You are right, my boy,” said Sir Hubert, “we don’t make huge profits directly, but *indirectly* we do. You see, through our control of the money supply, we can force businesses into bankruptcy, by calling in or restricting loans. Then we secretly advance

other loans to some of our friends or agents to buy up these bankrupt businesses for a mere song, and sell them later at a good price. We make a good thing that way, especially during *depressions*, like the one that started in 1929.

“Oh yes, it’s a profitable business, all right. But the main thing that interests us is power, POWER!”

“By controlling the money supply, we can bend Governments to our will. Whoever controls the purse strings of the nation is actually the *real* Government, that tells the *political* Government what it may do and what it may not do.

“Have you ever wondered why it is that with rare exceptions, no member of either of the major political Parties ever dares to even mention publicly the *existence* of the private money monopoly, let alone protesting against it or denouncing it? I’m quite proud of the job we are doing there.”

“In other words,” remarked Jason, “it is a case of ‘government bonds’ spell ‘government bondage’.”

Sir Hubert Shekelgrabber was becoming quite enthusiastic as he described the bankers’ operations.

“The control of the money supply not only enables us to control Governments but it also provides a most effective means for keeping the working classes in their place,” continued the banker. “By keeping the supply of money in circulation sufficiently scarce, through the restriction of bank loans, we normally arrange to keep at least four percent of the workers always unemployed. Then these unemployed persons frantically underbid their fellows in order to obtain any work at all, with the result that wages are automatically kept down. Very simple but very effective, if I do say so myself. Mark my words — *there will be no ‘full employment’, as long as we are in control.*”

“Is the average bank official and bank clerk a party to all this business?” the younger man asked.

“Yes and no,” was the reply. “Our bank managers and their staffs have to be persons of the strictest honesty and most exemplary character before they are entrusted with the handling of the banks’ funds. I suspect that most of the rank and file of the bankers

carry on their business as a matter of routine, without realising the full significance of what they are doing. But in any case they must follow the policy that we higher-ups dictate, or else!" the financier said.

"Doesn't your conscience ever trouble you about fleecing the public this way?" asked Jason.

Sir Hubert looked up quickly and waved his hand slightly as if to brush the idea aside.

"Why, no my boy, not at all," came the reply. "You see, as my friend Sir Montagu Norman said, 'Poverty is good for the people'. It keeps them from getting spoiled by too soft living."

"If I'm not trying your patience too much, there is still another question I'd like to ask," said Jason. "What will be the future of gold?"

"Well," replied his father. "It is highly unlikely that the various nations will ever go back to the old way of maintaining reserves of gold as backing for nationally-issued money. However, we are not worrying very much about that; as I already told you, we have other ways and means of scaring the Governments away from creating and issuing their own money — mainly by trotting out the old bogey of 'inflation'.

"What we do want is to make sure that the various nations continue to buy all the gold that is offered, at \$35 an ounce, or higher."

"Yes, I can see that that is a most lucrative business indeed," commented Jason. "No doubt you international bankers have large holdings in gold mining stocks and it gives you, and others who own gold mines or have shares in them, a guaranteed market for the stuff, at a price that is far above what the gold would bring as an ordinary commodity. But how will you persuade the Governments that they still need to buy gold?"

"That's where our propaganda comes in," chuckled the elder Shekelgrabber. "Throughout the years, we have managed to get the people pretty well sold on the idea that nations must use gold as an always acceptable commodity for balancing foreign trade." — "Do you mean to say that it is not really necessary?" asked Jason.

"Quite candidly, no," the older man

replied. You see, all that would be necessary is for the different nations to get together and agree to grant to each other reasonable seasonal credits, within the limits of which the exchange rates would not vary. Then the nations could settle their adverse balances, if any, say once a year, by shipping out their surplus commodities which the creditor nations required. This granting of seasonal credits is much the same system as the commercial banks now use in settling their balances with one another."

"But it seems so obvious," Jason commented. "Why has it not been adopted long ago?"

"Well, there's another angle to it," the banker replied. "The gold is used as a standard of value, to establish the relative values of the various currencies to each other."

"Isn't it the word 'ounce' which establishes the ratio between the various currencies," objected Jason, "rather than the 'ounce of gold'? And it seems to me that, instead of the various countries comparing the values of their monies by reckoning them at so many units to the 'ounce', they could just as well establish the 'ratios in terms of so many francs, marks, pesos, as the case may be, to one English pound or one American dollar.

His father did not answer the question directly but smiled slightly as he said, "You are a very discerning young man, I see. It's a good thing for us that most people are not."

There was silence for a few moments and then Sir Hubert Shekelgrabber said to his son, "Well, I've laid the cards on the table. What do you say — do you want to come into partnership with me and help to shear the sheep?"

Again there was a pause and then the young man replied, "I'm afraid I'll have to ask you to give me time to think it over. You see, I can't help but feel that Abraham Lincoln was right when he said, '*You may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool all the people all the time!*'"

# So what if it failed in the Netherlands

by Ken Owen

*This article published in the Sunday Express, January 16, 1983, is printed with full acknowledgement to that South African newspaper. In the light of present events in this country the article offers some "inkling" — something most South Africans do not possess — of the plans and the power being set up by the Government by way of the new Constitution now being drawn up. In the same context the article by Ardie McBrearty\* is also presented for consideration.*

The Nationalists have gone back to their Dutch roots to find an alternative to the Westminster system which, with stunning incomprehension, they regard as a formula for conflict rather than a framework for compromise.

They are in for some surprises.

The objection of Nationalist reformers to the Westminster system is that it is based on the individual, and they want a system based on groups — whites, coloureds, Zulus, and so forth. The reason is, of course, that they know they could not dominate any system of voluntary co-operation between individuals and they think they can dominate a system of groups.

Much the same debate arose when the Americans were trying to thrash out their own constitution nearly two centuries ago. Many New Yorkers, thinking their powerful state would dominate a group-based system, argued for a confederation rather than a

federation — a system of bantustans, if you like, rather than a unitary state based on one man, one vote.

James Madison, one of the extraordinary group of talented men who presided over the birth of the American republic, was sufficiently incensed to examine the confederacy of the United Netherlands as an example of "a legislation for communities, as contradistinguished from individuals".

What he found was spelled out in an essay, "The Federalist No. 20", which has become an international classic. "Imbecility in the government; discord among the provinces; foreign influence and indignities; a precarious existence in peace, and peculiar calamities from war."

The Dutch confederacy did not exactly parallel our Government's present thinking but the characteristics observed by Madison in the Netherlands will be reasonably familiar to followers of the South African constitutional debate of the past few years.

The United Netherlands consisted of seven co-equal and supposedly sovereign states, or provinces, each in turn encompassing equal and independent cities. In matters of common concern they operated by consensus. "In all important cases not only the provinces but the cities must be unanimous," Madison observed.

The "central government", called the States General, had the

power to make war or peace, to raise armies and to equip the fleet. In order to do so, of course, it had to be able to raise taxes, but these had to be apportioned among the various autonomous states, which in turn had to obtain the consent of their independent cities. In effect, the decisions had to be unanimous.

Under the Westminster system the majority party would prevail, the taxes would be imposed, and that would be the end of it. Under the "consensus" system, such taxes had to be negotiated, much as matters of common concern are to be negotiated between coloured, Indian and white parliaments in Mr. P.W. Botha's new system.

One need not be a cynic to understand what happened. Agreement on taxes proved impossible, as did agreement on matters of peace and war, trade treaties, and many other questions. A solution was sought in the appointment of a Stadtholder, a hereditary prince, who was given authority to settle disputes between the states when other methods failed, rather as our executive president will be required to intervene in cases of deadlock between white, coloured and Indian.

The Stadtholder, not surprisingly, ended up with immense power, as rich as Croesus, commanding the army and the navy, appointing all senior officers, dealing with foreign states, appointing ambassadors, and much else. One

can understand the attraction the system holds for Mr. Botha.

Even so, it didn't work very well because the confederacy was riven by group jealousies. Modern scholarship confirms so-called consensus systems tend to entrench group divisions, rather than soften them, because there is less incentive to act for the common good than for the good of the group. Anyway, rivalries were so bad that the great Dutch jurist Grotius observed that nothing but his countrymen's hatred for the House of Austria kept them from being ruined "by the vices of their constitution".

For example, the poorer states often could not or would not pay the taxes levied on them, so the constitutional provisions on this point had to be waived. Instead of fooling around with consensus, Holland, the most powerful state, tended to put up the cash and then recover the money from the smaller ones "at the point of the bayonet".

Madison drily remarked that this was "a thing practicable, though dreadful, in a confederacy where one of the members exceeds in force all the rest, and where several of them are too small to meditate resistance".

Exactly the same principle is already embodied in the thinking of South Africa's constitution-

makers. The second report of the President's Council spells out a long and complicated procedure for the adoption of the national Budget including, naturally, the taxes to be imposed. What happens, though, if the coloured community objects to the principles of taxation — what if its elected representatives demand a doubling of company taxes and a confiscatory tax on the wealthy whites? What if they refuse obdurately to approve the Budget?

The President's Council goes back to the Stadtholder principle: "In the event of a Chamber not co-operating with the Minister . . . it cannot be permitted that the administration of the country be paralysed . . . the Budget will be signed by the President."

Then what? Obviously, the Receiver of Revenue would send out his buff forms, and prosecute those people who did not pay their taxes even if their elected representatives had refused to sanction the Budget. If necessary, armed men would be sent to enforce the law "at the point of the bayonet".

It would be practicable, though dreadful, for the whites to enforce this system on communities too small to meditate resistance. But such resort to coercion would not be without consequences, as Madison observed.

"In critical emergencies," he wrote, "the States General are often compelled to overleap their constitutional bounds . . . a weak constitution must necessarily terminate in dissolution, for want of proper powers, or the usurpation of powers requisite for public safety. Tyranny has perhaps oftener grown out of the assumptions of power called for, on pressing exigencies, by a defective constitution, than by the full exercise of the largest constitutional authorities."

The confederacy was held together largely by external powers which were — rather like the Soviet Union in Africa today — always meddling in one or other of the states. Special assemblies (national conventions if you will) were held to try to reform the constitution, but so firmly entrenched were group jealousies that these attempts failed.

"This unhappy people," Madison observed kindly, "seem now to be suffering from popular convulsions, from dissensions among the States, and from the actual invasion of foreign arms, the crisis of their destiny. All nations have their eyes fixed on the awful spectacle."

In the end Napoleon put them out of their constitutional misery. He gave them a monarch.

Long live the Republic!

## Ignorance is expensive

by Ardie McBrearty, U.S.A.

For several years now, we have been teaching people to "listen to the words". Knowledge can only come through the process of paying attention to what one reads, hears and sees. Whenever a person applies such knowledge to what one ex-

periences, one is much better for having done so. Perhaps we can place the blame for man's ignorance at the foot of that great idol which has plagued man for centuries; the idol "LAZY". Now that we have your attention, we proceed.

The great idol LAZY gets in our way far more than any of us care to admit to ourselves, much less admit to others. Further, each of us has been conditioned in one manner or another since we were first able to breathe. Whatever our parents thought/talked about is part of our total being whether or not we appreciate such fact. Then, as each of us entered school, we were exposed to more conditioning to the point that we just could not differentiate between what was/is real as opposed to the “fairy tales” we had been exposed to in the “learning process”.

The English language is a precision language even if very few people can utilise it as such. To hear that which is passed for English today, even in our centres of “higher learning”, one would never think of precision as being a part of the language heard, and rightfully so. Obviously, we have a major problem in communication in that if one is the only person who truly understands a particular word or phrase, what purpose would be served to utilise same whenever one is speaking or writing to others? In spite of this handicap, we are obliged to communicate with others daily through the medium of the spoken as well as the written word. And, in the process, we have no way of knowing what each person in our audience uses as a definition for any word we may utilise. Now there is the very centre of the target we are shooting at.

If you and I utilise different definitions for any given word, regardless of the reason(s) for doing so, just how are we to effectively communicate, one with the other? Obviously, we have a problem of greater magnitude than had each of us utilised a different language, each of us speaking and comprehending only the one each of us respectively utilised. At least each of us would know our problem and limitations in such scenario. But, in the existing circumstance, each of us actually believes we “know” what the other is saying/writing, and are therefore lead into a false sense of security which is the source of many difficulties due to misunderstanding that which was actually intended.

Our problems would be fewer if we, and each of us, took the necessary time to

check definitions prior to thinking or stating “I understand what you mean”. Surely you have heard people make fun at the way some person from some other English speaking country talked. Why do you suppose that is? Customs vary from country to country, regardless of the language spoken. We have considerable variance in customs within our one country in the usage of language and many people actually make fun of such variance at the expense of the person talking/speaking. Why do you suppose that is?

We have taken this method to get your thinking cap in gear so that what follows will not come as too great a surprise. After all, each and every one of us has been victimised by the “experts” who know how to utilise language for their own purposes. Some times, when we are polite, we call such people “semanticists”, and other times we call them unkind names. But, most of the time, we have no idea of who is doing what to us nor why. We just continue on as victims of the game. Before you holler “my education will protect me” remember that the computer will only function as well as the data fed into it. In “computer terms”, GI-GO, Garbage In — Garbage Out. Your “education” may be polluted with semantic nonsense without your being aware of same. We begin . . .

How many times have you read/heard the phrase: “The United States IS this or IS that?” Careful now, we have just exposed the entire gist of this presentation within that one question. Please go back and re-read the question; break it into phrases and finally into separate words. Compare the various parts, one with the others. Does the Grammar match the wording? If we read, and during the process, do not understand what we are reading, can we truly “know” what we think we know? Grammar is as much a part of our language as are the letters of the alphabet. Until we comprehend Grammar, and the usage of same, we will continue to be victims of our own ignorance. Ignorance has always had a large price tag.

There isn't one logical reason for any American to rush out to do anything towards “saving our nation” until each of us

comes to understand what our forefathers practised. We may think the language-spelling of the late 1700s a bit quaint by our standards, but those folks knew precisely what they wanted to say and then they said it in a manner which everyone should be able to comprehend. "If that is so, then what is the big deal about all this language and grammar stuff?" First of all the American people have never had a "nation", so there is/was no "nation" to save. My! But that does pinch the tender spot within certain circles. Watch the words and the definitions of same. Plainly, we have trapped in our ignorance.



President Lincoln utilised the correct word/term many times and the skulduggers have not been able to hide that fact. We must return to basics for all answers in order to eliminate confusion. "We the People of the United States, in Order to form a more perfect UNION..." Therein lies the answer to many of America's problems and each of us has missed it over and over, including our would-be teachers. That is, unless they are/were a part of the total problem itself. Mr. Lincoln referenced America as "the Union". And, as such, this Union is not a "nation" except as it may concern other countries. There is considerable effort towards making this Union into just another "nation" by those who desire that there be no Union. "So what is the big deal about a Union as opposed to a "nation"?" We must first define our terms to avoid

confusion. A "union" is an association of two or more in a joint effort to accomplish some desired purpose. The purpose(s) of the American Union are/were set forth within the Preamble to America's Constitution.

You now have the seed to the purpose of this presentation and all that stuff about "language and grammar". Since we are supposed to be living within a Union of the several States, aka the United States of America, then it must follow that same must always be referenced in the plural as opposed to the singular. Therefore, "the United States ARE this" or "ARE that" — but never IS anything at any time. Within the usage of that one word "IS", Americans have probably been faked out of position on more of their Rights than with any other word or group of words. We now ask that one allow one's imagination to run whatever comes to mind associated with this one thought so that the reader begins to grasp the significance of language, grammar and the usage of same.

Please watch the next words carefully. Because the United States of America ARE a Union of the several States, as opposed to IS a "nation", there exists no entity which can be referenced as the "United States" nor as "the United States government". How about that for mildewing the sheets? Steady now, we must take this one step at a time for total comprehension. We suggest the reader stop right here and re-read the Preamble to the American Constitution, "... in order to form a more Perfect Union . . . , do ordain and establish this Constitution for the United States of America." We now suggest one read/re-read the entire Constitution slowly and carefully. Do you find any words establishing a "nation"? Of course not. Do you find any words establishing an entity to be known as the "United States"? You do not. What one does find are words which establish three separate and distinct entities, which, by their very natures, operate (hopefully) independently, one from the others. But, as the three operate (as designed), they form that nebulous thing we call Government (the Constitution utilises the capital "G").

At this point, we suggest the reader take a few moments to digest the preceding words. Contrary to what we have all been conditioned to believe, we — America — are a Republic, a Union of the several States, each of which is sovereign unto itself. Our American Government exists only in the proper operation of all three Branches at the same time. We have all been taught about the separation of Powers between the three Branches, but have you ever taken the time to comprehend what such "separation" actually means? Congress is not our Government; nor is the Executive Branch under the Presidency; nor the combination of the two. To pay attention to what we daily hear and read on this subject, one would certainly believe such as being so. It takes all three of the separate Branches, operating as intended, for America to have a Government. Of course, we are all aware that "government" is whatever any one of the Branches says it is on any given day, but such does not make same the Government.

Perhaps one can now understand why one cannot sue the "United States of America". Just how would one list the name or title of the party one desires to be the "defendant/respondent"? Would one list each of the several States as being one "defendant/respondent"? That would be grammatically erroneous, not to mention a bit clumsy in language. Further, one cannot sue the "United States" because no such entity exists outside the mind of man. Can you locate and then touch such an entity? Likewise, the United States of America is not an entity but rather such is a Union of the several States. Though each State exists, each and every one of them, as a physical item, the Union is a nebulous thing which cannot be identified as a physical entity. We must return to that grand document which is the agreement between the several States and under which we find the United States of America existing only as a product of the Union under the terms and conditions prescribed within the Constitution.

The American Constitution did not form any entity known as the "United States". What was provided for was THREE SEPARATE ENTITIES which have particular respective functions and responsibilities,

the sum of which constitutes the Government. Therefore, should one choose to sue something called the "United States", one has a real problem, and it has nothing whatsoever to do with the myth of "immunity". Rather than react to the foregoing, please take the time to think it through as each step has been presented.

Every time one attempts to sue some rascal within the so-called "government" of the "United States", one usually gets kicked out of the courthouse — then wonders "what went wrong"? Whether we realise it or not, we have been faked-out of position on this subject every time it has come forward. Even "government" attorneys believe they actually work for and are representing some entity known as the "United States government". We must return to basics and re-read the very document which is our exclusive source for the answer to this seeming paradox.

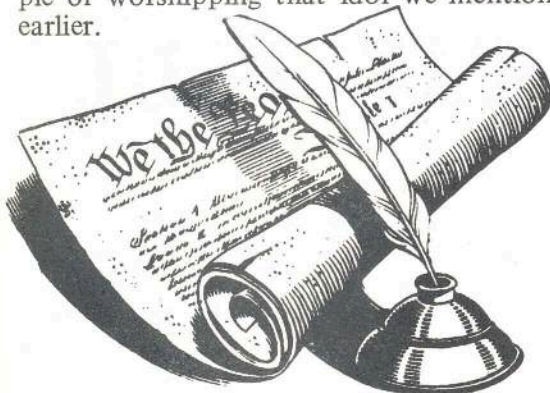
Since each individual Branch of the American Government has exclusive Powers which are not to be exercised by either of the other two Branches, we must realise that only the Branch which commits the skulduggery can be named as the party-defendant/respondent in any action seeking redress for same. And there is the answer to the seeming paradox. Take the logic one step at a time and it should come home. The American Constitution sets everything forth as it was intended. In that document, we are informed that one cannot sue the members of the Legislative Branch for or because of certain actions. Likewise, it becomes a bit difficult to sue a member of the Judicial Branch due to their peculiar habit of "sticking together". But one has the requirement of correctly identifying all parties to any action one sets upon filing in whatever court. Therefore, it is incumbent upon every American to correctly identify whatever party they desire to attack. To do otherwise will cause one to be thrown out of the courthouse once again.

Should a person be "wronged" by an employee/agent of some agency of "gov't", then it follows that one must identify which Branch such agency has as its parent. Invariably, in dealing with the federal gov't, one comes into contact with an

agency of the Executive Branch of the Union of the several States. Therefore, in such instance, one would be obliged to name "THE EXECUTIVE BRANCH OF THE UNION KNOWN AS THE UNITED STATES OF AMERICA" as the party-defendant/respondent. Say now, that was a long way around the barn wasn't it? Take the logic one step at a time and you should see everything fall into place.

Every American is a Citizen of one particular State within the Union of the several States. Though one may reside, from time to time, in various States, one remains a Citizen of one particular State up to the very moment in time one goes on public record as having changed such Citizenship. One particular act accomplishes this change — registering to vote — nothing else can alter one's Citizenship. This fact is supported by the wording of the Constitution along with State laws pursuant thereto. Additionally, we find the "federal" courts demanding identification of such State Citizenship under the subject of "jurisdiction". Regardless of one's personal feelings on this matter, the Constitution sets forth such necessity by its very wording. What a magnificent document.

Though each State is part and parcel of the whole known as the United States of America, each and every State is sovereign unto itself. The "feds" have absolutely no authority to do most of what they accomplish within State borders. It is the individual States which have allowed such to happen. And the question to all Americans is — how many people do you know who have challenged their State representatives on such matters? Have you done so? Obviously, we are looking at another example of worshipping that idol we mentioned earlier.



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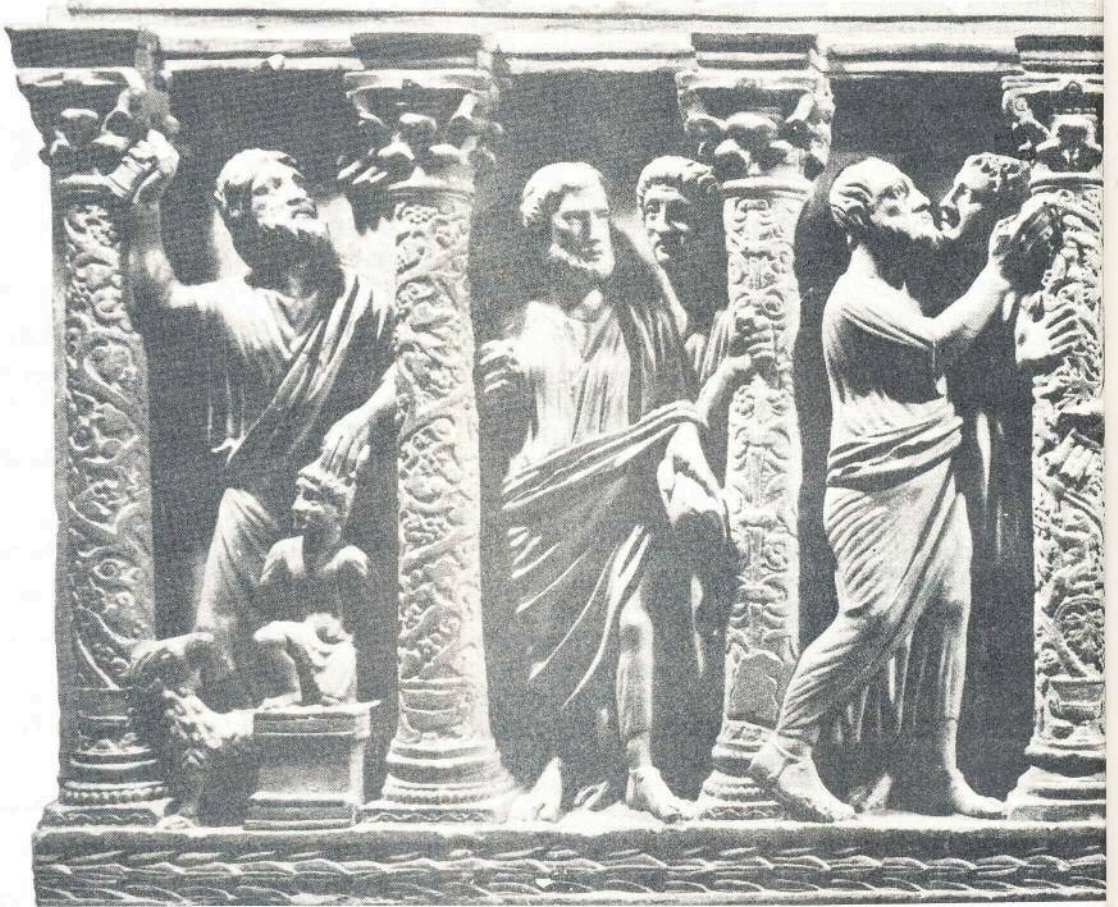
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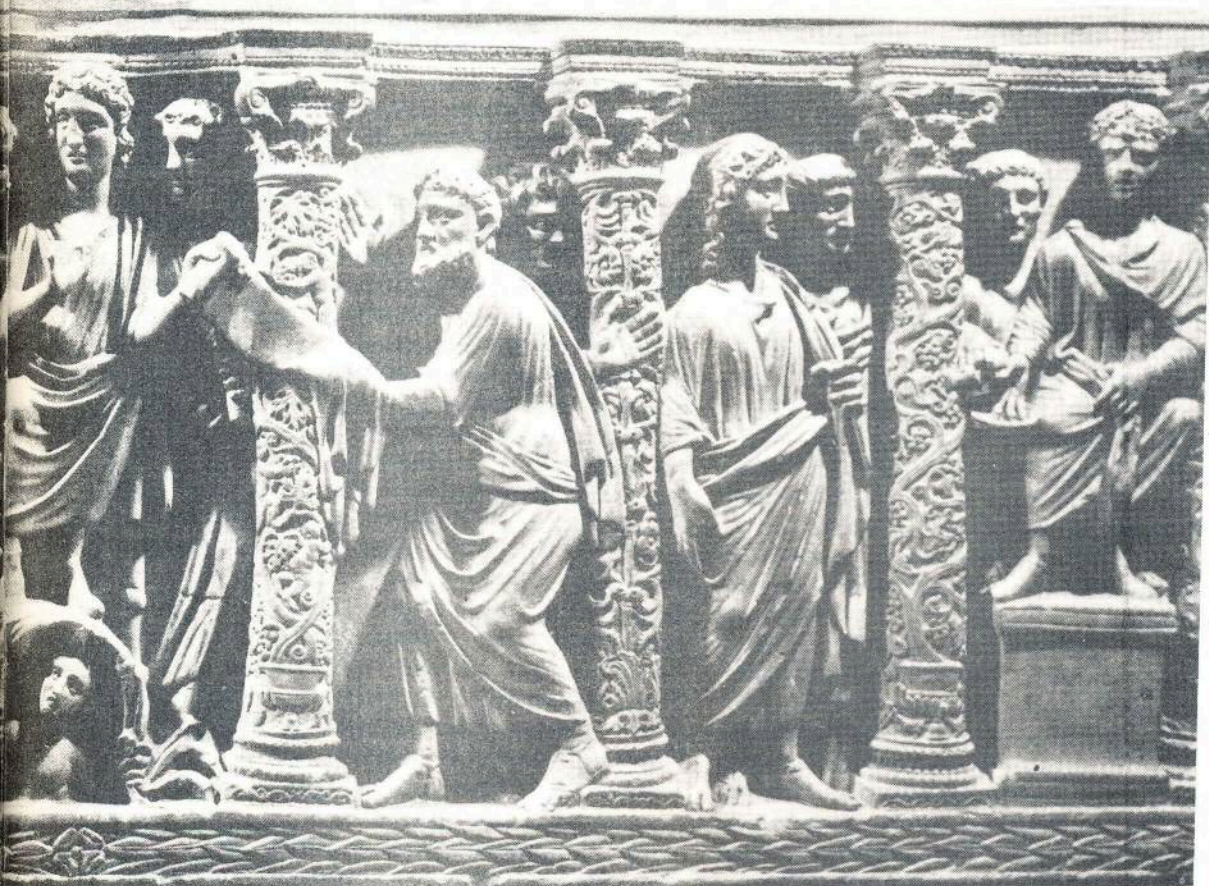


*A common theme in early Christian art was the giving of the new law by Jesus to fulfill the law of Moses. The fourth-century sarcophagus above shows Jesus at the*

# ROBBING PETER TO PAY PAUL

PART TWO

by W.G. Finlay



center, standing on the arch of heaven and handing a scroll of law to Peter at his left. Saint Paul stands between pillars on Jesus' right. Abraham is shown at the far left, about to sacrifice his son Isaac.

*"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ"*

(Jude 2,3).

If one considers the Epistles of James, John and Jude, one cannot escape the conviction that these men were aware of specific adversaries who were at work

perverting the faith which the patriarchs of the Old Testament had in God. That Jude found it an "urgent necessity" (N.E.B.) to appeal to the people to join in the struggle in "defence of the faith which God entrusted to his people once and for all", is a clear indication that forces were at work which were destroying the total conviction which the men of the Old Testament held concerning the LORD and His Promises. The Promises which were made were *national* and the heirs of those Promises believed and knew that they would be fulfilled if, for no other reason than that the Integrity of the Holy Name of the LORD was involved in this (Gen. 22:16). *This* was the faith that was being undermined and as one looks at the

priority given to “converts” and the emphasis placed on the individual of all nations, one can surely appreciate the concern expressed by those who had walked with and listened to the Lord Jesus Christ as He expounded the Truth of God which was bound up in the Integrity of His Name. They had heard Him, after His Resurrection, commission them — “As my Father hath sent me (“I am not sent but unto the lost sheep of the house of Israel” — Matt. 15:24) — “even so send I you” (John 20:21) — despite this, they now began to hear other doctrines preached by others who were not qualified to teach what the Lord had taught. The Lord had said: “And ye also shall bear witness, because ye have been with me from the beginning” (John 15:27) and now others, who did not measure up to this qualification, were setting themselves up as “authorities”.

These men listened with dismay as the “converts” ridiculed *their* stand on the continuity of Israel claiming that “genealogies” were irrelevant and that the Law, which was Israel’s “wisdom and understanding in the sight of the nations” (Deut. 4:6) should be classified as “unprofitable and vain” (Titus 3:9). The Integrity of the Name of the LORD vested in the *Israel national purpose* was becoming an ever-diminishing factor as doctrines, which were never taught by the Lord, began to make their appearance. Thus, as one reads the history of events as they developed during the first years of the Christian dispensation, one finds that the “faith once delivered to the saints” had receded until finally replaced by doctrines, which, in His Revelation to John, the Lord rejected out of hand.

It would of course, be contended that the above statement is the by-product of an over-active imagination and that under the guidance and directive of the Holy Spirit, the things that were done — the proselytising of all and sundry into the “universal church of Christ” — was the ultimate Purpose of God. It is strange that the LORD God made a *nation* when He could have made a church and it is equally strange that He declared His Purpose as a national and not an ecclesiastical one. It is strange too that the Lord Jesus

Christ, the Son of God Himself, the Word Incarnate in the flesh, should tell His Apostles to feed His sheep whom He had identified as Israel at the commencement of His Ministry (Matt. 15:24) and yet men had the temerity to imply that all this meant absolutely nothing. The lost sheep of the house of Israel, according to Peter, were “scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia” (1st Peter 1:1) and yet one reads: “Now when they had gone throughout Phrygia and the region of Galatia, *and were forbidden of the Holy Ghost to preach the word in Asia*. After they were come to Mysia, they assayed to go into *Bithynia*: but the Spirit suffered them not” (Acts. 16:6,7). It should be noted that the “they” who were forbidden by the Holy Spirit were not the Apostles but Paul and Timothy — Timothy whom Paul circumcised (Acts 16:3) despite his contention that obedience to the Law indicated that he had “fallen from grace” (Gal. 5:2-4). The prohibition of the Holy Spirit in this instance speaks volumes to those who have ears to hear.

#### The Warnings of the Lord Jesus Christ

At the commencement of His Ministry, the Lord Jesus Christ warned: “Beware of false prophets, which come to you in sheep’s clothing, but inwardly are ravening wolves. Ye shall know them by their fruits” (Matt. 7:15,16). This message, it will be recalled, was not aimed at the multitudes but rather directed to His disciples (Matt. 5:1) — the word “disciple”, as has been mentioned previously, indicating “one who is instructed or a learner”. They were therefore warned to be on the alert for those who pretended to be His “sheep” but whose impact could be equated with the “ravens of wolves”. As His Ministry drew to its close, He again warned: “... Take heed that no man deceive you. For many shall come in my name, saying, I am (the) Christ; and shall deceive many” (Matt. 24:4,5) — which was even more specific than His earlier warning. In this instance, He warned that many would come, using an acknowledgement of His Name — acknowledging that He was THE Christ — to gain credibility among the

people and, having gained their confidence, they would then proceed to deceive them with doctrines which made His teaching null and void. When did this happen?

While many are of the opinion that these warnings were intended for a much later age, it has become the practice to ignore the fact that they must have had credibility among those to whom the Lord directed them. All Twelve Apostles had heard the Lord's warning and Peter, who was given charge over the Apostolic band, would surely be on the alert for and contend against anyone who appeared and taught contrary to what the Lord had taught. Did he however do this or was the Lord's choice of Peter a bad selection? This question is asked against the picture of Peter the man as he is painted in the Gospels and the Epistles — a picture which presents him as a hesitant, uncertain man who lacked faith (Matt. 14:31), one who despite his presence in the company of the Lord was "unconverted" (Luke 22:32), one who denied the Lord using curses and oaths in his denial (Mark 14:71) and one who failed to believe the evidence of the Risen Lord (John 20:8). Did the Lord make a bad choice in Peter and, realising this, did He then appoint another to compensate for Peter's inadequacies? This writer does not believe that this was so — what in point of fact has happened is that Peter and the chosen Apostles have been made to appear to be a bad choice by writers who saw the Commission of the Apostles (Matt. 10:6 and John 20:21) as conflicting with the then emerging theology of proselytism. The Commission of the Apostles in the context of Israel would be at variance with the developing "Gentile church" and just as the Pharisees used the "smear" technique to discredit the Lord Jesus Christ, one finds a similar technique used to discredit the Apostles.

### Early Form of Censorship

An instance of the "smear" technique is clearly in evidence if one considers the historical data on attempts to force Christian thinking into prescribed channels. Dr. William Smith, in his *Dictionary of the Bible*, contended that the first attempt to

control Christian thinking was made in A.D. 140 when Marcion, a Roman citizen of Jewish extraction, presented ten epistles of Paul and a mutilated version of Luke's Gospel as the only documents worthy and "profitable for doctrine". All others, including the Revelation of the Lord Jesus Christ, were labelled as "spurious" — Marcion's contention being that the Apostles were "corrupters of the truth". As far as is known, Marcion's aspersions on the selection by the Lord of His Apostles were never challenged which would indicate something of the thinking which had been injected into men at that early stage. As the allegations were never challenged and as Marcion's "canon" was apparently accepted by some — evidence of its popularity is lacking — one is left with the impression that the Christianity of that time placed its faith in the integrity of ecclesiastical sanction rather than in the teaching of The Christ and His Apostles.

Resulting from this situation, it is small wonder that history records the emergence of an ecclesiastical dictatorship which appropriated to itself the right to censor all writings and to declare as "heresy" anything that was contrary to their opinion. One is of course, accustomed to reading of much Christian literature destroyed in the Roman persecutions and while it is certainly not denied that this did take place, the scale on which it took place might not be so great as is popularly depicted. For instance and according to the *Codex Justinianus*, the Emperors Constantine, Theodosius and Valentinian prescribed the death penalty on anyone found in possession of works which were considered to be opposed to the Christian faith and instances of burning "blasphemous" works are recorded.

Coin struck by Constantine



So then, while Roman persecutions are blamed for the loss of many early Christian writings, the ecclesiastical hierarchy of that time is also to blame.

Although not destroyed but certainly precluded from inclusion with the 66 Books which the Carthage Council Canonised and which comprise the Bible today, one finds the writing of Clement singularly interesting. While considerable controversy surrounds Clement — some hold that he was the Clement of Paul's Epistle to the Philippians (4:3) while others hold that he was a Bishop of Rome — while this is indeed so, the "Clementine" writings are interesting in that they present Peter in a different light than is presented in the Gospels.

It may be recalled that in the 8th chapter of The Acts one has the story of one Simon the sorcerer who is generally designated as Simon Magus. "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God" (Acts 8:9-10). This Simon listened to the teaching of Phillip and witnessed the things which he did and, as is told in verse 13, "... Simon himself believed also: and when he was baptised, he continued with Phillip, and wondered, beholding the miracles and the signs which were done." The account then continues with Peter and John entering the picture and when they had laid hands on the people (verse 17), "... they received the Holy Ghost". Phillip of course, did no such thing in Samaria and while Simon was amazed at the things which Phillip had done, he was utterly dumbfounded at what was done when Peter and John came on the scene. He immediately associated the Power of the Holy Spirit with the Apostles (even though Phillip as an Apostle did no such thing as Peter and John) and the narrative continues that he attempted to buy the rank of "Apostle" which, he believed, would give him the same power as Peter and John. Peter, of course, rejected both the man and his money — a rejection which has an effect on Simon which Peter described: "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity"

(verse 23), and despite Simon's plea for intercession, Peter appears to have turned his back on the man. This is the last mention of Simon in the Bible but if one considers the Clementine writings, one finds this Simon presented in a different light and Peter's rejection of him seen as the way in which he considered his trust.

In the first instance, in the *Clementine Recognitions* 3:49, Simon Magus is called "a chosen vessel for evil" while in the *Clementine Homilies* 17:13-20, one reads of an argument between Peter and Simon Magus which centred, as one can appreciate, on Peter's status as leader of the Apostles. Simon Magus accused Peter of not understanding that physical perceptions of the Commission of the Lord were untrustworthy and totally inferior to the supernatural vision which he, Simon Magus, had had of the Lord thus making his knowledge superior to that of Peter's. Peter's answer to this claim was both logical and valid in that Peter is reported to have said: "Why should Christ have remained with his disciples and instructed them a whole year, if it were possible for one to be made a teacher at once by a vision? If, however, thou hast been made an apostle after having been instructed by him in a brief and momentary manifestation, then preach his words, love his apostles, and fight not against me who have lived in his society." Notwithstanding the flaw in this account, namely the statement that the Lord instructed His Apostles for "one year", Peter's contention that it was illogical that the LORD having spent so much time and endeavour instructing His Apostles only to discard them and appoint others by supernatural vision, is still valid. Whether or not one accepts the Clementine writings as authentic, it cannot be disputed that Peter's argument against the claim of Simon Magus has a familiar ring when it is realised that teachers other than the Christ-appointed Apostles did arise and claim supernatural authorisation in the Name of Christ and they were preferred over those whom the Lord commissioned. This is precisely the fulfilment of the warnings which the Lord gave to His disciples.

In another censored work — in that it is projected as a "pseudo-epistle" — one finds Peter expressing concern to James

over the fact that someone was using his name as an endorsement for the doctrine that the Law had been invalidated. In the so-called pseudo-epistle of Peter to James, Peter draws attention to the way in which his name was being used: "I see already the beginning of evil: for some of the Gentiles have rejected the doctrines taught by me, which are in harmony with the law, having adopted an anti-legal and fabulous doctrine from the man who is my enemy. Nay, some have attempted, even during my lifetime, to wrest my words, by various interpretations, to the subversion of the law, as if I also were really, that I did not openly express it, of the same opinion." So then in this writing, Peter claims to have an "enemy" who had resorted to a propaganda campaign in which it was claimed that he, Peter, supported the doctrine that the Law had been superseded by the doctrine of grace.

### Antagonism Between Peter and Paul

There can of course, be very little doubt that there was antagonism between Peter and Paul and this statement is made with due consideration to the so-called approval and sponsorship of Paul by Peter recorded in verses fifteen and sixteen of the Second Epistle of Peter. As Professor Hendriks has shown (see February edition of *The Covenant Message*) and as all theological text books confirm, *no historian of the first two centuries of the Christian dispensation knew anything about a "Second Epistle of Peter"* — a fact which would give credence to Peter's charge recorded in the so-called "pseudo epistle" which bears his name and in which he charges that others were using his name for their own purposes. Time and again one reads of attempts to reconcile the differences between Peter and Paul — differences which could be said to stem from Peter's adamant stand on Israel and Paul's equally adamant stand on incorporating the "Gentiles" irrespective of who they were.

In most modern text books, Peter is projected as being thoroughly obsessed with converting the Jews to Christ whereas Paul is projected as being the "apostle to



*One of the earliest portraits of Peter and Paul*

the Gentiles" i.e. an apostle to everyone outside of Jewry. In the first instance, Peter was never an Apostle to Jewry. He had been present and heard the Lord Jesus Christ denounce the Jews as being of their "father the devil" — people who opposed the Truth *because* it was the Truth (John 8:44,45), people who would not hear God's words because "they were not of God" (verse 47). He had heard too the complete repudiation by the Lord in which the Jews were identified as not being His sheep — the sheep to whom He had been sent (John 10:26) — how then could Peter be equated as the Apostle to the Jews? If he did concentrate all his efforts on converting the Jews, he would be in violation of the Commission given to him by the Lord. This erroneous idea arose because, as taught by the Lord (Matt. 5:17,18), Peter insisted on the continuity of the Law as given at Sinai i.e. national Constitutional Law, which people have assumed was practised by the Jews. As the Lord made abundantly clear, the Jews were not practising the Law given by Moses to Israel but a perversion of this which He called "the tradition of the elders" or the "commandments of men" (Matt. 15:6-9). It was because Peter insisted on this continuity of the Law, people have naturally assumed that his mission was involved with the Jews little

realising that Israel and Jewry were poles apart and certainly not the same people.

That Peter and Paul were at loggerheads cannot be doubted for the controversy has found its way into records both religious and secular — an instance of which may be seen in an article produced in a publication entitled *History Today* and in which the writer J.K. Elliot, attempts to soften the rivalry between Peter and Paul. "The Acts of the Apostles which at face value appears to chronicle the events recorded in Paul's letters, attempts to soften this rivalry. This is partly the result of the author's attempt to show how similar Peter was to Paul or rather Paul to Peter. Paul is consistently shown to be as good an apostle as Peter — and in many respects, the true successor to Peter as the main Christian evangeliser and missionary . . ." J.K. Elliot then proceeds to indicate and enlarge on the theological tendencies at work in the record of the Acts and wrote: "One of these is the attempt to remove the differences between the two leading figures in the early church. Actions, speeches and attributes of one man are transferred to the other. The author, writing from a pro-Pauline angle, has attempted to rehabilitate Paul in the minds of the readers whose church may well have been inclined to promote the memory of Peter, so that by robbing Peter to pay Paul, the author has in effect diminished Peter's unique role in a far more subtle way than Paul himself did in his letters. Both Paul himself and the author of the Acts have similar aims, even if both have a different style and approach, and these are to reduce the standing of Peter, as representing the Jerusalem church and argue for the validity of the Gentile church."

In analysing the article by J.K. Elliot which is written from a very pro-Pauline stance, one cannot miss two outstanding features which dominate the writing. The one is the contention that the author of the Acts — which most theologians agree was Luke, Paul's particular disciple — transferred "the actions, speeches and attributes of one man to the other" which certainly makes it very difficult to know who did or said what in the record of the Acts. Others too appear to have picked up similar thoughts for in a work by Rabbi Richard Rubenstein

and under the title *My Brother Paul*, the Rabbi quotes a work, *Galatians* (St. Paul Publications: London 1969), in which John Bligh is reputed to have challenged the account in Acts 10:9-16 in which *Peter* was told in a vision — the vision of the sheet on which all kinds of animals, wild beasts, creeping things and fowls of the air were depicted — Peter was told to kill and eat. Peter, so Luke's account relates, refused to kill and eat the unclean things forbidden in the Law in response to which, a voice said: "What God hath cleansed that call not thou common." According to John Bligh, it was Paul and *not* Peter who had this vision — a contention which has been vigorously contested by those who hold that every word in the Bible is the product of Divine Inspiration.

There can of course, be very little doubt in the minds of those who still manage to think for themselves that, regardless of John Bligh's theory, the whole story of the "sheet vision" is highly suspect with an objective which is all too apparent. In his writing, Luke indicated that the vision was analogous and that it was intended to convince Peter that his "prejudice" against people, other than Israel, was contrary to the dictates of the new dispensation — hence Peter's reported reaction to the "vision": "God hath shewed me that I should not call any man common or unclean" (Acts 10:28). If this account is valid, the Lord Jesus Christ was surely very remiss in not cancelling His Commission to His Apostles when He directed them to the "lost sheep of the house of Israel". However, when all the facts are weighed up, the use of the "sheet vision" to convince either Peter or Paul of the universalism in the "new dispensation" is seen as a gigantic hoax.

In the Old Testament, the LORD provided Israel with the types of "clean" and "unclean" animals (Deut. 14:3-20) — the "clean" being good for food while the "unclean" were not. One should not think of the "clean" and "unclean" status as deriving from religious sources as one finds the same classification in the pre-Flood era — long before there was a priesthood (Gen. 6:19-22 and 7:2). The pig, for instance, was classified as "unclean" (Deut. 14:8) — not because of prejudice or pre-

conceived religious notions, but because of its physiological structure which was such that it could function in the scavenger role for which it had been created. In what way and through what mechanism has that role been changed? If one looks at the pig today, one sees that it is riddled with internal parasites — Coccidia; the common liver fluke; the lung fluke; the pork bladder worm; the thin-necked bladder worm, the hydatid; stomach worms, the intestinal threadworm; the large intestinal roundworm or ascarid; the thorn-headed worm; nodular worms; the whipworm; the swine kidney worm; lungworms and Trichina. The facts of modern life without ecclesiastical opinion show that the “unclean” is still “unclean” and that the analogy of the “sheet vision” was the by-product of the Pharisaic propaganda of proselytism.

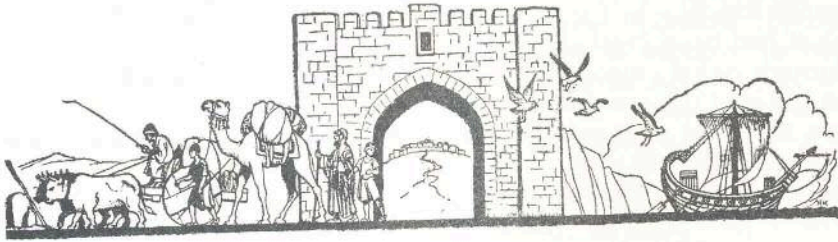
The second point which emerges from the analysis of the writing by J.K. Elliot, is his observation that “. . . the author (Luke) has in effect diminished Peter’s unique role in a far more subtle way than Paul himself did in his letters. Both Paul himself and the author of the Acts have similar aims, even if both have a different style and approach, and these are to reduce the standing of Peter, as representing the Jerusalem church and argue for the validity of the Gentile church.” There can be very little doubt that this observation is based on a careful study of The Acts and Paul’s Epistles — an instance of which may be seen in the New English Bible translation of Galatians 2:6-12. In this, Paul states that while God had entrusted Peter with the “Gospel for the Jews”, he, Paul had been entrusted with the “Gospel for the Gentiles” — a statement which has absolutely no foundation whatsoever. Where and when did the Lord Jesus Christ entrust Peter with the “Gospel for the Jews”? If one recalls the Lord’s use of parables to hide the Truth from the Jews (Matt. 13:15) plus His denial that they were His “sheep” (John 10:26), it must be admitted that Paul was very wide of the mark in associating Peter and his work with the Jews. Further, when Paul claimed his role as the “Apostle to the Gentiles” (Acts 13:46,47) — the word “Gentiles” here being according to the Pharisaic interpretation which meant all

non-Jewish nations — one finds Paul appropriating to himself the role of the Lord Jesus Christ. If one reads Paul’s quotation from the Old Testament, it will be seen to have been taken from the forty-second and forty-ninth chapters of Isaiah’s writing which, without a shadow of doubt, pointed to the Lord.

However, be that as it may, in continuing with the “diminishing of Peter’s role”, one finds Paul using language of disparagement when he wrote of Peter, James and John, the three men whom the Lord singled out for special education (Matt. 17:1-3 and Mark 5:37-43) in that he wrote of them as “the reputed pillars of our society” (Gal. 2:9). This is followed by the story of Peter’s two-facedness: “But when Cephas came to Antioch, I opposed him to his face, because he was clearly in the wrong. For until certain persons came from James he was taking his meals with gentile Christians; but when they came he drew back and began to hold aloof, because he was afraid of the advocates of circumcision . . .” (Gal. 2:11,12). The point to determine here is; was Peter as hypocritical as Paul made out or was this another attempt at diminishing Peter’s reputation among the people? There can of course, be very little doubt that he, Paul, on his own admission, was “all things to all people” (1st Cor. 9:22) and attempted to convey the notion that Peter indulged in the same practice. It should of course, be noted that compromise along these lines was totally alien to the teaching of the Lord Jesus Christ.

In the concluding chapter in this three-part series, attention will be drawn to the impact of Pauline theology on the later versions of the Gospels and in which the title of “Robbing Peter to Pay Paul” will be seen as a simple, but very valid, expression of the events in the early days of Christianity.

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# WORDS and their meanings

## GALILEE, NAZARETH AND GENTILES

by U.N. Owen

*“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations”* (Isa. 9:1).

One of the main problems in the area of understanding much of Biblical history lies in the fact that, with the passage of time and changing circumstances, words have been given meanings other than was intended when either originally spoken or written. Added to this, one finds that the censorship of anything not in accord with prevailing thought and authorised by Constantine after A.D. 325, does very little to assist in arriving at an accurate knowledge of the history of those times. However — and notwithstanding these problems — from the evidence to hand, one is able to piece together the story of words and how, through changing circumstances, they were adapted by men for their own purposes. As intimated in the title of this article, Galilee, Nazareth and Gentiles are three such words and, as will be seen, the modern understanding of these words is very far removed from their original sense.

### Galilee

Whenever one reads the name “Galilee”, the mind immediately springs to the hill

country north of the plain of Jezreel whose borders, from north to south were some sixty miles apart while the eastern and western boundaries were separated by some 30 miles. The name itself is usually associated with a part of the tetrarchy of Herod Antipas who ruled at the time of the First Advent of the Lord Jesus Christ. All in all, there are seventy-two references to Galilee in the Bible — six in the Old Testament and sixty-six in the New from which one may deduce that its importance in New Testament times far exceeded that in the Old Dispensation. Further and notwithstanding the fact that the name “Galilee” appears six times in the Old Testament, it may come as a surprise to many to learn that until after the removal of Israel into captivity, *no such province called Galilee existed.*

The name “Galilee” as such, arose during the period of the Grecian Empire which was some two and a half centuries after the last remnant of the twelve tribes of Israel had been removed from the land. This statement could be immediately challenged by the fact that in Joshua 20:7 and 21:32 “Galilee” is mentioned as the region in which “Kedesh”, a city of refuge “in mount Naphtali”, was situated. However, it should be borne in mind that this is an English translation and one which derives from the doctrines of the early “church fathers” who based their information on Greek terminology as found in the Septuagint — the

Greek version of the Old Testament. The "Seventy" who translated the then Hebrew scriptures into Greek, transposed the Hebrew *ha gelil* which is found in the text of Joshua 20:7; 1st Kings 9:11; 2nd Kings 15:29 and 1st Chronicles 6:61 into the Greek *Galilaia*. "Gelil", according to the *Jewish Encyclopaedia* or "Gālīylāh" as it is written in Strong's Concordance meaning "a circle" — a definition which certainly clarifies Isaiah's usage as found in the text which prefaces this article.

The English translation — "in Galilee of the nations" — is written as *gelil ha-goyim* in Hebrew and literally translated means "the circle of the nations" which, when one considers the situation when Isaiah penned that phrase, was fully understood by his contemporaries. The "circle of nations" was a term employed to identify Israel's northern and north-eastern neighbours who, while certainly wishing to do so, were prohibited from integrating with the northern tribes by the stipulations in the Law. The prophet was providing a summary of the then recent history as this had been enacted among the northern tribes of Zebulon and Naphtali and to fully appreciate something of this, plus the emergence of a province called "Galilee", it is necessary to recall the land inheritance which had been allocated to the tribes of Israel.

Naphtali was the sixth to receive their allotment of territory and presumably because of the heroism and warlike daring (Judges 5:7) which characterised both Naphtali and Zebulon, it was thought expedient to place them on the northern borders as a buffer between the rest of Israel and the circle of heathen nations. Naphtali was therefore given the territory along the western coast of the "Sea of Chinneroth" — later called the "Sea of Galilee" — while Zebulon occupied a position south-west and Asher that reaching to the "Great" or the Mediterranean Sea. Thus the other nine tribes in the south had a very effective buffer between themselves and the heathen in the north while to the east, beyond the Jordan river, they had the tribe of Reuben, Gad and the half tribe of Manasseh to protect that flank.

In Isaiah's summary — which was made against the background of an increasing

national deterioration — one finds Asa, king of Judah, initiating an attack against Baasha, king of the northern kingdom in which Ben-hadad the Syrian, attacked "Ijon, and Dan, and Abel-beth maachah, and all Cinneroth, with all the land of Naphtali" (1st Kings 15:20). This was the "light affliction" to which Isaiah referred. The heavier scourging came when Hazael "smote all the coasts of Jordan eastward, all the land of Gilead" (2nd Kings 10:32,22) which of course, involved the two and a half tribes who had elected to stay on the east side of Jordan. One should note here that in Isaiah's summary he merely comments on the light affliction of Naphtali and Zebulon while the more grievous assault was made on the tribes of Reuben, Gad and the half tribe of Manasseh who acted as a buffer between all Israel and the Assyrian Empire.

The northern kingdom of the house of Israel came to an end when "the king of Assyria took Samaria, and carried Israel away into Assyria and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes" (2nd Kings 17:6) but Isaiah relates that a remnant would be left in the land — "two or three berries in the top of the uppermost bough, four or five of the outermost fruitful branches thereof" (Isa. 17:6). Those in the "top of the uttermost bough" were undoubtedly the northern tribes which were "lightly afflicted" and while the remainder of the northern kingdom of Israel were taken into the Assyrian captivity, they were not deported although, as Isaiah contends, they passed into a state of anguish, dimness and darkness (Isa. 8:22).

Having lost sovereignty over their territorial inheritance, the remnant of the tribes of Naphtali and Zebulon watched as the land formerly occupied by their brethren was repopulated by other captives taken by the Assyrian king in his other campaigns (2nd Kings 17:24). They watched too as Judah passed into the Babylonian captivity and saw, after the downfall of Babylon, the creation of a heterogeneous nation in the territory which, before the captivity, had been occupied by the tribes of Judah and Benjamin. This territory was given a new name — one which had been

unknown when the twelve tribes were in occupation of Canaan — and they heard it referred to as “Judaea” while their own land was called “Galilee” — a new name which the inhabitants recognised as being derived from *Gelil* in their own language and earlier applied to the ring of heathen nations round about them. To those Israelites living in this newly named province, the name “Galilee” identified them with the people who, prior to the captivity of Israel, were simply called “heathen” or simply *ha-goyim* and significantly, the Judaeans or Jews to use the modern terminology, looked on them as something separate and apart from themselves.

### Gentile

It is at this point that the English word “Gentile” comes to the fore and before noting how and by what name the Jews referred to the inhabitants of Galilee, it would serve to note the dictionary definition of the word “Gentile”. According to the *Shorter Oxford English Dictionary*, the word means: “Of or pertaining to any or all of the non-Jewish nations”, while *Webster’s Third New International Dictionary* defines it as: “Belonging to the nations at large as distinguished from the Jews.” These definitions which are accepted and believed throughout the world are, to say the least, an amazing exposure of a great delusion which has been practised on the world and which, despite the facts, have passed unnoticed.

The first occasion on which the English word “Gentile” appears in the Bible is recorded in Genesis 10:5 and reads: “By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.” As must be obvious, at this time there was no such province as Judaea and consequently, no such people as Judaeans or Jews existed — how then could the word “Gentiles” refer to “any or all the non-Jewish nations”? This being so, one is encouraged to investigate the Hebrew text and to consider the word which the translators used in such an indiscriminate way.

In the quote from Genesis 10, one finds that in the Hebrew text, the word translated

as “Gentiles” is *gōwy* while the same word is also translated as “nations” in the same verse. In passing on, one finds the same word used by the Lord in His Promises to the Patriarchs — “I will make of thee a great nation (Heb: *gōwy*) . . . (Gen. 12:2): “And God said unto him, I am God Almighty: be fruitful and multiply; a nation (Heb: *gōwy*) and a company of nations (Heb: *gōwy*) shall be of thee . . .” (Gen. 35:11). Thus, according to the word of the Lord, the Covenanted progeny of the Patriarchs would develop into a *gōwy* and as they were certainly not the Jews — no such people existed at that time — why the translators used the word “nations” instead of “Gentiles” is best left to the imagination.

In passing forward and considering Isaiah’s writing once again, it will be noted that the translators showed a remarkable inconsistency in their translation — “Galilee of the nations” which, as has been stated earlier, is written as *gelil ha-goyim* in Hebrew. As has also been stated earlier, this expression identified the “circle of the nations” on Israel’s borders and who, because they were not of Israel’s faith, were categorised as “unbelievers or heathen”. In the Septuagint, which was written when Judaea was a province and the Judaeans (or Jews) were a nation, the Judaeans at Alexandria wrote in such a way as to convey the idea that all people *other than Jews* were heathen and notwithstanding the fact that they used the Greek word *ethnos* for the Hebrew *gōwy* — both words meaning “nation” or “race” — its usage was such that translators saw fit to attach the word “Gentile” to it. Hence, in the interlinear version of the Septuagint, one finds Isaiah’s “Galilee of nations” translated as “Galilee of the Gentiles”. Thus, at that time, those living in Galilee were designated as “Gentiles” and, as has been seen, the remnant of Naphtali and Zebulon which had been left in the land were given the “Gentile” status by the heterogeneous Judaeans population in *their* masquerade as the Covenant People. The point to note here is that according to the Jews of Judaea, all people other than themselves were “heathen” and this thought is embodied in all the translations of the scriptures where the Latin-cum-French-cum-English “Gentile” is used to

designate other nations than the Jews. This word of course, covering the true Israel nations as well.

In returning to the people of Galilee, it should be noted that in the Apocryphal books they are referred to as "Gentiles" who were very much in opposition to the Jews of Judaea. In 1st Maccabees 5:15 one reads of messengers from Galilee with torn clothing and in a great state of despair reporting to Judas Maccabaeus that: "... They of Ptolemais and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us." In response to this news, Judas appointed Simon his brother as head of a three thousand strong army which proceeded to Galilee where he "fought many battles with the heathen" (1st Macc. 5:21) and, after "punishing" the "Gentiles", he rescued the Jews together with their wives and children and brought them all back to Judaea. This campaign, conducted in 164 B.C. made Galilee a non-Jewish province and notwithstanding the campaign in 103 B.C. when, under Aristobulus, the Galileans were subjugated and forced to accept circumcision and the Pharisaic Talmudic law, it retained its "Gentile" status and was ever referred to in this manner.

This history of course, leads to another problem. It will be recalled that the Lord Jesus Christ stated quite emphatically: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24) and as ninety percent of His Ministry was conducted in Galilee, this would identify the "Gentiles" of Galilee as the "lost sheep of the house of Israel" and the Jews as impostors masquerading as the Covenant People. According to Isaiah's statement: "The people that walked in darkness (Naphtali and Zebulon in Galilee) have seen a great light: and they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). The Lord Jesus Christ, Who is the Word Incarnate in the flesh (John 1:14) said: "I am the light of the kosmos" (John 8:12) and through His Teaching which contrasted God's Word with the "traditions of the elders" (Mark 7:9), those in Galilee knew their identity and accepted that the Jews were indeed "... of their father the devil" (John 8:44) as the Lord described

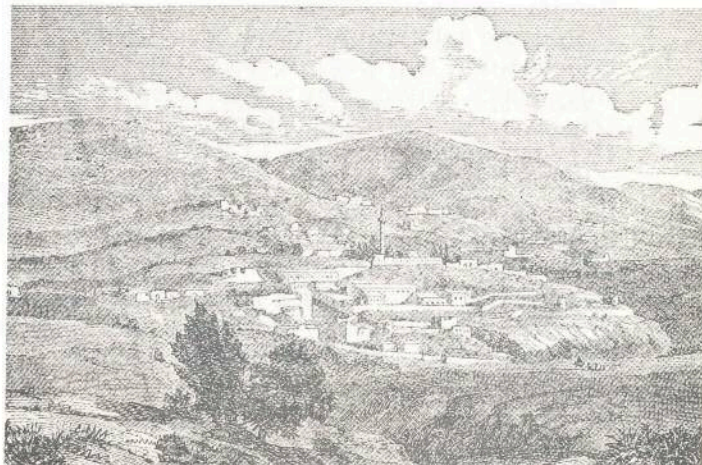
them. The "light" of the Word indeed shone on the Galileans — just as Isaiah had foretold.

### Nazareth

In passing to the last of the three words to be considered in this article — Nazareth — one is made immediately aware that this word presents a difficulty which has no apparent solution. Let it be said at once that the Old Testament, which closes its historical account when the Judaeans replaced the Israel nation in Canaan, knows absolutely nothing about any Galilean town by the name of Nazareth. Search as one may, either in the English translation or in the Hebrew text, no such town as Nazareth is to be found in the writing of any of the prophets. Dr. William Smith in his Bible Dictionary confirms this when he wrote: "Nazareth is not mentioned in the Old Testament or in Josephus, but occurs first in Matthew 2:23. It derives its celebrity almost entirely from its connection with the history of Christ, and in that respect has a hold on the imagination and feelings of men which it shares only with Jerusalem and Bethlehem." As Dr. Smith said, Josephus, or Joseph Ben Matthias as he was known in Judaea and who was born in A.D. 38, makes absolutely no reference to Nazareth which, in view of his detailed history of that period, makes the omission more than a little perplexing.

The fact that the name "Nazareth" is unknown in the Old Testament scriptures, plus the fact that Josephus makes absolutely no mention of it makes one approach the account recorded in Matthew 2:23 with a great deal of apprehension. "And he

Nazareth



came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Bearing in mind that Nazareth, as a city, was unknown in Old Testament times, the statement that a plurality of prophets had "spoken" to the effect that because He lived in Nazareth, He would be called a "Nazarene", is very questionable. One is usually able to trace the source of most statements in which some feature in the Life of the Lord was said to be the fulfilment of something written by the prophets, but in this case, there is absolutely nothing to support it which leaves one with two options — that the writing in the prophets which referred to Him being called a Nazarene was expunged by the scribes or, that the reference was written in at some later stage by someone who did not know the Old Testament scriptures and merely assumed that Nazareth was there.

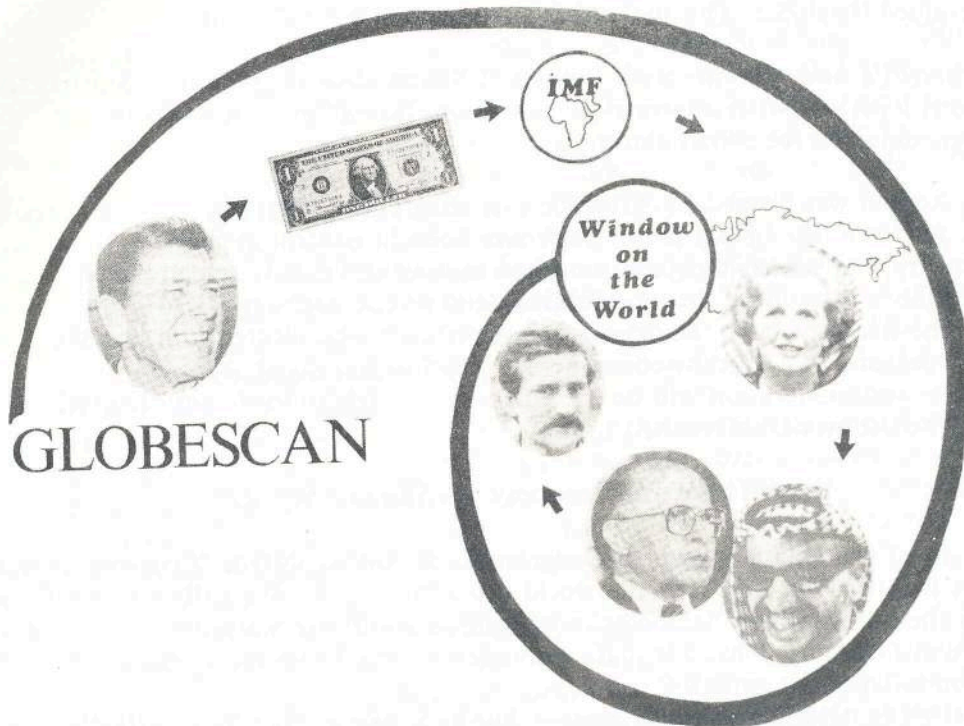
The word "Nazarite" is certainly in the Old Testament (Num. 6:1-21) although, as the *Jewish Encyclopaedia* contends, its origin and initial function is not known which would seem to present it as being something un-Israelitish. Be that as it may, when one reads of the Nazarite law and vows and attempts to place the Lord Jesus Christ within these, it becomes very obvious that He did not subscribe to either the law or the vows which were mandatory insofar as a Nazarite was concerned. This would then indicate that the term "Nazarite", which had absolutely nothing to do with any city by the name of Nazareth but rather a status selected by an individual, had no association with the Person of the Lord.

What then is the answer to this problem? As far as factual evidence is concerned there is no solution but from circumstantial evidence one may begin to piece together a story which may or may not be accepted by the average Christian. Bearing in mind Dr. Smith's contention that Nazareth "derives its celebrity almost entirely from its connection with the history of Christ" and bearing in mind too that Josephus who, after A.D. 69 was appointed an *official* Roman historian, makes absolutely no reference to Nazareth, the name was apparently coined sometime in the first two

centuries in the Christian Dispensation. During this time "church fathers" and students spent much time searching for every historical site connected with the Life of the Lord and each spot, place and incident was eagerly sought for and when some place bore circumstantial evidence associated with the Lord, this was noted and glorified as a shrine. Nazareth however, defied all attempts at identification and it was only in the *third century* that the investigators came across a village, far from the Sea of Galilee, which bore the name Al-Nasira and this was duly appointed as the "Nazareth of the time of the Lord". It may be of interest to note that that same Al-Nasira has been known as Nazareth ever since and in virtually every text book on the subject it would appear that most theologians concur with the identification.

This of course should end the investigation, but there are certain statements in the Gospels which throw the proverbial spanner in the works. In Mark's Gospel, one reads that the Lord went back to His own country and that He stated that He was a prophet in His own country and among his own kin and in His own house which is taken to refer to Nazareth. He then taught the multitudes in the synagogue and this is where the identification of Al-Nasira with Nazareth is denied. In the second and third centuries *after* the Ascension of the Lord, Al-Nasira had no synagogue as it was not large enough to have any buildings as such — being merely a collection of dwelling places with a very small population. One should bear in mind that that same Al-Nasira became known as Nazareth and has been called by that name to the present day. So then the problem remains: where or what was Nazareth?

The three words in this article — Galilee, Gentile and Nazareth — have been investigated within a specific context and that is "to prove all things". In the light of man's propensity for changing things to make them accord with his concepts rather than with what they should be, is a feature which should make all indulge in a little mental exercise before allowing one's faith to be fixed on what man has to say about anything.



Selecting, decoding and summarising international news is most effectively done by the newsletter *Globescan*\* which during January drew attention to just a few of the more serious “trouble spots” which are likely to cause considerable problems during 1983. It is with full acknowledgement of the work done by *Globescan* opposed, as is *The Covenant Message*, to economic intervention and collectivism that the following items are presented:

### Reagan’s State of the Union Compromise

It’s sad to look at the parallels between 1971 and 1983: two Republican American presidents, two recessions, two who compromised. History repeats itself:

Halfway through his term, with the economy in recession and disastrous congressional elections, Nixon declared, “Now I am a Keynesian,” – even though the money supply had started to increase months before and economic expansion and inflation were already on the way. Now Mr. Reagan says (and he received unanimous applause from the Democrats in Congress), “We who are in government must take the lead in restoring the economy.” *Reagan has accepted the socialist concept that it is up to government to try to cure an economy* rather than simply end restrictions on individuals. But Reagan must know that the U.S. money supply has been expanding since early last year and that economic expansion *and inflation* are soon to follow. Why talk of stimulation now?

Nixon “froze” wages and prices. Reagan now “freezes” government spending. There’s no reason to freeze either spending or wages and prices if the Federal Reserve isn’t allowed to create excess money and inflation from monetising government debt – debt created for “restoring the economy”.

Nixon devalued the dollar. The market has already done it for Reagan.

Nixon initiated a new detente with China and Russia. Reagan speaks of “constructive negotiations with *potential* adversaries”. Gone are his earlier words denouncing “the Soviet aggression and the Soviet empire”.

President Reagan was elected by Americans desiring change from paternalistic socialistic government and from the liberal forces that have been in control in the U.S. since early in the 20th century, but he has now compromised himself and the American people by giving in to the enormous pressure of the establishment and its controlled media. He could soon be shocked by the wrath of both the dissatisfied Americans who elected him and the liberals who never forget, and never forgive someone who tried to go against them.

Compromise and moderation will be the rule — and a return to the problems of the past ten years will be the inevitable result.

### Reagan on World Economy — a Slip or a Signal?

In his State of the Union speech to Congress the President stated, “Our own economic well-being is inextricably linked to the world economy;” and, “We will continue to work closely with the industrialised democracies of Europe and Japan and with the International Monetary Fund to ensure it has adequate resources to help bring the world economy back to strong, non-inflationary growth.”

**GLOBESCAN COMMENT:** *Sounds great — but let's take a closer look. With the possible exception of the interim conservative government of Margaret Thatcher in England, these “industrialised democracies of Europe”, with whom Mr. Reagan says we will continue to work, are all socialist, collectivist organisations; nations where the power has been transferred from the people to “democratically elected” leaders (not representatives) who do the deciding about the lives and fortunes of all the citizens. This is not at all the same as American democracy where the Constitution guarantees that the power remains with the people, where the people, not the leaders, direct their own lives.*

*Mr. Reagan said that the U.S. will continue to work with the International Monetary Fund (IMF) to ensure that it has adequate resources . . . “to bring the world economy back to strong non-inflationary growth”.*

*This is an absolute contradiction and an impossibility. The funding of the International Monetary Fund through taxes and through inflating the U.S. money supply creates excess dollars which cause “inflation”. And co-operating and exchanging money with socialist nations — who must continually inflate their economies to pay for their social programmes — adds to U.S. inflationary fires.*

*And why does the President of the U.S. feel obliged to “help bring any economy back”? It can't ever be done by government. Only people, freed from government intervention and controls, can produce a strong economy.*

*Lastly and sadly, the President said, “Our own economic well-being is inextricably linked to the world economy.” This is very close to the Trilateral and CFR cherished ideal of “inter-dependence”. Yes, we should buy and sell things with other free people — for mutual benefit. But inter-dependence doesn't mean this. Inter-dependence means mutual dependence, involuntary partnership, equal subordination to the decisions of others. And politically, it means international centralised control, not representative government. It is far removed from the idea of voluntary co-operation between free individuals worldwide. Inter-dependence is not independence!*

### Europe's Position on Soviet Missiles: Half Baked

British Prime Minister Margaret Thatcher, who has supported President Ronald Reagan's foreign policy more completely than any other political leader in Western Europe, is starting to speak openly about the possibility of a short-term disarmament agreement with the Soviet Union — an agreement which would fall short of Mr. Reagan's goals. Her comments are similar to those voiced in recent days by officials in West Germany and Italy.

The official allied position is that the Soviet Union has to agree to scrap *all* its SS-20 missiles targeted on Western Europe before the West would agree not to deploy 572 new cruise and Pershing-2 missiles. That is the "zero option" advocated by Mr. Reagan.

"One hopes to achieve the zero option", Mrs. Thatcher said, "but in the absence of that, we must achieve balanced numbers." According to the liberal press, Mrs. Thatcher is now saying, in effect, that Britain would settle, at least temporarily, for half a loaf. (*The Times*, London.)

**GLOBESCAN COMMENT:** *Half a loaf! Only half of the Soviets' 10 times overkill capacity pointed at European cities? Only half as many hostage citizens turned to toast? Is it possible for targeted countries to be only half destroyed? Is that what the European leaders will accept in order to obtain an "agreement" with the Soviets who consider peace contracts and conquest synonymous? Half a loaf? Half baked!*

### No Time Left for Reagan's Middle East Plan

Time is running out for President Reagan's peace initiative in the Middle East. The Arabs are rapidly coming to the conclusion that *the Americans are completely powerless to win concessions from Israel*. Without concessions from both the Arab and Israeli sides, *President Reagan's plan will fail*.

Reagan's plan proposes that the West Bank of the Jordan, seized by Israel, should become a Palestinian homeland in confederation with Jordan. *The Begin government refuses even to discuss the plan*, and is implanting so many Jewish settlements on the West Bank that no future government could possibly remove them. Soon there will be 25 000 Jewish settlers, and Mr. Begin states that in the next few years there will be as many as 100 000 settlers there.

Besides having enormously stepped up their settlement programme in deliberate defiance of the Americans, *Israel has also refused even to start meaningful discussions on withdrawing their forces from Lebanon*.

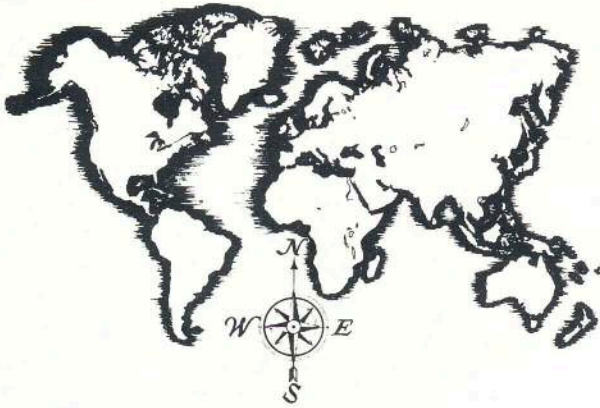
*Chairman Arafat of the Palestine Liberation Organisation (PLO) is naturally very pleased with these developments*. They work strongly in his favour. Arafat's PLO is a terrorist organisation, and if the failure of the Reagan plan allows him to go back to violence, no one will be more satisfied than he. Arafat would be able to gain international sympathy by saying that his organisation lived up to the agreements but failed to get any response from Israel.

President Reagan and America's prestige are at risk. The head of the most important country in the world produces a plan for solving the Arab-Israel conflict on the base of peace and freedom; he receives help and understanding from the main Arab leaders involved — *and total rejection and stonewall tactics from his Israeli ally*. *Time is running out*.

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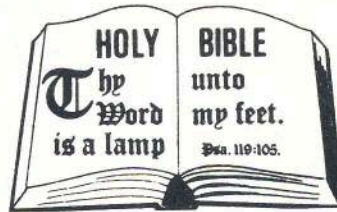
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