

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.

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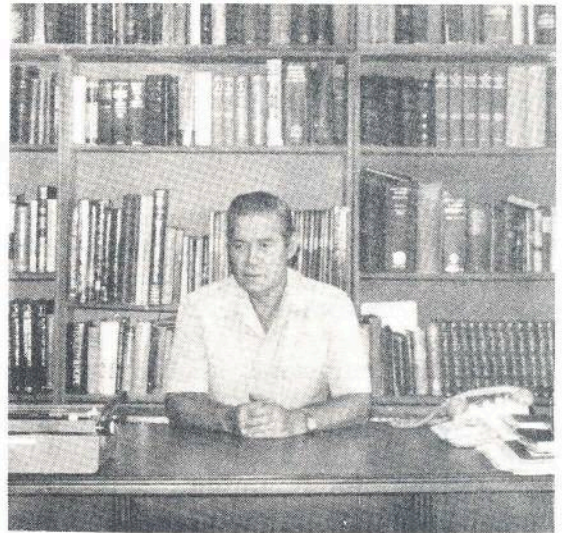
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from the

Editor's

Desk



Dear Friends,

If we analyse the major developments which have taken place since the end of the last war, those of us who believe in the efficacy of the word of prophecy are encouraged to believe that we are indeed living in the "last days". For instance, if we consider Joel's prophecy, we see a picture which *could* be relevant to the current "arms race" — "Beat your plowshares into swords, and your pruninghooks into spears" (Joel 3:10). While this could be a generalisation, there is another facet which I personally feel has relevance to today and this has to do with the "awakening of the heathen" (Heb: *goyim*, nations) and few will surely deny that since the creation of the United Nations Organisation there has been an awakened consciousness of nationhood such as has never been experienced before. Thus within the framework of membership of the United Nations, we have seen yet another aspect of Joel's prophecy being fulfilled for if we look at the newly independent nations — nations who are economically, industrially and nationally weak — we see them boasting of their strength — "I am strong" (Joel 3:10). There appears to be very little realisation on their part that this "strength" is superficial and is only their's so long as the masters of

the United Nations need mass votes to "respectabilise" each step toward the realisation of their world goal. This United Nations scene *could* be most appropriate to the fulfilment to our Lord's Own prophecy relative to His Second Advent (Matt. 25:31-4).

There are of course, many other events today which parallel the descriptive words of our Lord as He answered questions pertaining to the "end of the age" and His Coming again but, rather than dwell on these which most people are familiar with anyhow, I would like to direct your attention to faith-dampening doctrines which strangely enough, come from those who involve themselves with the Christian evangel. I have heard it said, and I am sure most readers of *The Covenant Message* have heard it too, that prophecy, in common with the Law of the LORD has become a redundant factor in the Christian experience — both having been abolished by the Lord at His Advent. I find this attitude very strange for I am sure that all will recall that at the beginning of His Ministry, our Lord stated most emphatically that these two areas — the Law and the prophets — should *not* be thought of as being destroyed by His coming (Matt. 5:17). And yet

this is precisely what Christian teachers today say did happen. We have thus reached a stage when we, as the true modern development of the Covenant People, should answer the question: Are we following "the Way, the Truth and the Life" (John 14:6) or the post-Ascension *opinions* which contradict Him? Without doubt our Lord established the validity of the Law and the Prophets right up to the end of the age (Luke 16: 29-31) and while this was told in parable form, any who contradict the principle must surely find themselves contradicting the Lord.

Within the prophesied apostasy of this time (Dan. 12:4 literal translation), we find an attitude which I personally find incredible to say the least. Throughout the media, whether in newspapers or in magazines, we find men criticising, ridiculing and condemning the so-called "ethics of Jesus" and even more, projecting His Person as being compatible with the behaviour of a small minority in our society today — *and yet there is no objection*. On the other hand, if one examines and challenges the dogmas or the doctrines which arose *after* His Ascension — doctrines which were a contradiction of what He taught — the howl of protest shows what direction we have been and are going. We have certainly lost our way and all the "missions" or "revivals" will not make us find this unless we pay heed to He Who was and is the WORD incarnate.

Be that as it may, let us turn our attention to the subject of these "last days" and the attitude of many to it for there is a growing awareness among our people that we are indeed reaching some momentous climax and I say this within the context of present day economics and politics. Mr. Average Man out there, whether he believes the Identity Message or not, has a feeling that something must break and that we cannot go on as we are and tragically, there is no comfort for those who are growing aware of the seriousness of these times when our Christian leaders not only debunk the subject of prophecy, but indicate the irrelevancy of happenings on the earth by pointing heaven-ward and urging that we make provision for our citizenship "up there". Indeed when the words of our

Lord are enlisted to support our contention of the "Kingdom of God" *on earth* we are told that the promised "soon coming of the Lord" has "no historical foundation". We are told that those who lived in the early days of the Christian dispensation and who expected the "soon return" of the Lord were totally disappointed and that with the passage of time, men have lost faith in this expected Return. However, I would like to say most emphatically that while men may have lost faith in the Return of the Lord, *this in no way invalidates the promise*. Men, in their theology and faith have also believed that the Law was invalidated but when we look around us and analyse the situation objectively, we see that despite the sanction of this view by orthodoxy, the Law still takes its toll and is totally impervious to the rantings and ravings of men's theology.

I would like to draw your attention to the last Promise recorded in the Bible and this, of course, is found in Revelation 22:20 which reads: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus." Many people have asked how quick is "quickly" and of course, we do not know. However, if we spend a bit of time in seriously considering the scripture, we see that the Greek word which has been translated as "quickly" in this instance — *tacheos* — does not necessarily mean "quickly" but could also mean "suddenly" which, I feel, is what was intended. This would be in keeping with other "end of the age" prophecies which indicate "suddenness" rather than time (Rev. 3:3). Today, when God's People have been induced to disregard the "signs of the times" — when the Return of the Lord is the last considered solution to our problems, I feel a sudden Return could and will be a staggering revelation to all those who read the Bible the way they have been taught and who believe that "all things continue as they were from creation".

May He come quickly.

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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Lusitania

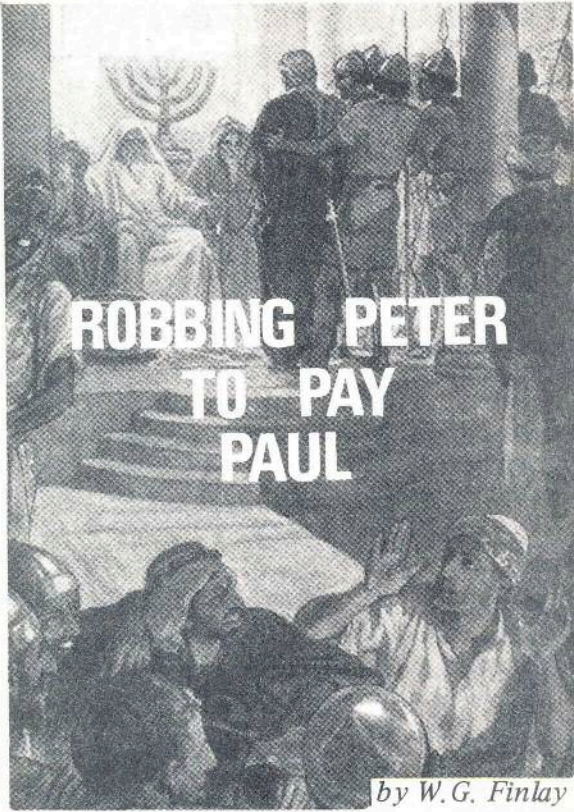
CAMEOS OF HISTORY
Inserts in time.

OUR COVER

*A Transvaal scene —
when South Africa had
'rain in due season'.*

*Photo: Merry! Shaw-Butler
Cover: Ian Long*

LITHOTONE



by W. G. Finlay

CONCLUSION

"Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught" (Matt. 15:15-17).

As one begins an objective analysis of the Four Gospels in the light of the way in which Peter, James and John are treated by the writers, one cannot escape the very strong Pauline influence on their writing. In Mark's Gospel for instance, one finds an over-emphasis on Peter's failings, his impulsiveness, his lack of understanding and his ignorance while Matthew, although not quite so hostile, presents him as a man of little faith and certainly not one spiritually equipped to be the leader of the Apostles. In Luke's Gospel, one finds an attempt to project a specific image of Peter — a marked refinement of that which Mark presents —

but one which is more subtle in that it is suggestive of the fact that Peter was unmoved and certainly unchanged by his continued presence with the Lord. Luke, it will be noted, carefully avoids Mark's derogatory remarks but in place of this, he continually uses the name "Simon" (Luke 5:1-11 and 24:34) thus ignoring the "Cephas" name given by the Lord when He called Peter (John 1:42) and implying that the name change was a fiction or alternatively, that it was irrelevant. While one finds a similar treatment of Peter in John's Gospel, it should be noted that this account carries incidents not mentioned in the other Gospels which place the stamp of the Lord's approval on Peter whom He appointed as the first of the Apostles.

There are of course, those who say that there is nothing untoward in the fact that Peter is projected in a not too pleasant light in the Gospels — after all, he was as he is depicted and there is therefore no reason to see any ulterior motive in this. On the surface and under normal circumstances, this statement would be acceptable but in the light of what James, John and Jude wrote concerning the intrusion of unauthorised persons plus the perversion of the Truth, one should examine all things — particularly those things which imply that the Lord made mistakes. Make no mistake here — the Lord did not make any mistakes, either in selecting His witnesses (John 15:27) nor in His appointment of Peter as their leader. If the credibility of Peter and the Apostles could be challenged, if their status as the only Christ-appointed Apostles could be questioned, any person claiming a supernatural sponsorship by Christ could fill the vacuum created by the loss of integrity by the Apostles. This being so, it would serve to look again at those accounts which cast aspersions on the choice by the Lord of His Apostles.

Mark

Ironically enough, Mark, according to Irenaeus who is quoted by Papias, is called *interpretes et sectator Petri* or "Peter's interpreter" and most theological textbooks express the opinion that the phrase used by Irenaeus could be taken in two ways. In the

first, it is suggested that as Mark was not one of the Twelve, he was Peter's interpreter in that he translated the Aramaic discourses of the Apostle into Greek while in the second, that Mark wrote a Gospel which conformed more exactly than others to Peter's preaching thus "interpreting it to the church at large". However, before speculating as to the true meaning of Irenaeus' phraseology, it would serve to note the story of Mark which begins in the 12th chapter in The Acts.

The first point which emerges is that Mark was originally called "John whose surname was Mark" and that as the narrative continues, "John" was dropped and the Roman "Marcus" or the English "Mark" takes over. The "John Mark" of Acts 12:12,25 and the "John" of Acts 13:5,13 becomes "Mark" only in Acts 15:39; Col. 4:10; 2nd Tim. 4:11 and Philemon 24. The change from "John" to "Mark", according to Dr. William Smith in his *Dictionary of the Bible*, "... is analogous to that of Saul to Paul". There can of course, be very little doubt that Peter was known to Mark (Acts 12:11,12) but there is certainly no record which suggests that his companionship or fellowship with Peter could be compared with that which he enjoyed with Paul. Mark, it will be noted, accompanied Paul on his first journey to Cyprus (Acts 13:5) and although no further mention is made of him, he is again present with his cousin Barnabas when Paul was about to undertake his second journey although on this occasion and for reasons not stated, Mark became the bone of contention between Barnabas and Paul (Acts 15:39). As a result of this, Paul chose Silas (Acts 15:40) who is identified as Silvanus, the chronicler of Peter's first epistle (1st Peter 5:12), in place of both Barnabas and Mark. Apart from the bald statement "... Paul thought not good to take him (Mark) with them ...", no further reason is provided for the separation but whatever it was, it did not last long for one finds Mark at Paul's side during his first imprisonment at Rome (Col. 4:10) after which he appears to have returned to Palestine where he is found with Peter at Babylon (1st Peter 4:13).

After an unspecified period with Peter at Babylon — although what Peter was doing in

Babylon when he was specifically told to "feed my sheep" who were certainly not the Babylonians — Mark appears to have left Peter and returned to Asia Minor where he is found in the company of Timothy at Ephesus at which time Paul wrote stating that he was anxious for his return to Rome (2nd Tim. 4:11).

Thus, as one considers Mark's historical background, one cannot escape the conviction that Irenaeus would have been more justified had he called Mark "Paul's interpreter" rather than that of Peter. However, as Papias picked up and transmitted Irenaeus' description of Mark — a description which was perpetuated by later historians as well — it would serve to determine in what way Mark interpreted Peter. The pro-Pauline writer J.K. Elliott in an article *Who Was St. Peter?*, made the following observation which could be nearer the truth than most will consider. He wrote: "The early Christian writer Papias in a famous passage claims Mark to be Peter's interpreter. That tradition is true only insofar as Mark interprets the role of Peter in the judgment of the gentile church..." The "gentile church" per se, was Paul's creation in which all and sundry were invited to participate whereas that of which Peter was the appointed head, was exclusive and opposed to the doctrines taught by Paul. The conflict between Peter and Paul has already been commented on previously.

If J.K. Elliott is correct in his assessment of the meaning of the statement by Irenaeus — and there is more than considerable support for his contention — one can begin to understand Mark's attitude, as expressed in his Gospel, toward the man whom historians claim, he interpreted. If one reads Mark's Gospel in isolation, it would be impossible to pick up the story of Mark's interpretation of Peter in the judgment of Paul's gentile church but as one studies this in conjunction with the other accounts, this feature emerges very strongly. Apart from Mark's over-emphasis on Peter's failings — a very strange development if he was indeed "Peter's interpreter" — one finds Mark indulging in a pro-gentile church attitude when he records Peter's confession at Caesarea Philippi. If one reads Matthew's account which the early "church fathers"

— Irenaeus, Pantaeunus, Origin, Epiphanius and Jerome — contend was written in Hebrew, it will be seen that when the Lord Jesus Christ asked the disciples concerning their appreciation of His Identity — and this after many miracles — they are projected as being very uncertain. However, the Lord again put the question: “But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ (this would be written “Messiah” in Matthew’s Hebrew text), the Son of the living God” (Matt. 16:15,16). The Promise of a “Messiah” had of course figured very prominently in the writings of the prophets of Israel — no prophets were raised to the Judaeans or the Jewish population as it developed into a pseudo-Israel pretension — and to the Galileans, who were indeed a true remnant of true Israel, these promises of a Messiah had never been forgotten. Peter would remember this but in addition, the Lord blessed him for his recognition and said: “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church (Greek: *ecclesia*, not ‘church’ but ‘called out ones’); and the gates of hell shall not prevail against it” (Matt. 16:17,18). Without considering the various aspects of this account, it will be seen that Peter is seen as receiving the blessing of the Lord Who maintained that the Father had blessed him with this knowledge. Thus, in Matthew’s account, Peter receives a Divine authorisation to propagate The Truth among the *ecclesia* or as it was written in the Hebrew text, the *qâhâl* which would be understood by Israelites as meaning their *exclusive national assembly*.

In considering Mark’s account of Peter’s confession, it will be seen that all reference to Peter’s authorisation has been omitted to be replaced by the reference to Peter as a vehicle for satanic interference. “And he saith unto them (the disciples), But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the

chief priests, and the scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of man” (Mark 8:29-33). From a comparison between Matthew and Mark’s accounts, it is patently obvious that Mark was playing the event down so as to eliminate any thought in the minds of the gentile converts that the Christ of God had any association with the national Israelitish Promised Messiah.

As one passes to the climax of the Lord’s Ministry, one finds “Peter’s interpreter” not only denigrating Peter, but all those Apostles whom the Lord had chosen. The Lord took His Apostles to the garden of Gethsemane and told them to sit and pray while He took Peter, James and John apart and told them to “tarry ye here, and watch”. After a while He returned to find the three asleep but it was *only Peter* whom He rebuked; “Simon, sleepest thou? couldest not thou watch one hour?” (Mark 14:37). The Gethsemane scene in Mark’s Gospel anticipates the final desertion of the Lord by His chosen Apostles and by Peter in particular and is presented in such a way that the gentile converts would view the Apostles and anything that they either said or did in a very poor light indeed.

Mark’s anti-Petrine bias reaches its climax in the story of the denial in which the Lord Jesus Christ is seen as acting in a courageous and dignified manner before the high priest whereas Peter, limited to the courtyard, acts in a cowardly, undignified manner during the questioning by the servants of the high priest. Significantly, Peter’s final appearance in Mark’s Gospel is found in a context which leaves any reader of Mark’s account with a conviction that Peter was the last man in the world to follow in respect of the things of Christ. “And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye

speak . . .” (Mark 14:70,71). This, in conjunction with Peter’s reaction when the cock crowed is the last mention in Mark’s Gospel which was written without any thought in mind of its incorporation with other accounts into one comprehensive Book called The Bible. While the other Gospel writers attempt to find theological explanations why Peter, Judas and the twelve in general behaved as they did, such attempted apologies are totally absent from the account written by the man whom subsequent generations have considered as “Peter’s interpreter”.

Luke

The author of the Third Gospel was, on his own admission *not* “an eye-witness and minister of the word from the beginning” (Luke 1:2) and was therefore dependent on others for the information contained in his Gospel. J. Patterson-Smyth in his book, *A People’s Life of Christ*, indicates the identity of Luke’s source of information in that on page 31 of this book, it is stated: “It was believed that St. Paul had chosen him ‘Luke’ to do it (i.e. write the Gospel); that St. Paul was his collaborator; that it was St. Paul’s teaching; that the early Church called it St. Paul’s Gospel. Here are two Fathers of the second century — Irenaeus, in Gaul, says: ‘Luke put down in a book the Gospel preached by Paul’; Tertullian, in Africa, says: ‘Luke’s digest was usually ascribed to Paul.’” If one follows the history of Luke, Patterson-Smyth’s above contention will be seen as a logical outcome of the close relationship which existed between Luke and Paul.

According to Tertullian, Luke, who was born in Antioch in Syria (Eusebius, *Hist.* 3:4) was converted by Paul, “*Lucas non apostolus, sed apostolicus; non magister, sed discipulus, utique magistro minor, certe tanto posterior quanto posterioris Apostoli sectator Pauli sine dubio*” — and the balance of probability is on this side. Luke, as the author of The Acts, records that he accompanied Paul on several of his journeys and that when Paul went to Rome, he also accompanied and remained by his side when he was put in prison (Acts 27:1). The first person plural which characterises the ac-



AN ARTIST'S
IMPRESSION
OF PAUL IN
PRISON.

count in The Acts from the 10th verse of the 16th chapter, is a clear indication of Luke’s association with Paul’s band and from this may be ascertained when he either left or rejoined whatever enterprise was undertaken. Dr. William Smith in his *Dictionary of the Bible* makes this remarkable statement when recording the life of Luke: “. . . we only know him whilst he stands by the side of his beloved Paul; when the master departs the history of the follower becomes confusion and fable” — from which one may deduce that Luke was totally committed to serve whatever cause Paul stood for.

This being so, it would be natural to find traces of Paul’s doctrines in Luke’s Gospel as well as in The Acts — the latter bearing unmistakable traces of this. Luke, as far as is known, had no contact with Peter and being known as Paul’s disciple, any denigration of Peter as is evident in Mark’s account would have been too obvious a ploy and clearly recognised as such. Luke therefore softens Mark’s harsh criticism and very pointedly deletes Mark’s reference to the rebuke which the Lord delivered against Peter after the confession. “He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing” (Luke 9:20,21). Throughout Luke’s Gospel one may trace a very delicate handling of the Peter story and at times Luke introduces themes which are not recorded in the other Gospels which are advantageous to Peter — one of which is the exclusive post-Resurrection appearance to Peter (Luke 24:34).

However, and notwithstanding the softening of Mark’s attitude, one finds, as was stated at the outset, the subtle use of Peter’s name “Simon” before he was renamed by

the Lord. In Luke's last reference to Peter — which has to do with the contention that he was the first to see the Risen Lord — the use of Peter's earlier name is most blatant. "And they (the two on the road to Emmaus) rose up the same hour, and returned to Jerusalem and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread" (Luke 24:33-35). So then Peter is merely "Simon", unchanged and still the same man who was pre-occupied with fishing rather than with being "fishers of men".

There are however, several inconsistencies in this account and it would serve to note them. In the first instance, there is absolutely no reference to Peter in the discourse which the Resurrected Lord had with the two on the road to Emmaus which makes one wonder where they obtained their information. In the second instance, Luke states specifically that "the eleven" were gathered together among whom Peter was obviously numbered — only Judas, for obvious reasons, was absent. If "Simon" had already seen the Risen Lord, as leader of the Apostles why had he not told them about the wonderful event and why was he, in common with the eleven, so terrified when the Lord appeared to them? This silence by Peter and the terror of the eleven carried a strong indictment against "Simon" who, according to Luke, did not believe the evidence of his own eyes. The implication of all this, in the eyes of the members of Paul's gentile church, would be a further evidence of Peter's inadequacy as leader of the Christian evangel.

John's Gospel

Before passing on to John's Gospel, one should note that the Apostle did not rush in to record the events in the Life of the Lord but waited until Jerusalem was destroyed and the little band of Apostles had been scattered and their work largely replaced by Paul's gentile church. John was at Ephesus when he was prevailed upon by the bishops to write of the Divinity of Christ and it was because of this that he wrote the

Gospel which bears his name. He was of course, not free to write as he would have liked because, as is seen in his epistles, he charges that men were denying the Truth on which his faith rested (1st John 4:1 and 2nd John 7) and that there were others who maliciously disputed his authority (3rd John 9,10). He nevertheless wrote his Gospel and notwithstanding the fact that he attempted to couch his history in terms which would make it difficult for his detractors to pervert, there are evidences that this was done. Several students of John's work have commented on the fact that there is evidence, from the style and theology of his Gospel, that more than one hand was involved — a contention which is borne out when the subject of Peter is considered.

It should of course, be remembered that John was one of the original Twelve and that with Peter and James, he had been singled out for a deeper education than the others. It appears quite unreasonable that he should castigate Peter and yet as one reads his Gospel, this is precisely what he is purported to have done. If one considers the account of the arrest of the Lord in the garden of Gethsemane with particular reference to the crowd which came to apprehend Him, the identity of the one who cut off the ear of the servant of the high priest is not mentioned by either Matthew, Mark or Luke but John not only identifies the culprit as Peter, he also names the servant as Malchus (John 18:10). Following this, one is introduced to an enigmatical "another disciple" whom most theologians identify as John himself but which identification is ambiguous in the extreme.

"And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest" (John 18:15). There is absolutely no evidence to support the contention that this "disciple" was John as there is nothing in his background which suggests that he had contact with the high priest nor that his association with him was such as to allow him free access into the palace. After all, John was known to be one of the three Apostles especially selected by the Lord and it is hardly reasonable to assume that one of

those three was on friendly terms with the high priest. However, in reading John's Gospel, it would appear that this other "disciple" had a greater influence than Peter for while Peter stood at the door without, the other disciple passed in and it was apparently only after the mediation of that other disciple, that Peter was allowed in. Strangely enough, in John's record of the interrogation by the high priest, no further mention is made of the "other disciple" and one wonders who it was and why he was introduced into the record. It could of course be that John, writing in cryptic terms, was endeavouring to convey the idea that someone in the pay of the high priest had infiltrated the disciples and was playing a deep Pharisaic game with them. Be that as it may, there is certainly no way in which, in this instance, that "other disciple" could be identified with John himself.

Another occasion where the same cryptic "other disciple" is used is found in John's narration of the "open tomb" when, after Mary Magdalene saw the moved sealing stone and the empty sepulchre and had told Peter and "the other disciple whom Jesus loved", "Peter therefore went forth, and that other disciple, and came to the sepulchre" (John: 20:1-3). The "other disciple" outran Peter and arriving first, he looked in seeing the linen clothes lying but did not go in. "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. (*Editor's note: What price the "shroud of Turin"?*) Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed . . ." (John 20:6-8). The significant part about this is that while it is not stated *what* that other disciple believed, nothing is said about Peter who, from the record, believed not. The following verse is a contradiction — "For as yet they knew not the scripture, that he must rise again from the dead" (John 20:9). The Lord had, on several occasions told His disciples that He would be killed and be raised again on the third day (Matt. 16:21; Mark 8:31 and Luke 9:22) therefore this statement cannot be true.

In Summary

As one looks at the Gospel accounts — all four of them — there can be very little doubt that they all show a very strong Pauline influence which, bearing in mind when they were written is not surprising. It is of course, impossible to tell the exact date on which each of the accounts was written just as it is impossible to support the theological claim that Mark or some other document which is ambiguously designated simply as Q was the source from which all the accounts were written. It is popularly thought that Mark was indeed the first to write an account of the life of the Lord and that Matthew copied his account from this and that the others wrote their versions of Mark's Gospel. However, to most people, Matthew's Gospel is a bit of an enigma for while all the early historians express the view that he originally wrote in Hebrew, none of them speak of ever having seen that original — only Greek copies of it. When the translation was made is therefore unknown and one can be reasonably sure that in the translation, anything contrary to what Mark and later Luke had written would be amended to bring it into line.

There is however one point which was overlooked and that has to do with the statement by the Lord in which He declared that the Purpose of His Advent was within the context of the "lost sheep of the house of Israel" (Matt. 15:24). The story of the Syrophenician woman in which the Lord's statement of Purpose occurs is only briefly referred to in Mark's Gospel and in this, all reference to the "lost sheep of the house of Israel" has been removed (Mark 7:24-30). As must be obvious, to anyone indoctrinated by Paul's "gentile" persuasion, this statement would be anathema as would be the Lord's last commission to Peter, "Feed my sheep", which is a direct commission to be involved exclusively with Israel, the true Covenant people of the LORD. For the success of Paul's gentile church, Peter had to be discredited and this is precisely what was done and as Peter recedes in importance and Paul asserts both himself and his doctrines, one can truly appreciate the expression — ROBBING PETER TO PAY PAUL.



THE ENIGMA OF BARABBAS

by M. Stevens

Barabbas, as all will surely know, was the man chosen by the mob in preference to the Lord Jesus Christ when Pilate offered the customary amnesty on the eve of Passover and yet, as one considers the Gospel accounts, the story of this man is not quite so clear-cut as is generally accepted. There are several aspects in the four Gospel accounts which are perplexing to say the least and while theological unanimity has been expressed with regard to the *historicity* of the event, the *circumstances* surrounding it remain a problem area even after almost two thousand years. It should not be imagined that this article presumes to be an answer to the story of Barabbas — it is a presentation of some facts and conclusions drawn from these in the hope that others will be encouraged to research the subject as well.

The first area which causes perplexity is that of the amnesty — a custom which Pilate invoked when he offered the Jews the choice of either Barabbas or the Lord Jesus Christ. In considering the Gospels of Matthew and Mark, it would appear that the release of a prisoner at Passover was not a general custom but rather the habit of Pilate in order to ingratiate himself with the Jews while in Luke's Gospel, it merely states in parenthesis "(For of necessity he must release one unto them at the feast)" (Luke 23:17). The fact that this is in parenthesis would suggest that Luke was intruding a personal observation or, alternatively, a later

scribe added this to bring Luke's account into line with the other Gospels. As one passes to John's account, the problem is aggravated by the fact that Pilate found it necessary to remind the Jews of a custom which they had apparently forgotten: "But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" (John 18:39). In this, one should note that John's account suggests that it was a Jewish custom (which they had forgotten) whereas the other writers suggested that it was Pilate's custom.

There are two features here which are not in accord with fact and these, no doubt, have contributed to the theological uncertainty which is clearly evident in most reference books. The first of these centres on the total absence of any comment by Josephus who, in his history of those times, was never backward in recording privileges accorded his people by the Romans. One should of course, remember that Josephus was a Jew and that he studied under Pharisaic and Sadducean masters and even as some have thought, under the Essenes and he would surely be familiar with the customs of the time particularly as they related to the Passover. And yet he makes absolutely no mention of any amnesty granted at that feast. The second feature to be noted here is that Pilate, as Roman governor, was drawn into the matter which suggests some political

angle to the proceedings.— the Pharisees and high priests had full jurisdiction over the religious life of the Judaeans. Pilate, as representing Rome, could never grant amnesty on his own and would require Caesar's mandate — and once again there is no documentation in Roman archives to suggest that he ever received Caesar's approval of the custom. Thus, at the outset, one is confronted by a problem for which no satisfactory explanation is forthcoming. However, as one proceeds a *possible* explanation begins to emerge and this derives from a consideration of Barabbas the man.

The Occupation of Barabbas

As one looks at the name "Barabbas", it is evident that it is a patronymic or a "surname" as it would be called today. Bar-Abbas literally means "son of a father" and in those days "abba" was a title given to a teacher of the law or to a member of the priestly hierarchy thus indicating that Barabbas was the son of law-teacher or alternatively the son of a priest of some considerable repute. It will be recalled that before his name was changed, Peter, the apostle was called "Simon bar-jona" — not simply just "Barjona" — which fact makes one wonder concerning the first name of Barabbas. Origen, so it is said, found on reading the late third Century manuscripts of Matthew's Gospel that it incorporated the name Jesus to that of Barabbas but that because the association became offensive to Christians, it was simply dropped and that from henceforth he was simply known as Barabbas.

Because of the paucity of information, one does not know what occupation Barabbas followed and if he did in fact follow the law profession, nothing is said about this in the Gospel accounts. This being so, it would serve to note how the Gospel writers depicted him. In Matthew's account one reads: "Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a *notable* prisoner, called Barabbas" (Matt. 27:15,16). The word "notable" in this instance, is translated from the Greek word *episemos* which means "remarkable" or a person of "some eminence" which *could* indicate

that he was a prominent person in the community or alternatively, he could have been well known as a trouble-maker. Unfortunately, the text in Matthew's Gospel does not provide any further information but if one correlates this account with that of Mark, it would appear to suggest that he was notorious as an agitator. Mark wrote: "And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection" (Mark 15:7) which, in the Authorised Version would suggest that he was a murderer. However, in modern translations, it is suggested that it was the rebels who committed the murder and not necessarily Barabbas although in Luke's Gospel account which, as with the subject of the amnesty, the story of the crime is in parenthesis, he is spoken of as a murderer (Luke 23:19). John, on the other hand, merely states that "Barabbas was a robber" (John 18:40) — the word "robber" being translated from the Greek word *lestes* which simply means to "plunder" which could have happened during a riot, the time and place of which is not disclosed.

The Crime Itself

Bearing in mind that the Gospels variously depict Barabbas as a "notable man", an "insurrectionist" (possibly a murderer) and a "robber", the accounts are equally vague as to when his crime had been committed or whether he was awaiting trial or if he had already been condemned and was under sentence. In taking the four references to Barabbas into account, it would appear that he was involved in some way — either as a by-stander or actively involved — with some insurrection which took place although none of the Gospels relate *when* this happened. It is quite possible — although by no means certain — that the Lord's entry into Jerusalem riding upon an ass with the tremendous acclaim "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord" (Matt. 21:9), could have created more than a little stir among the people of Jerusalem. The Romans would have seen this as open revolt for only the Roman Emperor could appoint a ruler while the Jews would never tolerate a Nazarene as

ruler in Jerusalem. Those who did welcome the Lord were obviously His disciples who had followed Him and it is quite possible that a minor riot broke out when the Galilean and the Judaeans clashed. That the Lord was able to go into the Temple and cast out the money-changers without being challenged by the army of the priests was an indication that they were otherwise engaged.

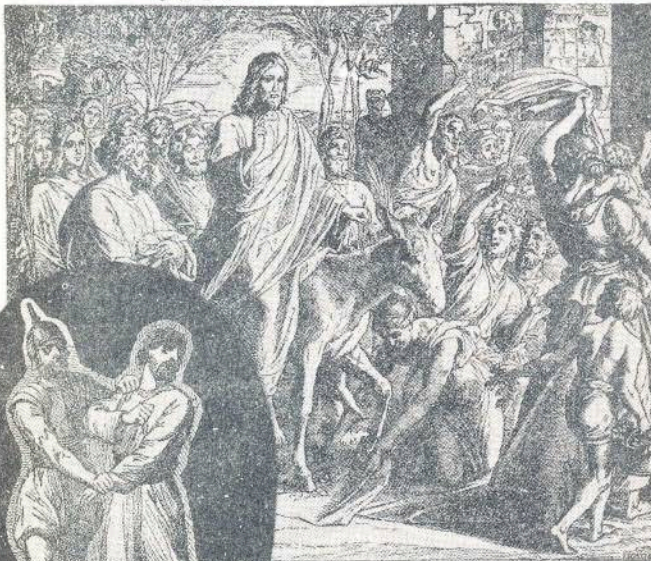
This, of course, is not told in the Gospel accounts and if one reads the four accounts, it must be admitted that the variations in the sequence of events would indicate a later compilation of the history when what could be called "irrelevancies" would be left out. In the riot which *could* have broken out when the Lord entered Jerusalem and in the possible conflict between the Galileans and Judaeans which the Romans would be honour-bound to break up, it is quite possible that Jesus Barabbas was arrested by the Romans who had no way of knowing that another "Jesus" had ridden into Jerusalem and Whom the crowd acclaimed. It was of course, some time later (possibly three or four days later) when the Lord was in Gethsemane at the foot of the Mount of Olives, that a crowd, together with the Temple guard and several of the priests came upon Him and the significant feature about it all is that Judas, one of the

twelve, identified the Lord with a kiss — an identification which would suggest that this subject had been called into question and that no mistake should be made. It would appear that some doubt may have been created about Jesus Barabbas and that Pilate, who had been in Caesarea when the "riot" broke out, had returned and heard the protestations of the man who had been arrested. It is quite possible that others supported him in denying that he was the man responsible for the trouble and Pilate therefore sent for the priests who would confirm that this man, while being a "notable person" was not the Jesus who had entered Jerusalem amid such public clamour. Instructing them to arrest the "real culprit", the priests then enlisted the aid of Judas and when he made his identification, they knew that He was indeed the right man.

At the trial over which Pilate presided, the matter of identity was crucial and the amnesty episode set the seal on this. In Pilate's eyes, the cry of the mob to release Barabbas was all the identification he needed and he therefore released the man and then proceeded with the trial of the Lord Jesus Christ. Is this all there is to the story of Barabbas? One does not know but from the evidence to hand, it would appear that while not being entirely innocent of involvement with the actual "riot" when the Lord entered Jerusalem — he could have been occupied with plundering or looting while the authorities were otherwise engaged — he was not the source of the trouble. Further, although his may have been a case of mistaken identity and the Jews presented in the light of arbiters between justice and injustice, one should never forget that in identifying the Lord as He Who had ridden into Jerusalem, they knew full well what they were doing for did they not cry: "His blood be on us, and on our children" (Matt. 27:25)?

Whether or not the conclusion that the story of Barabbas is one of mistaken identity is correct will of course, remain a point of speculation — as was said at the outset. However, if the subject generates sufficient interest to get others to research the subject this article will have served its purpose.

JESUS?



BARABBAS?

it has been said.....

THAT in South Africa “the State had no right to intervene in a marriage which by law of God as understood by the Christian Faith, was valid.” Such marriages being between Blacks and Whites.

THAT “as far as South Africa is concerned, (the church) Synod expressed its doubts about the legitimacy of a Military system whose role is increasingly seen as the protector of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression and exploitation”.

THAT in view of the above two statements it is obvious that we have tolerated so many evils — even from the church — that we can hardly define evil any more. Obviously the church does not know — or refuses to know — that adultery in its correct meaning, is forbidden in the Law of the Lord which is also what they call the “law by God”. Or does their “law” come from some new god? This would also explain their attitude toward Military Service which most South Africans understand as being necessary to prevent the country from falling into the hands of those who are in opposition to Almighty God.

THAT the destruction of Western civilisation is an essential part of a plan to establish a one-world government. Through its agencies — including the church — we have been brain-washed into accepting theory as fact, lies as truth, evil as good.

THAT where is the protest by the church against Communist treatment of Christians who are persecuted throughout Communist lands.

THAT obviously those people who hold to ideas of purity of race or nationalism will have to be “cured” and what more terrifying prospect is there?

THAT what more unparalleled temerity exists than to replace the Law of the Lord with some emotional, socialising platitudes.

THAT it is necessary to again ask: “Is it the hunt for African souls that makes the Christian Church so uncritical and naive in encouraging terror? Is it for the sake of “detente” that it refrains from excessive criticism of Soviet tyranny . . . Is its goal political activism? Whatever it is, it is wrong. The Church is actually contributing to human misery, suffering and death. It is political and ideological missionary subversion.”

THAT it is possible to be angry because we have been subjected to the stale poison of Marxist-liberalism in our churches, schools and colleges and to the filth that has been pushed at us by the Mass Media. It is even right that we should resent the teaching of inter-nationalism and race-mixing that they have allowed. But that will not help our nation.

THAT instead, it is time to show our land that we believe in strength and nationalism. That we must do this or else face the genocide of our race and the obliteration of our civilisation.

THAT by rejecting the laws of the liberal “god” and embracing the Laws of the Lord we shall thwart the very Plans of the Conspiracy.

MUSIC TO MOVE



THE MASSES

by André Allen

What is the essence of the strange hold music has over humanity? A hold which cannot be denied and which, in view of its power, certainly needs to be examined. As a singer myself and as one who has been able to sway quite large audiences, up to 10 000 people at a live show and up to 10 000 000 on television, I feel I can speak with some authority and a look at any modern "Pop" concert audience will show exactly what I mean. The hysteria, the screams, the half closed eyes of near organism. And, as the beat becomes faster and louder you, as the singer, can see in those few front rows the flushed cheeks, the excitement which increases and increases with almost every note raising the blood pressure and the heart beat until the sensation is almost unbearable.

A large crowd at a Rugby match can be hysterical in a disorganised way, but in a "Pop" audience there is the added effect of synchronisation. True mass-hysteria to the beat. Anxious parents today (myself included) look askance at the new trends, styles and types of music presently flooding

the market. We look with suspicion at the open ferment that the teenagers project suspecting drugs, sex or both when we are in fact, only seeing a physical reaction to the music, although of course, the other factors may well be there — and often are.

However, this reaction to music is not restricted to the "Pop" audience only as a closer look at the behaviour of serious concert hall audiences will reveal. I have seen them standing on their seats, cheering, waving and shouting, yes shouting for more. The difference at a "Pop" concert being the screaming! The truth of the matter is that the sheer power which music has over an audience has no parallel in the art world for when did you last see an audience cheering a Tretchikoff or a Rembrandt? George Bernard Shaw — not one of nature's hysterics — was so affected by a concert (Berlioz's Hungarian March) that after a recital he said: "I felt I could rush out and capture Trafalgar Square single handed," and the effect can be just as acute in private as in public.

It is interesting to note that experiments on people listening to certain records on the car radio have shown a definite musical reaction with one woman stating that for her to listen to Beethoven on the car radio was dangerous even though she had been driving for twenty years. She had the tendency to sit stiffly upright in an alert position, to increase speed, jump orange traffic lights and cross-roads and as the climax was reached, to swerve from side to side on the road. From this and other data available it seems certain that music more than any of the other arts is a physical experience. That it does affect people not only physically but mentally and emotionally. That the blood pressure and pulse rates increase. Adrenalin levels rise, breathing becomes faster and irregular, the hair appears to stand on end and gooseflesh appears on the skin accompanied by the involuntary keeping of time by both the hands and feet. Even more, the brain plays tricks by inventing thoughts and feelings that have no origin except in the music. Hallucinations become common including the effect of "colour music" or synaesthesia where listeners see a hallucinatory progression of colours and pictures to the musical piece. Indeed, the late Sir Arthur Bliss, master of the Queen's Music (Bliss is his real name — no pun intended) said that he had a continual play of colours in his mind while composing.

Nor should it be thought that religious music is different, for religious music has for centuries been designed in its compositions to have an hypnotic effect and the formula has been kept under the pretext that it is in keeping with piety. "We were in church performing *Sing My Tongue The Glorious Battle* when I became aware that I was hanging or hovering about a foot in front of my body and a little higher up I could hear myself singing. Behind me the experience was a little alarming so that when I 'got back' at the end of the hymn I felt cold and weak at the knees. It seemed to me that some medieval composer knew very well what he was composing and I have been wary of plain song ever since." So reported a member of a British Church choir — a little ashamed of having been "sent" in the church as she put it.

Herbert Marcuse, the influential theorist of radical politics, thought music important enough to write on political manipulation through music, saying: "It (music) is an instrument designed to dissolve the very structure of perception", and today factories use music, dairy farmers use it, even Black road-work gangs in South Africa use it for it does indeed make light of the work.

It is not for nothing that psychologists take many hours to select the all-pervading music that is played when one boards an aircraft. This music is to make one feel at ease. And there are solid statistics available to show that the right music in supermarkets disarms people causing them to want to spend more freely. One might sneer at this back-ground music but it is a psychologically-selected interior decorating scheme with every detail cleverly worked out. It is not that people should remember the back-ground music only, it is the emotion that is wanted and required at the time!



An Unknown Source

Any good dictionary will state of music that it is the art of combining sounds for reproduction so as to express thought or feeling and affect the emotions and many world famous composers, when asked how

“FOR THEIR ROCK (is) NOT AS OUR ROCK, EVEN OUR ENEMIES THEMSELVES (being) JUDGES, FOR THEIR VINE (is) OF THE VINE OF SODOM, AND OF THE FIELDS OF GOMORRAH: THEIR GRAPES (are) GRAPES OF GALL, THEIR CLUSTERS (are) BITTER: THEIR WINE (is) THE POISON OF DRAGONS, AND THE CRUEL VENOM OF ASPES” (Deut. 32:32-33).

‘ACTING CHARADE’

by Vera Veritas

Nuttall's Standard Dictionary of the English Language defines the word “RACE” as *a group or division of persons, animals, or plants sprung from a common stock; a particular ethnical stock (as Caucasian, Mongolian, etc.); a tribe; a nation; a clan; a family; a house . . .* “RELIGION” as *a system of faith, doctrine, and worship; etc . . .* “NATION” — *a people belonging to the same ethnological family — a people of the same blood and (even sometimes) speaking the same language: — BUT that was in 1919!*

For those who cannot understand the 1983 denial of the existence of Racial, Religious and Ethnic categories we must turn back to the insidious United Nations Organisation which in 1968 sought to ban words implying Racial Differences. Yet even with white feathers a blackbird is still a BLACKBIRD.

However, according to a 1968 UNESCO General Conference Report, only the phrase “developing countries” is fit for use in describing nations mostly at a primitive stage of civilisation. We are cautioned not to use any term that might express an inferior stage of development, although such countries are not too proud to dwell on this inferiority when it comes to asking for financial assistance from us. Yet, for us to state or imply the fact is branded as an expression of prejudice.

The whole charade becomes more ridiculous when we consider the succession of descriptive terms first permitted and then outlawed as insulting. The once accepted term “backward”, as in “backward nations” was replaced by “undeveloped” only to be replaced in turn by “underdeveloped” and now so far by “developing”. (p.19, Impact Publishers, Inc.)

Recommendations concerning terminology in education — *for our children* — on race questions appear on page 4 of the

UNESCO General Conference Report, “*Meeting of experts on Educational Methods Designed to COMBAT RACIAL PREJUDICE*”. (em. added) (ED/MD, 4 Paris, 24 October 1968.):

No. 8: The experts agreed that a special precision and prudence should be encouraged among teachers and educationists, authors and publishers of textbooks and other teaching materials and those concerned with the mass media in the use of terminology used to describe people of differing ethnic, religious or other groups, especially formally colonised peoples. It was stressed that terms such as “tribe”, “native”, “savage”, “primitive”, “jungle”, “pagan”, “kaffir”, “bushman”, “backward”, “underdeveloped”, “uncivilised”, “vernacular”, “Negro”, “coloured”, and “race”, *inter alia*, were so charged with emotive potential that their use, with or without conscious pejorative intent, to describe or characterise certain ethnic, social or religious groups, generally provoked an adverse reaction on the part of these groups. It was also pointed out that terms such as “race” should be used with particular caution as their scientific validity was debatable and in any case extremely limited and they often served to perpetuate prejudice and harmful stereotypes.

No. 9: In addition, it was agreed that much of the current terminology used

with reference to "race" questions was a *heritage of a colonial past and often perpetuated feelings of superiority and prejudice*. While the acquisition of exact scientific knowledge and the development of attitudes of generosity and understanding were decisive factors in *the elimination of racial prejudices among the young*, special attention should also be paid to the use of terms which have passed into the everyday speech *of the colonising peoples* and which, *because of their colonialist origin, carry overtones of racial superiority vis-a-vis the one-time colonies*. These terms could implant the seeds of racialism in the minds of former colonising peoples; in any event, they offend the susceptibilities of peoples who were once colonised. *It was recommended that these "after-effects of colonialism" be eliminated as rapidly as possible*.

No. 10: It would be difficult, however, to dispense entirely with such terms as "race" or "tribe", which are part of current scientific terminology; they should, however, be used correctly. The "tribal" character of certain population groups had been changing since the end of colonisation and the crea-

tion of independent States eager to achieve national unity while at the same time preserving regional diversity. It was recommended that they be designated by the term "population group" or, still more simply, that their name be preceded by the definite article.

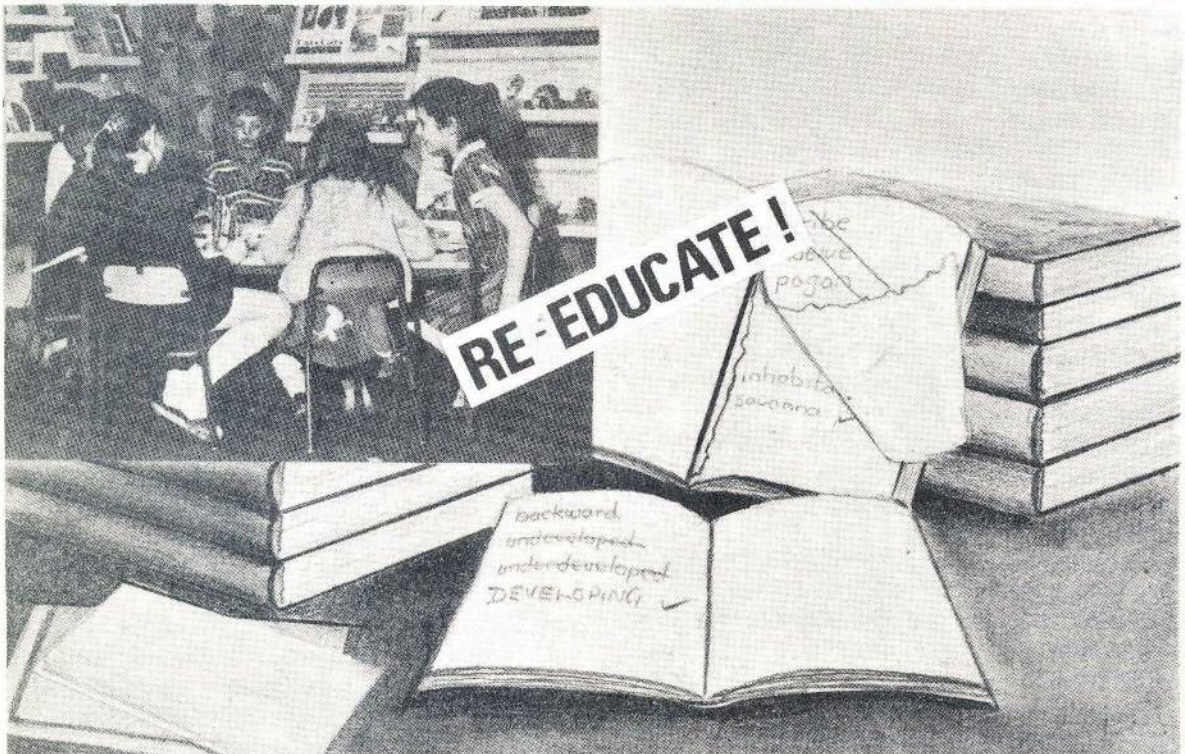
No. 11: Certain other terms must be changed. For example:

(a) the word "inhabitant" should be used in preference to the word "native";

(b) the term "pagan" should not be applied to religions; religions should be specified by name;

(c) the word "savanna" or "wooded savanna" would be preferable to the word "jungle";

(d) as in the usage of the various international institutions, the term "developing countries" should be substituted for the term "underdeveloped countries". It would also be *permissible to speak of rich, industrialised countries and of poor, still essentially agricultural countries*.



No. 12: It was recommended that the use of all contemptuous, unjust or inadequate words be discontinued in reference to racial or societal matters, e.g. "primitive", "savage", "backward", "kaffir", "Negro", or "Nigger", "coloured", "bushman", "uncivilised", "vernacular" (to mean the spoken language).

No. 13: The meeting of experts addressed several suggestions to UNESCO concerning action that the Organisation might take to help prevent the misuse of terminology concerning "race". It was suggested that UNESCO, to help combat prejudice in text materials designed for education and information, should:

(1) organise regional or international conferences of authors and publishers for the improvement of textbooks, journals, magazines and other teaching and information materials, and meetings of those responsible for radio and television programmes;

(2) encourage learned societies in letters, history, geography, civics, anthropology and sociology to devote a portion of their conference programmes to discussions of subjects such as "Bias in text materials" and "How to promote international understanding through the written word".

No. 14: It was also suggested that studies by psychologists, linguists, etc., of the extent to which words and non-verbal media of communication create, perpetuate or intensify prejudices and harmful stereotypes might be encouraged.

Recommendations concerning the reform of curricula, teaching methods and teaching materials in primary schools, secondary schools, teacher-training institutions and universities, with particular attention to courses of history, geography, social studies, biology and moral and civic education.

And so, authors, editors, newspapermen, broadcasters, clergymen and teachers, to name but a few, are deluged with UNESCO-fostered statements passed down to the local scene through their professional organisations BUT no-one bothered to tell The Parents! Perhaps it is because, spread through the *Towards A World Understanding* series and in the UNESCO publica-

tions, there is hostility toward the husband-wife FAMILY. The reason for it is clear. The UNESCO attitude is that "narrow family spirit" impedes the collective living feeling. It blocks expansion to "world mindedness". It is frequently the FAMILY, says these UNESCO publications, that "infects the child with extreme nationalism".

Yet, in the Court of Appeal, in England in 1883 the rule was stated: "The court holds this principle that, when by birth a child is subject to a father, it is for the general interest of families and for the general interest of children, and really for the interest of the particular infant that the court should not, except in extreme cases, interfere with the discretion of the father, but leave to him the responsibility of exercising the power WHICH NATURE HAS GIVEN HIM BY THE BIRTH OF THE CHILD . . . *The right of the father to the custody and control of his children IS ONE OF THE MOST SACRED OF RIGHTS.* No doubt the law may take away this right, or may interfere with his exercise of it just as it may take away his life or his property or



interfere with his liberty, but IT MUST BE FOR SOME SUFFICIENT CAUSE KNOWN TO THE LAW.” Lord Justice Brown added: “The court must not be tempted to interfere with the NATURAL ORDER AND COURSE OF FAMILY LIFE, the very basis of which is the authority of the father, except it be in those very special cases in which the State is called upon to set aside the parental authority and to intervene for itself . . . To neglect the natural jurisdiction of the father over the child until the age of twenty-one would really be to set aside the whole course and order of nature, and it seems to me it would disturb the VERY FOUNDATION OF FAMILY LIFE . . . The father has the natural authority.” However, UNESCO DOES NOT THINK SO and has indeed wrecked the very foundation of Family Life witnessed in the appalling behaviour of Youth today.

“The law in England once had a profound respect for the institution of the FAMILY and for the status and the dignity of the parents who give life to the community. The language of an Irish Judge has been cited with approval in the English courts: *‘The authority of a father to guide and govern the education of his child is a very sacred thing bestowed by the Almighty and to be sustained to the uttermost by human law . . . For the parent and the child alike its maintenance is essential that their reciprocal relations be fruitful of happiness and virtue.’*” (p.40-42, *The Inheritance of the Common Law* by Richard O’Sullivan, K.C. 1950.)

Thus, the good law of England has been changed to suit the Alien. And indeed, the laws applicable to all our true Israel people in the West are all being changed with devastating results.

If one reads carefully such “Recommendations” the question must be — Why is it that the UNESCO so-called “EXPERTS” on *methods to combat Racial Prejudice have designed it especially for White Children?* Perhaps the clue lies in an extract from an

article in the *Jewish Quarterly Review* of October 1904 written by Lucien Wolf an expert no doubt on Jewish matters, but who appears not to be able to differentiate between “RACE” (genetics) and “RELIGION” (a system of worship) there being no “blood-line” in “religion”!

“*The Jewish race*”, according to Lucien Wolf, “*strictly speaking, it is not a race. It is merely a religious community of great antiquity, which in consequence of inter-marriage during some two thousand three hundred years has acquired a more fixed physical type than younger religious communities of White men. Given the same age and the same harsh history, other religious communities would develop themselves a racial identity not less marked than that of the Jews.*” He also went on to say that, “*The European Jews, then, are a religious community of White men not essentially different from the European Roman Catholics and Protestants.*” (“Are Jews a Separate People — The Problems of Race and Inter-marriage” by Lucien Wolf. Extract from an article in the *Jewish Quarterly Review*, October, 1904.)

“Can the Ethiopian change his skin, or the leopard his spots?” (Jer. 13:23) (then) may ye also do good, that are accustomed to do evil.”

The CHRIST’S Words cannot be set aside for He Said “*Ye shall know them by their fruits. Do men gather GRAPES of thorns, or FIGS of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither (can) a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore BY THEIR FRUITS YE SHALL KNOW THEM*” (Matt. 7:16-20).

That there has been a deliberate conspiracy to destroy not so much the dark races but the White race, cannot be denied for all the attention is aimed toward our people.



THE BANANA STORY

Manuel Labor, a journeyman ditch-digger by trade, agreed to dig a trench 100 ft. long by 1 ft. deep and 1 ft. wide for the Banana Broker's Guild. Being an astute businessman, and very fond of bananas, he agreed to accept in payment for his labours 1 000 bananas. The bargain was struck and Manuel went to work. He soon completed the trench and invited the Guild's representative to inspect his work. The job was flawless and Manuel asked to be paid. Manuel accompanied the foreman to the office where he was given two large crates containing 500 bananas each. After he had inspected the goods and eaten one of the bananas for good measure, he loaded them into his truck and drove away.

Question: Did Manuel receive the agreed-upon compensation for which he surrendered the fruits of his labours? Why yes he did. The Guild got its ditch and Manuel received his bananas.

Now let us propose a different sequence of events. When Manuel presented himself at the Guild's office for payment, the Guild representative explained that the bananas were not kept there in the office, but were stored in the Guild's warehouse downtown. The representative then filled out an order for payment authorising the warehouse to deliver 1 000 bananas to Manuel upon presentation and surrender of the note.

Question: Has Manuel now been paid? The answer quite clearly is no. The agreed-upon compensation was 1 000 bananas, not an IOU for bananas. It's simply a case of Manuel being inconvenienced which was not part of the original contract. Manuel hasn't received payment and has no income until he does receive his bananas. Notes are not bananas.

Manuel takes the payment order down to the warehouse and asks for his bananas. The warehouseman goes in the back and brings out two big boxes containing 500 bananas each. After satisfying himself as to the contents by eating a banana for good measure, Manuel loads the bananas into this truck and drives away.

Question: Has Manuel received the agreed-upon compensation for which he

surrendered the fruits of his labours? The answer is clearly yes.

Let us suppose yet another sequence of events. When Manuel arrives at the warehouse and presents his banana certificate, the warehouseman explains that the various banana guilds have joined together in a central banana reserve and that they routinely loan each other large sums of bananas for varying periods of time. He tells Manuel that the bananas belonging to him (Manuel) have been loaned to the Banana Reserve. He takes Manuel's banana certificate and hands him a Banana Reserve Note marked 1 000 bananas and suggests Manuel go to the Banana Reserve and present the note for payment.

Question: Has Manuel received the agreed-upon compensation for which he surrendered the fruits of his labour? No. Certificates and/or notes are not bananas.

So Manuel takes his Banana Reserve Note to the offices of the Banana Reserve and requests payment. The Banana Reserve Official goes in the back and brings out two large crates containing 500 bananas each. Manuel opens one crate and eats a banana to make sure he has what he bargained for, 1 000 bananas. He loads them on his truck and departs.

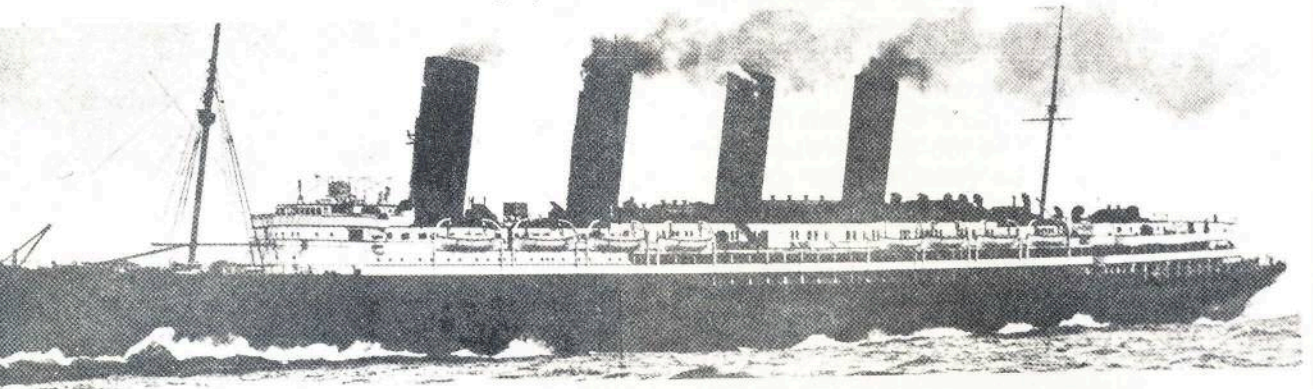
Question: Has Manuel been paid for his labours as contracted? Very definitely yes.

Let us suppose one last variation on this theme. Manuel hands the Banana Reserve Note to the Reserve Official. The Official holds the "note" up to the light, turns it this way and that, and allows as how that it is one of the "old" "notes". He explains that the Banana Reserve no longer pays out bananas for such old "notes", and that, in fact, the Banana Reserve has no bananas with which to pay for any such "note". The Official further explains that the Reserve now considers all such "notes" as bananas and just as good as bananas.

Question: Has Manuel been PAID? Has Manuel received the agreed-upon compensation for which he surrendered the fruits of his labours? The answer is clearly no. When the Banana Reserve Official hands Manuel back his "note" and says; "Here, this is your bananas", Manuel is convinced that the Official has gone BANANAS.

—Anon.

WINDOW ON THE WORLD



PERFIDY

THE TRUE STORY OF THE LUSITANIA

by Leonard Saunders

Describing the future course for the people of the United States of America, President George Washington in 1796 outlined a policy for his people in their relationship with those of other nations. He warned their government against any entanglement in the affairs of other countries. This policy was later reiterated by President James Monroe in his message to Congress on December 2, 1823. In the *Don Bell Report* of February 28, 1981, one reads: "It was President Woodrow Wilson who announced that 'The Monroe Doctrine was proclaimed by the United States on her own authority. It has always been maintained, and always will be maintained, upon her own responsibility'. He said this, however, before Colonel (Edward Mandel) House wrote the plans for a Regional World Government of the Americas, which became the prototype of the League of Nations Covenant (both of which failed)."

Colonel House exercised great influence in American and world politics until his death in 1938. Not only did he direct President Wilson's domestic and foreign policies, but he held a very influential place in the inter-

national banking world, having close association on Wall Street, New York, with such personages as Jacob and Mortimer Schiff, Henry Morgenthau, J.P. Morgan, Louis Marburg, Felix Warburg, and Otto P. Kahn. He was also personally acquainted with the Rothschilds of Europe. With such an impressive array of personal connections in the banking hierarchy on both sides of the Atlantic, as well as a trusted place in the White House, the Colonel wielded considerable power in world affairs. Even in those days the idea of World Government was firmly entrenched in the minds of the "Insiders", with a firm commitment toward that end by among such banking houses as those named. Such was recognised by the *Chicago Evening American*, December 3, 1923, with the statement: "The Rothschilds can start or prevent wars. Their word could make or break empires."

If the aim of the "Insiders" was to be achieved the magnitude of conflagration between the leading world powers, the resulting destruction of governments and the demoralisation of the peoples of conflicting nations, must be so overwhelming that

World Government would be welcomed as the only safeguard from future carnage. The overthrow of Imperial Russia had already been planned, and the transition from monarchial to republican systems of government for other nations had been the pre-conceived ideal of the "Insiders" for their future take-over. However, the question arose: How could the United States of America be jolted out of its Monroe Doctrine passivity in order to enter a war between the other great powers of the world? The answer was: Only by an open attack on American nationals, calculated to stir up such indignation as to cause a general outcry for retaliation. The cause was soon to be provided by none other than Mr. Winston Churchill, in his speech to the House of Commons in March, 1913, in which he said:

"It was made clear at the Second Hague Conference and at the London Conference that certain of the great powers had reserved to themselves the right to convert merchant steamers into cruisers, not merely in national harbours, but if necessary on the high seas. There is now good reason to believe that a considerable number of foreign steamers may be rapidly converted into armed ships by the mounting of guns. The sea-borne trade of the world follows well-marked routes, upon nearly all of which the tonnage of British mercantile marine largely predominates. Our food-carrying liners and

vessels carrying raw material following these trade routes would, in certain contingencies, meet foreign vessels armed and equipped in the manner described. If the British ships had no armament they would be at the mercy of any foreign liners carrying one effective gun and a few rounds of ammunition."

On page 399, vol. 3 of *The Great War* by H.W. Wilson, we learn something relating to the "Misuse of neutral flags" as follows:

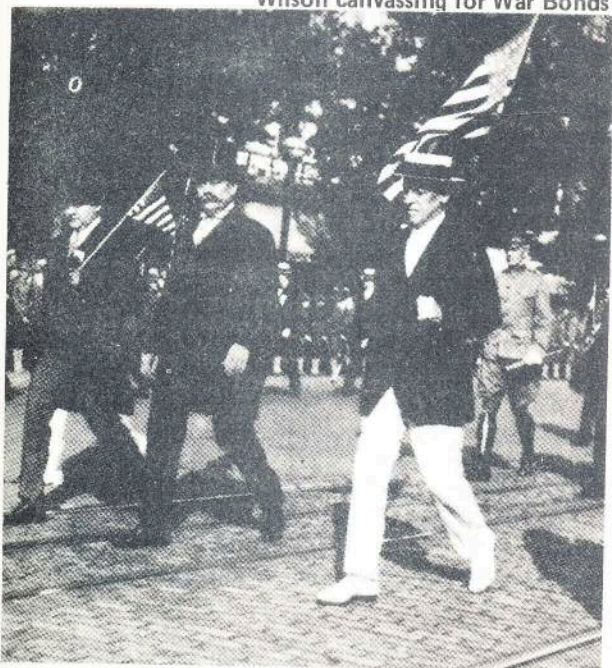
'Just as Britain has designated the area between Scotland and Norway as an area of war,' ran the official German memorandum, 'so Germany now declares all waters surrounding Great Britain and Ireland, including the entire English Channel as an area of war. For this purpose, beginning from February 15, 1915, it will endeavour to destroy every enemy merchant ship that is found in this area of war, without its always being possible to avert the peril that this threatens to persons and cargoes. Neutrals are therefore warned against further entrusting crews and passengers and wares to such ships. Their attention is also called to the fact that it is advisable for their ships to avoid entering this area, for even though the German naval forces have instructions to avoid violence to neutral ships insofar as they are recognisable, in view of the misuse of neutral flags ordered by the British Government and the contingencies of naval warfare, their becoming victims of an attack directed against enemy ships cannot always be averted.'

The reference to the 'misuse of neutral flags' by this country (Britain) was based on the fact that on one occasion, when approaching Liverpool and passing through waters where hostile submarines were known to be lurking, the Cunard liner *Lusitania* had flown the American flag; but this, as the Admiralty pointed out, had always been regarded as a legitimate *ruse de guerre* so long as the ship flying the neutral flag committed no act of war until she had hoisted her own colours.

However, we shall later record an incident which proves the Admiralty statement to be pure hypocrisy.

At this point, we would refer our reader to the book *Lusitania* by Colin Simpson, an

Wilson canvassing for War Bonds



interesting and well-documented work. The author observes that papers relating to the sinking of the *Lusitania* had been embargoed by the U.S. Department of Justice and not released for examination until May, 1968. However, from all the evidence Simpson has found, it would seem obvious that the Cunard liner's sinking was *not* the result of a torpedo fired at her by the German submarine U-21, but of a massive explosion inside the ship from contraband explosives she was carrying. Divers who have examined the wreck report that the steel plates on the hull of the liner had been blown outward as if by the force of a massive explosion of millions of rounds of ammunition.

I was ten years of age and living in England when this tragedy occurred, and well remember the state of horror that gripped the hearts of most of our people at that time. But I can assure my readers that the horror that then prevailed in our hearts was nothing to the disgust and shock I experienced on reading this book and learning of the perfidy practised by leading British and American statesmen at the injunction of the "Insiders". As Lord Mersey, head of the British inquiry, said, it was "a damned dirty business".

The British Government initiated an agreement with the Cunard Steamship Company in 1902 whereby two large liners would be built to add to their North Atlantic fleet. The construction of the *Lusitania* and the *Mauretania* was started within two years, and in 1907 the *Lusitania* left Liverpool on her maiden voyage to New York. Not only was the liner the paragon of luxury travel in her day, but she could average 24 knots, which earned her the cherished "Blue Riband of the Atlantic" for fastest crossing.

In accordance with the statement made in the House of Commons by Winston Churchill in March, 1913, the *Lusitania* was drydocked in May of that year to be equipped with armament according to the policy laid down for ocean liners and the mercantile marine. In a little more than two months the *Lusitania* was able to resume her service on the Liverpool-New York run, and the huge liner was lying at New York when war between Britain and Germany was de-

clared on August 4, 1914. Because of the liner's exceptional speed, it was decided that she could sail without convoy when she left New York the next day; however, because one of her turbines broke down, she was forced to travel at a speed less than twenty knots.

From evidence disclosed since the end of the Great War, and with the latest revelations made public in his book by Colin Simpson (after the release of documents which had been held in the archives for fifty years), there is no doubt that the *Lusitania* was not only armed, but carrying contraband in the form of guns, explosives and ammunition. This was certainly known to agents of the German Intelligence Service who regarded the liner, not as a transport for non-combatants but as a legitimate prize of war. Much of the interior of the vessel was modified to provide extra cargo space, and the entire third-class dining saloon was closed off, so that the third-class passengers had to share the second-class saloon on a shift basis. Finally, the following notice appeared in one of the New York newspapers over the imprimatur of "Imperial German Embassy, Washington, DC, April 22, 1915":

Travellers intending to embark on the Atlantic voyage are reminded that a state of war exists between Germany and her allies and Great Britain and her allies; that the zone of war includes the waters adjacent to the British Isles; that, in accordance with formal notice given by the Imperial German Government, vessels flying the flag of Great Britain, or any of her allies, are liable to destruction in those waters and that travellers sailing in the war zone on ships of Great Britain or her allies do so at their own risk. To emphasise the warning, most prominent Americans who booked a passage on the *Lusitania* received a telegram on the morning of the ship's sailing saying: "Have it on definite authority *Lusitania* is to be torpedoed. You had better cancel passage immediately," signed either "John Smith" or "George Jones".

The *Lusitania* left New York for her ill-fated voyage on May 1, 1915, and was sunk off the Old Head of Kinsale, County Cork, Ireland, carrying over 1 200 non-combatants including many Americans, to a watery

grave. The remarkable question that might be asked regarding the tragedy is, why was this particular vessel chosen for a target? It is maintained that one torpedo alone fired at that particular place of impact could not have sunk the ship so rapidly without a massive explosion from within the hull. The submarine U-21 responsible for the sinking had, according to other records "behaved with comparative decency toward its victims (on other occasions), giving the crews time to leave before sending the ships to the bottom".

Naturally, the most was made of the disaster by the press in the hope that the U.S.A. would at last enter the war on the side of the Allies. But the spirit of "isolationism", so termed by the British, prevailed — especially in the mid-western states where a large proportion of the population was of Austro-Germanic extraction.

Mr. Wilson was re-elected for his second term in 1916, and America declared war on April 6, 1917. The *American Review of Reviews* of June, 1917, observed: "Mr. Wilson was re-elected President because the average peace-loving person of the West and South believed that in no circumstances could the Wilson Democracy be provoked into assuming the status of belligerency . . ."

Although the conspirators who strove to overthrow national governments in order to install a One-World Autocracy were unsuccessful in 1918, they did not abandon their plans. While the U.S.A. clung to its so-called "isolationism" the League of Nations was doomed to failure. So the "Insiders" prepared an agonised universe for World War II with its resulting horror and savagery.

Were the nations now sufficiently weary of "Blood, Sweat, and Tears" to sacrifice their sovereignty in quest of world peace? And so, with a founding conference being called in San Francisco, April 25—June 26, 1945, the United Nations Organisation was inaugurated with 51 member states. This is planned to become the New World Order, the World Government, or the many other titles the World Federalists are wont to use to describe the most shocking dictatorship ever invented in the name of world peace.

*** **

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Cameos of History



It has been said that the acceleration of change in our time is, itself, an elemental force. That this accelerative thrust has personal and psychological, as well as sociological consequences and that, unless man quickly learns to control the change in his personal affairs as well as in society at large, we are doomed to a massive adaptational breakdown. In other words, all people must accept without a murmur, the *disease of change*.

Thus our Israel people as found in Anglo-Saxondom today have been conditioned to develop a throw-away mentality to match throw-away products. And as author Alvin Toffler remarks in his work *Future Shock*: "This mentality produces, among other things, a set of radically altered values with respect to property. But the spread of disposability through the society also implies decreased durations in man-thing relationships. *Instead of being linked with a single object over a relatively long span of time, we are linked for brief periods with the succession of objects that supplant it.*"

One of the most blatant areas in which the *disease of change* with its resultant throw-away mentality has been in the field of history. Increasingly our people are encouraged to forget the past especially the past which concerns the *true* Israel people of Almighty God for at all costs they must adapt to the future which is being planned for them.

This new series *Cameos of History* will not always deal with the history of our Israel people but is intended as a reminder of the many events and the many people who, wittingly or unwittingly, took their place in forming what is called "society today".

A World Crisis in the Dark Ages

There is in old letters a remarkable picture of the rulers of the world trying to get in touch with the greatest scholar in Europe in the midst of a world crisis. This glimmer of it is from a few letters which

passed between Rome and Basle at the end of 1522, each letter taking a month by special messenger.

From Pope Adrian the Sixth to Erasmus: It lies with you, God helping, to recover those who have been seduced by Luther from the right road, and to hold up those who still stand. I need not tell you with

what joy I shall receive back these heretics without need to smite them with the rod of the Imperial law. You know how far are such rough methods from my own nature. I am still as you knew me when we were students together. Come to me to Rome.

Erasmus to Pope Adrian: This is no ordinary storm. Earth and air are convulsed—arms, opinions, authorities, factions, hatreds, jarring one against the other. If your Holiness will hear from me what I think you should do to make a real cure, I will tell you in a secret letter. If you approve my advice you can adopt it. If not let it remain private between you and me. We little dreamt when we jested together in our early years what times were coming. With the Faith itself in peril we must beware of personal affections.

The Pope to Erasmus: Open your mind to me. Speak freely. I am not alarmed for myself. I am not alarmed for the Holy See. I am distressed for the myriads of souls who are going to perdition. Be swift and silent. Come to me if you can, and come quickly.

Erasmus to the Pope: I would come to you with pleasure if my health allowed. But the road over the Alps is long. The lodgings on the way are dirty and inconvenient. The smell from the stoves is intolerable. The wine is sour and disagrees with me.

Meanwhile you shall have my honest heart in writing. Your eyes and mine will alone see my letter. If you like it—well...

Those counsel you best who advise gentle measures. Some others think there is no remedy but force. That is not my opinion. The question is not what heresy deserves but how to deal with it wisely. Things have gone too far for cautery. If you mean to try prisons, lashes, confiscations, stake and scaffold you need no help from me. For myself I should say, Discover the roots of the disease. Clean out those to begin with. Punish no one. Let what has taken place be regarded as a chastisement sent by Providence and grant a universal amnesty.

If God forgives so many sins, God's vicar may forgive. If possible there should be a check on the printing presses. Then let the world see and know that you mean in earnest to reform the abuses which are

justly cried out against, and, if your Holiness desires to know what the roots are to which I refer, send persons whom you can trust to every part of Latin Christendom. Let them consult the wisest men that they can find in the different countries and you will soon know.

You say to me, "Come to Rome, Write a book against Luther. Declare war against his party."

Come to Rome? Tell a crab to fly. The crab will say "Give me wings." I say "Give me back my youth and strength."

To One Who is Coming to England

You are going to England. You will not fail to be pleased. You will find the people there most agreeable and gracious; only be careful not to presume upon their intimacy. They will condescend to your level, but do not you therefore suppose that you stand upon theirs. The noble lords are gods in their own eyes; for the other classes, be courteous, give your right hand, do not take the wall, but trust no one that you do not know. Above all, speak no evil of England to them. They are proud of their country above all nations in the world, as they have good reason to be.

Erasmus writing to a friend.

The Laws of the King of Babylon

Written on a stone about eight feet high are the laws of King Hammurabi, King of Babylon, 4 000 years ago. They are engraved in 3 614 lines which have been translated by Mr. C.H.W. Johns. It is one of the remarkable documents of human history, and these are some of its decrees.

If a man weave a spell upon a man and has not justified himself, he shall be put to death.

If a man has uttered threats against witnesses in a capital suit, that man shall be put to death; if he has offered money to witnesses he shall himself bear the sentence.

If a judge has judged a judgment and afterwards altered it, he shall be expelled

from his judgment seat.

If a man has carried on brigandage he shall be put to death; if the brigand has not been caught the city and governor in whose land the brigandage took place shall render back what was lost.

If a man's house is on fire and a man coming to extinguish it should take the property of the owner, that man shall be thrown into that fire.

If a constable on an errand of the king goes not or sends one in place of himself, he shall be put to death.

If one should leave his field or his garden or his house to waste, and they should be taken by another for three years, they shall not be given back to him who returns.

If a man has taken a field to cultivate and has not caused the corn to grow, he shall be put to account and compelled to give corn like its neighbour.

If a man has neglected to strengthen his bank of the canal and the waters have carried away the meadow, the man who neglected the bank shall render back the corn which is lost.

If a man has lost nothing but says he has lost something, he shall be compelled to give whatever he has claimed.

If a woman hates her husband and says "Thou shalt not possess me", the matter shall be enquired into, and if she has been economical and has no vice she shall take her marriage portion and go to her father's house. If she has not been economical and has wasted her house, has gone about, and belittled her husband, she shall be drowned.

If a man should strike his father, his hands shall be cut off; if he causes the loss of a gentleman's eye, he himself shall lose an eye. If he shatters a gentleman's limb, he himself shall lose a limb; if he shatters a poor man's limb, he shall pay a mina of silver. If a man makes the tooth of a man who is his equal to fall out, he himself shall lose a tooth. If he makes the tooth of a poor man to fall out, he shall pay in silver.

If a man has struck the strength of a man who is great above him, he shall be struck in the assembly with sixty strokes of a cowhide whip.

If a builder has built a house which falls and causes the death of its owner, the builder shall be put to death. If it causes the

death of the owner's son the builder's son shall die.

If a man has refloated a ship which was aground, he shall receive half its value.

If a wild bull has gored a man and caused him to die, that case has no remedy.

Prophecy

"As soon as the King Messiah will declare himself, He will destroy Rome and make a wilderness of it. Thorns and weeds will grow in the Pope's palace. Then He will start a merciless war on non-Jews and will overpower them. He will slay them in masses, kill their kings and lay waste the whole Roman land. He will say to the Jews: I am the King Messiah for whom you have been waiting. *Take the silver and the gold from the goyim*" — Josiah 60,6. Rabbi Abtrbanel to Daniel 7,13.

Many might find it hard to believe, but there it is. The Science of the Talmud which educates Jewish people and the Talmud is the basic of the laws in communist countries.

Taking into consideration the remarkable fulfilment of the "Illuminati PLAN" for a One World Church is it then so hard to imagine just what is meant by their statement e.g. "The King of the Jews will be the real Pope of the Universe, the Patriarch of an International Church"?

Having denied The AUTHORITY of YAHVEH, true Israel's true GOD, have all existing rulers overthrown all forms of social order simply to erect upon the ruins the "Throne" of the King of the Jews?

Anyone who has seen an "early nineteenth-century caricature of Nathan at his 'ROTHSCHILD PILLAR' on the London Exchange" will surely recognise this most descriptive account given in the following article which appeared in The PENNY SATIRIST — *A Cheap Substitute For A Weekly Newspaper* — No. 75 Vol. 2 p.2 London, Saturday, September 22, 1838, in the very first year of Queen Victoria's reign . . .

MR. ROTHSCCHILD — An American writer says, "I was struck with the regal air of a man who was leaning against one of

the columns, with his face towards the court-yard, giving audience to a crowd of suppliants. He was a very common-looking person, with heavy features, flabby, pendant lips, and a projecting fish-eye. His figure, which was stout, awkward, and ungainly, was enveloped in the loose folds of an ample surtout. Yet there was something commanding in his air and manner; and the deferential respect which seemed voluntarily rendered to him by those who approached him, showed that he was no ordinary person. 'Who is that?', was the natural question.

"*THE KING OF THE JEWS*" — The persons crowding round were presenting bills of exchange. He would glance for a moment at a paper, return it with an affirmatory nod, and turn to the next individual pressing forward for an audience. Two well-looking young men, with somewhat of an air of dandyism, stood beside him, making memoranda to assist in the recollection of bargains, regulating the whole continental exchange of the day. Even without this assistance he is said to be able to call to mind every bargain that he has made. The most singular stories are told of the business habits of this extraordinary individual, who manoeuvres stocks and loans with as much skill, and not always without the same important effect, as Napoleon did armies and artillery. His favourite study is said to be looking over his bills of exchange; these are his literary pets; they are both poetry and prose to him; with these he communes by the hour. It is said that he can, on any day, tell without reference every bill that is to fall due. We are delighted to see that he had got possession of his favourite column, against which he was standing, and that the intrusive Mr. Rose, on whose conduct there had been much speculation in the newspapers, was nowhere to be seen. This astonishing man was formerly the mere agent, at Manchester (England), of a Jew house in Frankfort, for the purchase of cotton goods.

"Subsequently he removed to London, and commenced the traffic in exchanges. He was first brought into notice during the war, by transmitting to the Austrian government at Vienna the subsidy furnished by England for carrying on the War. He executed this in a bold manner, at a time when the older bankers declined the task, on account of the

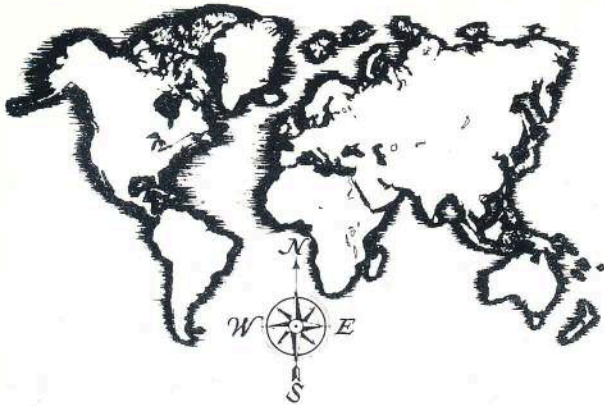
agitated condition of continental affairs. After this, he was regularly employed by the government in remitting funds to the British troops in the Peninsula and elsewhere: this he was able to do promptly, by rallying around him all his Jew brethren throughout the continent. Of these he may now be esteemed *the king*; unless, indeed, his title to royal honours should be disputed by our clever and facetious high-priest, who not long since conceived the project of uniting the scattered tribes on the new Ararat of Lake Erie, and, robed like Melchisedek of old, enacted such a delectable farce within hearing of the roar of Niagara.

"The chief origin of the present enormous fortune of this individual was his purchasing largely in the funds of all the old fashioned powers, towards the close of the French war and Napoleon's career. He went into these stocks as deep as he was able, buying extensively, then raising money on what he had bought, and still going on to buy more. By the skilful combination of his plans, and *the rapidity of his communications and means of receiving intelligence, he contrived to learn the result of the battle of Waterloo ten hours before it was known even at the Horse-guards. The possession of such exclusive information, of course, was turned to account by extensive purchases. As he anticipated, and no doubt owing, in some measure to his own speculations, the funds went up astonishingly AT THE PEACE, and he found himself enormously enriched. The traffic in stocks and exchanges, in which he can always make good bargains, being able to raise or depress prices slightly, at his pleasure, and the contract loans, have tended, and still daily tend, to augment this colossal fortune.*

"He can always take loans on more favourable terms than any one else. Having received orders for certain portions of any given stock from various bankers, he takes a loan and divides it, reserving a portion for himself, and clearing a premium, which he receives as a bonus for making the contract. *By this means he obviates any unfavourable reaction on the stocks of which he is already a holder, and which would have been depressed by a loan being taken at a low rate.*"

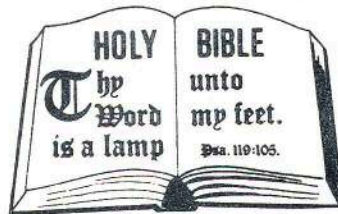
Submitted by Marian Brandon

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