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# The Covenant Message



FOR GOD, LAW AND KINGDOM

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



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

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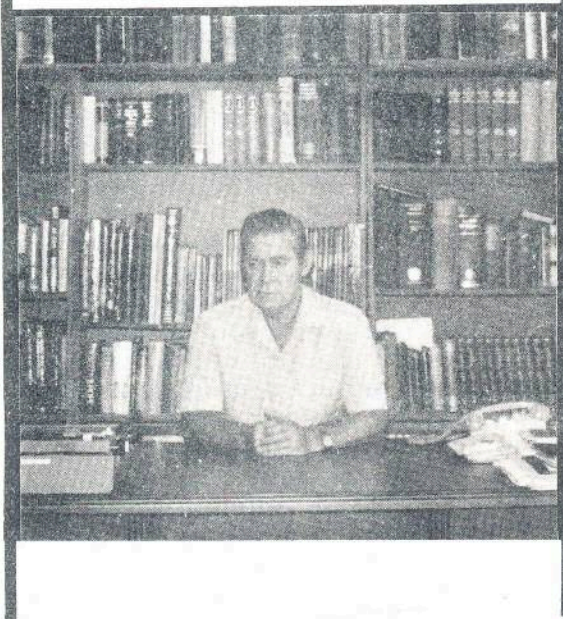
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## FROM THE EDITOR'S DESK



Dear Friends,

In looking through the prodigious pile of newspaper clippings which come into my office from all over the Anglo-Saxon world, I can only say that I wish that every reader of *The Covenant Message* had the same opportunity of seeing the comprehensive picture of national decline as this is presented in the array of newspaper headlines. There is not a single facet in the structure of our society which is not mentioned — family life; the school life of the children; the environment in which the youth are prepared for adulthood; religious life and, of course, the ramifications of the politicians who promise us one thing and then pro-

ceed to tell us what we must do.

In common with most, I am aware that newspapers are in the selling business and that in the main, they're selling sensationalism in order to create, form or mould public opinion but, at the same time, they are providing a service which enables those who have eyes to see to follow the course of events as they lead to the climax of the ages. In looking at this collection of current clippings which include lead articles as well as minor items tucked away in places reserved for relatively unimportant news, I find that I am at a loss for words in attempting to describe the incredible reality which is Anglo-Saxon life today and so I propose to let both Daniel and Jeremiah tell the story.

Daniel, in exercising the greatest economy in words, wrote: "... and there shall be a time of trouble, such as never was since there was a nation even to that same time ..." (Dan. 12:1) — which, if isolated from the Israel national context, could be a generalisation applicable to every generation which has been confronted by what it sees as an unprecedented crisis. However, we should note that Daniel makes reference to the fact that he was acquainted with the writing of Jeremiah (Dan. 9:2) although how this writing got to Babylon or how it was preserved during the years of the captivity is not told. Be that as it may, having said that he had read the writing of Jeremiah, Daniel would be familiar with the fact that Jeremiah had written of a time of unprecedented trouble which he had identified as "the time of Jacob's trouble" (Jer. 30:7) and in which he had identified specific areas which had created this situation. Daniel therefore would see no purpose in repeating the circumstances — only corroborating the fact of "trouble such as never was".

"Jacob's trouble", according to Jeremiah, was that he had a "yoke" on his neck which in essence, indicated a situation — although how this came about is not told — when "Jacob's" movements were restricted by a machinery of control. If we go back to the Reformation period which freed the Bible from priestly clutches, one would have thought that the "yoke" of priestly directives had been broken and all sections of true modern Israel freed from the amalgam of pagan practices. However, this liberty was

short-lived and a new vicious “yoke” was placed on the people in the form of international finance. Just as the Papacy had demanded sovereignty over all governments so too this new “yoke” of international finance did the same with the course of national achievements being dictated by those who controlled the purse-strings.

Since then, tremendous things have happened — not the least of which has been two world wars which have left the governments of the Anglo-Saxon nations in a weaker position than ever before. They became more susceptible to the dictates of international finance than previously and when one looks at the League of Nations and its successor, the United Nations Organisation, we can see how the “yoke” was tightened. In addition to the “yoke” on the nations, the *individuals* within those nations were “inspanned” as well and I am sure that all will recognise the “yoke” of “guilt” that was given great publicity.

The “colonial era” as we all know, has been castigated as “the era of exploitation of the under-developed people” by the Anglo-Saxon nations and the significant feature in all the “horrendous” propaganda involving colonial exploitation is that no mention is made of the *real* exploiters — international finance. However, as nations and as individuals within those nations, we are made to feel guilty for whatever “crimes” were committed by international finance and in order to make reparation, both our governments and ourselves are expected to give the “victims” of “our” exploitation, preferential treatment — even to the extent of selling our future generations into the bondage of “stranger servitude”. Thus, at this time we are under the “yoke” of a deliberately engendered “guilt complex”.

If we consider Jeremiah’s identification of the by-product of this “yoke”, we see that “strangers (aliens) serve themselves of him” which is precisely what is going on in all Anglo-Saxondom. If I go back to the newspaper clippings which I mentioned at the beginning of this letter, Jeremiah’s identification takes on a new and very grim reality for we are selling our lands, our customs, our institutions and our future generations down the river to pay for a crime committed by those who placed the

“yoke” of international finance on us. In one of those clippings, I see that leaders of school-teacher unions are beginning to have fears about a possible reaction against the preference which is being given to Black pupils while in the area of justice, the police are expressing misgivings about the double standards of justice which are biased in favour of Coloured people.

Another problem in this context although in lighter vein, is reported in one of the news clippings from Britain which tells of a source of concern for the Mid-Glamorgan Health Authority. It would appear that twenty-five percent of the medical doctors in this region are Moslems and on many occasions, the food provided by the hospitals offers “gammon steak, ham, pork sausages or quiche lorraine with ham in it”. Moslem religion does not allow the eating of pork. In an endeavour to change the menu in order to keep the Moslem doctors, the abundance of pork products was changed to beef and here again the authorities ran into trouble for a further quarter of the doctors are Hindus — they are forbidden to eat beef in their religion! Such are the trials and tribulations of the multi-racial society.

As I said earlier, the current news headlines plus the smaller news items are telling a story that the majority fail to recognise — namely the story of the time of “Jacob’s trouble”. Not recognising it deprives them of having a hope of alleviation of all the problems which beset us. However — and this is important — whether our people believe it or not; whether they accept it or not, the LORD our God has assured that we shall be saved out of it. Not because we are a favoured people — as the Jews claim to be — not because we deserve it, but solely because the integrity of the Name of the LORD demands it. We still have some way to go before we jeopardise the continuity of our people but as things get progressively worse, let our hearts be lifted up because the day of our redemption draws nearer as the enemy presses home what he and they consider to be their victory.

In His Service

W.G. FINLAY

# The Covenant Message

## 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.

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### OUR COVER

The clouds build up at eventide —  
but rain is not forthcoming.

PHOTO: Merryl Shaw-Butler

COVER: Ian Long,

LITHOTONE.

# THE SCRIPTURAL ALTERNATIVE

by W.G. Finlay



*“Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise”* (John 5:19).

As one studies John’s account of the Ministry of the Lord Jesus Christ, one cannot escape the Apostle’s emphasis on the fact that the Lord was most meticulous and absolutely precise in everything that He did. For instance, although the other writers of the Gospels mention the fact of the miracle of the feeding of the “five thousand”, John alone records the fact that the Lord ordered that the fragments of the meal be gathered up and not left around to pollute the countryside (John 6:12). Then too, in the matter of the Open Tomb, John draws attention to the same fact when he recorded that the linen clothes were not in disarray but that the “napkin that was about his head, not lying with the linen clothes, but *wrapped together in a place by itself*” (John 20:7). It was the care and order of things in that empty Tomb which convinced John that the Lord had indeed risen and that His Body had not merely been removed by persons unknown — “he saw, and believed” (John 20:8). Thus, in reading John’s Gospel, one is given an insight into the Person of the Lord and one sees total

commitment and absolute precision in all that He both said and did. It would therefore, be totally out of character if He acted otherwise insofar as His “Father’s business” (Luke 2:49) was concerned.

The Lord said: “I am not sent but unto the lost sheep of the house of Israel” (Matt. 15:24) and also: “Think not that I am come to destroy the law and the prophets . . .” (Matt. 5:17) — which are two very positive statements and yet, when one looks at what is taught concerning Him today, those words become bereft of meaning and His actions a contradiction to what He said. However, one should remember that what is taught today is *theological opinion* in exactly the same vein as *Jewish rabbinical opinion* which, despite the plain statement of the Covenant and the Law, propounded doctrines which made the LORD God of Israel as ambiguous as modern opinion has made His Son.

## On the Authority of Christ Himself

Bearing in mind that the Lord Jesus Christ said that He could do nothing of Himself — only the things which He had seen the Father do — one’s mind must surely go back to the last Book of the Old Testament which should provide the history of what the Father had done before the Advent of His Son. In this, one cannot escape the assertion — “For I am the LORD, *I change*

not; therefore ye sons of Jacob are not consumed" (Mal. 3:6) which is a rebuttal to any who suggest that the First Advent signalled a change in the Purpose of the LORD. Then, as one closes the pages of the Old Testament and turns to the New, the words of the LORD linger on providing an Authoritative scene-set for the Advent of the Word incarnate in the flesh — "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel — the statutes and judgments" (Mal. 4:4). Notwithstanding what men teach, this is precisely what the Lord Jesus Christ did — He remembered the Law — He kept the Law and in unmistakable terms, He warned each and every one against tampering with the Law. "Whosoever therefore shall break the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven..." (Matt. 5:19).

The tragedy in Anglo-Saxondom today is that people who call themselves by the Lord's Name *do not believe Him*. "For verily I say unto you, Till heaven and earth pass, one jot and one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18) and yet despite the abiding

presence of the "heavens and the earth" men prefer the Pauline doctrine which suggests that the Law was nailed to the Cross (Col. 2:14) and therefore of non effect. There can thus be no doubt that the words of Christ — the Living Word in the flesh — are made as ambiguous as the Father's and, in *theological opinion*, are subject to whatever changes are deemed necessary. The time has surely come for the true modern development of the Covenant People to choose whom they believe — the LORD God of Israel or the opinions of those who believe neither the Father nor the Son!

As one looks at the teaching of the LORD Jesus Christ, one finds that He never said anything which was a contradiction to His statement recorded by John namely, that He could do nothing of Himself, but what He seeth the Father do. In considering what has popularly been called "the sermon on the mount" although there is certainly no "sermonising" in the narrative, one finds what most Christians call "the new Christian directive" — little realising that the Lord was reiterating the Law-principles which were binding on the individual Israelite — even in David's time. The following comparisons will establish this fact.



Psalm 15

Citizen in Israel

Verse 1: The Introduction

Verse 2: "He that walketh uprightly"

"and worketh righteousness"

"and speaketh the truth from his heart"

Matthew 5 to 7:29

Citizen in the kingdom

Matt. 5:3-12 The Introduction

5:13-16 Walking in the light.

5:17-20 "Your righteousness to exceed that of the scribes and Pharisees."

5:21-6:34

Truth in the heart.

- Heart hatred 5:21-26
- Heart adultery 5:27-32
- Heart alms-giving 6:1-4
- Heart prayer 6:5-15
- Heart fasting 6:16-18
- Heart treasure 6:19-21
- Heart service 6:22-24
- Heart rest 6:25-34

Verse 3: "He that backbiteth not with his tongue nor taketh up a reproach against his neighbour"  
"nor doeth evil to his neighbour"

Verse 4: "In whose eyes a vile person is contemned but he honoureth them that fear the LORD"

"He that sweareth to his own hurt, and changeth not"

Verse 5: "He that putteth not out his money to usury, nor taketh reward against the innocent"

"He that doeth these things shall never be moved"

7:1-5 "Why beholdest thou the mote that is in thy brother's eye"

5:43-48 "Love your enemies"

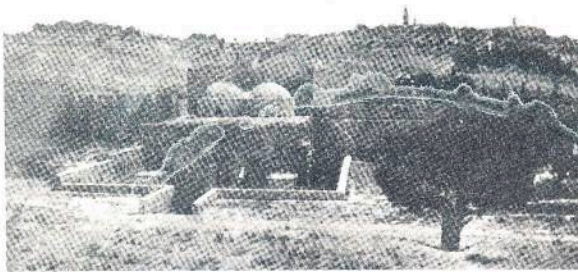
7:15-23 "Beware of false prophets" . . .  
"ye shall know them by their fruits"

5:33-37 "Let your communication be Yea, yea: Nay, nay"

5:38-42 "Give to him that asketh thee and from him that would borrow of thee, turn not thou away"

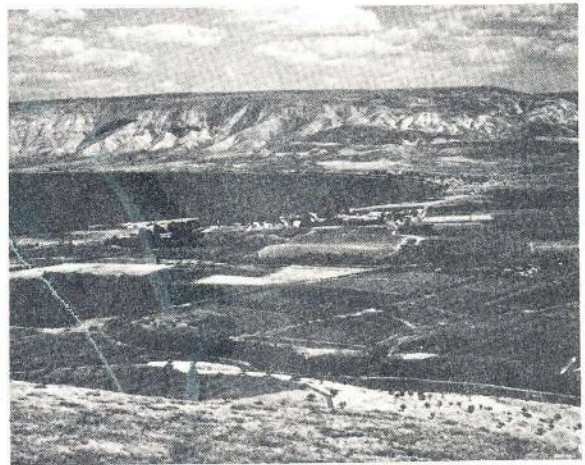
7:24-27 "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . . it fell not."

#### THE MOUNT OF OLIVES



Although some are of the opinion that this teaching of the Lord was done on the mount of Olives, the context would appear to suggest that it was in Galilee. A further point which would support this contention, is one particular area of the teaching of the Lord which would upset the scribes and the Pharisees of Jerusalem. In Matthew 7:6 which formed part of the general instruction given upon the mount, one reads: "Give not

#### GALILEE



that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under the feet, and turn again and rend you." Whichever way one may look at this instruction, one cannot escape the discriminatory nature of it plus, of course, the ominous warning concerning the consequences for the violation of the instruction. As has been stated previously, the Jews were aggressive proselytisers who

ignored racial origins as well as the capacity of the convert to understand what he or she was being converted to. All that was required was conformity with the priestly ritual of baptism, circumcision and sacrifice and once this had been accomplished, the convert now became part of "the Israel family of God". The Lord's instruction was therefore in direct opposition to the plan of the Pharisees to build a heterogeneous nation of prodigious proportions with which to oppose Rome or any other world power.

If one analyses the Greek text from which the English translation of the Lord's instruction was made, one finds that the terms — "dogs" and "swine" — indicate types of people for if one looks at the response of these, their reaction is purely human. The "swine", it will be noted and according to the Lord, would "trample" the pearls under their feet — the word "trample" being translated from the Greek word *katapateo* which literally means to "pound into the ground" or in a figurative sense, "to reject with disdain". Thus, insofar as the "swine" were concerned, the Lord indicated that they represented a people who, hearing what was being taught, would find nothing in it for themselves and would reject it as a thing of no worth. The history of the first six centuries of the Christian dispensation certainly verifies this point when such people as the Arabs rejected the Christian teaching. Insofar as the "dogs" were concerned, one finds a different response in that the Lord intimated that, having eaten that which is holy, they were superficially changed but that this veneer would soon wear off, that they would "turn again" or as the Greek word *strepho* indicates, they would "revert" to what they were. This, however, would not be the end for they, the "REverted" ones would "rend" — disrupt, shatter or wreck — you. This is precisely what is happening in Anglo-Saxondom today when missionaries are doing the very things which the Lord instructed His disciples not to do.

As a sequel to this instruction, one finds the Lord sending the Twelve with His Message which centred in the word — REPENT — and what more specific area than Israel which was in desperate need of

this. Matthew's account is of course, very specific in that the Lord told the Apostles not to go into the "way of the Gentiles" nor should they go into any city of the Samaritans — they were to go exclusively to the "lost sheep of the house of Israel" (Matt. 10:6). None of the other Gospel writers mention this and if one reads Mark 6:7-13 or Luke 9:1-6 it will be noted that they make no reference to the "lost sheep of the house of Israel" and merely present the Lord's commission as a general "missionarising" enterprise. Mark's omission of Israel as the target area of the Apostle's Mission is very pointed but when one considers Luke's account — remembering that he admitted that he was no eye-witness of the things of which he wrote (Luke 1:1-3) — he not only intimates that the Apostles concluded their mission but at a later stage introduces another seventy who were commissioned to do what the Apostles were to continue doing until the Son of man shall have come! None of the other Gospel writers make any reference to these "seventy" and one wonders who Luke's source of reference was.

### The Risen Lord

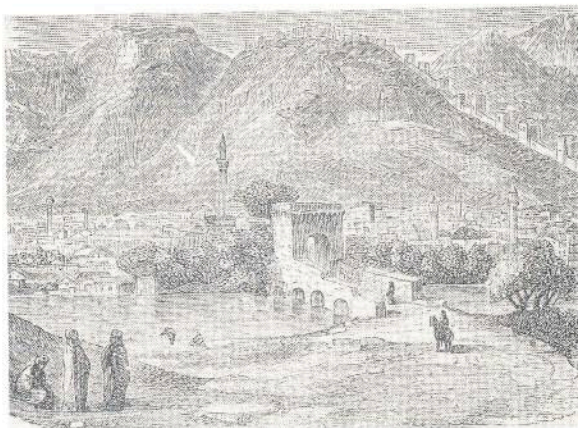
Throughout His Ministry, one finds that the Lord was consistent with His declaration that He could do nothing that was in opposition to what He had seen the Father do. One should note that He placed no time limit on His adherence to what He had seen the Father do — no suggestion that after His Death and Resurrection He could and would make amendments to the Father's actions. At the commencement of His Ministry, He had stated quite categorically that the Father had sent Him to the "lost sheep of the House of Israel" and after His Resurrection when He appeared to the Eleven, He said: "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith, Receive ye the Holy Ghost" (John 20:21,22). The Apostles were certainly in need of the power of the Holy Spirit for they were going forth as "sheep among wolves" (Matt. 10:16) with the additional hazard of dealing with "wolves" who would come in "sheep's clothing" (Matt. 7:15) and, using the Name of the Lord (Matt. 24:5),

they would propound deceptions thus making the Apostle's task doubly difficult.

### The Post-Ascension Period

It was not long after the Ascension of the Lord that the Apostles themselves began to feel the first ripples of a gigantic deception which was destined to reach tremendous proportions. They had of course, received no Commission from the Lord to form themselves into an organised institution and yet, this is what they found being forced upon them. They had previously heard the Lord say in response to Peter's confession that: "... on this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18) but it is highly improbable that they understood that statement as is conveyed in the present English translation. If the Lord was discoursing in the Greek language, He used the word *ecclesia* or if He used Hebrew, He would have used the word *qāhāl* — both of which, before theologians gave secondary meanings to words, meant a *national assembly*. If Hellenism had permeated the understanding of the Apostles, this is how they would understand the word *ecclesia* and if they retained the earlier Hebrew understanding, they would understand the word *qāhāl* in precisely the same way. The point which emerges from all this is that the Lord did not imply the building of an institution known as the "church" — He merely emphasised the regeneration of the national assembly of Israel.

Thus, when the Apostles found themselves forced into a "church-orientated" institution, they were at a loss as to what to do with it. More, they were having to deal with "converts" who came from the non-Israel people and because of this, they were having second thoughts about what the Lord had taught them — particularly in the area of proselytism. In Acts 6:5, one is introduced to "Nicolas a proselyte of Antioch" who, according to Irenaeus, Hippolytus and Tertullian, had initially been proselytised to Pharisaism and then converted to Christianity — he was elected as one of the first seven deacons of the "church". Who is to know what passed through the minds of those Apostles at that time? Only John was



ANTIOCH

to live to see the vindication of the word of the Lord: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they turn again and rend you" (Matt. 7:6).

Nicolas, according to the previously mentioned church historians, was the founder of the sect called the "Nicolaitans" which developed within the church and when one reads of the practices of these Christian Nicolaitans and their continuing presence in the Christian church, one can truly appreciate the words of the Lord: "... they shall revert and disrupt and shatter you." Heathen festivals were still kept, heathen morals were still practised and in order to accommodate these people and keep them "converted", the church standards were lowered so as not to offend "the weaker brethren"!!

The usual "explanation" which one receives to justify all this is that the Lord Himself authorised it and when one points to the fact that none of the Gospels record any such authorisation, one is directed heavenward and one is told that He now directs the "new dispensation" from His "heavenly throne". Before His Death, Resurrection and Ascension, the Lord had said to His Apostles: "And now I have told you before it come to pass, that when it is come to pass, ye might believe" (John 14:29) — the context here being His Death, Resurrection and Ascension. In other places, the Lord had told those same Apostles of the things which would befall them during their lifetime and yet, nowhere in any of His Discourses, is there any provision made nor the hint of any suggestion that He would

come again and Authorise the repudiation of what He had taught. It is perfectly true that He *did* say that John would "tarry" till He came (John 21:22), but if one reads the Revelation which resulted from *that* Promised Coming, one finds an overall condemnation of those things which were being taught in His Name. Thus, apart from John's experience, the Lord was totally silent about any such events as are attributed to His Presence in the Acts of the Apostles. And, in the light of all this, one can appreciate the confusion which must have been created in the minds of the Apostles when the "wolves in sheep's clothing" came to them.

### Peter and the "Sheet"

In passing to the 10th chapter in the Acts — bearing in mind that Luke, the writer, was not present and merely wrote an account of what others had told him — one finds the account of what purports to be "Peter's lesson". The story is told that Peter went on to the housetop to pray and became very hungry and while waiting for the meal to be prepared, he fell into a trance. He then "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake to him again a second time, What God hath cleansed, that call thou not common. This was done thrice: and the vessel was received up again into heaven" (Acts 10:11-16).

That which Peter considered as "unclean" was naturally enough the animals which in the Law of the LORD are classified as "unfit" for human consumption — the same Law which required that out of the mouth of two or more witnesses, shall a thing be confirmed (Deut. 19:15). There is of course, no second witness to this story just as there is no evidence of the LORD changing His mind about what is and what is not clean. There is no explanation of why those ani-

mals depicted on the sheet who had been created by the LORD and were "good" in their function as either predators or scavengers, should suddenly be changed with all becoming "good" for food. It will of course, be charged that the whole story is one of metaphor which was designed to indicate that the Death of Christ suddenly changed all people — eradicating their prejudices and altering their genetic inheritance and making them amenable to something that He did not teach. In this context, one is reminded of the statement in Jeremiah 13:23 — "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to evil."

Peter's reaction to the "sheet vision" as recorded by Luke, was that he had been given to understand that he should not "call any man common or unclean" (Acts 10:28) which in that sense is correct. However, the Lord said: "I am not sent but unto the lost sheep of the house of Israel" but Luke's account of the "sheet vision" contradicts this and says, in effect, "I am sent to all people and for all people for universal use as the means of their deliverance". While Peter is said to have accepted this lesson in universalism and accepted Cornelius — whose name suggests a Levitical association — his later actions and altercations with Paul on this very subject (Gal. 2:11) would suggest that Luke's account is not altogether valid.

### Paul and Proselytism

If one traces the main thrust toward proselytism after the Ascension of the Lord, one is directed to Acts 13:46 which is a statement of intent by Paul after the Jews had expressed antagonism to him. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." If one analyses this account in depth, two very important questions are raised, the first being: on whose authority was the "word of God" to be preached to the Jews first, while the second is: by what authority did Paul and Barnabas "turn to the Gentiles" — the

very people who had been excluded from the scope of the Apostle's commission (Matt. 10:5)?

In dealing with the Jews — and this was not very frequently for the greater part of His Ministry was among the Galileans — the Lord in no way recommended that the "word of God" should be preached to them. On one occasion, He said to them: "Why do you not understand my language? It is because my revelation is beyond your grasp" (John 8:43 N.E.B.). As His revelation was beyond their grasp, would He insist that the Apostles preach the word of God to them first! Why then should Paul suggest that it was "needful" to preach to the Jews first — the very people whom the Lord said were of "their father the devil" (John 8:44)? If Paul had been called and instructed by the Lord as he claimed (Gal. 1:12), he would surely know that the Lord said, concerning the Jews, "He who has God for his father listens to the words of God, You are not God's children; that is why you do not listen" (John 8:47 N.E.B.) In the light of this, would that same Lord tell Paul that he must preach the word of God to the Jews first? Thus, at the outset Paul went outside of the scope of the Apostle's Commission and in turning to the Gentiles, he did that which was expressly forbidden by the Lord.

"Go *not* into the way of the Gentiles" was the express command of the Lord — "But go rather to the lost sheep of the house of Israel" (Matt. 10:5,6). It will serve no purpose to contend that the "Gentiles" were the "Israel nations" and that this is what Paul meant when turning away from the Jews. It will be noted in Romans 15:10 that Paul uses the term "Gentiles" as an entity *outside of Israel* for in quoting an Old Testament statement by the Lord, he misquoted the text and gave it a meaning which was not in the original statement. The original text reads: "Rejoice, O ye nations, *with his people*" (Deut. 32:43) and it will be noted that the word "with" is written in italics thus indicating that it was not in the original. The text, without the scribal interpolation, therefore reads: "Rejoice, O ye nations his people" — thus making the nations "his people". Paul however, wrote: "And again he saith, Rejoice, ye Gentiles

with his people" thus implying that while the Gentiles are not His people, they should rejoice with them.

Thus, in turning to the Gentiles whom Paul did not equate as His people, he was doing the very thing which the Lord Jesus Christ said His Apostles should not do. This, of course, was the beginning of what is known as the "Gentile church" and, as has been stated earlier, the Lord in His Revelation did not have too many encouraging things to say to these churches (Rev. chapters 2 and 3). The "Nicolaitanes" in both their deeds and doctrines was something which came in for special mention (Rev. 2:6,15) and while Paul cannot be charged with introducing Nicolas into the church, his doctrine of "Christ is all in all" (Col. 3:11) was an encouragement to the principle of universal proselytism.

### The Growth of the Gentile Church

As one passes through the early years of Christianity, one is able to see that the tolerance for the Nicolaitans and their practices within the church was continued and when one comes to the time of the Emperor Constantine which provided a national power-base for the propagation of Christianity, one sees the story of the Nicolaitans re-enacted all over. Nothing demonstrates this more clearly than the "conversion" of the Emperor himself and of which, the *Encyclopaedia Britannica*, has this to say. "On the other hand, the notion of conversion in the sense of the real acceptance of the new religion, and a thorough rejection of the old, is inconsistent with the hesitating attitude in which he stood towards both. Much of this may indeed be due to motives of political expediency, but there is a good deal that cannot be so explained. Paganism must still have been an operative belief with the man who, down to the close of his life, retained so many pagan superstitions. He was at best only half heathen, half Christian, who could seek to combine the worship of Christ with the worship of Apollo, having the name of the one and the figure of the other impressed upon his coins, and ordaining the observance of Sunday under the name *Dies Solis* in his celebrated decree

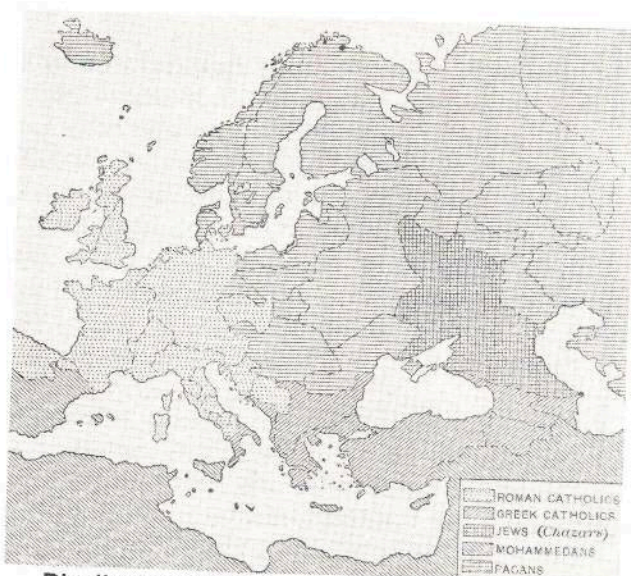
of March 321 . . .". It is true that this man was an Emperor and that his circumstances may have had a lot to do with the ambiguities in his life. However, arising from his "half heathen — half Christian" attitude one is able to see a principle which developed in the Roman "universal" church.

As the "Gentile church" crystallised into the one in Rome, one is able to see the amalgamation of various beliefs, the adoption of pagan festivals and the final perversion of everything which the Lord Jesus Christ had taught. The watchword of course was "faith" — faith in the ecclesiastical hierarchy which presumed to speak on behalf of Christ — and of course, "... whatsoever is not of faith is sin" (Rom. 14:23). Christianity had come a long way from Christ and because His initial commandment to the Apostles concerning Israel had been rejected and Paul had turned to the Gentiles, pagan feasts became Christian festivals, pagan rites and ceremonies became formally Christian with the doctrines of Balaam and the Nicolaitanes running rampant.

Rome of course, adopted the same aggressive proselytising tactics as had characterised the Jews (Est. 8:17) and while the Roman faith spread westwards, one finds a total racial rejection of what was being taught by the Arabs. It is more than a little evident that Paul's doctrine of "faith" to the exclusion of "works" had taken precedence over James' insistence that "faith without works is dead" (James 2:20) for in the 7th Century, Mohammed appeared with what he claimed to have been the directive of Gabriel and this was accepted because it taught both "faith" and "works". This "faith" certainly transformed the Arab world and certainly made the adherents to the Islamic faith, the most disciplined people in the world.

While Rome was aiming its version of Christianity toward north-west Europe and Britain, one finds a significant development taking place in the regions to the north of Palestine. According to the *Jewish Encyclopaedia*, a Turkish-Mongol people known as Chazars embraced Judaism and the following is the account as it appears in the Encyclopaedia. "King Joseph, in his letter to Hasdai ibn Shaprut (about 960) gives the following

account of the conversion: "Some centuries ago King Bulan reigned over the Chazars. To him God appeared in a dream and promised him might and glory. Encouraged by this dream, Bulan went by the road of Darian to the country of Ardebil, where he gained great victories (over the Arabs). The Byzantine emperor and the calif of the Ishmaelites sent to him envoys with presents, and sages to convert him to their respective religions. Bulan invited also wise men of Israel, and proceeded to examine them all. As each of the champions believed his religion to be the best, Bulan separately questioned the Mohammedans and the Christians as to which of the other two religions they considered the better. When both gave preference to that of the Jews, that king perceived that it must be the true religion. He therefore adopted it." The Encyclopaedia then proceeds to quote several Jewish sources which imply that the whole nation of the Chazars became Jews. In the accompanying map which is reproduced from the *Jewish Encyclopaedia*, one is able to see the prodigious infusion of people who at no time previously had any association with either Judaea or Palestine, into the name Jew.



Distribution of Religions in Europe in the Tenth Century, Indicating Extent of the Kingdom of the Chazars.

(Author: To do full justice to this subject, a third and final part has become necessary.)

## JUST A THOUGHT

# In Vain Do They Worship Me

—M.G. Collett

“Then came to JESUS scribes and Pharisees, which were of Jerusalem, saying, Why do THY disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But HE answered and said unto them, Why do ye also transgress the commandment of GOD by your tradition? For GOD commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death (or, surely die — marg). But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, (he shall be free). Thus have ye made the commandment of GOD of none effect by your tradition” (Matt. 15:1-6).

This, at first reading sounds like a complete muddle, the rumblings of a disturbed mind, especially if the words in parenthesis are taken out and which do not occur in the Greek. However, turning to Mark 7:11 it will be noted that HE actually used the word “Corban” (*qorbân*) which is used some 80 times in the Old Testament, and which is translated as “oblation” (12 times), “offering” (66 times) “sacrifice” (once) and “offered” (once).

“Honour thy father and thy mother” is, of course, the fifth commandment as listed in Exodus 20:12 and Deuteronomy 5:16. While — “He that curseth father or mother” is from Exodus 21:17 and Leviticus 20:9.

The word “*qorbân*” only appears in Leviticus and Numbers (40 and 38 times respectively), and in Ezekiel (twice) in 20:28 and 40:43. As it appears most frequently in the Levitical law, and as noted in this magazine before, the Scribes’ false pen had made of the LAW a falsification, it can now be seen that our LORD was, in one fell swoop, indicting the scribes and the whole Roman Catholic idea of making penance offerings. Ezekiel 20:28 is just such an indictment: “For when I brought them into the land, for the which I lifted up MINE hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the *provocation* of their “*qorbân*”. And “*qorbân*” is a provocation or a grief to the LORD, a “*kaas*” as Moses said in Deuteronomy 4:25, 9:18, 31:29, 32:21 (twice).

So, what the LORD was actually telling these Scribes and Pharisees was that if any of the commandments are broken, it is useless going to the altar and offering a “*qorbân*” offering for sin, as the Scribes and Pharisees (Levitical priesthood) commanded. For this is merely making the Commandments of GOD of “none effect” (*akuroó* means “to become of no force” or “to lose their power by your tradition”) (*paradosis* means the Jewish traditional law — James Strong). So all the “*qorbân*” in the world, or in the books of Leviticus and Numbers, won’t help one little bit.

Obedience to the Law of the Lord is the only answer.



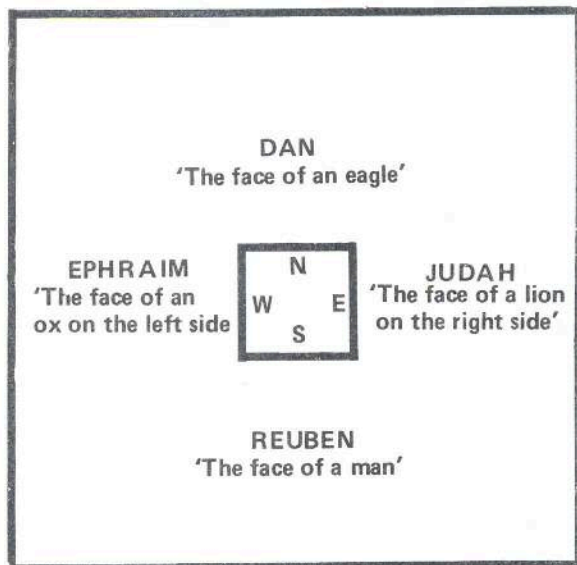
# Points to Ponder.....

by U.N. Owen

If one considers the vocabulary used by people in Anglo-Saxondom today, one cannot escape the impression that an indefinable “something” is at work which appears to have as its objective, the complete destruction of human communication via the spoken word. In its original definition, a “word” is a combination of vocal sounds used in a given language which expresses an idea or communicates a specific fact in such a way that others, listening to the sound, understand precisely what was being conveyed to them. This definition, however, is no longer valid for it is a fact of history that men violated it when, instead of conveying a single idea or fact, the same combination of sounds were given a secondary meaning which had little, if anything, in common with the original. A typical example of this is found in the English word “Jew”.

Originally, the combination of vocal sounds — *Yehûdâh* — was used to identify the fourth son which was born to Jacob by Leah (Gen. 29:35) and was a name communicating the idea of Leah “praising” (Heb: *yâdâh*) the LORD. Throughout his life, the fourth son of Jacob bore the name *Yehûdâh* (English: *Judah*) — a combination of vocal sounds which were not shared by any of his five sons who were known as Er, Onan, Shelah, Pharez and Zara. Until national organisation took place at Sinai which was roughly two hundred and sixty years after the twelve sons were born to Jacob-Israel, one finds that while tribal identity was undoubtedly remembered, all the progeny of the twelve sons of Jacob were simply called “the children of Israel”. It was only when all Israel was numbered and allocated specific positions round the tabernacle that one finds tribal descent

becoming a national feature and in this, one finds those who owed their descent to *Yehûdâh*, linked on the east side of the tabernacle with those descended from Issachar and Zebulun (Num. 2:3-9). On the south side, Reuben was linked with Simeon and Gad; on the west, Ephraim was linked with Manasseh and Benjamin while on the north, Dan had as companions both Asher and Naphtali. These relationships obtained during the forty year wandering in the wilderness but when Israel took possession of Canaan, the allotment of territory to the various tribes bore no resemblance to their marching order.



In the initial allocation of land, the tribe of Judah — *Yehûdâh* — and for reasons not given, received fully one third of the land of Canaan (Jos. 15:20-63) although a later and actual survey reduced this somewhat when Simeon was given a southern portion of the

land. Throughout the period of the judges, the tribe of Judah maintained an independent spirit toward the other tribes and while they apparently acquiesced when the Benjamite Saul was appointed as king, they did not accept this with good grace — a fact which may be inferred from the small contingent which they supplied to Saul's army when he fought against Amalek (1st Sam. 15:4). However, when David was appointed as king, the tribe of Judah was satisfied because Jacob, in his dying blessing of each of his sons, had inferred that Judah would be the royal tribe from which the king should come.

Solomon, of the house of David from within the tribe of Judah, violated the Law of the LORD (1st Kings 11:2) and because of this, twelve-tribed Israel was divided into two kingdoms and from this point in time, the history of *Yehûdâh as a tribe*, lapsed into that of *Yehûdâh as a kingdom*. One should of course, bear in mind that the term — the kingdom of Judah — comprised one sixth of all Israel and could not, by any means, be said to represent all twelve tribes. It is within the context of the history of this minority Judah kingdom that one is able to see how that word definitions underwent changes.

In the reign of Ahaz, king of Judah, one finds the northern kingdom of Israel which one should remember comprised five-sixths of all Israel, in alliance with Rezin, the king of Syria and this alliance was at war with Judah. "At that time Rezin king of Syria recovered Elath to Syria and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day" (2nd Kings 16:6). One should bear in mind that at that time, the English word "Jew" was unknown and that in the Hebrew text it is written as *Yehûdîy* and literally means "a descendant of Yehûdâh" and if one bears this in mind, the account in Second Kings remains in perspective. Elath was in the territory of Edom and if one considers the history of this prominent town on the north-east region of the Gulf of Aqabah, one sees that Judah and the Edomites were forever fighting over this. Although one is not told the circumstances, Elath was apparently destroyed for in 2nd Kings 14:22 one reads that Azariah, king of Judah, built

and restored the city to Judah. There is no record that the Edomites re-took Elath and when one passes to the sixteenth chapter of Second Kings with its account of Israel in confederacy with Syria in its war against Judah, when the Syrian king took Elath, the Hebrew text plainly indicates that he drove the *Yehûdîy*, the literal descendants of Judah, out of the city. In this instance, one finds that the *Yehûdîy* (not the Jews as no such word was known then) was only a very minor portion of Israel — how could the overwhelming majority of the nation be called by this name when it was at war with them?

As the scripture makes abundantly clear, the majority northern kingdom of Israel was taken captive by Assyria and with the



exception of a very small remnant, none of that kingdom remained in the land. Some one hundred and thirty years later, the kingdom of Judah too was taken into captivity by the Babylonians and only an extremely small proportion of this small remnant of all Israel was left in the land. If one follows the history of both Ezra and Nehemiah, one finds that the land formerly occupied by the kingdom of Judah, was now occupied by at least nine types of people who, by no stretch of the imagination, could be called *Yehûdîy* or the descendants of the patriarch *Yehûdâh* (Ezra 4:9). As there is no record as to what happened to those people and certainly no evidence of their expulsion from the land, one can only conclude that they were absorbed within the nation which took its name from the earlier kingdom of Judah. With the passage of time, the Graeco-Roman *Judaea* was used to designate the Roman province in Palestine and anyone, irrespective of their origins, were simply called "Judaeans" because they happened to reside in that territory. This

was indeed a far cry from the vocal sounds — Yehûdâh — which identified the fourth son of Jacob.

If one considers the Revelation of the Lord Jesus Christ, one finds that the Lord made reference to them “which say they are Jews and are not” (Rev. 2:9 and 3:9) and if the Greek text is consulted, one finds that the word *Ioudaios* is recorded which is the Greek equivalent of the Hebrew *Yehûdîy* meaning literally one descended from the patriarch *Yehûdâh*. The Lord was thus charging that people were calling themselves by a patriarchal name when in fact they had no connection with it.

Today and almost two thousand years later, one finds that the Greek *Ioudaios* the Latin *Iudaeus* and the Hebrew *Yehûdîy* have all been translated into the English word “Jew” which, when one considers the modern Israeli state, covers a variety of people of different racial origins. Thus, a secondary meaning has been superimposed over the original vocal sounds by which the fourth son of Jacob was identified and more — the perversion of the original has been used to identify the other five-sixths of the Covenant people who, if they were aware of this, would take the strongest exception at being called by the name which identified the descendants of one-twelfth of all Israel.

There is another area too where secondary meanings of vocal sounds have taken precedence over the original. While this word does not fall specifically within the area of the Bible, it has a religious association which is certainly of more than passing interest. If one considers the dictionary definition of the English word “pagan”, one finds that it generally covers one of a nation or a community which does not worship the true God, a person of heathenish character or habits or one who holds a position analogous to that of a heathen. Thus, as one looks at the dictionary definition, there can be very little doubt that a “pagan” is not very welcome in a Christian community although in the earlier days and within the original meaning of the word, this was not so.

All dictionaries are unanimous in stating that the English word “pagan” is derived from the Latin *paganus* and if one investigates this with a Latin Dictionary in hand,

one finds that the combination of vocal sounds in the Roman language identified this with “a civilian as opposed to a soldier”; “a citizen”; “an inhabitant of the country or a village” or “a country peasant”. However, when Rome became involved in Christian matters and Latin was used as the official language of Christianity, one finds that the ecclesiastics invented a secondary meaning for the Latin *paganus* in that, in place of the meaning which identified the individual with the country, town or village, it now became a religious term which placed the person who was called by this name, beyond the pale of the two dominant religions of Pharisaic Judaism and Christianity. A *paganus*, by ecclesiastical invention, came to identify anyone who did not conform with ecclesiastical definition of religion.

One finds exactly the same thing happening to another word — that of the Greek *ecclesia* which appears in the Greek text of Matthew 16:18 which is worth noting here. It will be recalled that after Peter’s confession — “Thou art the Christ, the Son of the living God”, the Lord continued to say, “And I say unto thee, That thou art Peter, and upon this rock I will build my church (Greek: *ecclesia*); and the gates of hell shall not prevail against it”. The point at issue here is not how a generation several centuries removed would understand this statement, but rather how the disciples and Peter understood it. There is of course, considerable controversy as to what language the Lord spoke when talking to the disciples but in this case, it is immaterial for the Greek *ecclesia* at the time of the First Advent and later, meant exactly the same as the very much earlier Hebrew *qahal* which identified a *national assembly*.

Before sections of Israel went into either of its captivities, a national assembly presided over by the king was called a *qahal* and had absolutely nothing to do with religious matters as such. At the same time and in Greece, the assembly of citizens in the city-states was called the *ecclesia* and the “seventy” who translated the Old Testament into Greek (The Septuagint) saw the Hebrew *qahal* and the Greek *ecclesia* as meaning the same thing and translated it as such. As the disciples listened to the Lord,

they had no idea that He was referring to a "church" when He spoke to them — because of the word He used, whether in Hebrew or in Greek, they understood that He was referring to His national Israel assembly — bearing in mind of course, that He had said that He had only been sent to the "lost sheep of the house of Israel" (Matt. 15:24). As one looks at the history of the usage of the Greek word *ecclesia* one is able to see that it functioned throughout the Hellenistic and Roman periods in a purely national assembly context which had nothing whatsoever to do with religion.

Ignoring the fact that Hebrew *qahal* was an exclusive national assembly of Israelites just as the Greek *ecclesia* indicated an exclusive national assembly within the city-states, church fathers saw themselves as the New Testament "Israel" and therefore appropriated to themselves the name of *ecclesia* — believing that *they* were the "gathering of those summoned" as implied in the original word. In the *ecclesiastical Latin* of the "fathers", they simply took the Greek word *ecclesia* and adopted it as a Latin one giving it the meaning, according to the Latin Dictionary, of "A religious assembly of Christians" or alternatively "The church, the whole body of Christian believers". It is therefore comparatively easy to see how that later and secondary meanings take precedence — even to the extent of making the words of the Lord Jesus Christ — as He uttered them — subservient to church dogma.

However, it is not only in the historical context that one finds this perversion of words and their meaning. New words and phrases are still being invented and when one listens to conversations between the younger generation, one wonders what communication will be like in fifty years — if the Lord tarries? Already the ecclesiastics are speaking a different language when they substitute "liberation" for "salvation" and in the light of all this, it is not surprising that in His Revelation, the Lord said that at His Return, He would have a name written that no man knew but He Himself (Rev. 19:11-13) — a point to ponder as that day surely draws nigh.

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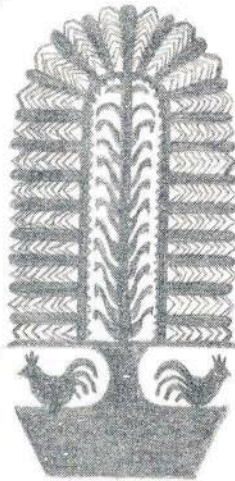
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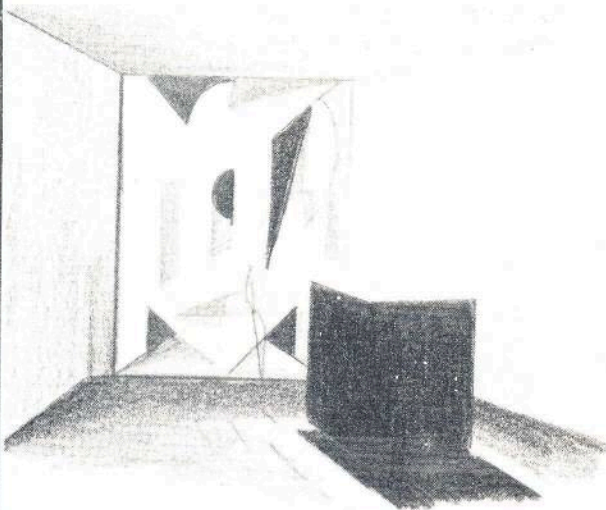
# OF MORE THAN PASSING INTEREST



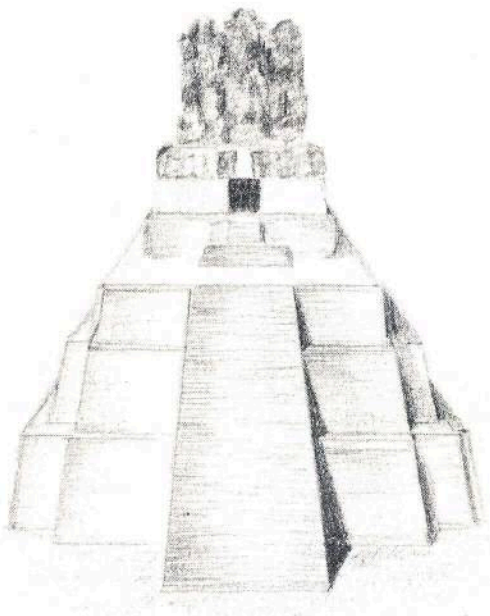
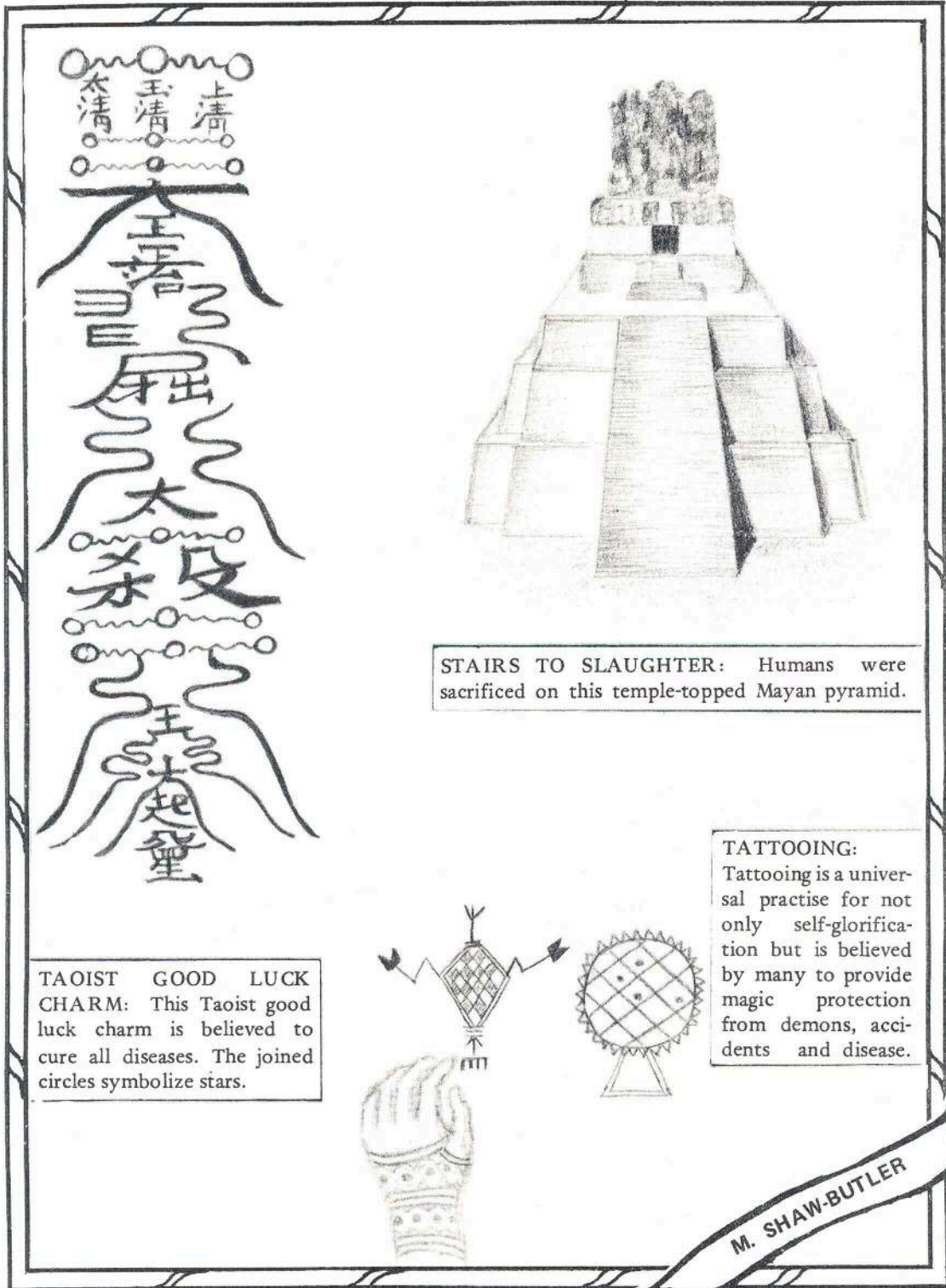
**TREE OF LIFE:** A Polish papercut of the Tree of Life, guarded by two cocks. The re-assurance of symmetry is still believed to be a strong ingredient in protective magic according to author, Pearl Binder.



**RING A ROSES:** In playing ring o' roses, children re-enact the dread plague, the Black Death, brought from Asia, and which caused an estimated 25 million people to die throughout Europe. This was the time when it was believed that evil smells were the poisonous breath of demons and sweet-smelling herbs and flowers were thought to ward them off.



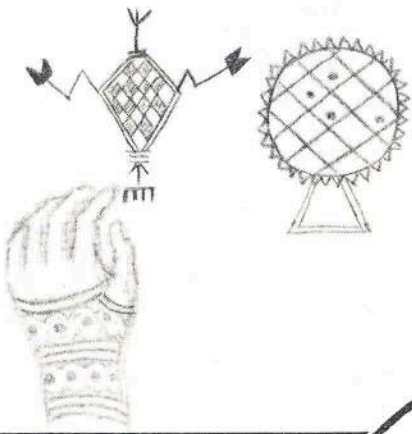
**MEDITATION ROOM:** The meditation room at the United Nations Headquarters. Shaped like a pyramid with the end or top cut off, it represents the insignia of the Illuminati.



**STAIRS TO SLAUGHTER:** Humans were sacrificed on this temple-topped Mayan pyramid.

**TAOIST GOOD LUCK CHARM:** This Taoist good luck charm is believed to cure all diseases. The joined circles symbolize stars.

**TATTOOING:** Tattooing is a universal practise for not only self-glorification but is believed by many to provide magic protection from demons, accidents and disease.



M. SHAW-BUTLER

# Eameos of History

## “Not the Will of the People”

On 31 January 1788, died one of the most glamorous characters in history — Bonnie Prince Charlie. His younger brother Henry, not without some justification, considered that the royal styles and dignities of the Stuarts had devolved upon himself.

Astonishingly Henry was, in fact, a Cardinal of the Church of Rome. Having been created a Cardinal Deacon on July 3, 1747 by Benedict XIV, he progressed through the various grades of the Cardinalate until in 1803 he became Dean of the Sacred College.

Until his brother's death he had been content with the title by which he is generally known to history, namely the Cardinal Duke of York, but thereafter considered himself King Henry IX.

To mark his “accession” to the throne he had gold metals struck which bore the words “Henry IX by the grace of God, but not the Will of the People, King of England, Ireland, Scotland and France”.

Although as “Henry IX” he never reigned in London, being the Camerlengo, he certainly governed the Papal States during the interregnum of 1758.

Although he was generally considered a popular host, there were some who found his company somewhat dull. That witty and perceptive pontiff, Benedict XIV, once said that if all the Stuarts were as boring as the Cardinal Duke of York, he wasn't surprised that the English threw them out.

If he was a little over-insistent on being shown the proper deference he considered due to him as a King, he was a discerning patron of the arts and a much beloved Bishop.

When he died on July 13, 1807 he had

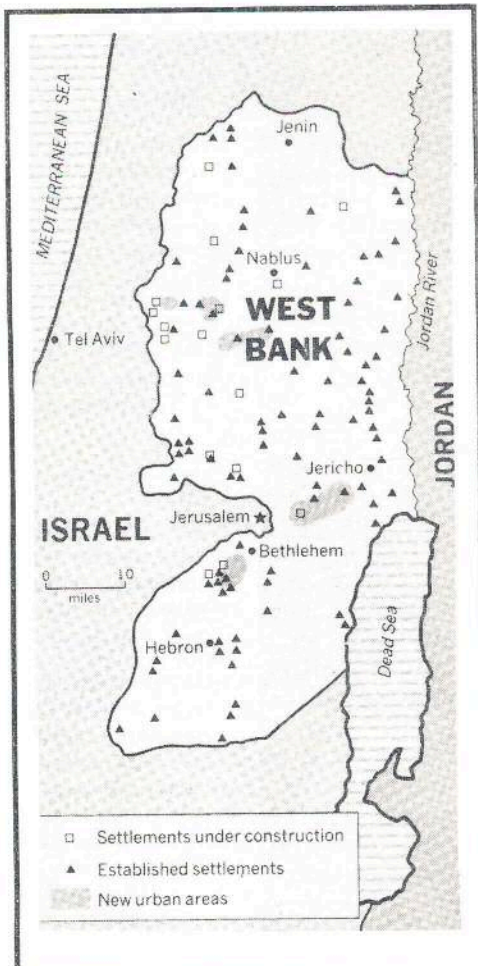
worn the Red Hat for sixty years and ten days, probably a record for any Cardinal.

## Forgive Thine Enemy . . .

Mr. William Gordon, minister of Alvey in Kincardineshire, was one of the most ardent of the Scottish royalists in 1745. During all the troubles previous to the decisive conflict of Culloden, he delivered from the pulpit every Sunday an animating exhortation to his flock, to hold themselves in readiness for shedding the last drop of their blood in defending the throne which formed the sole barrier between their religious privileges and sweeping destruction. He showed them his dirk girded on his thigh; and assured them that with that weapon in his hand and the shield of spiritual truth on his heart, he himself would go before them to the field of martial glory and whoever refused to follow must be a traitor not only to his king but to God Almighty. Yet when the rebels were scattered, wounded, outlawed and pursued by the arm of justice, this benevolent pastor was the bold advocate and the agent of mercy, professing that as Christians forgiving their enemies, every loyal subject should obliterate all remembrance of the injuries they suffered from the opposite party and relieve their wants and distresses. When the hostile armies were known to have moved northward, Mr. Gordon ordered a large quantity of malt to be brewed into ale and huge piles of oat cakes to be prepared, telling his wife that he was sure many unfortunate men must pass that way and all ought to have meat and drink with dressings for their wounds, whatever might be the side which they had espoused. After the battle of Culloden, immense numbers of officers and men received refreshments from Mrs. Gordon; and every part of the house, except one room, was filled with the wounded.

# U.S. Christian 'Fundamentalists' Front for Israel's Begin on the West Bank

by Nancy Coker  
—EIR January 18th, 1983.



When Prime Minister Menachem Begin visited the United States in November 1982, his itinerary raised eyebrows. Unlike visits by other Israeli prime ministers over the years, Begin's trip was not centred on official Washington and meetings with American Jewish leaders. Instead, Begin was to spend the bulk of his time in California and Texas, consolidating an alliance, long in the making, with America's Christian fundamentalist sects.

Although Begin had to cut his visit short because of the death of his wife, from his standpoint the trip was a success. Among the key items up for discussion was a most secret and sensitive topic: real estate speculation on the West Bank. Along with Henry Kissinger, Kissinger's business associates Lord Harlech and Lord Carrington in Britain, Israeli Defence Minister Ariel Sharon, and a host of other oligarchical and mafia-linked figures, America's Christian fundamentalists are up to their ears in a massive real estate scam involving the purchase of Arab-owned West Bank land. The ultimate objective: to ensure that by 1985 at least 60 percent of the West Bank is in Jewish hands.

The middlemen for many of these deals are Christian fundamentalists, who are buying up huge tracts of land from the Arabs and then transferring title to the Israelis.

The overriding purpose of this West Bank land grab is to preclude any U.S. mediated settlement of the Arab-Israeli crisis entailing an Israeli surrender of the West Bank.

Another purpose is money. Large combines have been formed in Israel, the United States, and Europe to reap huge profits from the resale of West Bank land. The mark-up is 100 percent.

But it's not just Henry Kissinger, Ariel Sharon, and their cronies who are smiling all the way to the bank. The British, and their allies in Moscow, are too.

### The Anglo-Soviet Angle

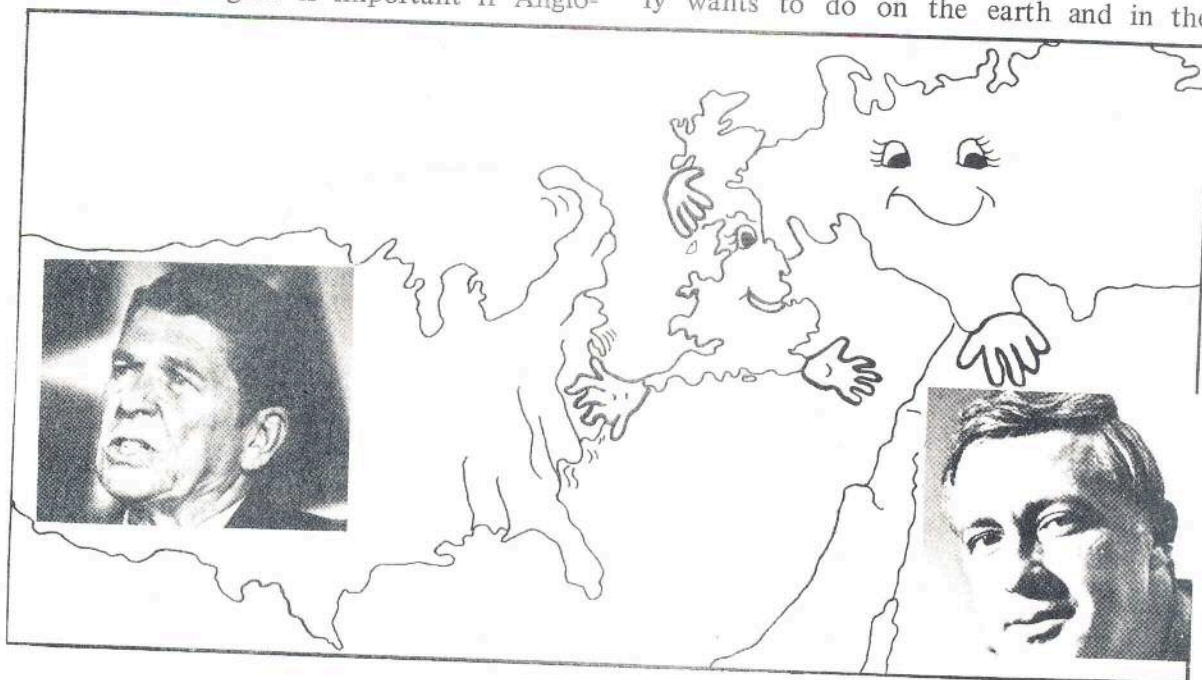
In deliberately avoiding Washington as he did, and by publicly linking himself with the fundamentalists, Begin has declared war on Reagan and the Reagan peace plan. Unlike President Reagan, and unlike most American Jews, U.S. Christian fundamentalists are totally supportive of the Begin government's excesses in Lebanon and of Israel's fanatic refusal to relinquish the West Bank and negotiate a meaningful peace with its Arab neighbours. The Begin government intends to use its alliance with the U.S. fundamentalists, the majority of whom voted for Reagan in the 1980 election, as a battering ram against the President in the 1983-84 pre-election period.

Begin's hook-up with the fundamentalists is confirmation that Israel, under Begin and Sharon, has opted to play along with Great Britain and the Soviet Union to humiliate and undermine the United States in the Middle East. The destruction of U.S. influence in the region is important if Anglo-

Soviet designs to impose a zero-growth neo-Malthusian order worldwide are to succeed. To ensure success, the British and the Soviets have joined hands with Greater Israeli cultists like Sharon. Sharon views the United States as the main obstacle to his wild plans to expand the size of Israel, and thus has become the natural ally of London and Moscow in their efforts to eliminate Washington as an effective power broker in the Middle East.

The London-Israeli axis is not surprising to those familiar with the role that Britain played historically in the creation of Christian fundamentalism. Although U.S. historians are fond of portraying fundamentalism as a home-grown American phenomenon, fundamentalism was in fact imported in the 19th century from Great Britain to the United States under the auspices of John Nelson Darby, an Anglican priest. One insider admitted as much: "Without Britain's input, the evangelical movement would never have happened, because the British are the ones who concocted the whole theological scheme."

According to the Christian fundamentalist belief structure, Israel plays a central role in God's plan for humanity: "The state of Israel is the precursor of what God ultimately wants to do on the earth and in the



heavens," the same source commented. Not surprisingly, many of the British statesmen responsible for the birth of Israel — Lord Balfour and Lloyd George — were also evangelicals. To this day, many evangelicals continue to refer to themselves as "Christian Zionists".

As many Israelis and American Jews fear, the growth of fundamentalism and the continued dominance of Sharon's world view inside Israel threaten to transform Israel into a Khomeini-style Jewish fundamentalist state, where irrationalism prevails, accommodation with Israel's Arab neighbours is impossible, and the idea of Israel's eventually serving as a radiation point for science and culture in the region is obliterated.

"I hate to say it," a prominent Israeli novelist told *EIR*, "but under this government, Israel is poised on the precipice of becoming what so many of us, ironically, fled so many decades ago: a fascist state."

Begin's embrace of Christian fundamentalism — the so-called Moral Majority — will only hasten that process.

### Terry Reisenhuver: The New Nehemiah

A key figure in the West Bank land scam is Terry Reisenhuver, a Malibu, California, businessman and a Christian fundamentalist. As president of Alaska Leasing Company, Sunbelt Homes, and several other ventures, Reisenhuver has emerged as an important bagman in the buying up of the West Bank.

Reisenhuver's "religious" activities revolve around three fundamentalist entities: his recently formed Temple Mount Foundation, based in California and Jerusalem; the American Forum for Jewish-Christian Understanding, run out of Harrisburg, Pennsylvania; and Tav Evangelical Ministries in Portland, Oregon, a "Christian" adjunct to the fanatical — and militant — Jewish settlement cult, Gush Emunim.

The Temple Mount Foundation has three goals. The first is to "carry out Biblical prophecy" by rebuilding in Jerusalem the Third Temple. The project, which has yet to be publicly launched, is an explosive one, in that the site of the planned rebuilding is now occupied by the Dome of the Rock mosque, the second holiest spot in Islam.

"My business activities take a back seat to my Temple Mount Foundation," explained Reisenhuver. "The background for what I am doing is found in the Books of Ezra and Nehemiah. Nehemiah was an individual outside the Jewish circumstance who worked to get the Second Temple built. Twelve years ago, I consecrated myself to be the new Nehemiah, to build the Third Temple. I never quite knew how I would do it until a little more than a year ago, when I found myself in Israel working with several people committed to rebuilding the Temple and to restoring Jewish control over the Temple Mount, which is now run by the Muslims."

Reisenhuver's two other goals, both of which are kept under wraps, are the acquisition of Arab property in the Old City of Jerusalem, and the acquisition of Arab property on the West Bank. "This is a very delicate matter," commented Reisenhuver, "and we are working very discreetly on it. Several members of the Temple Mount Foundation are involved in purchasing land. In the Old City, we have managed to acquire property on the corner of David Street across from the Citadel, as the Jerusalem headquarters of the Temple Mount Foundation. We are currently trying to close on an Arab building on Elwad Road near the Temple Mount, but unfortunately we are being blocked by the Wakf (Muslim Religious Council) that controls the Temple Mount. The Elwad Road building is a key location for carrying out our planned subterranean archaeological excavations under the Temple Mount, without the Arabs being privy to what we are up to.

"The main problem," said Reisenhuver, "is that the Arabs run the risk of being killed if they sell their land to Jews. So this is where we come in. On the Arab side, we are working with some very friendly Palestinians who are greedy enough to co-operate with us and in some cases front for us."

### "A Solid, Legitimate Terrorist"

The head of the Temple Mount Foundation office in Jerusalem is Stanley Goldfoot, a member of the terrorist Stern Gang in the 1940s. Originally from South Africa, Goldfoot is a friend of Begin's and is reputed to have personally carried in the dynamite that

blew up the King David Hotel. "Goldfoot is a very solid, legitimate terrorist," said Reisenhuver in describing Goldfoot's leadership qualifications.

Another on-site Temple Mount Foundation operative is Zvi Slonem, who, according to one account, "is actively and aggressively buying land on the West Bank." Slonem, a founder of a Gush Emunim West Bank settlement, "definitely has the blessings of the Begin government," the source said. Other Israelis working with Slonem and the Temple Mount Foundation are Eduardo Recanati, Prof. Harel Fish of Bar-Ilan University, Prof. Asher Kaufman of Hebrew University, and Prof. Moshe Sharon of military intelligence as well as Hebrew and Bar-Ilan Universities.

The Temple Mount crowd works closely with ultra-extremist kneset members Geula Cohen and Hanan Porat of the fascist Tehiya Party of Yuval Neeman. One not-so-friendly Israeli official vis-à-vis the Foundation is Interior Minister Yosef Burg, head of the National Religious Party. According to insiders, the Temple Mount Foundation fundamentalists, working in co-ordination with Begin, Sharon, and the Tehiya crazies, are out to break Burg's opposition to a Temple Mount adventure on the West Bank planned for February.

"The plan is the following," said Reisenhuver. "The Temple Mount people plan to go into the mosque in the West Bank town of Hebron next month and locate, using ground-penetrating radar, the tombs of Abraham, Isaac, and Jacob. Between you and me, I have very little interest to know where Abraham, Isaac and Jacob are buried. All that I am interested in doing is setting precedents, so that we can go into the Temple Mount, show the Arabs who's boss, tunnel around underground, build our temple, and so forth. The problem is that we have to get Burg in line. He is refusing to give us permission to go into the mosque in Hebron, because he is worried about riots and unrest. There is a lot of animosity between our group and Burg. We consider him a reprobate, in short. When I am in Israel in January, we will meet with Burg and deliver him a message if he is still balking."

The message may have already been

delivered. In December, Burg's house was vandalised by Sephardic thugs sympathetic to Gush Emunim and Temple Mount Foundation extremism. Efforts are also underway by Begin and Sharon to remove Burg and the National Religious Party from the government coalition by going for early elections. The NRP is also being undermined from the inside with the expected defection of the fanatical Gush-allied faction around Haim Druckman.

### One Hundred Million Dollars

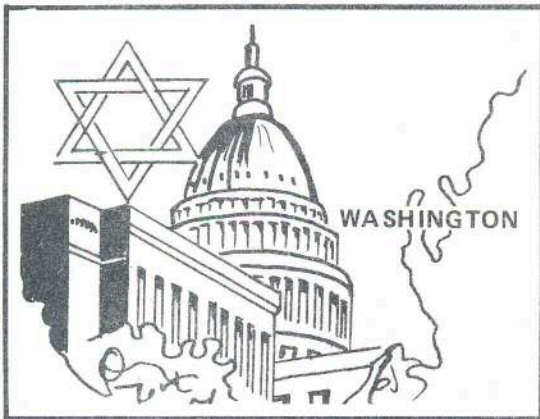
The Temple Mount Foundation expects to raise \$100 million in 1983, its first full year of operation. An application for non-profit status was recently filed and is expected to be okayed soon. In the meantime, all money is being laundered through the Harrisburg-based American Forum for Jewish-Christian Understanding, on whose board of directors Reisenhuver sits. The president of the Forum is one Rabbi David Ben-Ami, who is described as "a freelance type" and who has been charged with lining up Jewish support — both financial and otherwise — for the Temple Mount Foundation and West Bank land purchases.

Ben-Ami maintains close working relations with numerous individuals affiliated with the Gush Emunim-linked P.E.A.C.E. movement (Preventing the Emergence of Another Arab Country in Judea, Samaria and Gaza). P.E.A.C.E., like the American Forum for Jewish-Christian Understanding, was formed two years ago under the sponsorship of Ariel Sharon, Manhattan District Attorney Robert Morgenthau, and others. In November 1982, a "Rally for Israel" was held in Washington by the American Forum in collaboration with Christian fundamentalists. A number of Reisenhuver's and Ben-Ami's contacts participated, including P.E.A.C.E. member Rabbi Herzl Kranz of Silver Spring, Maryland, and Rabbi Haberman of the National Synagogue in Washington D.C. Reisenhuver and Ben-Ami are known to be collaborating with the Zionist Organisation of America, the American-Israel Public Affairs Committee, and the Anti-Defamation League. In fact, it was the ADL that originally came up with the idea to invite Begin to participate in a funda-

mentalist "Rally for Israel" in Texas last November. "The ADL understands the evangelicals better than the evangelicals understand themselves," commented Dr. Paige Patterson, an evangelical leader from the First Baptist Church of Dallas, which was to have hosted Begin during his stay there.

Although many Orthodox Jews are open to working with the fundamentalists in areas pertaining to Israel, most appear to be resistant to going all the way with Reisenhuver and Ben-Ami. "I will work with them in defending Israel," said one Brooklyn-based Orthodox rabbi. "I will work with them to buy up the land. But when it comes to building the Third Temple, forget it. The Third Temple will come from Heaven."

In Washington, the Temple Mount crowd



has approached Special Assistant to the President Morton Blackwell for co-operation. Blackwell is very closely linked to the American "New Right" and Bill Buckley's National Review crowd, one of whom, Paul Weyrich, is the brains behind the fundamentalists' political arm, The Religious Round Table. According to one source, Interior Secretary Watt is "very much interested" in what Reisenhuver et al are up to, as is Secretary of Defence Weinberger. Reisenhuver is also said to be working with several South American business interests, whose identities "are too sensitive to talk about now" according to one insider.

#### The Stanford Research Institute

One of Reisenhuver's top West Coast

adjutants is Doug Krieger, formerly of Tav Evangelical Ministries in Portland, Oregon. Tav is comprised of approximately 150 lay fundamentalists who have banded together "to open up an interchange with the Jewish community and with Israel." Behind the scenes, Krieger admits, "we are very much in touch with the Gush Emunim." Specifically, Krieger added, "we are working together on a very vast scale with regards to real estate, and that's all I can say at this point. The only problem that we have is that if the Arab sells his land to a Jew, his life is threatened. So we have to circumvent that little problem, and still get the land in the hand of the Jew. That is being done. They may not sell it to a Jew, but they would not mind necessarily selling it to a Christian and/or a consortium of business interests. So that is now afoot."

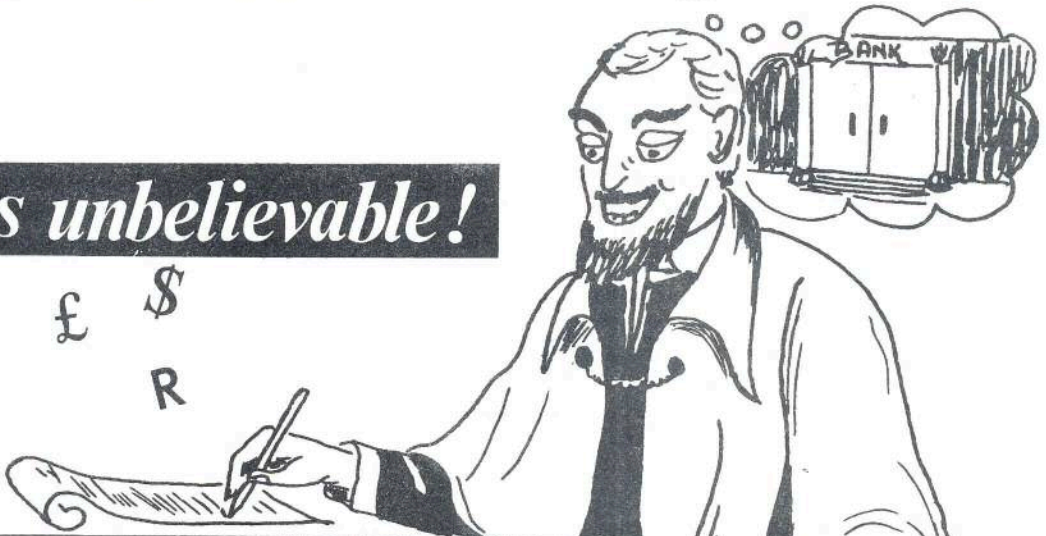
In addition to stirring up trouble on the West Bank, Tav Ministries, in the words of Krieger, is "very much involved with Rios Montt," the fundamentalist president of Guatemala, and is advising the State Department on the situation there from a "fundamentalist vantage". "The Israelis, of course, are training the Guatemalan army. There's a really nice little tie-in going on in Guatemala," Krieger added.

Krieger is now working out of Stanford Research Institute, where a new Centre for Biblical and Archaeological Studies was just opened up in co-operation with the Temple Mount Foundation and the American Forum for Jewish-Christian Co-operation. Lambert Dolphin, who is chairman of the Radiophysics Department, is heading up the new Centre's planned excavations, on behalf of Reisenhuver, in Hebron and on the Temple Mount. Dolphin was recruited to the Temple Mount project by Stanley Goldfoot in Jerusalem last year. Krieger then introduced Lambert to Reisenhuver, and the project was launched.

Significantly, Secretary of State George Shultz sat on SRI's board of trustees. When asked what Shultz's connections were to the West Bank land scam and related activities one source refused to deny Shultz's involvement, saying the issue was "too hot to discuss at this time"

# THE STORY OF OUR MONEY

*It is unbelievable!*



*A thief robs the people at the point of a gun. A "Federal" Banker robs the people at the point of a pen.*

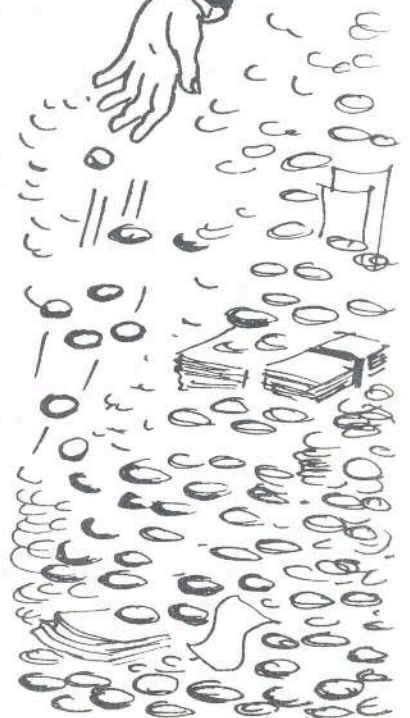
Once upon a time, to the Temple of the Thirteen Suns came the rich and powerful Chief Oomah the Third, who said to the goldsmith of the Temple, Hansen L. Roschab, "I have much gold and am about to depart for a far country. Wilt thou keep this gold safely for me against my return a year hence? I will pay thee well."

The wily Hansen coughed loudly and covered his countenance with a cloth lest the rich Oomah the Third observe his joy to have this treasure in his possession. When he was calm and could look serious he said unto Oomah, "It is a very great responsibility and risk, but I will undertake it for a tithe which shall be 1 shekel in every 10."

Then said the Chief Oomah, "It is a deal," and forthwith his slaves delivered many bags containing in all a thousand shekels of gold, for which Hansen L. Roschab, the goldsmith, gave the Chief a parchment deposit writing payable to whomsoever; and thereupon Chief Oomah departed happily upon his journey.

As soon as he was well out of the country the shrewd Hansen called his confidential scribe and bade him thus, "Go thee now to the merchants whom I tell thee of and secretly say to each that thy master hath a little gold for hire upon good security," and the servant departed swiftly.

Soon there came to him a great merchant, who said, "Hansen, you old crook, I am in a jam for a few shekels of gold. Wilt thou lend me?" Hansen replied, "Money is very tight these days, but it might be arranged. What is thy need?" The merchant answered, "Two hundred shekels."



Then said Hansen, "It is much money. What security couldst thou pledge for so great a sum?"

Then the merchant showed Hansen a writing of his possessions of merchandise to the amount of a thousand shekels. Hansen said, "It is not enough; thou must also pledge thy dwelling and thy slaves and thy raiment," whereupon the merchant, after much protest, pledged all his possessions, even unto his innermost personal raiment.

Then said he to Hansen, "I have no place to store so much gold, keep it safe for me and give me a writing which I may deliver to whomsoever I will," and Hansen did even so.

The next day came another merchant and another, and still another, and to each Hansen loaned a portion of the gold of Chief Oomah the Third, taking from each as security his entire possessions, including his innermost personal raiment, and gave to each a writing upon parchment showing that each had on deposit the gold he had borrowed, until upon the tenth day he had given parchment deposit writings for the whole of the thousand shekels; but he still had all the gold.

On the next day came another merchant, and another and still another, and to each Hansen shewed the great store of gold of Oomah the Third, and to each he pretended to loan a portion, although he had previously loaned it all to the first one who came.

Hansen reflected much upon this curious state of affairs, and said to himself, "These birds know not how much gold I possess. They do not want the actual gold itself; what they really want is credit, some deposit writing which they may pass from hand to hand as money. I have one grand idea."

And it came to pass that at the end of another 10 days Hansen had pretended to loan to many more merchants and had given writings of deposit for a second thousand shekels, making 2 000 shekels in all, although he had only 1 000 shekels, and still he had all the gold.

Whereupon Hansen reflected to himself, "What a leadenpipe cinch. I wonder why I did not think of this before. I can collect as much usury for phony deposit writings as for the genuine; verily I am a financial wizard."

Thereupon Hansen caused it to be noised about that he possessed a vast store of gold for hire, and many merchants came to borrow, and to each Hansen delivered writings of deposit and collected generous usury and demanded pledges from each of all his possessions even unto his innermost personal raiment, until he had issued writings of deposit for 10 000 shekels and held mortgages on substantially the whole city.

Then went Hansen to the wise man of the city and said unto him, "Verily I have discovered the greatest racket of all time. I have learned the magic of making gold out of 'baloney', and if I can keep my formula secret for a few years I will collect a fortune that will make Solomon's treasure look like a second-hand clothing store. Tell me how I may keep secret this bonanza for mine own profit."

Then said the wise man, "Look wise and say little and only upon little known matters afar off. Obtain the ear of the town crier. Engage him to spread the impression that money is a mysterious subject which no one understands save thee alone. Be friendly with the king's councillors and grant their favours that the king may smile upon thee."

And Hansen did as he was bid and collected much usury from his phony loan deposits and built for himself a mansion and collected works of art, and clothed his wives and concubines with fine linen and jewels, and when his business had grown to many times its humble beginnings, he took over the entire temple and by way of a sly joke called it the First National Bank, the same being from an obscure language, meaning "Place of Imaginary Money".

And this is the reason all banks have great marble pillars and bronze doors, so that they may resemble outside as well as internally the "Place of Imaginary Money" which Hansen L. Roschab built upon the gold of Oomah the Third in the Temple of the Thirteen Suns.

—Robert Hemphill

Publ. by: *Monetary Science Inst.*  
*Wickliffe, Ohio, U.S.A.*

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## WINDOW ON THE WORLD



# CATHOLIC BISHOPS promote REVOLUTIONARY change in SOUTH AFRICA



-Signpost

*"We will never let the Christians rule us!"  
"Europeans go home!", "We won't work for  
whites!", "We refuse to pay tax!", "Schools  
are useless!", "The chiefs oppressed us!",  
"Give us land!", "We want our freedom  
back!", scream angry black faces, many with  
hands raised in the black power salute.*

Are these quotations from some radical political organisation, a foreign-based liberation movement, a banned publication? Not at all! They come from a study course initiated by the Department of Schools of the Southern African Bishops Conference and published jointly with a Johannesburg correspondence college.

Homeland leaders are depicted by the course as stooges of the South African government which is using them to oppress the people. Black policemen and soldiers, community councillors, as well as coloured and Indian members of the President's Council are labelled as "collaborators", betraying their people for the sake of wealth, status or education.

This course is only one of a number of publications put out recently by the Catholic Church which appears to be aimed at promoting radical political change in South Africa.

Consisting of 9 books, the course deals with the early history of Africa, colonialism, resistance to colonialism and modern Africa. It is well produced with a proliferation of illustrations and photographs. The teaching method is excellent using constant repetition

and a simple text. It is freely available for individual or group study to anyone with minimum education qualifications of the Junior Certificate. The answers to exercises are found at the back of each book.

Case studies from different parts of Africa are analysed, and the lessons learned are compared and applied. Sections include uprisings against colonial rule; resistance of educated people; working class resistance; theories of liberation and wars of liberation.

### COLLABORATION IN AFRICA

Although most of the case studies are drawn from outside South Africa, the lessons learned are applied very directly to the local situation. Thus the section on collaboration in Africa defines collaboration as being "to work with enemy forces that occupy your country". The two case studies are the warrant chief system in Nigeria and the British use of Ganda chiefs to colonise Uganda at the turn of the century.

The lesson learned is that collaborators are bad because they cause divisions in societies and change the system of justice and government. Often it is the chiefs and

educated people who are the collaborators because they want wealth, status or education. The people, however, are always right. They reject the collaborators or try to persuade them to change their ways.

The application is then made: "This system of collaboration is still used in South

Africa today. Homeland leaders, community councillors, policemen and soldiers all carry out the orders of the South African government."

An anonymous poem entitled "Homeland Leaders" is reproduced. It includes the following lines:



"You revealed your true colours by accepting a position that does not legitimately belong to you."

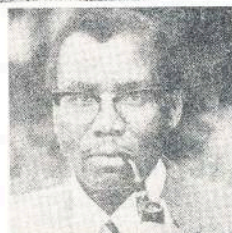
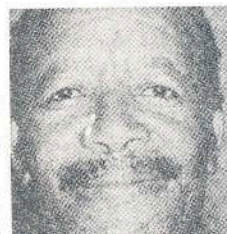
"Your chieftainship is founded on a precarious base, the white government is your source of strength."

"You belong to us, but you have been misled by our enemies, you have been misled by foreigners."

"You thought you were being educated and yet you were being brain-washed."

These conclusions are then drawn:

"The governments of the homeland leaders are not democratic. The government oppress the people. Homeland leaders are powerful because the South African government supports them. Homeland leaders are cruel. They punish the people and people live in fear of their hunting dogs (the police). The South African government is using Homeland leaders to oppress the people."



**LEFT:**  
 Matanzima (Transkei)  
 Mangope (Bophuthatswana)  
 Mopeli (Quaqua)  
 Ntsanwisi (Gazankulu)

**RIGHT:**  
 Phatudi (Lebowa)  
 Mphephu (Venda)  
 Sebe (Ciskei)  
 Buthelezi (KwaZulu)

All the complaints against the Nigerian warrant chiefs are also applied to the Homeland leaders.

dent's Council, Homeland Leaders, Black soldiers.

**COMMUNITY COUNCILLORS**

The last exercise of the section reinforces the points earlier made.

"Here is a list of people that are often called collaborators:

Community councillors,  
 Black policemen,  
 Coloured and Indian members of the Presi-

"Do you think the people listed above are collaborators? If you think they are, why do you think they collaborate with the South African government?"

The directive put out by the World Council of Churches' Consultation on Racism held in 1980, which outlined its guidelines for that decade, should be carefully noted in this context.

"In the light of the above we in this consultation urge the WCC and its member

churches to CONDEMN the concept of Bantustans and particularly Bantustan leaders like Chief Buthelezi and others who have fallen prey to capitalist manipulations.” (Race: No Peace Without Justice, p.114.)

The course introduces the African National Congress (ANC) cautiously and a photograph of its President, Oliver Tambo is reproduced. “In Africa, guerrilla fighters have been called different things. For example, the South African government calls them terrorists while liberation movements like the ANC call them freedom fighters. Why do you think these different names are used?”

“The Zulu people have joined other resistance movements in South Africa. Some Zulu people have joined non-racial movements like the ANC, while others have joined the mainly Zulu organisation, Inkatha.”

“The membership of the various South African resistance groups is different. Some groups are non-racial. Others are all black, and others have mostly members of one ethnic group, like Inkatha. Which kind

of movement do you think can best help solve the problems of South Africa?”

It is not difficult to guess the answer!

### CONSCIENTIZATION

This course is an excellent example of what Liberation Theology calls “conscientization”. Conscientization, according to Dr. Edward Norman, an authority on modern changes in the Gospel, is a “very ideological education, intended to make the workers and peasants conscious of just how oppressed they actually are.” Its purpose is to teach the masses how to “create, not an armchair revolution, but a real one.”

He describes it as ordinary political indoctrination in which “the workers subjected to conscientization are in fact victims of external suggestion.”

Norman adds, “It has been employed (as political indoctrination) by radical priests in many parts of South America.”

It is clear that it is being used in South Africa in exactly the same way!

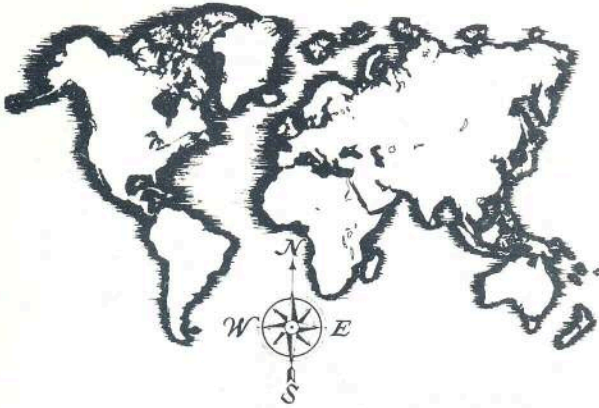
## Recommended Reading

PARCEL OF SIX BOOKLETS AVAILABLE AT R1; \$1; 50p

The Name That No Man Knew  
 The Wall of Untempered Mortar  
 What Is Love?  
 The Significance in the Name.  
 The Word - An Enigma  
 S.O.S - Ship of State.

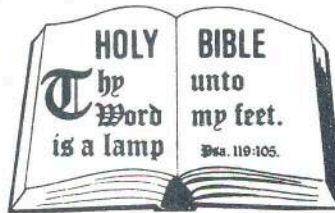
A FEW BOOKS PRESENTLY AVAILABLE

Who Or What Is An Israelite . . . . .	R2.50; \$2.50; 1pound 50p. ea
The Bounds of the Nation . . . . .	R2.50; \$2.50; 1pound 50p. ea
The Covenant Health Digest . . . . .	R2.50; \$2.50; 1pound 50p. ea
Treason at Westminster . . . . .	R1.00; \$1.50; 50p. ea.
Buthelezi and Inkatha . . . . .	50c; \$1; 40p ea.



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News of the New World  
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