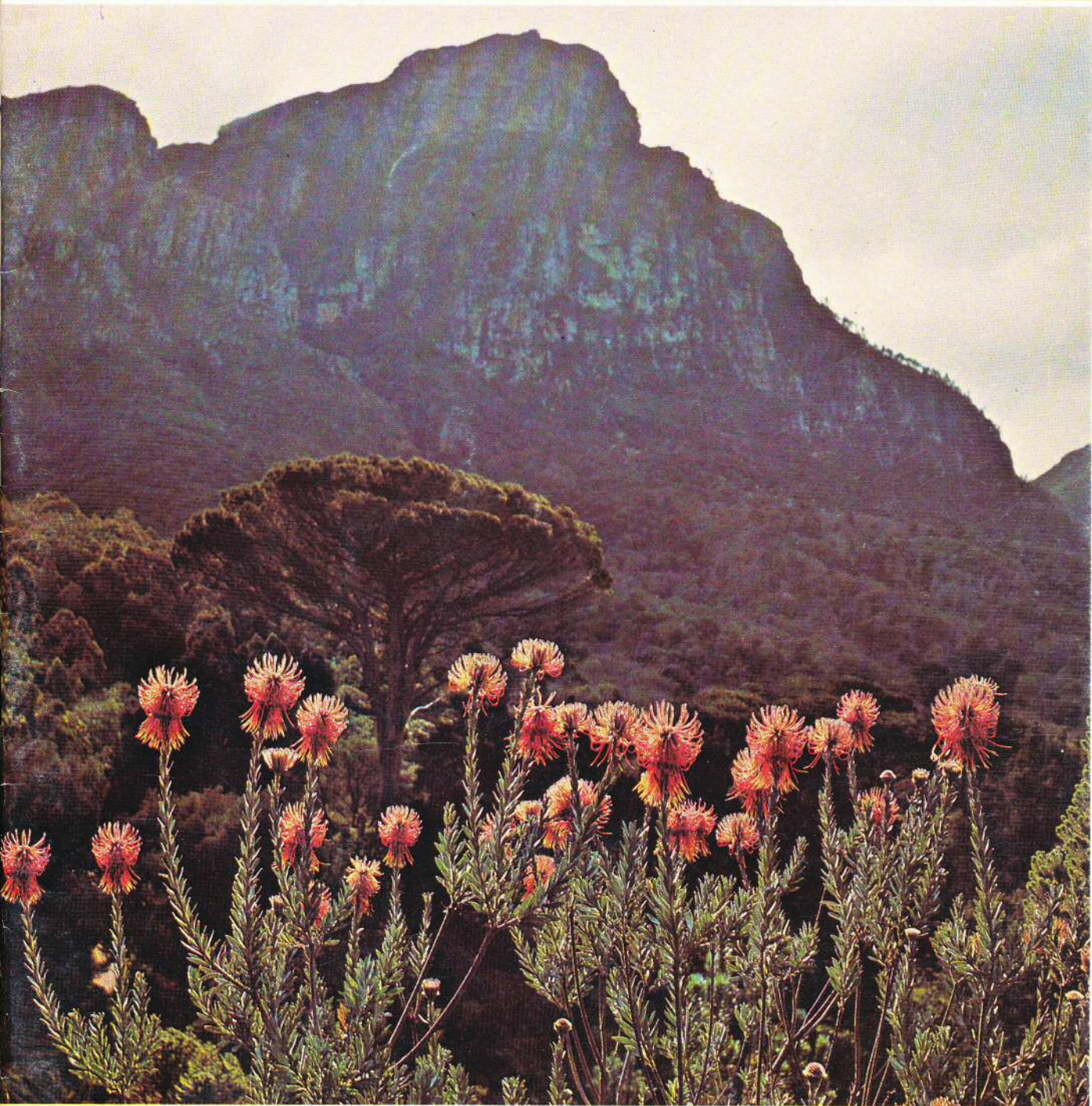


JANUARY 1984

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# The Covenant Message



FOR GOD, LAW AND KINGDOM



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# The Covenant Message

FOR GOD, LAW AND KINGDOM

VOL. 52 NO. 1  
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JANUARY 1984  
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Photo: R. Koch.  
Cover: Ian Long, LITHOTONE.

## The Covenant Message

WHAT IS IT  
ALL ABOUT ?

The articles in this magazine are designed to show the reality of society in the Anglo-Celto-Saxon and Kindred European nations as it is - as opposed to what it could be. The present conditions have arisen because the people whom we identify as true Israel, have departed from the conditions of the LORD'S Covenant. In this, He created a NATION, He endowed it with PROMISES, and gave it STATUTES and JUDGMENTS as its NATIONAL CONSTITUTION. The record of history shows the consequences of national departure from that CONSTITUTION and the current situation in Anglo-Saxondom is a continuation of those consequences. It is the aim of the articles in this magazine to present the REALITY of the LORD'S Covenant by showing the society in which you live as opposed to that which could be, if the nation and the individual accepted their responsibility and lived as the LORD Directed.

The Covenant Message, now in its fifty-third year of publication, is the Official Organ of:—

## From the Editor

THE  
FEDERATION OF THE COVENANT PEOPLE  
SOUTH AFRICA.

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As one stands on the threshold of 1984, there are many who will be thinking of George Orwell's classic novel — "1984" — in which the author underscores that "Big Brother", in his "fictional" totalitarian society, must control the past in order to control the future. In the *real* world, this has already happened and nothing demonstrates this fact more clearly than the fiction that the Jews are Israel and that the Anglo-Celto-Saxon company of nations are the *goyim* who have no significant role to play in world events. However, an ancient philosophy — its source is unknown — has it that "out of tomorrow will come new visions of old things" and despite today's fiction, particularly in the light of conditions within Anglo-Saxondom, one is able to see that the philosopher, whoever he was, was indeed a true prophet. The current scene within this company of kindred nations is providing every *thinking* individual with a new appreciation of what is going on — indeed a "new vision of old things" — *if* one is prepared to do two things. In the first instance, *if* one is prepared to accept the history of the Old Testament as an accurate record of events when the *nation* Israel lived in Canaan and in the second, *if* one is prepared to challenge theological speculations and opinions which suggest that the Old Testament with its national charters were Divinely abrogated and replaced with a dispensation of universalism and brotherly love. *If* one is prepared to do this and *believe the LORD*, one is then in a position to see that the Anglo-Celto-Saxon and kindred European nations are passing through an experience which has its parallel in the history of Israel just prior to its removal from Canaan some two-and-a-half thousand years ago.

Whether one reads the writing of Isaiah, Jeremiah, Ezekiel, Hosea or Micah, they all tell the same story — they all tell that Israel the nation, the people who owed their descent to the Patriarch Jacob-Israel, had changed its structure and that instead of being a nation demonstrating the political "statutes and judgments" of the LORD, it had become a religious entity no different from its neighbour nations. At Sinai, when the twelve tribes of Israel were commissioned as a national entity, the nation — and every individual within the nation —

had specifically been given “the way wherein they must walk, and the work that they must do” (Ex. 18:20) and it was incumbent on them, in the light of what the LORD had done for them, to conform with His Way (Deut. 10:12,13).

As the writings of the above mentioned prophets confirm, something went awry — some mechanism was introduced into the thinking of the Israel people which was a reflection of the situation as it obtained among the surrounding nations. Among those nations, the current deity was very amenable to change and if the people collectively wanted to adopt a new political programme, the priesthood invariably ensured that the deity placed its benediction on this provided that it did not challenge the power of that priesthood. In Israel — and as the writings of the prophets reveal — the people began to act like the surrounding nations and expected the LORD to be amenable to *their* interpretation of the national purpose and to accept *their* rendition of service to Him — even if this was contrary to what He had prescribed for them at Sinai. In other words, just as the surrounding nations expected their various deities to be reconciled with whatever they did — and the priests ensured that there was no discord in this — so too the Israel people anticipated no reaction from the LORD God if they complied with the *priestly prescription* for reconciliation.

### Israel Sets Aside the Law

Throughout His dealings

with His People and indeed running through His Law, one finds that the LORD commanded and demanded that they should retain their separate identity and, at all times, to adhere strictly to the Constitution which He had given them. Reiterated time and again as part of “His Way” for His People, the LORD provided them with a policy which could be called “an immigration policy” and in which He stated who could and who could not become part and parcel of the Israel community. This immigration policy was, without doubt, very discriminatory and while many today may object and castigate this as unworthy of the LORD, one should remember that His Infinite Wisdom far exceeds that of man (Isa. 55:8-11). In this Wisdom, He forbade the presence of racial aliens (Heb. *zuwr*) in Israel and included those of spurious as well as incestuous origins (Heb. *mamzer* and *nokriy*) in the same prohibition. No provision whatsoever is made for the inclusion of *these* types in Israel and yet, at a later stage when a hired priesthood (Judges 17:10) appeared on the scene and made its services available to the individual’s wants, one finds that the racial prohibitions were interpreted as religious or spiritual prohibitions which could be obviated by conformity to priestly ritual and directives. In other words, whereas the Law was *political* in its disciplines, the priesthood changed this when they offered Israel citizenship to any and all who participated in Temple worship.

Unfortunately, while the writing of the prophets carry

the LORD’S indictment against Israel for allowing the prohibited “strangers” into their midst, the detailed history of the process is very sparse and one is simply left with the picture of the *fait accompli* (Isa. 1:7, Jer. 2:25, Hos. 7:9). However, as one reads the writing of Ezekiel (Ezek. 13:10) and Jeremiah (Jer. 8:11), it would appear that the people in Israel were not totally oblivious to what was going on and although it is not stated in so many words, it would appear that the “breach in the wall” of the nation’s separation was giving rise for concern. It was at this point that the prophets and the priests, having assumed the role of spokesmen for the LORD, placated the people by claiming that the presence of the “strangers” in their midst was not only of the LORD, but an indispensable step toward a lasting peace in Israel. “For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace” (Jer. 8:11) — “Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar” (Ezek. 13:10). While the nation was placated by the “peace propaganda”, they appeared to forget that there could be no “peace with God” until the Law of the LORD — as distinct and opposite to the priests and their way of life — again became central to the nation’s life. As the history of the Bible makes abundantly clear, Israel trusted in the “lying words” of the priests (Jer. 7:8) and despite their

almost fanatical adherence to the Temple and priestly ritual, the LORD'S Constitutional Law took its toll and Israel went into the prescribed punitive captivity.



### The Gap Bridged

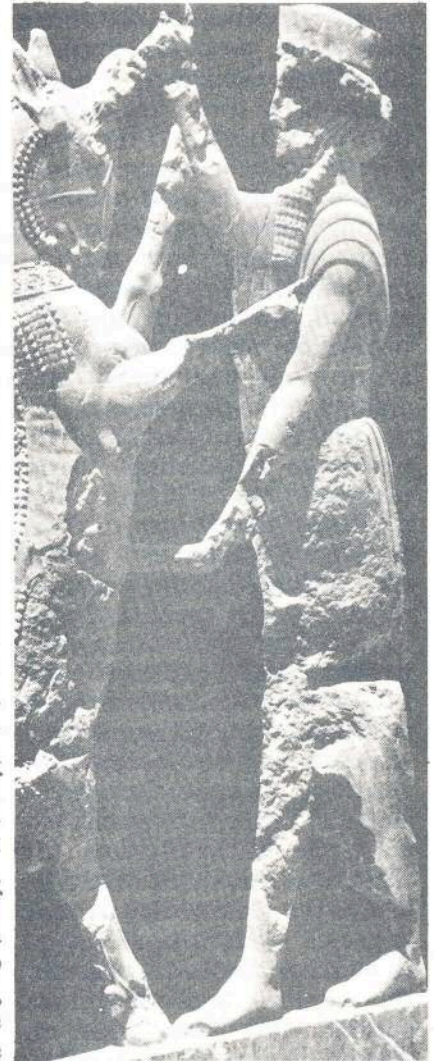
As has been stated above, Israel's Law, before priestly ordinances were added to it, was a purely political instrument and had absolutely nothing to do with doctrinal issues such as after-life, the concepts of heaven, hell and purgatory — ingredients which dominated the religion of the surrounding nations. Israel's "wisdom and understanding in the sight of the nations" (Deut. 4:6) was strictly limited to the demonstration of Constitutional Law — the "statutes and judgments" of the LORD — and yet, as they later passed into captivity, they bore all the traces of a religious community which was guided by the doctrinal precepts of a Temple-based priesthood. It was because of this — because they were shedding innocent blood in propitiation for wrong doing and this

wrong doing was related to the priests' definitions and the Law had ceased to have meaning in their lives (Jer. 7:9,10), it was because of preoccupation with this that they went into captivity.

While the Books of Ezra and Nehemiah tell of the return of a remnant of the tribes of Judah and Benjamin, one naturally wonders at the *reason* for such a return particularly when one compares the decree of Cyrus as recorded by Ezra (Ezra 1:2,3) and the LORD'S accusation concerning the Temple (Jer. 7:4) plus His statement that He would make Jerusalem "... a curse to all the nations of the earth" (Jer. 26:6). Ezra's record of the Decree by Cyrus reads: "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God) which is in Jerusalem."

It must be admitted that there is something very strange about this Decree and the so-called return of a remnant of the tribes and Judah and Benjamin particularly when one thinks of the centrality of the "house of the LORD"

to the downfall of the kingdom of Judah which led to the captivity. Another strange feature is that in Isaiah 45:1 Cyrus is called the "LORD'S Messiah" — the word "anointed" in this verse, being translated from the Hebrew *Mashi-yach*. Cyrus entered the city



of Babylon on the 29th of October, 396 B.C. and in his cylinder which records the history of his campaign, he attributed his victory to the Babylonian god Marduk and five months later, grasping the hands of the golden statue of Marduk, he was

consecrated the new Babylonian monarch — king of Babylon and king of all lands. If the LORD God of heaven had anointed Cyrus and commissioned him as is related in the Book of Ezra, it is very strange that the testimony of the secular cylinder of Cyrus says nothing about the “LORD God of heaven” but claims that it was by the grace of the Babylonian god Marduk that he was successful in taking Babylon.

Another strange feature in the life of Cyrus was that he followed the teaching of the 6th century Persian prophet Zoroaster — no matter how much respect he paid to the gods of the people whom he conquered. Zoroaster created the religion which dominated Persia at that time and it would serve to note very briefly the basic tenets of his teaching. In the first instance, he taught that there were two powers or forces in the universe — the first being Ormazd who was the “Lord of the Spirits”, the “God of Warmth, Light and Order”, the “source of life and immortality”, the “ruler of the celestial spheres, the Creator of all things good and spiritual”. The second power was Ahriman, the “evil one, the source of cold, darkness and chaos, the power of death and destruction and the prince of the air in the world. According to Zoroaster, these two antagonists were said to be involved in a universal battle with every form of life — particularly man — the area of the conflict. The spirit or the soul in man was said to be the creation of Ormazd, the “God of Light, the King of Heaven” while the body, so it was claimed

Communion table — Zoroastrian Style



was the creation of Ahriman the “Lord of Darkness” and the battle between the two raged. The victors, i.e. those who triumphed over the “carnal things of the body”, were called the “redeemed, the children of Light and Heaven” while those who rejected the religion of Zoroaster, were reprobates and became the “children of Hell and darkness”. There are of course, many other aspects to the Zoroastrian system but these few will have to suffice at the moment.

Acting on the Decree by Cyrus, Zerubbabel led the first colony into Judaea and before any work of restoration was begun, they set up an altar in Jerusalem and offered “burnt offerings” unto the LORD (Ezra 3:1-3). Ezra, it would appear, did not arrive in Judaea until 458 B.C. and apart from bringing considerable wealth with the contingent which he led, it was said that he brought the scriptures with him and was responsible for arranging them

into an organised canon. However, the most significant thing about this new nation in Judaea was that it continued where Judah left off and for which that kingdom had been taken into captivity. The second Temple with all its priestly ritual became the centre of Judaeen life and within a decade, the Zoroastrian ideology began to find its way into the teaching of the priests who now pronounced doctrines which were an echo of the teaching of Zoroaster and which became fused into what was subsequently called Pharisaism or, as it is known today, Judaism.

It is small wonder that when the Word was made flesh (John 1:14), He castigated the scribes and Pharisees who professed to be custodians of the truth for making the Word of God, the commandment of God of none effect by their tradition (Matt. 15:6). It will be recalled that He had said that He had only been sent to the lost sheep of the house of Israel (Matt.

15:24) and within the context of this Mission He said that the Law of the LORD would be effective as long as the sun, moon and stars continued. In the light of this — and bearing in mind that the scribes, priests and Pharisees were compassing sea and land proselytising all and sundry into the “Israel family of God” — it is small wonder that the Lord Jesus Christ had nothing good to say about that trinity.

When one passes into the post-Resurrection period and in which Paul assumes a dominant role, one finds the strongest emphasis on the Zoroastrian doctrine in that while there is no question about the Lord coming to earth in human form, it was only after His Resurrection that Paul saw Him as the “Son of God” — “... he was declared Son of God by a mighty act in that he rose from the dead” (Rom. 1:4). One of the most incredible things about the epistles of Paul is that except for one specific allusion to all the many statements attributed to the Lord in the Gospels — and that to a relatively subordinate point (1st Cor. 7:10-15) — Paul shows an almost complete lack of interest in the words and acts of the Lord. None of the Lord’s parables and none of the controversies which He undertook with the scribes and Pharisees find any direct mention in any of Paul’s epistles and one naturally wonders why the words and acts of the “Word Incarnate” were of such little importance to Paul? As the theologian Karl Gustav Jung put it: “Paul hardly ever allows the real Jesus of

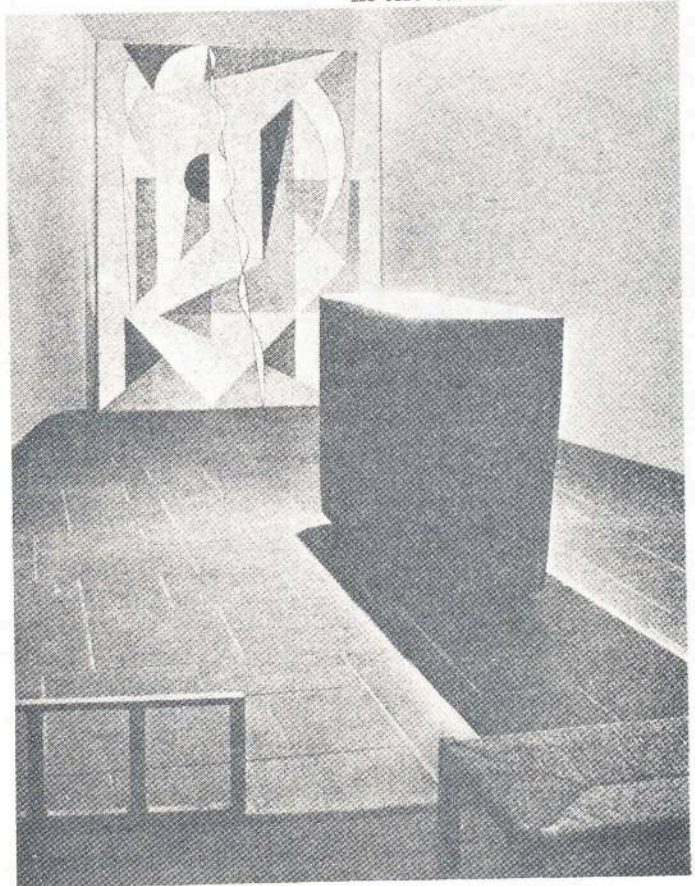
Nazareth to get a word in.”

### And So To Today

In passing from the Biblical story which certainly has a message for those who have eyes to see and ears to hear, one comes to the present situation in which the true modern development of Israel, now ensconced in new lands and known as the Anglo-Celto-Saxon and kindred European nations, are re-living Israel’s experience all over again. Individuals within this company of nations have become the victims in the same propaganda war as afflicted their forebears and are being told that all races, irrespective of their obvious physical differences, are

“brothers under the skin” and that all that is necessary to bridge the gulf is to convert them and make them identical in religion and outlook — indeed, “new visions of old things”!

While the propaganda principle is identical, there is a change. Today and based on the same propaganda which was responsible for Israel’s downfall and removal from Canaan, the world has a gigantic “peace machine” which is operating as effectively as did the prophets and priests of old. This “machine” is of course, the United Nations Organisation which has a built-in bias against everything that is associated with the Anglo-Celto-Saxon company of nations and their purpose in the earth.



THE MEDITATION ROOM AT THE U.N.

From its inception in 1945 and against its avowed purpose to “keep world peace”, its record shows the identical hypocrisy which marked the proponents of “peace” in Israel so long ago. This is no wild or irresponsible statement — Mrs. Margaret Thatcher, the British Prime Minister, in a speech delivered in June, 1982, drew attention to this when she spoke of the “one hundred and forty conflicts in which up to ten million people have died” since the United Nations was set up — quite a peace-keeping record! One is constantly reminded of six million who supposedly died in the great holocaust but never a word about the millions who have perished while the United Nations is spending billions of dollars on its “peace-keeping” ventures. While it was crying “peace, peace”, the United Nations did nothing about the Soviet invasion of Hungary in 1956, did nothing in the war between the Netherlands and Indonesia (1962), nothing about the Soviet invasion of Czechoslovakia (1968), nothing in the Vietnam wars nor the Vietnamese slaughter in Cambodia, nothing about the Soviet invasion of Afghanistan, the Iran-Iraq war or the war in Lebanon. All this is ignored in the interests of “peace” and while the world is being taken over by a soulless ideology, the Anglo-Saxon nations are being told that in the interests of “peace”, the racial alien who has been thrust into this society must be accepted that he may realise his ambitions as the price for centuries of “colonial exploitation”.

The louder the United Na-

tions shouts about “peace”, the more are people called upon to surrender their liberty and to embrace a socialist totalitarian system in which each individual becomes a slave to the state. In the United Nations park across the street from the U.N. tower, one finds a passage from scripture carved in marble which reads: “. . . they shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up sword against nation. Neither shall they learn war any more.” This passage of course, is recorded by two of the prophets who have been mentioned earlier in the context of the LORD’S indictment against His own people — true Israel — and who are Micah (4:3) and Isaiah (2:4). It should however be noted that neither prophet visualised the appropriation of what they had written concerning Israel by a modern counterpart to the ancient Tower of Babel. Just as the historical propagators of “peace” had censored and indeed had ignored the Law of the LORD, so too the modern Tower of Babel has done the same and in this instance, in such a blatant way that even the most naive cannot fail to see it. The context out of which the “fearful masters” have ripped their quotation is:

*“But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the LORD,*

*and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem”*

(Micah 4:1,2).

Thus then, as one looks at the scriptures, it becomes obvious that the situation of “beating swords into plowshares and spears into pruninghooks” is contingent on the Law of the LORD operating in Israel. Biblical Israel should not of course, be confused with the spurious political entity which was set up in 1948 and which, in 1967 took possession of Jerusalem, claiming that city as part of its Biblical heritage. According to both Isaiah and Micah, *true peace* cannot come until the Law operates in Israel and as true Israel in Anglo-Saxondom is blind to its real identity and as it believes that the Law was abolished when “nailed to the Cross”, the task of achieving the promised peace would seem to be well nigh impossible.

However, as the new year beckons and as the first faltering steps are taken, one can expect to find developments taking place which will serve as reminders that in time past, God’s Covenant People have passed through this experience before and the day will surely dawn when the LORD’S true People will realise how they have been conned and turn to Him in Truth. May this year of 1984 bring about this realisation and the peace which He has offered in return for obedience to His Holy Law.

The LORD bless and keep you.

W.G. FINLAY

## A SCRIPTURAL CAMEO

## JUDAH — THE MAN

by M. Stevens

*"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee"* (Gen. 49:8)

When Israel the nation was born at Sinai, it was a Theocracy, i.e. it had a form of government in which the LORD was acknowledged as King and His Law, the Statute-book in that Kingdom. However, as was foreseen by the LORD, the time would come when the nation would reject its unique status and demand to be like the surrounding nations all of whom were ruled by the dictates of a visible king. Provision against this contingency was incorporated in the Law (Deut. 17:14-20) and in addition to prescribing the choice of the king by limiting it to "one of the brethren", the provision ensured that the Law of the LORD continued to be the governing mechanism in the nation.

In its record of the development of Israel, the Old Testament vindicates the foreknowledge of the LORD for, in the time of Samuel, the people rejected Samuel's appointment of his two sons as "judges over Israel" and demanded a king "like all the nations" (1st Sam. 8:5). Saul,

the Benjamite, was appointed to this office (1st Sam. 9:17) but was succeeded by David of the tribe of Judah who was firstly anointed as king of Judah (2nd Sam. 2:4) and finally as king over all Israel (2nd Sam. 5:3) and from that time to the captivity, a descendant of that tribe, ruled in Jerusalem. This naturally focusses attention on the tribe of Judah and one is encouraged to research the history of the patriarch if, for no other reason than that when the provision for a king was incorporated in the Law, no mention of any particular tribe for this office was made.

#### The Birth of Judah

According to Genesis 29:35, Judah was the fourth son born to Jacob by Leah and was named, not by the LORD, but by Leah herself who, in the anguish of her unloved status, praised the LORD for a fourth son while her sister-rival Rachel, remained barren. Thus, while this fourth son of Jacob bore the name meaning "the LORD be praised", there is absolutely no indication that Judah was to be associated with kingship in Israel until many years later when the whole family was living in the land of Goshen in Egypt when the dying Jacob bestow-

ed his blessing on each of his sons. However, prior to this, the life of Judah has very little in it to commend him as the patriarchal head of a royal tribe which makes one wonder why this fourth son of Jacob was singled out as the progenitor of the ruling clan in Israel.

Apart from the record of his birth, nothing further is recorded of Judah until the occasion when Joseph was sold into Egypt and in which he played the initiating role. Joseph, as is told in Genesis 37:3, while a mere seventeen years of age, had been endowed with the symbol of leadership over all the sons of Jacob — this symbol being the "coat of many colours". This is confirmed by the painted tombs in Egypt where Semitic chiefs were depicted as wearing multi-coloured coats as an insignia of rulership and having provided Joseph with this as evidence of his love for the lad, Jacob's relationship with his eleventh son had repercussions among his other sons. Joseph of course, did not endear himself to his brethren when, in addition to reporting the dereliction of duty by the sons of Bilhah and Zilpah, he related his dreams to the family in which he, Joseph, was placed above them all (Genesis 37:7,9). Antagonism

against Joseph grew and when he decided to visit his brethren in Dotham, there was a conspiracy to kill him and while Reuben, the firstborn was not part of it, it would appear that the others were determined on this. Through the eventual intervention of Reuben, it was decided to "cast him into this pit in the wilderness" and after stripping Joseph of his "coat of many colours" this is precisely what they did. There can of course, be very little doubt that the sons of Jacob, despite their antagonism toward Joseph, did not relish the idea of murdering him and consequently, when a company of Ishmaelites arrived on the scene, Judah's first recorded act was to suggest selling Joseph to this company — a suggestion which was accepted and the sons of Jacob presumably shared the twenty pieces of silver among them.

The next chapter in the Book of Genesis, i.e. the 38th, is devoted exclusively to Judah and the story is continued as follows. "And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her and went in unto her, And she conceived, and bare a son; and he called his name Er." Apart from the fact that Judah's first wife is simply called the "daughter of a certain Canaanite", the Bible is silent concerning her real name, indeed, a most unusual feature is that it is silent on the subject of the names of the wives of all the sons of Jacob with the exception of

Joseph (Gen. 41:45) and of course, that of Judah's second wife, Tamar. However, in a work entitled *The Apocrypha and Pseudipigrapha of the Old Testament*, which contains among other works, the *Testament of Judah* and the *Book of Jubilees*, one is provided with the names of the wives of each of the sons of Jacob plus their country of origin. Insofar as Judah's first wife is concerned, it is said that her name was Bathshuah which literally means "daughter of Shuah" and is confirmed as such in the Bible, but that she had a personal name which was Bedsu-el.

One cannot help wondering why Judah, in defiance of the principle which applied in the selection of a wife for his father (Gen. 28:1) plus the same principle in respect of his grandfather (Gen. 24:3), simply ignored that and married a Canaanite woman. While the Bible does not offer any explanation, the above mentioned *Apocrypha and Pseudipigrapha of the Old Testament*, in its record of the *Testament of Judah*, provides the Patriarch's account of the story. "And I knew that the race of the Canaanites was wicked, but the impulse of youth blinded my mind. And when I saw her pouring out wine, owing to the intoxication of wine was I deceived, and took her although my father had not counselled it." Now, while there may be a tinge of remorse in this statement, it would appear that Judah decided that "having made his bed, he must lie in it" for the same Canaanite Bedsu-el bore him three sons in all, Er, Onan and Shelah

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S.A.

and it would appear that only after the birth of his third son, that his conscience smote him and he attempted to remedy his fault. The Bible records the bald statement that "Judah took a wife for Er his firstborn, whose name was Tamar" (Gen. 38:6) and apart from this, nothing further is said concerning her lineage nor the country of her origin. However, in the *Testament of Judah*, it is said that in trying to make amends for having introduced the Canaanite line into the Israel family, Judah imported a wife for his son from Padan-aram, the same area from which both his father and grandfather had taken their wives, her lineage indicating that she was descended from Aram, the son of Shem.

As one proceeds with the story in Genesis 38, it tells that after the LORD had slain Er, Tamar was then given to Onan who too was slain and fearing that the same thing would happen to Shelah, Judah delayed the marriage. At this point, it is interesting to note the parallel story in the *Testament of Judah* which tells that Judah's wife, Bedsu-el, knew why he had imported Tamar for his son Er and knew that it was his attempt to breed out the Canaanite strain in his offspring. To prevent the consummation of the marriage, Bedsu-el kept her son intoxicated for three days and whether it was this or some other cause, Er died and Tamar became a widow before she was a wife. She was then given to Onan to "raise up seed to his brother" and although the marriage was said to have lasted a year, the *Testament of Judah* avers that

Bedsu-el succeeded in keeping her second son and the Shemitic Tamar apart and that when he died — no reason for this is given — Tamar was still a virgin.

What happened to Shelah, the third son of Judah is not told in the Bible although, from the account in 1st Chronicles 4:21, it is obvious that he did marry and had offspring and that they became workers in fine linen. The *Testament of Judah* provides information on this and it would serve to quote Judah's account in which he tells how his Canaanite wife placed his son Shelah beyond the possibility of marriage to Tamar. "And while I was away, she (Bedsu-el) went and took for Shelah a wife from Canaan. And when I knew what she had done, I cursed her in the anguish of my soul. And she died through her wickedness together with her sons." The Bible continues the story in which Tamar deliberately presented herself to Judah as a harlot and conceived by him and bore the twins Pharez and Zarah — a story which is paralleled by that in the *Testament of Judah*.

#### The Subsequent History of Judah

It was after this story of the events in the life of Judah that famine struck the land of Canaan and Judah apparently rejoined his brethren in the events which finally led to their unification with the brother whom they had sold into slavery. Because of the famine in Canaan and because it was said that Egypt could supply food, Jacob sent ten of his sons into the

land of the Pharaoh and in this first visit, Judah remained in the background with Reuben, the firstborn acting as spokesman when they were confronted by Zaphnath-paaneah, alias Joseph, who had become second only to the Pharaoh in authority in the land. Hiding his true identity, Joseph demanded that Benjamin, whom Jacob had refused to allow to accompany the ten to Egypt, be brought to him and as hostage, he took Simeon in order to ensure that they did return. Jacob however, refused this despite the fact that Simeon had been left in Egypt and it was only when a second visit to Egypt became necessary, that Judah appears to have asserted himself when he remonstrated with Jacob because he would not allow Benjamin to accompany them, undertaking to be responsible for the safety of Jacob's youngest son (Gen. 43:3-10). He again comes to the fore when, after the cup had been found in Benjamin's sack and punishment from Joseph seemed imminent, Judah's supplication before Joseph on behalf of his father and his brethren, plus the offer of himself as slave so moved his princely brother that Joseph could no longer retain his secret (Gen. 44:16-34).

As a result of all this, Jacob took his family into Egypt "And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen" (Gen. 46:28). The final occasion on which Judah the man is mentioned is when the dying Jacob blessed each of his sons in turn and in which Judah, for the first

time, is equated with the sceptre and the circumstances are such, that it warrants closer attention. "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." There can be very little doubt that something is awry here because, according to the account in Genesis 37 and according to the two dreams of Joseph, he, Joseph was the one to whom his father's children would bow down. Be that as it may, in continuing, Jacob's blessing was: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Something appears to be missing here for while Jacob stated that the sceptre (Heb. *shêbet*, the emblem of kingship) would not depart from Judah, no preceding scripture stated that Judah had a right to kingship nor that he would be given the sceptre.

Another strange feature associated with Jacob's blessing is that which can only be associated with Judah's fondness for wine which, as has been stated earlier, led to his marriage to Bedsu-el. According to the Ferrar Fenton translation, Jacob said: "Bound to the vine like an ass, And a colt the son of a stepper. He washed his garments in wine, And his clothes in the blood of clusters", while the New Jerusalem Bible

has this translation: "He ties up his young ass to the vine, to its stock the foal of his she-ass. He washes his coat in wine, his cloak in the blood of the grape; his eyes are cloudy with wine, his teeth are white with milk." Apart from being a reference to Judah's past, the inclusion of these passages in the blessing of Judah is very strange indeed!

### The Tribe of Judah

From the time of Jacob's blessing, nothing further is heard of Judah nor of his descendants until, in common with all the tribes, he was numbered in the first census. Moses, who under God, affected the deliverance of Israel from the Egyptian bondage, and who became the great general-cum-Law-giver, was of course, a Levite — a member of that tribe which, according to Jacob's blessing, had no specific future role in Israel — and one wonders why a member of the tribe of Judah was not chosen for this? One wonders too why, just prior to the invasion of Canaan, when Moses reiterated the Law to Israel and when he made reference to the subject of the appointment of a king, no reference was made to the limitation of that appointment to the tribe of Judah? When Moses relinquished the leadership over Israel, one would have thought that his successor would have been chosen from the tribe of Judah if it was common knowledge that that tribe was destined to be the royal tribe — as the Bible makes clear, Joshua, a prince of the tribe of Ephraim, became the leader.

After Israel had invaded the land of Canaan and, in diso-

bedience to the Divine command, only partially destroyed the seven Canaanite nations, one finds the allotment of land to the various tribes and the first point which is notable in this respect, is the fact that Judah was given a third of the whole land although later, a small portion of this was given to the tribe of Simeon. The fifteenth chapter in the Book of Joshua which describes the boundaries and contents of the territory which were given to Judah ends its account on a note which, in common with the overall history of Judah the Patriarch, makes one wonder at the choice of this family as the sceptred tribe. "As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day" (Jos. 15:63).

Whatever the merits or demerits in the Biblical account relating to Judah and his descendants, there can be no doubt that when it came to the rebellion against the Theocratic rule of the LORD, that after the initial appointment of the Benjamite Saul, the house of David of the tribe of Judah provided the rulers at Jerusalem.

In the writing of this article, it should not be thought that the institution of the house of David nor its continuity in terms of the Davidic Covenant is being questioned — what is being questioned is the *history* or the *record of events* which appear to clothe Judah in the mantle of royalty when neither he nor his descendants showed any virtue which warranted such an endowment. ■

## A RESEARCH PROJECT:

**Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."**

# BEWARE of IMITATIONS



by Robin Hall

*"Sink me the ship, Master Gunner — sink her, split her in twain! Fall into the hands of God, not into the hands of Spain!" (The Revenge, xi, Tennyson)*

The spectacle of the blind leading the blind is sorry enough. Truly, they both shall fall into the ditch, but if that is the best they can do, and if they have no reliable guide to assist them, the blame can scarcely be laid at their door.

But the spectacle of the sighted evil-doer leading the blind is more than sorry, it is catastrophic. One, indeed, is certain to take a tumble, but the other will be as safe as a house. And the tumble the blind man takes may be more than merely into a ditch.

Depending on the evil intentions of the evil-doer, the blind man may find himself falling over a precipice into a lake of everlasting fire and brimstone.

The blind man must take the blame for his fall in this case. It is his fault for not making a close investigation into the reliability of his guide, and therefore the blame for his mishap — or worse — must rest entirely on his own shoulders. His blindness cannot be put forward as an excuse for his misplaced trust. Indeed, there is a great responsibility on the shoulders of the blind to make sure that the directions he is listening to and following are given by a trustworthy source and are not thrust upon him with evil intention, hellish motive or devil-like

determination.

For “who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant?” (Isa. 42:19).

It is written that God’s servant nation who are of course, not the Jews, would be blind and deaf. Blind to the way it should follow and deaf to the Call of the Lord. This means, as our Lord warned in Mark’s Gospel, chapter 13, verses 21 to 23, that the nation should be especially careful of those who say “Look” or “Listen” and must do its own looking and listening for itself lest it fall into the ditch — or worse.

In the same way, an individual Israelite must know that it is his job, his livelihood, his Purpose that the Truth must be known and he cannot afford to be gentle with sensitive corns. Sensitive corns have to be stamped on and ripped asunder if it is necessary, to uncover the Truth. That the stamping and ripping process takes courage and excites retaliation is a fact of life and has to be accepted, but the Israelite who denies the necessity for urgent, careful, immediate, “no-holds-barred” investigation is barking up the wrong tree, has given his hand into that of the Evil-Doer, and is *willy-nilly* heading for the precipice. And the spectacle of the Blind rejecting the hand of a fellow-Israelite and clasping that of the Evil-Doer to his bosom is the most distressing spectacle of all.

And so, with a certain amount of fear and trembling, but with courage high, we come to Paul.

Whether you like it or not, whether you think that it is unworthy in a Christian to make such an accusation or not, whether, indeed, you think it is blasphemous or nearly so to make this investigation, the credentials of the man called Paul, or Saul to give him his Jewish name, must be called in and examined for two reasons. In the first place, if he is shown to be trustworthy then the faith of millions can be shown to be well-placed and well-founded. But in the second, if he is shown to be an impostor, he and his words and works must be rooted out from within the Israeli message.

For Paul is not one of those men you can be half-hearted about. If the discovery of the Truth is of vital importance to you in your

daily, individual or national life, all facts and opinions must be investigated, and an investigation — a close investigation — of Paul cannot leave you unmoved. The point is that Paul is either a good and true servant or he is a treasonous impostor. He must be one, he cannot be both, and he cannot be half-way inbetween.

In the normal course of events the critic of Paul has a very rough row to hoe. Practically every other character in the story of the Scriptures is open to question. Abraham, Isaac, Jacob and Sarah, Moses, Joshua, David and Jeremiah, all the Apostles and anyone else you care to name have their supposed faults and their exuberant critics. Even God the Father and His Son, Jesus the Christ, are not exempt from the attentions of the discerning, and sometimes not so discerning, analysts who rewrite their stories, their thoughts and their commandments. God, say these philosophers, did not really mean that we are not to eat pork. After all, He was writing the Law for the Israelites in the desert, where meat quickly goes bad and where the facilities for hygiene and good storage are not easily available. Today, with our specialised and hygienic farming and production methods, with chilled and deep-frozen storage, we do not need to bother about that Law. We, say the philosophers, are far too advanced and civilised to think of administering the death penalty; God intended that for the olden day barbarians and must have meant that we should abrogate that Law when we became “modern”. And, so they go on, He must realise that life does not begin until the moment of birth, and so how can abortion be against His Law, and how can it be murder to kill the unborn child. (Is it not strange, in passing, how those “philosophers” who preach the abolition of the death penalty are so often the same “philosophers” who preach abortion?).

All then are open to the critic. All, that is, except Paul. You can say, quite openly, from the pulpit, without fear of contradiction, that God is dead, that the Christ was a homo, that Abraham and Isaac were Jews, but as soon as you so much as hint that anything said by Paul was misguided, misjudged or incorrect and in contrast with the

rest of the Scriptures the philosophers, critics and questioners swarm to his defence. And to give him credit, there seems to be no doubt that Paul had a magnificent presence. He was a forthright man, an inspired, though not a good, speaker, an excellent organiser and planner, a determined and outspoken debater and a man who thoroughly believed in and was convinced by what he was doing.

*But these qualities do not necessarily make him right.*

The main features of the life of Paul can be checked easily by the interested student in any Encyclopaedia and there are a multitude of books available which describe his journeys, his actions and his words. Even a shallow dip into any one of these will provide the reader with the basic principles of his doctrine and teaching.

### A Brief Summary

Paul was born in Tarsus, southern Turkey, at an unknown date, but certainly within a few years either way of the Birth of Christ, of parents who were good "Jews" as well as being Roman citizens. The reader will note that the term "Jew" is very imprecise, but for the sake of the argument there need not be a discussion over that now. Contrary to a certain tradition, Paul was not renamed at the time of his visitation on the road to Damascus, he was given two names at birth, one Hebrew or Jewish, "Saul", and one Roman, "Paul".

Paul was taken to Jerusalem in youth or early manhood, having studied, since his parents were good Jews, the Scriptures, probably the LXX, in early life, and having been introduced to the art of tent-making which was probably a form of leather-work. He became a student in Jerusalem under Gamaliel who was a leading teacher of the Pharisaic school of Jewish thought, and thus he was trained in a strict interpretation of the Jewish Law and in the art of exegesis. Exegesis is the ability to take small sections of the Scriptures and link them together to form the framework of an argument during a debate. At this time, Paul will have continued in his instruction of tent-making as it was the duty of every student of the Jewish

Law to learn a practical trade and to be self-supporting.

There is little doubt that Paul became a recognised leader of Jewish thought during this training period and he was proud of this fact, of the fact that he was a Jew and of the fact that he was a Roman citizen. He persecuted the embryo Christian community in Jerusalem and in the surrounding countryside for what seems to have been about two years (AD 33 to AD 35 according to the time-scale in the Schofield Reference Bible) during which time he "was consenting unto" (Acts 8:1) the death of Steven, and will have been a close associate if not a leader of the group who arranged the martyrdom.

He is reported to have undergone a traumatic vision and change of heart when on the road to Damascus in continuation of the persecutions. He spent a certain amount of time in the desert and at Damascus, and possibly also in Jerusalem, rethinking his experiences and planning his campaign, and returned to Jerusalem again, possibly in AD 45, meeting, or re-meeting the disciples. He then proceeded to Antioch in Syria and spent a number of years there and in Cilicia, revisiting Tarsus, some of the time in company with Barnabus, was instrumental in gathering funds for the relief of Christians in Jerusalem, returned to Jerusalem to distribute the funds, and at this time, or at some other time, none of the authorities on Paul can be sure, took part in a dispute against the Apostles.

Paul returned to Antioch, after this, with Barnabus, and proceeded on his first missionary journey to Cyprus, Antioch of Pisidia, Lycaonia in Galatia and back to Syrian Antioch. Now, or later, he wrote the letter to the Galatians, and then returned to Jerusalem again to take part in the Council of Jerusalem.

Paul's second missionary journey then takes place, into Southern Europe *via* Antioch (Syria), Tarsus, Antioch (Pisidia), and Troas (all in modern Turkey) across the Aegean Sea to Philippi (where he met Lydia), Thessalonica, Athens and Corinth. It is at Corinth that the only reliable date in Paul's life can be fixed by the incident with Gallio who was pro-consul in Corinth sometime between AD 51 and AD 53. It is during this period that Paul wrote two

letters to the Thessalonians. A short visit to Ephesus follows, and also to Caesarea and Syrian Antioch, and then Paul begins his third missionary journey through Galatia and Phrygia to Ephesus and Corinth. It is possible that Paul was imprisoned in Ephesus, but he certainly seems to have made himself unpopular with the gold and silver smiths of Diana. During this time he wrote two (or three) letters to the Corinthians and one to the Romans.

Then began what was to be his farewell journey to Miletus, Ephesus and back to Jerusalem where he was imprisoned on what seems to be accepted as a trumped-up charge, tried before Felix and later Festus, made his appeal to Caesar and was transported to Rome. After shipwreck on the Island of Malta he eventually reached Rome.

Great controversy surrounds the happenings in and beyond Rome. It seems that Paul's diarist/biographer wished to end his account on the climax of Paul's arrival in Rome, which had been an ambition of Paul's for many years, but it is presumed that the letters to the Colossians, to Philemon, to the Ephesians and the Philippians, and possibly the two letters to Timothy and the one to Titus were written from Rome. There is doubt about the authorship of Timothy I and II and Titus and Hebrews is not mentioned. Tradition has it that Paul travelled beyond Rome to Spain and Britain, and that he was martyred in Rome under Nero sometime between AD 62 and AD 67, but these traditions cannot be given a great deal of credence.

### Two Major Claims

So much for the main features of Paul's life, but the dispassionate observer will notice two major claims made by Paul. These are: (1) That he saw The Christ in a vision, and (2) That he was appointed the Apostle to the Gentiles; and we will return to these claims in a short while.

Paul's doctrine can be summarised under three sections:

(A) The Jewish Law embodied so many principles and details that it was impossible

for any man to continue to observe them in full obedience. Hence it was necessary for Man to be "justified" through "faith" in the Lord Jesus Christ.

(B) The justification through faith had abrogated the Law and hence freedom from guilt could only be obtained by "living" "in Christ".

(C) Through the abrogation of the (Jewish) Law justification was available to all men, irrespective of race, class, creed, (colour) or sex and that all were equals before God and were entitled to respect from others and were bound to yield that same respect towards others. (Do remember, however, that the Law is not Jewish, but Israelite.)

His method of approach was twofold. Wherever he went he first went to the true, that is practising, Jews. Normally, on the rejection of his message by these people, he spoke to the "god-fearers" who were non-Jews who had made a commitment to the Jewish Law and customs, but did not wish to undergo the rite of circumcision. Lastly, and in addition to the foregoing, he went to the non-Jews. The "god-fearers" which is an acceptable, but non-Scriptural term, may well have been the group of people, in many of the cities, who could have been referred to by Luke in Acts 1:1 "O Theophilus" — *phileo* (Gr): to love, be affectionate with.

While the message of the Apostles was to true Israelites, Paul's proclaimed message was that he had "become all things to all men, that" he might "by all means save some" (1 Cor. 9:22). In this he shows himself to be a man of compromise, granted that this was in the attempt to save men to "justification", but even so prepared to raise and lower the portcullis of the Law when it suits him. He yearned to visit Rome, the centre of the then-known world, with the purpose of using that city as a base to dispense his message as far as he could. He shows evidence of attempting to supplant our Lord in the presentation of the Gospel. Romans 2; 12 and 16 read: "For as many as have sinned without Law shall also perish without Law; and as many as have sinned in the Law shall be judged by the Law; . . . In the day when God shall judge the secrets of men by Jesus Christ according to MY gospel." (Author's emphasis.) There are

other points of detail in Paul's doctrine and method of approach which have no place in a general dissertation of this nature. Points such as the place of women in the organisation of the embryo church, as the relevance of marriage and sexual immorality, and as idolatry, are what might be termed local criticisms and advice-notes, and it would be unfair to take him up on these items.

He has enough to answer in other directions.

### No Prophet

Amos 3:7 reads: "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." This has been a byword all down the ages. Any major new episode in God's scheme of revelation of Himself to His people, any underlining of His purpose, any correction of their direction is *ALWAYS* preceded by a signalling of His intention to His people. Genesis 18:17 — "*Shall I hide from Abraham that thing which I do?*" Deuteronomy 11:26 ff — "*Behold, I set before you this day a blessing and a curse; A blessing, if ye obey . . . and a curse, if ye will not obey . . .*" Deuteronomy 28:1 and 15 — "*If thou shalt hearken diligently . . . If thou wilt not hearken . . .*" Jeremiah is full of the following repetition "*because they have not hearkened to my words which I sent unto them by my servants the prophets, rising early and sending . . .*" Our Lord's Birth and Ministry, the end of the Age, the prophets themselves and many other future happenings are all carefully signalled ahead of time. In particular Mark 13:23 "*But take ye heed; behold, I have foretold you all things.*" In view of the impact Paul made upon the infant first century church, upon the modern twentieth century church, in view of the alterations made to the Lord Jesus Christ's, and therefore God's Message, it is inconceivable that God's people would not have been forewarned of his coming and been prepared to recognise him. Search the Scriptures as you will, Old Testament, New Testament, Apocrypha, no word is given of anyone to follow our Lord. Paul appears upon the scene with the suddenness and lack of explanation of a supernova and remains, with the same intensity, to dazzle and seduce.

### A Pharisee

It is unquestioned that the establishment forces in Jerusalem during the time of our Lord, Pharisees, Saducees and Herodians, were strongly anti-Christ from the beginning. To a certain extent these groups represented the Conservative, Liberal and Royalist wings of the political groupings. This anti-Christ policy, begun by the Herod sector at the time of the Birth of Christ extended right through until His Death and beyond, right up to the destruction of Jerusalem in AD 70 and beyond again. It is equally unquestioned that, having discovered that their murder of our Lord had proved fruitless, one or all of these parties would have gone to any lengths, ANY LENGTHS, in order to accomplish the eradication of the message our Lord proclaimed. If Paul had reinforced, repeated, strengthened, even advocated, that message, he would have been of no use at all to the opponents of our Lord. The variations between the Lord's message and Paul's are well-sufficient to deny this strengthening. The Pharisees, in particular, had a vested interest in the termination or alteration of the True Word — and Paul, on his own admission, *was* a Pharisee. In the modern world, the technique of infiltration, sliding a traitor into an organisation with the intention of shifting the whole aim and purpose of that organisation, is well-known and visible in any number of spheres, ranging from sport to consumer-protection, and anyone who denies that the Pharisees were capable of and prepared to make use of the same technique is blind and a fool.

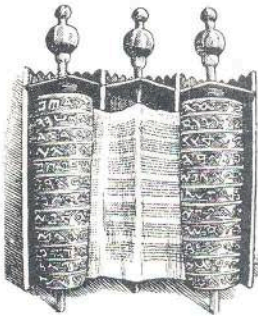
### No Witness

It is well known that Paul's great supporter and diarist was Luke. Indeed, fully one-third of the contents of the Acts of the Apostles, written by Luke, is concerned with the activities of this man, whom Luke accompanied for a good deal of the time. The discerning observer must recognise that the only two people who witness to either of the major claims of Paul, mentioned above, are Paul himself, and Luke. That Luke obtained his information from Paul can be accepted as true without any question, which means that Paul's only witness to these two claims is Paul himself.

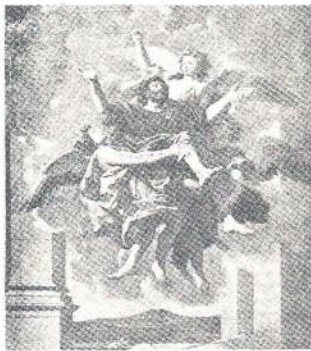
### Altered Message

We have said above that Paul's message is different from the Lord Jesus Christ's. This has formed a major prop to the argument so far. If Paul's message supported our Lord's, much of what has been said before could be glossed over. The time has come to support the proposition that his message is false in order to make sense of the previous statements. To summarise his message again, note that it can be seen in three parts:

- (a) The Law is so difficult that it is impossible to remain obedient to it.
- (b) Man is therefore justified through faith rather than through the Law.



#### LAW OR PAUL ?



The Ecstatic Vision of Paul

- (c) In view of the removal of the Law, all, in addition to Israelites, can be partakers of the justification.

To say that the Law is impossible to obey is nothing short of anti-Scriptural. Read Ezekiel 18:21 — "But if the wicked will TURN from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." (Author's emphasis) Again, verse 27 — "When the wicked man TURNETH AWAY from his wickedness that he hath committed, and doeth that which is lawful, he shall save his soul alive." (Author's emphasis) The New Testament word used in this context is REPENT,

Gr: *metanoeeo* — literally, to change one's mind. "To change one's mind" is undoubtedly to TURN, and the New Testament message is largely all about this changing or turning. Obedience to the Law may be difficult, in this modern world especially, but the mechanism of forgiveness is ever-present and easily available, if man will only take advantage of it. The parables of the Lost Sheep, the Prodigal Son and the Lost Silver Piece lay testimony to the TURNING and restarting — constantly — which are all and only required for the process of forgiveness. Hence Paul is wrong on his first point.

Having settled that obedience to the Law may be difficult, but not impossible, and that endless new beginnings through turning back to the law, repentance and forgiveness are the very precious gift of our merciful God to His striving people, it follows absolutely smoothly that the necessity for justification through faith simply *does not exist*. Note too that Paul at no time defines the meaning of the words he uses. Furthermore, the multitude of passages in the Old Testament, some of which have been quoted above in another context, and in the New Testament — that is the Gospels — enjoining on the followers of the Lord Jesus Christ that the Law is there to be obeyed, the shortest answer to anyone who says that it is no longer in operation, either then or now, is that he is a liar. God says, throughout the Old Testament, "obey my Law"; the Lord says, throughout the New Testament, "obey the Law of the Father". Now Paul arrives on the scene and says "do not bother with the Law, we have another mechanism to salvation."

By the same token, Paul's aspirations to a Universal message can be broken down. We will return to this discussion, but Paul is the protagonist of the ethic that all, Roman, Greek, bond, free, circumcised, Jew, Gentile are of one "blood" in the Lord Jesus Christ and as such have available to them the justification through faith which is mentioned above. This is in direct contrast to the purpose of God, who spent much time and trouble training the Israelites out of their propensity to associate with nations with different characteristics to themselves — and we live in the hope and the prayer that He

will be successful in this training. It is also in direct contrast to the message of the Lord Jesus Christ, who stated unequivocally in Matthew 15:24 — *"I am not sent but unto the lost sheep of the house of Israel."*

### Imprecise Language

It may be argued that Paul suffers from mistranslation and misinterpretation, but it cannot be denied that the language he uses is imprecise. In view of the arguments that have been put forward above, the observer can be pardoned for thinking that this imprecision is deliberate. Without any definition Paul throws out words which people are expected to accept and absorb without question. Some have been mentioned already: Romans, Greek, Jew, Gentile, free, bond, circumcised, uncircumcised, faith. But there are others: justification, love, grace, Barbarians, wise, unwise. Imprecision is excusable in a ramp, or the compère of a circus side-show but has no place in the armoury of a man who purports to be the most important exponent of the life and death matter of the Israelite message.

Of course, if Universality *is* the message, then sweeping generalisations not only should be used, but will even add to the overall appeal of the propaganda. If words are addressed at various times to Romans, Greeks, Jews, Gentiles, Free, Bond, Circumcised, Uncircumcised, male, female, wise, unwise and Barbarians, everyone has been included. If the summary of the message is justification, faith, grace and love, then there is indeed every excuse for a grand mixing up. On the other hand, though, if addressing a specific message of obedience to a specific code of law to a specific nation of people, then there can be no surprise if, when addressing them in these terms, some of the people turn away. The reason why Paul does appear to have suffered under translation is that his words are inexact to start with. Translation is an exact science, indeed, many of the difficulties are due to inexactitudes on the parts of the translators at the very beginning, but Paul does not make things easy for his interpreters, going out of his way to present a code which can be applied to anybody at any time,

under any circumstances.

### Altercations with the Apostles

From time to time, nineteen and more centuries ago, there appear to have arisen one or two minor differences of opinion amongst those who had made it their business to spread the Word of Christ throughout those to whom it was given. It does not appear from the Acts of the Apostles that these differences were all that important, and they seem mainly to be concerned with food. But the intelligent reader may note that while the conflicts between Peter and the other Apostles and Paul do not get much more than a cursory mention in the Acts, Paul's defence of his apostleship and his doctrine form quite a large part in his epistles. Almost every church which received epistles from him were reminded of his authority and instructed to keep faith with his message. Commentaries say that this was necessary because those churches were often in danger of being white-anted, not by heathen forces, although this was very true, but by other, divisive doctrines that were incoming from Jerusalem in particular. That Jerusalem is not far from Galilee, the main stamping-ground of Peter and the Apostles, is common cause and lends credence to the idea that it was not so much the Apostles who were white-anting Paul, but rather Paul who was white-anting the Apostles. It must not be forgotten, in this context, that there is only Paul's word for what was said and decided, or perhaps one should say, Luke's word. The case for the Apostles goes by default as there is very little recorded about their words and activities. One wonders why. Even so, the quarrel must have been a good deal more important than is implied in the Acts' accounts.

What was Paul doing quarrelling with Peter and the others? Peter, John, James and the others had had personal experience of the Lord, they had received their personal instruction and instructions from His very lips. They *KNEW* what the Lord required and had received the power and the authority to perform it. What grounds, apart from his, Paul's own witness of himself, were there for supposing that Paul could usurp

the authority entrusted to those who had known the Lord Jesus Christ personally in the flesh, when by God's Law it is required that by the mouth of two or more witnesses shall the truth be known. It cannot be said that Luke can support Paul in this matter, he wasn't there, nor Barnabas, who left him, nor Mark, who did likewise. The very fact that Paul and the Apostles differed, quite drastically, marks, at the very least, the message of Paul as contrary to that of the Apostles, and therefore contrary to God. Do not rely on the Acts' story to give a wholesome account of the quarrel, its subjects or its intensity; the Acts was written by Paul's man.

### Recent Interpretations

To quote John Drane in "Paul" (Lion Publishing — 1976): "At one time it was fashionable to regard Paul as a theorising theologian — the man responsible for changing the simple and practical religion of Jesus into a mass of obscure theology." This serves to support the suspicion that Paul is really only a Twentieth Century theoretician. Other pens will be able to argue more clearly that Paul was not well known and well-studied in past centuries and that it is only since the approximate time of the First World War that the message that he passes of Liberty and Equality has seriously lifted its head within the Christian community. If this is so, again one is tempted to ask, "Why?"

Re-read the Acts and the Epistles, and take along a reliable commentary on Paul's journeys and words. Do not read, though, with gullibility. Read with delicacy and perception, as everything should be read. Do not imagine, that because this man has had a high reputation for ninety years or for nineteen hundred years, that he is therefore the sole source of all light and hope. Ask what his antecedents are — who and what he was. Ask as to who had most to gain from a perversion of the Lord's message. Ask whether the message has been perverted, and if so, with what intention. Ask if the doctrines that Paul puts across are valid in terms of those of the Father. Compare the precise language and the unambiguity of the Old Testament and the Gospels

with the imprecision of the Acts and the Epistles. Ask as to who it was that was quarrelling with whom and why it is that there is only one version of these differences of opinion. Ask too if Paul's theories are of a later interpretation and with what intention these have been only recently brought to the attention of the Christian community.

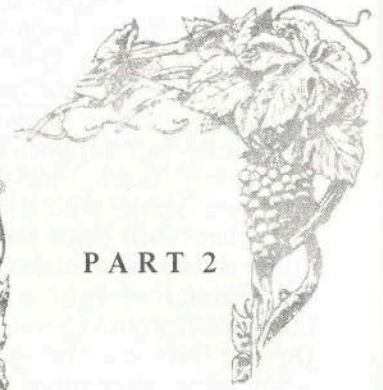
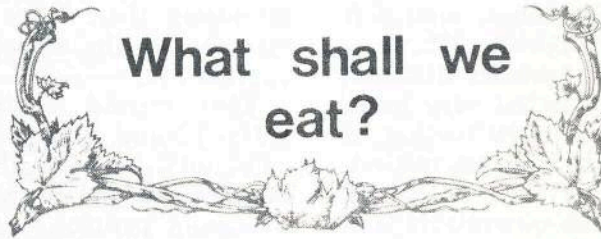
Then re-read Deuteronomy chapter 10, verses 12 and 13 and 20 and 21. There is no ambiguity here, no difficulty, no need for justification and no need for any pollution of God's people: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I (Moses) command thee this day for thy good? . . . Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen."

While God's people are described as blind and deaf, it is their purpose, their joy and their glory yet to see His purpose and to hear His Word. As the saying goes, "beware of imitations — refuse all substitutes".

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon him; for He careth for you. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever.  
Amen."

(I Peter 5:6-11)



## What shall we eat?

PART 2

From the different digestive processes it is clear that the human body is NOT designed for the eating habits presently found in "civilised" Western society. As was very briefly outlined in our first article of this series, the digestive enzymes of the human system have certain well defined limitations and when eating in such a manner as to override these limitations, serious problems will definitely eventually arise. Proper food combining (within each group) is the only sane way of respecting our bodies, health and life. Combine foods properly and do not eat haphazardly — and better digestion and proper health is assured.

No value is derived from foods that are not properly digested. To eat and have the food spoil in the digestive tract is to waste the food. It is even worse than this, **THE SPOILING OF FOODS RESULTS IN THE PRODUCTION OF POISONS WHICH CAUSE DISEASE.** Normal digestion delivers life-giving nutrients, not killing poisons to the bloodstream.

Eat within each group as described previously. Limit a meal to NOT more than **THREE** items at a time. **WARNING:** do NOT have more than **ONE** protein at a meal.

The following **MIXING** however, may be tolerated on the odd occasion:

- One protein and two vegetables.
- One starch and two vegetables.
- One starch and milk.

The **VALUE** of the meaning of words has constantly been brought to the attention of readers and in meaning there is a very small

difference between **MIXING** and **ADULTERY** in its truest sense.

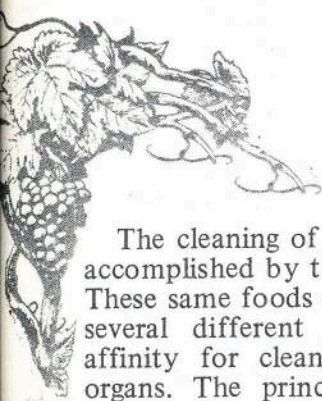
The gravest warning is thus now directed at those who grow their own vegetables and fruits. What are the seeds you plant? Are they hybrids? **HYBRID** is a very nice word for **ADULTERATED**. This **MIXING** being an abomination! Consider Leviticus 19:19. Why were the Canaanites (Deut. 7), inclusive of livestock, to be totally destroyed? Historic evidence indicates that those people indulged in cross-breeding and were an abomination to the **LORD**. So simply and correctly stated, a bastard can only be a bastard, and nothing will ever change this. A mongrel has the same dignified status as a R15 000 champion "stud" Bonsmara bull. Both **MUST** be destroyed! For, to date, we have totally dedicated the whole of our lives and our economy to the **ADULTERATION** of our food and to **MIXED** eating habits. How to undo the damage?

"(1) Take up your bed (2) go (3) sin no more" is the simplest strategy.

- (1) *Means* know the right things to do.
- (2) *Means* do it.
- (3) *Means* do NOT disobey the Law again.

There can be little doubt that accumulated poisons from the digestive system passed into the blood and dumped into a weak organ will result in the body being at disease. The right things to do therefore, are:

- a) Clean the digestive system,
- b) Clean the blood,
- c) Clean the poisoned organs, and
- d) Strengthen the weak organs.



The cleaning of the various organs can be accomplished by the eating of certain foods. These same foods also build organs. Each of several different foods have a particular affinity for cleaning and building certain organs. The principle is to eat only that food which cleans and builds the organ which is at most dis-ease. Such a therapy is called the "Mono-diet". Fasting with the mono-diet speeds the action and the treatment is based upon a 7 day cycle:

#### Day One

The last meal is lunch-time Friday. Friday (2 p.m.) all the way to Saturday evening (6 p.m.) have only water. Palliate hunger pains by drinking hot water. Overcome weakness by adding honey (according to your taste) to the water. However, readers living in areas such as the Pretoria-Witwatersrand-Vereeniging area should think carefully before drinking Municipal Water. Does it appear to you that recycled sewerage water enriched with rat poison (sodium fluoride) is healthy? It might be a better policy to buy "Spa Water", but if this is impossible try to use boiled borehole water, if available.

#### Day Two

Starts Saturday night (7 p.m.) and finishes Sunday evening (6 p.m.). Choose ONE of the following listed foods which MOST CLOSELY fits your complaint or dis-ease. Have as much as possible of the selected item throughout this period, eat and drink as much as possible. Chew very well.

**APPLES:** Low resistance to colds, 'flu and infections. Gall stones, gout, liver problems, kidney problems, loss of appetite, poor digestion, diarrhoea, bowel infections, sinus, hayfever. Eat the skin and the core.

**APRICOTS:** Anaemia, pimples, worms, constipation, obesity, asthma, catarrh, diarrhoea, gall stones.

**BEETROOT:** Heart trouble, varicose veins, hardening of arteries, high blood pressure, kidney and bladder disorders, gall stones, jaundice, gout, lumbago, constipation, skin problems, anaemia, nervous disorders, tardy menstruation. Beetroot is eaten raw, and if possible, also the leaves.

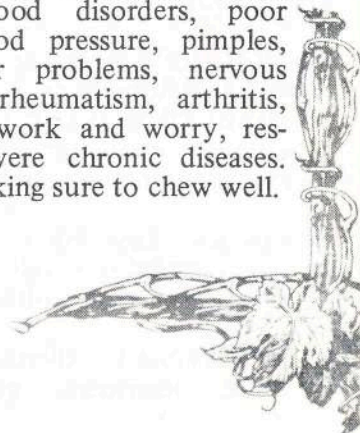
**CABBAGE:** Obesity, constipation, scurvy, skin eruptions.

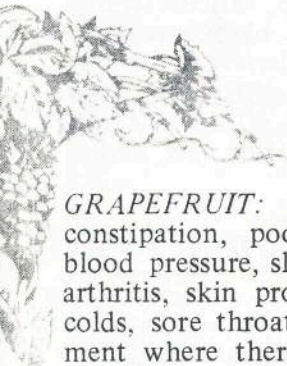
**CARROTS:** Skin ulcers and eruptions, varicose ulcers, poor vitality, diabetes, anaemia, poor circulation, rheumatism, gout, arthritis, glandular disorders. Should a discolouration of the skin occur during the carrot treatment, it should be regarded as a welcome sign. This is proof that the poisons which have been clogging up the liver are being dissolved. Sometimes these toxins are released so rapidly and in such large amounts that the intestinal and urinary organs are unable to cope with the overflow, and the toxins are passed into the lymph for discharge through the pores of the skin.

**CELERY:** Rheumatism, gout, water retention, nervous disorders, anaemia, blood disorders, asthma, piles, kidney problems.

**CUCUMBER:** Water retention, poor urination, high blood pressure, neuritis, skin problems, nervous disorders, obesity. The cucumber treatment works especially well in very hot weather. The cucumber should be peeled and the peel then grated and eaten with the cucumber.

**GRAPES:** Poor energy, low blood sugar, anaemia, severe blood disorders, poor circulation, low blood pressure, pimples, skin disorders, liver problems, nervous troubles, insomnia, rheumatism, arthritis, weak digestion, overwork and worry, respiratory diseases, severe chronic diseases. Eat skins and pips making sure to chew well.





**GRAPEFRUIT:** Poor bowel movement, constipation, poor appetite, obesity, high blood pressure, sluggish liver, gall problems, arthritis, skin problems, dyspepsia, coughs, colds, sore throat. DO NOT use this treatment where there are stomach ulcers. The grapefruit may have honey added.

**LEMONS:** Especially for those who bleed easily. Gout, rheumatism, arthritis, gall, high blood pressure, constipation, liver conditions, jaundice, obesity, asthma, catarrh, bronchitis. DO NOT use this treatment where there is colitis or tuberculosis. The inner white rind, below the skin, should also be eaten. May add honey.

**LETTUCE:** Weak muscles, nerves, brain disorders, epilepsy, etc., lung disorders, tuberculosis, catarrh, headaches, goitre, obesity, water retention.

**ORANGES:** Anaemia, asthma, bronchitis, catarrh, obesity, high blood pressure, diabetes. The inner white rind below the skin must also be eaten.

**PARSLEY:** Kidney disorders, urinary problems, obesity, water retention, liver and gall problems, high blood pressure, rheumatism, menstrual problems. DO NOT eat more than ONE TABLESPOONFUL per THREE HOURS.

**PEACHES:** A fantastic "spring cleaner" and should be done by everybody (EXCEPT DIABETICS) at least twice a year. Anaemia, sallow complexion, high blood pressure, stomach problems, asthma, bronchitis.

**PEARS:** Low blood sugar, constipation, weak digestion, high blood pressure, skin eruptions, catarrh, obesity.

**PINEAPPLES:** Allergies, glandular disfunctions, menstrual problems, bronchitis,

asthma, obesity, catarrh, high blood pressure. Adolescent girls and young women will greatly benefit from this treatment.

**PAWPAWS:** This is THE stomach remedy — the more severe the problem, the more pawpaws! Very good for all types of allergy! The skin and pips are also good!

**PLUMS:** Digestive disorders, constipation, biliousness, piles, obesity, skin problems. Also a good "spring cleaner".

**POMEGRANATE:** WORMS! Also for liver congestion.

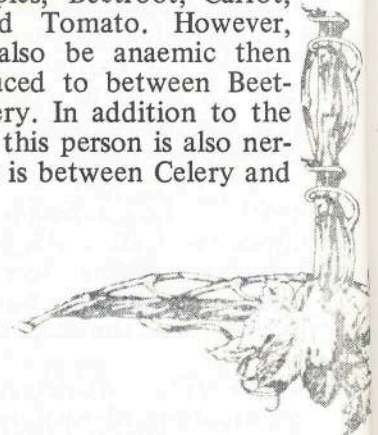
**RADISH:** To build muscle tissue, rheumatism, to soothe and clean mucous membranes, goitre, weak nerves. Include leaves.

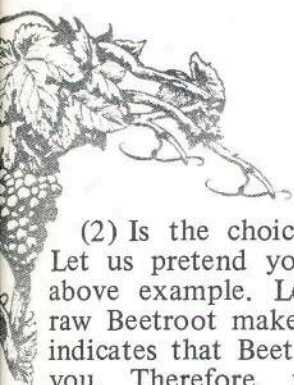
**SPINACH:** All digestive troubles, especially duodenal ulcers and gall, pernicious anaemia, abscesses, glandular problems, swelling of limbs, high AND low blood pressure, eye disorders, nervous exhaustion.

**TOMATO:** Congested liver, glandular troubles, gout, rheumatism, heart afflictions, sinus.

Please take care in selecting the CORRECT item from the foregoing list. Take all THREE factors below into serious consideration:

(1) Which fruit or vegetable MOST CLOSELY resembles you as a whole? For example, a person with gout could choose between Apples, Beetroot, Carrot, Celery, Lemons and Tomato. However, should the person also be anaemic then the selection is reduced to between Beetroot, Carrot, or Celery. In addition to the gout and anaemia, if this person is also nervous then the choice is between Celery and Beetroot.





(2) Is the choice compatible with you? Let us pretend you are the person in the above example. Let us also pretend that raw Beetroot makes you bilious. This then indicates that Beetroot does not agree with you. Therefore, your choice would be Celery.

(3) Is the chosen item in season? The grape treatment does not work when there are no grapes!

**Day Three**

Starts Sunday night 7 p.m. and finishes Monday evening 6 p.m.

**Meals:** Sunday night 7 p.m. Monday 7 a.m. Monday Noon.

A large helping of yesterday's mono-food.

**Between Meals:** Sunday night 8 p.m. to bedtime. Monday 8 a.m. to 11 a.m. Monday 2 p.m. to 6 p.m.

Have plenty of any ONE complement to the selected mono-food from the following list:

**Mono-Food Companion**

Apricot	Lemon, Peach, Orange.
Apple	Lemon, Pineapple, Grapefruit, Orange, Plums, Tomato, Cucumber, Pawpaw, Celery.
Beetroot	Pineapple, Carrot, Celery.
Cabbage	Carrot, Spinach, Parsley, Tomato.
Carrot	Celery, Cabbage, Beetroot, Parsley, Spinach, Cucumber, Lettuce, Pomegranate, Radish.
Celery	Carrot, Parsley, Beetroot, Spinach, Cucumber, Apple, Cabbage.
Cucumber	Carrot, Apple, Celery.
Grape	Lemon
Grapefruit	Orange, Lemon, Apple.

Lemon	Grape, Grapefruit, Orange, Peach, Pear, Pomegranate, Apricot, Apple.
Lettuce	Carrot, Cabbage, Spinach.
Orange	Lemon, Grapefruit, Plum, Apple, Apricot.
Parsley	Carrot, Celery.
Pawpaw	Apple, Pineapple.
Peach	Lemon, Apricot.
Pear	Lemon
Pineapple	Beetroot, Pawpaw, Apple.
Plum	Orange, Apple.
Pomegranate	Carrot, Lemon.
Radish	Carrot.
Spinach	Carrot, Lettuce, Cabbage, Celery.
Tomato	Apples.

Where a choice of companion exists, use the same selection method as for selecting the Mono-food. Drink lots of water. Honey may be used at anytime either with or without water/food. Make sure to eat as much as desired.

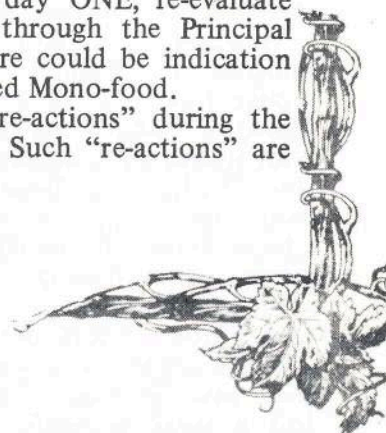
**Day Four, Five and Six**

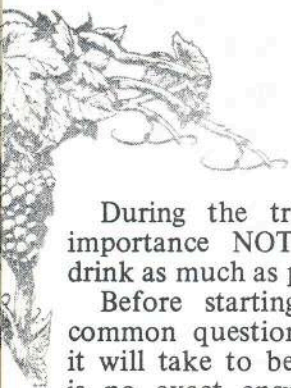
Starting Monday night 7 p.m. to Thursday bedtime. Eat correctly according to food groupings.

**Day Seven**

Friday morning and including lunch. No restrictions of groups. Obey only Leviticus 11. After lunch on Friday, it is back to day ONE. On the next day ONE, re-evaluate yourself and check through the Principal Mono list again. There could be indication for a change of selected Mono-food.

There might be "re-actions" during the course of treatment. Such "re-actions" are good signs.





During the treatment, it is of utmost importance NOT to be hungry. Eat and drink as much as possible.

Before starting a treatment, the most common question people ask is how long it will take to be restored to health. There is no exact answer. However, as a guideline you could safely calculate one month of treatment to restore each year of disease. How long were you at dis-ease? The complaint of rheumatism, high blood pressure and so on is NOT the dis-ease — it is only the result! You are at dis-ease from the very first day that you departed from Law just as a person is a criminal from the moment of committing the crime — NOT from the first day of the prison sentence! In point of fact it is more than possible that the last time your body was in harmony with the Law was when your diet was Mothers-Milk. Since then, you have broken every possible law! In other words, how old are you? Take your answer of years and convert to months. For example, a person who is 54 years old only needs four-and-a-half years (54 months) of corrective treatment to be rid of dis-ease. It is normal to be fit, active and healthy in your 150th year!

The action of the cleansing and rebuilding diets are speeded up by the use of food supplements (vitamins and minerals) and certain specific medications.

However, it is wrong to take vitamins/minerals right from the onset of the corrective treatment. A lifelong abuse of the digestive system has resulted in a very poor degree of assimilation, and because of this, hardly any benefit will be gained from the supplements. Therefore, the vitamins/minerals should wait until proper progress is manifested.

Medications for gout, asthma and so on should also be left alone for a time. The afflicted organs were weak and that is why they gave in. For example, the asthmatic had a weak respiratory tract long, long

before any asthma was evident. By giving medication for asthma, the weakest link (the respiratory organs) is going to be under the greatest strain. Is that a logical treatment? Specific treatment should wait for later.

At the start do only the cleansing diet for 2 or 3 weeks. This may then be followed with a diet and a cleansing tonic, for another 2 to 3 weeks. After, this commence a specific medication in addition to diet for the weakest organ. Finally, vitamins/minerals could be added for the strengthening process.

The chemists are full of "tonics". How good are they? What are they? Most are composed of cheap ingredients of little benefit but costing a great deal. The observation being that the cheaper the quality of the product, the better the advertising is!

There are, however, a few excellent tonics available. A favourite is "Schwedenbitter". There are two types of Schwedenbitters. The one is a digestive aid of some 7 to 11 herbal ingredients called "Kleiner Schwedenbitter" and a more comprehensive formula of between 17 and 19 herbs called "Grosser Schwedenbitter". There are variations to the basic formula. A personal choice is a "Grosser Schwedenbitter", the formula being:

*NUTMEG* — Acts on the stomach to improve appetite and digestion.

*SENNA* — Is a laxative and also clears the bowels of parasites.

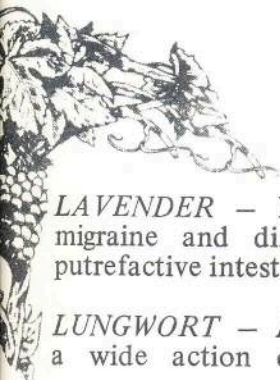
*RHUBARB* — Is used where there is much "sourness".

*VALERIAN* — Calms and strengthens "nerves".

*CALAMUS* — Expels gas from the intestine, promotes elimination of toxins through the skin. Will promote menstruation where necessary.

*MYRRH* — Is a good disinfectant, both for internal and external use.

*ANGELICA* — Relieves spasms, promotes kidney action, and is a good tonic for weakness and "nerves".



**LAVENDER** — In addition to flatulence, migraine and dizziness, is useful against putrefactive intestinal bacteria.

**LUNGWORT** — As the name implies, has a wide action on respiratory disorders.

**GENTIAN** — Is an excellent white blood cell builder. A specific for gastro-intestinal catarrh. A great benefit to liver functions.

**COMFREY** — Very popular for use as a “pain killer” and for soothing irritated tissue.

**TORMENTIL** — Reduces inflammation and

is an antiseptic.

**PIMPERNEL** — Is both an astringent and diuretic making a valuable remedy against gout, rheumatism, arthritis, bladder stones and kidney inflammation.

**SAFFRON** — Relieves pain, soothes “nerves” and is a tonic.

.....

The above mentioned Remedy may be difficult to obtain from your local Health Shop.

Should this be so, South African Readers may post a cheque/P. Order for R18.00, British Readers £11.50, and American Readers US \$17.00 to:

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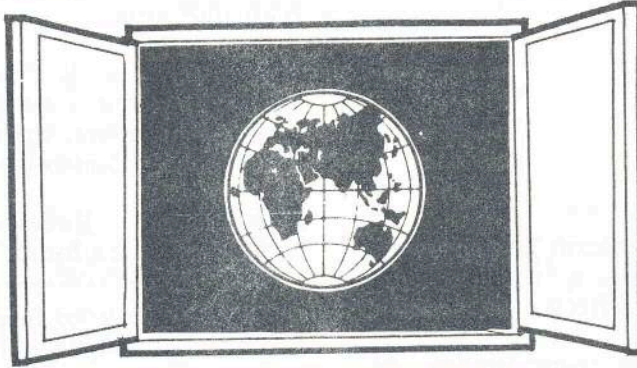
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## Window on the World

### Dangers Lurking Behind This Permissive Society

by Dr. Adrian Rogers  
—The Daily Telegraph, U.K.

Parents beware! Recent publicity may have set the paedophile movement back ten years but it will not have been eliminated, and perhaps of equal concern to those determined to protect children from sexual abuse are added dangers from various social changes which have put more children than ever at risk from deviant adults.

The very existence of an organisation devoted to paedophilia may have shocked and disturbed many, but add to this threatening presence the increase in incest, especially in step-families, recent sexual freedoms given to children, the increase in availability of child pornography and the huge increase in sexually deviant groups such as homosexuals. This catalogue of sexual liberation and deviancy represents a very real and growing threat to all unsupervised children.

The paedophile movement in Britain is far from new and can be traced back at least to 1975 when it ceased to be covert. A valiant defender of the family, Valerie Riches of the Responsible Society, has watched the movement carefully since 1975 when it emerged.

It has made close contact with three supporting organisations, all of which were or still are in receipt of public grants and each of which was prepared to give a platform to the paedophiles.

Valerie Riches revealed how it was MIND which in 1975 reported a seminar it had held for sexual minorities such as homosexuals and transvestites, and to which paedophiles had been invited.

This association alone was noteworthy, but within a short while another organisation in receipt of public grants, the Albany Trust, which had developed from the Homosexual Law Reform Society, published a document, "At Work No. 1". This publication was frankly sympathetic to paedophiles and mentioned the existence of an organisation calling itself the Paedophile Information Exchange.

P I E was established as a centre and focus for paedophile activity and from its literature it appeared to be a contact movement, enabling paedophiles to keep in contact with each other and to pass on information such as names and addresses of co-operative children.

Lastly, a third organisation

Release, also at one time in receipt of public funds, helped support P I E. Release itself is an organisation set up to help those prosecuted for drug offences and actively campaigns for legalising the possession of cannabis. It was from the headquarters of Release that P I E was enabled to have a mail address in London.

This devious promotion, made public by the Responsible Society, caused little public outcry compared with the recent concern over the six-year-old boy abused in Brighton.

In the manner of similar deviant organisations, the paedophiles began the promotion of their gospel: that it was O.K. to ask children to have sex, that children enjoyed sex with adults and benefited from it, that such adults were gentle and loving, often more caring than their parents — the usual sick, permissive arguments which, combined with a child's right to have sex, challenges at most basic levels the very principles of human behaviour and taboo.

The truth is totally different: children rarely, if ever, enjoy sex with adults. They find it terrifying,

painful and deeply disturbing. The problem is that, whereas people can easily see paedophilia as wrong, other forms of sexual abuse of children seem less so. In fact the most common abuse by adults of children is now incest.

In 1982 the Jewish Board of Family Therapists estimated that in the United States over 25 percent of remarried families practised incest. This is of particular concern when seen in the light of a prediction that, given the present divorce trend, of all the children born in the U.S.A. in 1982, 45 percent will eventually find themselves with step-parents.

Those tempted to argue that incest is harmless and that it should perhaps be overlooked should recall the evidence from the *American Journal of Psychiatry*, when last year a psychiatrist, Dr. Yates, found the victims of incest deeply disturbed and very likely to go on to be sexually disturbed throughout remaining childhood.

Perhaps paedophiles are just one small group of adult deviants willing to exploit the weakness of childhood but there are these other factors to consider, coupled with the freedoms the permissive society has given to children.

There is certainly a great deal

more sexual deviancy now present in society than ever before. The homosexual brigade seem adept at quoting different statistics for the size of their following, but somewhere between five and ten percent of the population is claimed to be homosexual.

But does homosexuality lead to paedophilia? At a conference of the Campaign for Homosexual Equality in 1975, when 1 000 homosexuals were present, the question was put as to how many delegates would find child-sex attractive. The response was no less than one-third.

However great the reward offered by the Brighton homosexuals to find the sexual abusers of the six-year-old boy and thus clear their name, the fact remains that homosexuality and child sex is linked.

There is a similar horrible link between sex offenders and violence. At a meeting of the Association of Police Officers in 1982, a police spokesman revealed that one in fifty of all convicted sex offenders will go on to commit murder.

Also available is the evidence relating to the nature of pornography. At a time when pornography outlets are being licensed in every major city, thanks to the Local Government Miscellaneous Provisions Act, the fact remains that

once a pornographer's appetite for adult porn has been exhausted and satisfied, it tends to move on to new appetites for child pornography.

Add to these horrible trends the fact that more children under 16 are having sex anyway and we are in danger of somehow lessening the seriousness of paedophilia and incest.

There are also campaigns afoot to reduce or abandon the age of consent to intercourse. Prominent supporters' come from extreme Left-wing politicians, homosexual groups and organisations like the National Council for One Parent Families.

Finally there is a sad fact which can be seen by anyone prepared to look. More and more younger children are left unattended to wander the streets and fill playgrounds. These are the very children most likely to fall prey to violent sexual abuse.

In all the recent cases of serious sexual crime, the child was alone and unguarded and, whereas there is possibly little defence against people who deliberately set out to find and abuse children, it seems idiotic that so many parents are prepared to hand their offspring to them on a plate.

The message for parents is a clear need to supervise and guard until society is healthier and children are safer. There is also the need to recognise that paedophilia is not just one small group of deviant adults but a potentially more widespread trend that thrives in permissive times. If allowed to gain further ground, more children could fall victim to its abuse. ■

## Of More Than Passing Interest

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—Private Property  
Free Enterprise

It all began one fine morning in Long Valley, April 1984. A friend dropped by and left me with a laying hen in a cage. What a nice gift! I relished the thought of fresh eggs for breakfast. How grand! Well, first to build a nice little house for

her.

Dust a flying, I hammered and sawed as the coop took shape. It was not your ordinary hen coop, but a fine and royal miniature victorian, finished off with shiny

yellow paint with white trim. The straw-filled egg basket was inside.

Just as I was putting the last touches on the weather vane on the roof, I heard an ominous rumble in

the sky. Frop-frop-frop-frop! In whirled the patrol helicopter of the county Land Use Enforcement Commission! The noisy craft shuddered to a halt right in my flower garden, its wind blowing the landscaping every which way. Before the dust settled, out jumped an enforcement agent bedecked in the splendid uniform of the Enforcement Patrol.

He swaggered over, magnum and stick on belt, notebook in hand and boomed — “Looks like several crimes, misdemeanours, violations, infractions and non-conformances have occurred here!” I trembled in shock, “I . . . I . . .” “Anything you say will be used against you,” he declared as he wrote furiously in his notebook. “But it’s just a little chicken house,” I cried! I saw that further protest was to no avail and watched with dismay as the agent chronicled my crimes in his report.

“You are charged by the people of the state with the following infractions . . . 1) no permit for farm animal, 2) no permit for farm dwelling, 3) no egg production permit, 4) no state or county agricultural clearance slip, 5) no permit from county farm bureau 6) improper zoning, 7) non-conformance with the Great Plan, 8) health

and safety violations, 9) no permit from Coastal Commission, 10) setbacks . . .” and on he droned.

The burly enforcement agent handed me my copy of the indictment and nailed a giant red proclamation to my little hen house. “You are in a heap of trouble friend . . . better go see the authorities and clear your name.” As the noise of the department helicopter faded I sat contemplating my predicament. Being a law abiding type, I didn’t know what else to do but go and apply for the necessary permits.

What a place the Bureau of Permits was. Vast halls and corridors. Seemingly hundreds of windows with busy clerks and long lines of people. I was not the only one in search of the proper permits. After milling through the crowd a while I found the farm animal section, subsection chickens and fell in at the end of the line. Two and a half hours later, I reached the window to find that it was the chicken window alright, but only for permits for 11 to 26 chickens. The window for 1 to 10 chickens was further down the hall.

After reaching the correct window, the one for 1 to 10 chickens, I again joined the end of the line. A

half hour later as I reached the window, the clerk slammed down the gate, closed for the day.

Well, all right, back again first thing in the morning. This time I reached the window and filled out the proper forms in triplicate. This only took 45 minutes.

Next was the Hall of Building Supervision. This office demanded blue prints to scale, site plans, engineering reports, materials list, contractors ID number, nine copies of all. Plus copies of all permits issued by other agencies.

And so it went, from window to window, bureau to bureau, commissioner to commissioner. Egg board, agricultural board, non-conformance board, and the zoning commission.

The zoners were the most difficult. I had to get on a list for a hearing and the agenda was booked for six months. It seems I was in a zone that allowed 11 to 26 chickens. The variance would allow me to keep just one chicken. They claimed it would take even longer to get my property re-zoned for one chicken.

After posting bail at the Bureau of Land Use Enforcement (BLUE) began the long process of permit approval at the office of the Great



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Plan. There in the quiet and reverent halls the dedicated technicians and priests were hard at their tasks. The Great Planners were designing a better world for us all. I hoped there would be room for my hen in this brave new world.

I was determined not to be discouraged. I was going to persevere! So on I went, to the architectural board, the bearded and bespectacled archaeological commissioners from the university, air and water board, seismic safety bureau. Then, at last the People's Commission of Good Taste.

The commissioners of Good Taste were relentless in their zeal to do their duty. Such dedicated

civil servants I have never seen. They scrutinised my application form, maps and drawings. They made numerous field trips for on-site inspections of my little hen house. After several sessions I agreed to compromise. They would grant their approval if I would repaint the hen house brown with yellow trim. So I repainted, covering over the offensive yellow. The chicken didn't seem to notice.

July 1992, and the last permit arrived in the mail! Aha! I persevered to the last and won! In this mood of jubilation I rushed out back to show the hen the pile of completed permits. But, alas, as I approached the fading brown hen

house the chicken was lying on its back lifeless. Its wings were folded neatly across its breast in tranquil repose, a smile on its face, possibly reflecting visions of that happy barnyard in the sky.

She was a good hen, one egg a day for eight years. Little did my chicken know she lived her whole life illegally and in violation. An outlaw to the last. ■

by Lorne Strider  
from the Laytonville Ledger

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