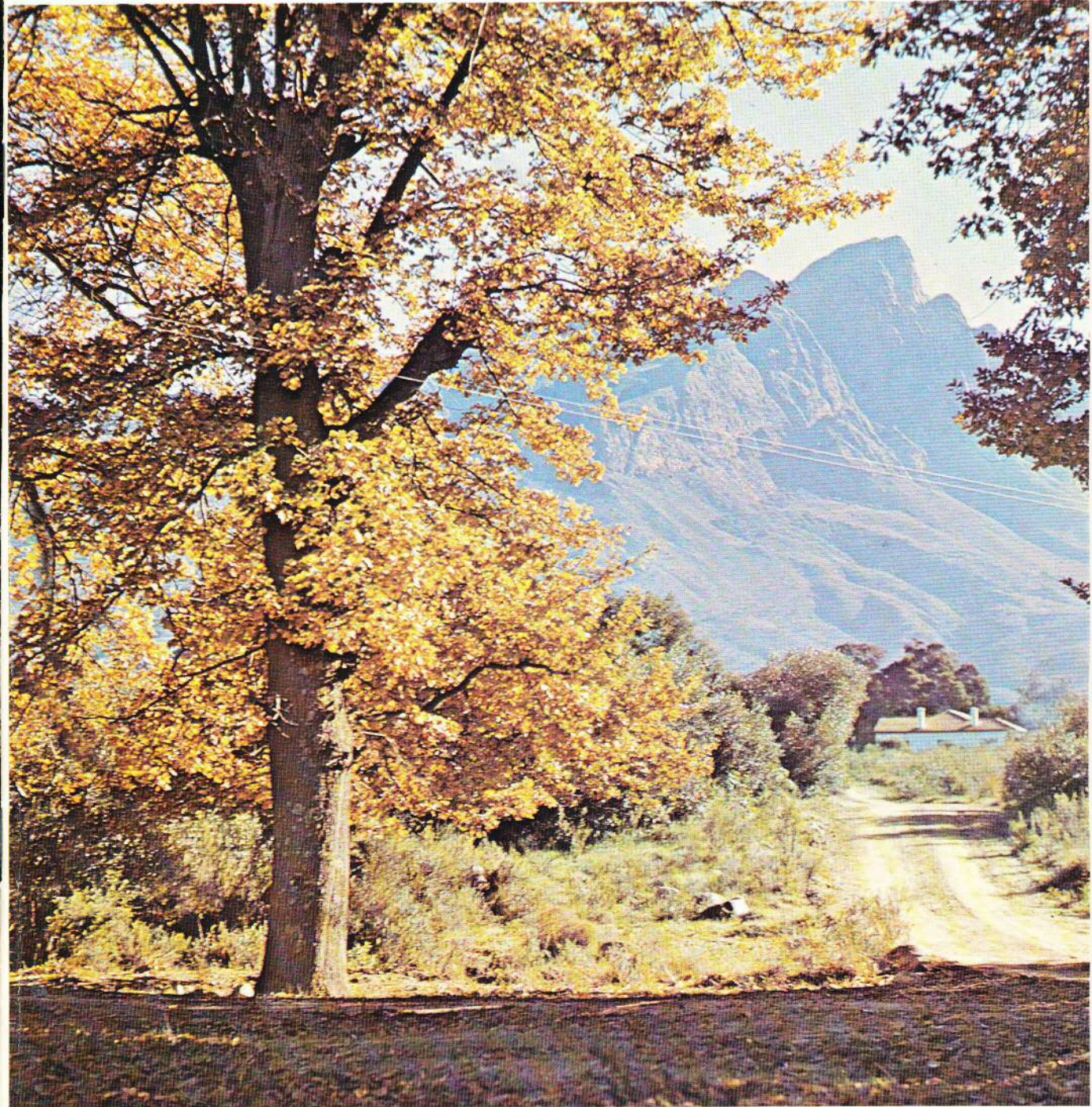


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Dear Reader,

This issue of *The Covenant Message* contains many aspects, both past and present, which have had and still have a traumatic effect on life as we know it today. No deliberate thread binds the various subjects together other than a desperate need for our people to keep the Law of the Lord. Thus, each article in its own way is educational for there can be no doubt that the words contained in Hosea 4: "My people are destroyed for lack of knowledge . . ." are all too tragically true.

We sincerely believe we are as aware as anyone of our inadequacies and failure as a people; and we remain determined to teach and instruct where ever possible and to do this many avenues must be explored in order to provide reasons why, as a nation, we are in such dire straits.

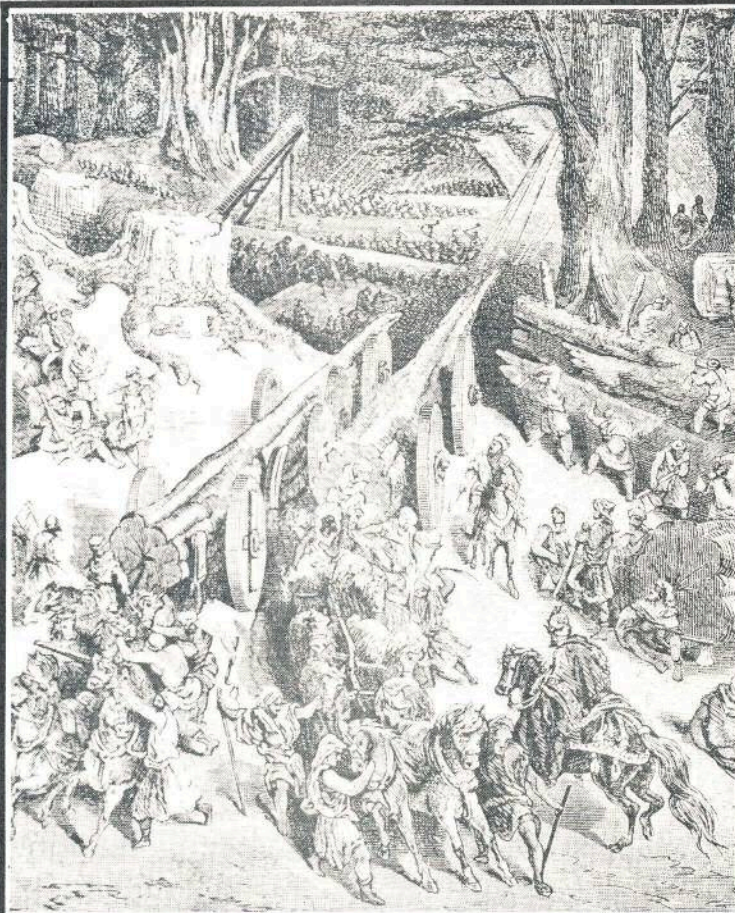
We think the result is an instructive issue, and hope you will think so too.

Sincerely yours,

W.G. FINLAY
Editor

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SCRIPTURE
EXAMINED



Cutting Cedars for the construction of Solomon's temple.

CONSTRUCTION OR

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD"
(1st Kings 6:1)

As one looks back over the recorded history of Israel in the land of Canaan, particularly the last four hundred years which culminated with the removal of the last remnant of the family into captivity, one looks at the Temple and asks whether indeed it was an object of construction or destruction? There can be very little doubt that the record of events in Israel subsequent to the inauguration of the Temple is such, that one is fully justified in speculating —

bearing in mind the LORD'S foreknowledge of all things — whether He in fact did command that such a building be erected. This statement of course, appearing to be a contradiction to the record in 2nd Samuel 7:13 where it is said that David's seed after him, would "build an house for my name." However, as one goes back to the beginning of this seventh chapter, the subject of the "house of the LORD" is such that one is encouraged to take another look at this theme and to find why it was that the Temple became central to Israel's national life and central to Israel's destruction in Canaan.

The first point which strikes one when considering the subject of the Temple is the four hundred odd year delay before anyone apparently thought to build a permanent structure to house the Ark of the Covenant.



Supposed dress of the High Priest and Levite Priest.

DESTRUCTION ?

Ever since the days of Moses and right down to the days of David, the Ark, the symbol of the Presence of the LORD in Israel, was housed in a tent made from animal skins — and yet not one of the great men and women in Israel suggested building a permanent structure in which the Ark could be kept. The reason for this would appear to be that the LORD did not want a large ornate building — in fact, when David, shamed at the comparison between his palace and the housing of the Ark of the LORD, decided to build a *bayith* — a house — the LORD, through Nathan the prophet rejected the intention which had nothing whatsoever to do with David being a “man of war”. It has of course, been said that as David lacked the “spiritual dimensions” which were necessary in the architect and

builder of so sacred an edifice, the LORD rejected him in this role and passed it on to Solomon who, so it is claimed, was more acceptable than his father.

According to the account in the Second Book of Samuel, the matter of David’s or Solomon’s “spiritual dimensions” did not enter into the subject for the LORD told Nathan: “Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not

SCRIPTURE EXAMINED

me an house of cedar?" (2nd Sam. 7:5-7). So then, from the time of the command to build the Ark of the Covenant as a housing for the Law of the LORD until the time of David, no command was given to build a Temple such as that which Solomon later built.

TEMPLE BEFORE DAVID'S TIME

If one bears in mind that through Nathan the prophet, the LORD God of Israel categorically denied having ever asked the people to build a Temple to Him, the story of the Ark being housed in the "temple" at Shiloh (Jos. 18:1; 1st Sam. 1:9; 3:3) certainly demands investigation. In the first instance, the beginning of the town called "Shiloh" remains shrouded in mystery — the first reference to it, apart from Jacob's prophecy (Gen. 49:10), being found in Joshua 18:1 where it is described as a place in the territory of Ephraim where Israel assembled under Joshua at the conclusion of the campaign in Canaan. Archaeological excavations in this region which were conducted by a Danish expedition in 1922 and under the direction of Dr. O.A. Schmidt, indicated that *no Canaanite strata* was to be found in the ruined site of *Seilun* which one may identify as the ancient Shiloh from the description in Judges 21:19. The only strata to be found was Israelitish which suggested that until the Ark and its Tabernacle was pitched there, Shiloh did not exist. Be that as it may, from that time, i.e. the time of the great assembly of Israel under Joshua, one reads of Shiloh becoming the site of the "house (Heb. *bayith*, a building in the greatest variety of applications) of the LORD" as well as housing the "temple (Heb. *hēykāl*, a large public building such as a palace or a temple as such) of the LORD" (1st Sam. 1:9).

Now, the "house of the LORD" or the Temple at Shiloh was obviously much more than the proverbial "tabernacle" constructed from animal skins which were considered as an appropriate housing for the Ark while the kingdom of Israel was in an unsettled condition. However, after the tribes had taken possession of their respective territories, Israel saw itself as a permanent resident in the land of Canaan and consequently a "house of the LORD" must

have been thought necessary although no design and measurement of the Shiloh "temple" remains a mystery even to the present day and in view of the fact that the LORD told David via Nathan the prophet that He never asked for a "house" or a "temple", one cannot help but come to the conclusion that temples were not an integral part of His Purpose for Israel.

Just as there is no record of instructions from the LORD concerning the building of the temple at Shiloh, so too there are no instructions concerning the priesthood which, according to 1st Samuel 1:9, was headed by one Eli whose genealogy is nowhere available and which begs the question concerning his appointment. Eli had two sons who, in 1st Samuel 2:12 are called "the sons of Belial" and when it came to the "fruits of the priesthood", one is able to see that in a national emergency, this priesthood had nothing to offer and indeed, became part and parcel of the superstition which gripped the people concerning the Ark of the Covenant.

After Samuel had been appointed "judge" in Israel, the nation found itself at war with the Philistines and after a battle in which "about four thousand" Israelites were slain (1st Sam. 4:2), the elders of Israel decided to send for the Ark of the Covenant to help them in the battle. Instead of rejecting the demand by the elders and telling them and all Israel that the Ark of the Covenant was a repository for the Law of the LORD and no supernatural fetish which could be used to frighten the enemy, the sons of Eli assisted in the transportation of the Ark to the battlefield and strangely enough, neither of them suffered any harm as happened at a later stage when Uzzah steadied the Ark to prevent it from falling (2nd Sam. 6:6,7).

THE END OF SHILOH AND THE TEMPLE

"And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain" (1st Sam. 4:10,11). From all accounts, it would appear that Shiloh and the temple

in that place were destroyed in the Philistine invasion and although details are lacking, the fact that the LORD pointed to Shiloh and its destruction at a later stage and in the context of Solomon's temple has a significance which cannot be missed.

Standing in the gate of the temple, Jeremiah spoke the LORD'S indictment against the people of Judah — an indictment which accused the people of breaking each of the Commandments of the LORD (Jer. 7:9) with the people claiming that the "shedding of innocent blood" (verse 6) relieved them of the consequences of their transgression of the Law (verse 10). It was in the context of the LORD'S indictment against Judah in trusting in the "lying words" of the priests, that He then directed their attention to Shiloh — the memory of which still persisted in Israel after the passage of some four hundred years. "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh" (Jer. 7:12-14).

Psalms 78 appears to be the only other reference to the destruction of Shiloh and one reads: "Yet they tempted and provoked the most high God, and kept not his testimonies: But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hands" (Psalm 78: 56-61).

The lesson which the story of Shiloh teaches is that when men add to what the LORD God of Israel Commands — despite the prohibition against this (Deut. 4:2) — they invariably superimpose *their* concept

of religion over what the LORD requires and, as in the case of Shiloh, there was no benefit to the nation in these superimpositions — merely a deeper involvement with the religion of the "high places" which in Deuteronomy 12:2-4, is forbidden to Israel.

SOLOMON'S TEMPLE

"And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name" (1st Kings 5:2-5). As one looks at this account of Solomon's letter to Hiram, king of Tyre, it will be seen that he claimed that circumstances, i.e. the current wars around him, precluded any possibility that David would find the time to build an house to the name of the LORD God of Israel although the account in 2nd Samuel 7 tells a different story. It may be recalled that earlier, comment was made on the fact that many people are of the opinion that David, being a man of war, did not possess the "spiritual dimensions" which would qualify him for the task of building the temple — Solomon tells a somewhat different story. When one compares the so-called "spiritual dimensions" as these relate to both David and his son Solomon, the sum total of Solomon's character would disqualify *him* and not David for this task.

Be that as it may, after four hundred and eighty years i.e. since Israel came out of Egypt, Solomon began to build a temple in Jerusalem — a task which was completed after seven years had passed (1st Kings 6:38). About four years after the work on the temple was begun, Solomon married the Pharaoh's daughter: "And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her

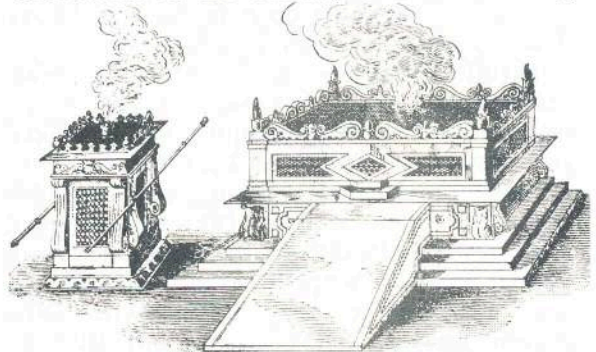
SCRIPTURE EXAMINED

into the city of David until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about" (1st Kings 3:1). The house which Solomon built for his Egyptian wife lacked for nothing for included in the dowry given with the princess was Gezer: "For the Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and had given it for a present unto his daughter, Solomon's wife. And Solomon built Gezer, and Beth-horon the nether" (1st Kings 9:16,17). The reason for the inclusion of this story of the marriage of Solomon to the Pharaoh's daughter will become obvious in a moment but in the meanwhile, attention is now directed to a question which many an Israelite in Solomon's day must have asked and which concerns the Davidic and Solomonic choice of Jerusalem as the centre of Israel in Canaan. Shechem, as all will surely recall, had been the old patriarchal centre with the traditions of Israel still clinging to it despite the fact that it was situated in the mountains of the territory of Ephraim. Abraham had first settled at Shechem after he had left his father and family in Haran; Jacob, after his return from Padan-aram, bought a parcel of land at Shechem and dug a well there which, at a much later time, became a spot identifying the so-called "woman of Samaria" (John 4:5,6,12 and 20). At Shechem, Joshua built an altar of witness to the great oath of the tribes (Jos. 8:30-35) while a few miles to the south, Shiloh with its temple, served during the period of the Judges.

Thus, if one looks at the situation as it must have appeared to the Israelites of those days, one must admit that their resentment against Jerusalem contained a certain degree of justification. After all, by what right did Judah and Benjamin presume to ride rough-shod over the ancient historical places in Israel? — because Saul was a Benjamite and David of Judah, did this give them the right to have a rival sanctuary? Was the newly captured fortress of the Jebusites to supplant Shechem? If Hebron had been selected, one feels that this would not have met with too much opposition but at that time, no Israelite could truly have

any veneration for the Jebusite Jerusalem. David might hold it with his outlandish Cherethites and Pelethites (2nd Sam. 8:18 and 15:18). Solomon might grind them with taxes and labour for his heathenish buildings, after the manner of Egypt, with his altar of hewn stones and his crowds of cherubs and lions and ornaments all over the work, but the patriotism of Israel longed for the ancient places in the mountains of Ephraim with their rich heritage of Israel's calling.

Notwithstanding the obvious resentment of the majority in Israel, Solomon went ahead with his programme which included the increased magnificence of the court, the foreign wives and their establishments, the new officials and the great number of work-people brought to the city. Solomon's programme must have swelled the population enormously. Finally, the temple was completed, the Ark was installed to be followed by a two-week orgy of sacrifice which the LORD certainly did not visualise when He provided the dimensions for the Ark and the tabernacle covering for it. Jeremiah, who has been mentioned earlier in the context of Judah's permissiveness — a permissiveness which was generated by the doctrine of the priests who maintained that belief in the efficacy of burnt-offerings



Altar of Burnt Offerings and Altar of Incense

and sacrifices invalidated the need to observe the Law again comes to the fore. For in the same context, he was now once more used by the LORD Who said: "You can add your burnt-offerings to your sacrifices, and eat flesh yourselves! When I brought your fathers from the land of Egypt, I said nothing to them, I gave them no orders about burnt-offerings or sacrifices; my orders were, Listen to my voice, and I

SCRIPTURE EXAMINED

will be your God, you shall be my people: live exactly as I order you, that you may prosper" (Jer. 7:21-23 Moffat). If as is stated in all translations of this passage the LORD never commanded Israel concerning burnt-offerings and sacrifices — one naturally asks the question: who did? This fact makes one wonder at Solomon's dedication of the temple in which he was supposed to have offered twenty-two thousand oxen and a hundred and twenty thousand sheep in a two-week sacrificial spree — what purpose did this serve other than to establish a priestly function which was contrary to the Law and in fact, made the Law of none effect?

Despite the fact that the account in 1st Kings 8:66 appears to record the people's rejoicing at Solomon's dedication of the temple, the embers of discontent continued to simmer through the years of Solomon's reign. In his old age and notwithstanding the fact that his heart was turned away from following after the LORD, Solomon began to realise that the people were beginning to react to his continuing apostasy and this, together with the LORD'S anger demanded that he do something. "And Jereboam the son of Nebat, and Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king ... And the man Jereboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph" (1st Kings 11:26-28).

REBELLION AGAINST THE HOUSE OF DAVID

Ahijah, a prophet of Shiloh, who was very zealous for the ancient glories of Israel and who apparently resented Jerusalem as the capital of the nation, made a point of way-laying Jereboam in the country. The prophet took the new garment that was on him and tore it into twelve pieces giving Jereboam ten pieces saying: "Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (1st Kings 11:31). Now, when Solomon heard this prophecy which was a confirmation of what the LORD had told

him, he naturally sought to kill Jereboam and so: "Jereboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon" (1st Kings 11:40).

With the death of Solomon, Rehoboam his son came to the throne and his first act was an attempt to overcome the weakness of the claim of Jerusalem as a centre for all the tribes. Rehoboam went to Shechem because all Israel gathered there to make him king and one wonders what would have happened if Rehoboam had refused to be crowned in the ancient site on the mountains of Ephraim? However, before accepting Rehoboam, the people sent for Jereboam who became the national spokesman to the headstrong son of Solomon and it was soon evident that while the king was prepared to accede to the people's wishes insofar as Shechem was concerned, he was not prepared to go any further. This attitude resulted in the fulfilment of the words of the LORD through the prophet Ahijah and Jereboam became the king over ten of the tribes while Benjamin remained with Judah under the administration of Rehoboam of the house of David.

Before turning again to the history of the temple and answering the question: construction or de-struction? — one last glimpse of Solomon and his behaviour is necessary. Solomon of course, was not the rightful heir to David's throne — the chronology in 1st Chronicles 3:5 establishing this without any question. In similar vein, Rehoboam was not Solomon's heir and yet he also apparently assumed his father's throne without opposition. With the break away of the ten Northern tribes, Judah was reduced to a mere fragment of its former power and was in no position to resist any invasion from the surrounding nations. In the south, Shishak had started a new and vigorous dynasty on the eastern border of the Delta — Jereboam of the Northern Israel kingdom was his friend while Rehoboam of Judah had become his enemy. There was however, another feature which entered the story and which resulted in the Egyptian invasion of Judah and this was the matter of Rehoboam's assumption of the throne. Bearing in mind that Solomon's first recorded marriage was with the daughter of the Pharaoh for whom,

SCRIPTURE EXAMINED

according to the *Jewish Encyclopaedia*, he showed a "grand passion" and although there is no record of any issue from the passion, it was quite likely, say the rabbis, that she produced more than one child. Pharaoh's daughter, according to the noted Egyptologist, Professor W.M. Flinders Petrie, was Shishak's sister-in-law and the appointment of the son of a backwoods Ammonitess (1st Kings 14:21) in preference to a son of royal Egyptian descent was sufficient justification for an Egyptian invasion of Judah. "And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made" (1st Kings 14:25,26). The result of the campaign is shown at Karnak by a gigantic figure of Amon, the god of Thebes, leading captive all the cities of Judah.

HISTORY OF THE TEMPLE

The invasion by Shishak and the removal of the treasures from the temple show very clearly that in addition to being the site of the slaughter of innocent animals plus being a housing for the Ark of the Covenant, the temple had become a treasury housing those things which were considered as wealth in those days. Rehoboam's wife, Maacah, was an idolatress and during the reign of her son Abijam, introduced many abominations into the temple (1st Kings 15:2,12,13) which were partially cleared away by Asa who made use of the temple treasury by sending silver and gold to Benhadad, king of Syria, buying his help against Baasha, king of Israel (1st Kings 15:18,19).

If one passes through the subsequent four hundred years, while there are periods in which the temple served as a rallying point of revival within the nation, when these are compared with the periods of declension within the nation arising from abominations allowed in the temple, it will be seen that the temple was a system for national destruction and certainly not construction. During those four hundred years, Judah and indeed all Israel had forgotten that initially, David had envisioned a structure which

would be a worthy housing for the Ark of the Covenant — the symbol of the Divine Presence in Israel. If one reads David's motivation again it will be seen that nothing even remotely resembling its later function was in his mind — nor was it in the mind of the LORD Who told the king in Israel that had He wanted an ornate housing, He would have told the Judges and people in Israel and not waited almost five centuries to obtain it. These founding facts were forgotten by Israel and when the temple's four hundred year chequered existence was drawing to a close, the temple itself plus the priestly sacrifices were looked upon with a fanaticism rivalling anything that had gone before. In referring once again to Jeremiah 7, the indictment of the LORD in this context is very pointed: "Listen to the words of the LORD, all you men of Judah who come in through these gates to worship him. These are the words of the LORD of Hosts the God of Israel: Mend your ways and your doings, that I may let you live in this place. You keep saying, 'This place is the temple of the LORD, the temple of the LORD, the temple of the LORD'. *This catchword of yours is a lie...*" (Jer. 7:2-4 N.E.B. translation).

The story of the temple at Jerusalem plus those shrines which served in the Northern kingdom of Israel have a lesson which few are apparently prepared to learn. In the first instance and in the Northern kingdom, the faithfulness of the people to the priest-created deities did not serve to prevent that kingdom from ending its existence in the Assyrian captivity. In the Southern kingdom, all the fanaticism in the world in the observance of temple requirements and the shedding of innocent blood was totally valueless and that kingdom too ended its existence when the object of its fanaticism was reduced to ashes and the people went into the Babylonian captivity.

In summary and looking objectively at both the Shiloh and Solomon's temple — these structures did nothing to enhance the national life of Israel and they provide the lesson which says: *If all Israel were as diligent about the National Law as they were and still are about that of the priests, this world would be a far better place to live in than it is.* ▲



Strange but True



Few people have not heard of Akhnaton, Egypt's Pharaoh of a long, long time ago, but few have heard of the strange similarity between his hymn and that of Psalm 104.

Akhnaton's Hymn

The world is in darkness like the dead. Every lion cometh forth from his den; all serpents sting. Darkness reigns.

When Thou risest in the horizon . . . the darkness is banished . . . Then in all the world they do their work.

All trees and plants flourish . . . the birds flutter in their marshes . . . All sheep dance upon their feet.

The ships sail upstream and down-stream alike . . . The fish in the river leap up before Thee; and Thy rays are in the midst of the great sea.

How manifold are all Thy works! . . . Thou didst create the earth according to Thy desire — men, all cattle . . . all that are upon the earth . . .

Thou hast set a Nile in heaven that it may fall for them, making floods upon the mountains . . . and watering their fields. The Nile in heaven is for the service of the strangers, and for the cattle of every land.

Thou makest the seasons . . . Thou hast made the distant heaven in order to rise therein . . . dawning, shining afar off, and returning.

The world is in Thy hand, even as Thou hast made them. When thou hast risen they live; when Thou settest they die . . . By Thee man liveth.

In face of this remarkable similarity one can hardly doubt that there is a direct connection between the two compositions; and it becomes necessary to ask whether both Akhnaton's hymn and this Hebrew psalm were derived from a common Syrian source, or whether Psalm 104 is derived from this Pharaoh's original poem. Both views are admissible; but in consideration of Akhnaton's peculiar ability and originality there seems considerable likelihood that he is the author in the first instance of this gem of the Psalter.

Psalm 104

Thou makest the darkness and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey; they seek their meat from God.

The sun ariseth, they get them away, and lay them down in their dens. Man goeth forth unto his work, and to his labour until the evening.

The trees of the Lord are full of sap . . . wherein the birds make their nests . . . The high hills are a refuge for the wild goats.

Yonder is the sea, great and wide, wherein are . . . both small and great beasts. There go the ships . . .

O Lord, how manifold are Thy works! In wisdom hast Thou made them all. The earth is full of Thy creatures.

He watereth the hills from above: the earth is filled with the fruit of Thy works. He bringeth forth grass for the cattle and green herb for the service of men.

He appointed the moon for certain seasons, and the sun knoweth his going down.

These wait all upon Thee . . . When Thou givest them (food) they gather it; and when Thou openest Thy hand they are filled with good. When Thou hidest Thy face they are troubled: when Thou takest away their breath they die.

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What William James said in 1898 is still a reminder today and will continue such for many years to come, that orthodox medicine is very far from being a complete and finished science. So wrote Ivor Benson,* the well-known author in 1974

To quote the American philosopher, William James, as long ago as 1898:

"I don't blame any set of practitioners for remaining ignorant of all practice but their own. The subject is too overwhelmingly great. It takes an entire life to gain adequate experience of a few diseases and a few remedial methods. When a doctor notes what he considers good effects from his practice it is natural for him to let well enough alone and refrain from exploring unknown lines. Here, as elsewhere, individual success goes the better for a certain narrowness which, therefore, is not wholly evil. But when ignorance and narrowness, instead of being humble, grow insolent and authoritative and ask for laws whose only immediate result can be to consecrate and perpetuate them, then I think that every citizen interested in the growth of a genuinely complete medical science should rise up in protest.

"The individual can learn through his suffering to fortify himself against quackery, and Press vileness, but he is helpless against a State which has been permitted to reduce him to the status of a minor and to constitute itself his legal guardian or *curator bonis*. If this happens it would be because the medical profession permitted and encouraged it . . .

"But general medical practice is a model of completeness when compared with that specialist branch known as psychiatry.

The Incomplete Science or — Thou shalt not . . . !

"We should not have to draw public attention to the gross imperfection of psychiatric science if the psychiatrists themselves would admit, to the great benefit of their own souls, that they know very little about the human psyche. This, however, they can hardly be expected to do since they would be confessing themselves out of business, admitting that a purely rationalist approach to the psyche's irrational contents is doomed from the start.

"Once more it is a doctor, indeed a

famous psychiatrist, who resisting the claims of professional group self-interest, authorises us to make a statement which some psychiatrists might find shocking, possibly even as evidence that the writer would benefit from a session on the leather couch.

"Dr. H.J. Eysenck, professor of Psychology at the Maudsley Hospital, London, described by Dr. Malleeson as 'the psychiatrist's

* *Behind The News* Issued by National Forum, P.O. Box 1564, Krugersdorp. 1740. South Africa.

HEALTH

bad dream', found, after surveying a vast number of cases, 'that two thirds of neurotic patients recover or improve to a marked extent within two years of the onset of their illness whether they are treated by psychiatrists or not.' And he remarks that from the point of view of the neurotic these figures are encouraging, but 'from the point of view of the psychotherapist this can hardly be called favourable to his claims' . . .

'How are we to explain the survival of a specialist branch of medicine which is so poor in proven results?

"The answer is, because psychiatry has been found to have other uses besides that of trying to cure the mentally disturbed; it can supply 'expert' authority for a wide range of social acts and utterances which have absolutely nothing to do with the healing of sick or the prevention of illness . . .

"The prestige and authority of medical practice have been exploited in the fashioning of an instrument which the State — in other words, those who manipulate it — can use in tightening its grip on populations, giving the so-called 'social worker' in many cases more power than the policeman or even the judge.

"This is what Dr. Szasz, Professor of Psychiatry at the University of New York, condemned as institutionalised involuntary psychiatry. The man who reacts perfectly normally to intense provocation can find himself stigmatised for life and exposed to the insult of having his mind 'investigated' by some interne barely out of his 'teens.

"More and more we see the courts awed and influenced by the presence and advice of a psychiatry which depends almost entirely on the prestige which belongs to the medical profession as a whole. Dr. Szasz drew a clear distinction between 'voluntary psychiatry' and 'involuntary psychiatry'.

" 'By 'involuntary' . . . ' he said, 'I mean any psychiatric intervention, any psychiatric appellation, any psychiatric social act which is not actively solicited by the individual.' Such he described as 'evil, harmful, potentially even sickness-producing — but I would rather speak of it in moral terms; it is evil, bad, and I am unqualifiedly opposed to it.'

A Secular Religion

"Dr. Szasz's views on the more sinister aspects of modern psychiatry came in answer to a question put to him by a member of a Commission.

QUESTION: Psychiatry, is it in your view purely and simply an attempt to assist the individual, or how do you view psychiatry in general? Is there anything more behind psychiatry, if I might put it that way?

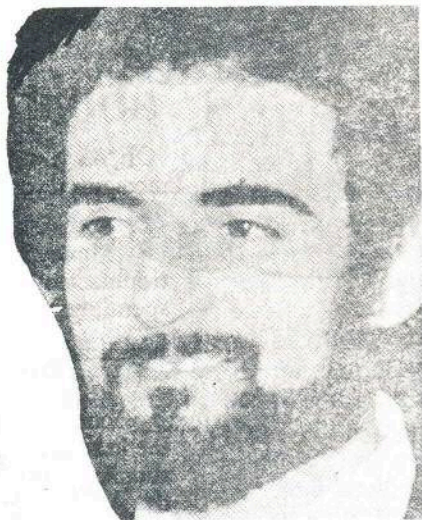
DR. SZASZ: I view psychiatry, psychiatric treatment, as a social phenomenon, as an institution, as essentially a secular religion and, in particular, as something hardly distinguishable on the moral, personal level from Communism. It is essentially a Communist ideology in medicine, and I mean that quite literally.

Now, what is a Communist ideology as against the free ideology of man? Most simply, that man is determined by the material forces of history — he is not free, his behaviour is determined by economic and personal circumstances.

Notice how identical this is to the concept of 'mental illness'. If someone does not like Negroes or Jews, that is not his personal or moral view; that is a mental illness. I would be very glad to document this for you if you wish me to . . . This is now an accepted view in the United States . . . But what is the criterion of effective mental health treatment? One word described it — conformity! Conformity to what? Conformity to what the State wants.

"And who shall decide what the State wants? Dr. Szasz quoted a leading spokesman of establishment psychiatry in the United States of America, Dr. Gerald Caplan, who in one of his textbooks defines a mental health specialist as one who 'offers consultation of legislators and administrators and collaborates with other citizens to change laws and regulations.'

Killer Sudcliffe..“ A clever criminal in total control of all his faculties.”



“Another glimpse at psychiatrists as the high priests of the new secular religion when Dr. Brock Chisholm, one of the chief architects of the World Federation of Mental Health (linked to the U.N.), defined the psychiatrist’s role:

The re-interpretation and eventual eradication of the concept of right and wrong which has been the basis of child training, the substitution of intelligent and rational thinking for faith in the certainties of old people, these are the related objectives of practically all effective psychotherapy . . . Psychiatry must now decide what is to be the immediate future of the human race; no one else can. And this is the prime responsibility of psychiatry.

“It is along this road that we are being nudged by forces suitably described in a *South African Medical Journal’s* puzzled query: ‘Who decreed what and in consultation with whom?’ – aided, as always, by well meaning ‘do-gooders’ who seem to be constitutionally incapable of understanding how they are being used.”

To enlarge on what Mr. Benson wrote in 1974 a recent article in *Tulsa World* by Nick Thimmesch maintains that not only has more common-sense dawned on the political, educational and economic spheres but also on criminology and psychiatry. It seems that at last the best practitioners are regarding criminals as criminals and not just as victims of their environment, broken homes, bad neighbourhoods, etc. etc.

According to Mr. Thimmesch: “An excellent new book chronicles the changed thinking of a clinical psychologist who has believed in all the old, permissive explanations for criminal behaviour. After six years in harness at St. Elizabeth’s Hospital, Washington D.C., Dr. Stanton Samenow became a Born-Again Realist in terms of his assessment of criminals and criminality.

“His new book, *Inside the Criminal Mind* should help clear the head of anyone who has had serious misgivings about the purely environmental approach. Millions were spent in the ’60s by every level of government on all manner of prison reforms and rehabilitation programmes. By the ’70s, the liberal bubble had burst. ‘Nothing works,’ was the grim assessment.

“There emerged what is called the ‘hard-line’ – lock ’em up, throw away the key and bring back capital punishment. Politicians talked ‘law and order’. Still, there is great ignorance of what the criminal mind is. Samenow argues that unless we understand what the criminal mind is, a splurge of new programmes – soft- or hard-line – will do no good. Criminals cause crime – not bad neighbourhoods, inadequate parents, tele-



*Dr Stanton Samenow
A leading American Psychologist*

HEALTH

vision, schools, drugs or unemployment. Crime resides within the minds of human beings and is not caused by social conditions.'

"Here he cites how criminals learn to fool psychiatrists and the courts alike, to get 'easy time' in a hospital in hopes of being discharged sooner than by doing a prison term. Criminals quickly learn how to plead insanity and to play the psychiatric game. The criminal, Dr. Samenow declares, is 'rational, calculating and deliberate in his actions,' knows right from wrong, and sometimes knows the law better than his attorney.

"Moreover, the conventional wisdom that criminals come from poor or minority backgrounds, and therefore society is to blame, is greatly flawed. Nowadays, crime blurs social boundaries, as cops in affluent suburbs learn while breaking up gangs of thieves from well-off families.

"The liberal explanation used to be that poor kids broke the law because they were poor. Now the story is that rich kids break the law because they were neglected by their parents. The truth is that most poor kids and most rich kids — neglected or not — don't break the law for the simple reason they think that is wrong. Who breaks the law are those who have convinced themselves that they are special and superior and that what they are doing is not wrong.

" 'Criminals were not forced into crime by others,' Samenow writes. 'They chose the companions they liked and admired.' He makes it clear that responsible people from whatever background 'respond to economic pressures by sacrifice and hard work.' Shades of the slum kid who made good, but that's more often the story than not.

"When criminal kids are arrested they tell social workers all about their tough lives, and make themselves out to be the victims of society. Gangs of counsellors then probe their psyches to find out what their families did to them. Says Samenow: 'We ought not to limit our inquiries to what parents have done to children, but strive to determine what children have done to their parents.' "

Perhaps at last, someone will remember that not only are there Laws which state "Thou Shalt Not..." but also that there still stands a command to *Honour thy father and thy mother.* ●

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They Re-wrote The Actor's Lines

DON BELL REPORTS —

George Orwell's script to the contrary notwithstanding, 1984 is still an election year in the United States of America; a time when incumbent politicians make new and different promises to the people while still standing on their past performances. It is a time when new planks are added to political platforms, a time when figurative horses are often changed in midstream. And this being a particularly important election year to the New World Orderers, it is a time when Ronald Reagan would change roles to play a diametrically opposite part on the world stage. While erroneously pretending that President Reagan writes his own lines, CFR-oriented *Newsweek* gave the signal beforehand, loud and clear, perhaps so that opposite numbers in Moscow might sense the Newspeak direction, and react accordingly. Said *Newsweek*:

Forget the Reagan rhetoric about "the evil empire" and the Soviets being liars and cheats. Forget administration promises to exact retribution for the Russian downing of Korean Air Lines Flight 007. And forget all the insults Washington has hurled at the Soviet system over the last three years. Why? Because Ronald Reagan has decided that he has much to gain and almost nothing to lose by extending a hand toward the adversaries whom he formerly termed "the focus of evil in the modern world." Beginning with a special address from the East Room, Reagan will execute what one aide describes as a "theoretical shift".

As thus predicted, President Reagan delivered his new lines at an hour when they could be heard most conveniently in Europe and Russia; a complete about-face. And, as though those opposite numbers in Moscow had heard and were ready to respond; to Reagan's words of appeasement and ready-to-forgiveness, Andrei Gromyko answered with one of the toughest, most bellicose, most violent addresses delivered since the time when Nikita Khrushchev pounded the table with his shoe to emphasize the fact that they would bury us. *The Washington Post*, itself most adept at Newspeak, reported from Stockholm that "Soviet Foreign Minister Andrei Gromyko assailed the 'aggressive



foreign policy' of the Reagan Administration in one of his most vitriolic speeches in decades... Gromyko stressed in his address to the 35-nation meeting on European security and disarmament that the deployment of new U.S. nuclear missiles in Western Europe has rendered negotiations on arms limitation 'pointless'... depicted deployment of the missiles as arising from 'maniacal plans'... (gave) a flat rejection of Reagan's appeal for improvement in U.S.-Soviet relations - an appeal that was treated with sarcasm by the Soviet minister."

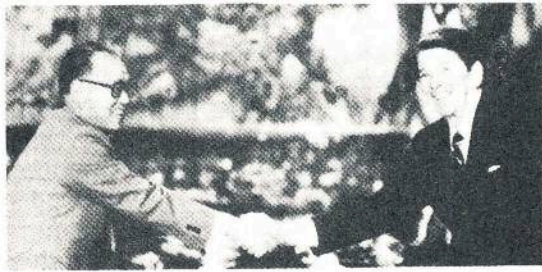
One might say that Reagan's new role portrayed appeasement, while Gromyko's role was one of intensified attack. President Reagan also appeared in his new role on the South Lawn of the White House where Chinese Communist Prime Minister Zhao Ziyang was being entertained royally. Said President Reagan, "Is it not delightful to have friends come from afar?" In his previous role President Reagan's "friends from afar" came from the National Republic of China on Taiwan. He had no "friendly" words to speak of the most brutal of all of the Communist totalitarian States. We are indebted to columnist John Lofton for reminding his readers of some of the statements Ronald Reagan had made in past years regarding Red China and Republican Taiwan. Examples:

* In one of his nationally syndicated radio commentaries in May 1978, Mr. Reagan said: "Hong Kong could, of course, be swallowed up by Communist China in a second, but it is a necessary window to the outside world. You can't help but wonder how the Communist leaders can look through that window at the miracle of free enterprise without realising how stupid they are to stick with the idiocy of Karl Marx."

* In another radio commentary in December 1978, Mr. Reagan declared that the regime of Mao Tse-tung's successors "is still authoritarian and repressive, a statist monopoly founded on violence and propaganda and destructive of the humane tradition of the Chinese people themselves."

* In another radio commentary in January 1979, Mr. Reagan observed: "I've talked of our betrayal of the 17 million Chinese on Taiwan - haven't we also betrayed millions and millions of Chinese on the mainland who lived a dream of one day regaining freedom? We have legitimised the denial of their human rights." After quoting a series of such statements by Reagan regarding the two Chinas, Mr. Lofton ended his column with a quote from the 1970 book, *How Communists Negotiate*, by retired Navy Admiral C. Turner Joy who for 10 months headed the U.S. negotiating team during the Korean War truce talks. Said Lofton, "The President would be wise to remember what Adm. Joy said: 'Never concede anything to the communists for nothing, merely to make progress.'"

But conceding things to the Communists seems to be the order of the day; to Red China, to Red Russia, and to Red Cuba if the Kissinger Report is to be analysed carefully. While Zhao was in Washington the Reagan Administration made deals with Zhao in transfers of technology, deals to enhance Red China's industrial development which automatically enhanced China's military development (at the cost to American taxpayers). Zhao and Reagan "saw eye to eye on a number of foreign policy issues." In short, as with other visits of other Communist leaders to the White House, Zhao got what he came to get. Reagan gave things that betray the national interest. And Secretary of State, George Pratt Shultz was prepared to make the same kind of concessions to the USSR, and may have done so since he and Gromyko talked for seven hours and no report was made concerning what they talked about.



In one sense, this all has to do with the fact that this is an election year. For three years President Reagan has been permitted to say truthful things about the Communist Hierarchies. But all the Soviets did was quit talking and keep growing. A change in Republican tactics seemed called for since it isn't time to put another Democrat in the White House, and it's best if Reagan is re-elected by an honest majority vote, since the Ruling Elite seems determined that he's going to be re-elected, honestly or otherwise. So, now these real rulers must get the USSR back into the act "as antithesis to capitalism's thesis," and the best way to accomplish this in the short run is to offer an American-Communist thaw, have it rejected (antithesis), and go on to the next step in the "merging of the nations" (ultimate synthesis). But permit us to emphasise this is a short run policy. For, regardless of how things seem to have changed at the global level, there's really nothing new. This was evidenced in President Reagan's "theoretical shift" as expressed in his speech to Europe and Eurasia. After much professionally delivered rhetoric, President Reagan summed it all up in these words:

"Our policy toward the Soviet Union, a policy of *credible deterrence, peaceful competition and constructive co-operation*, will serve our two nations and people everywhere. It is a policy not just for this year, but for the long term."

There had been the popularised Cold War, Containment, Detente, Mutual Assured Destruction (MAD), and other terms, titles and acronyms to explain U.S. policy toward the Soviet Union. But *deterrence* was presented as something spanking new. Note the appeal of the trilogy: *credible deterrence, peaceful competition and constructive co-operation*. It has a ring to it. A ring that rang this Bell (sorry, sometimes we can't resist punning); because what Reagan was offering as something new in foreign policy toward the Soviet Union was something that Henry Kissinger had promoted when he headed the National Security Council under Richard Nixon. We looked it up, and there it was on page 12 of Kissinger's book, *The Necessity for Choice*:

"Deterrence seeks to prevent a given course by making it seem less attractive than all possible alternatives."

Kissinger broke this down into three parts: minimum deterrence, nuclear deterrence, and strategic deterrence. Reagan's sole contribution is to combine all three into one category which he calls *credible deterrence*; which is as vague in real meaning as are most of Kissinger's books. But Phyllis Schlafly and Chester Ward gave a somewhat clearer definition while including, unknowingly, references to Reagan's "peaceful competition" and "constructive co-operation". Beginning on page 363 of *Kissinger on the Couch*, the co-authors explain:

"Dr. Kissinger and Richard Nixon apparently convinced themselves that the new and revolutionary theory of *deterrence*, i.e. making 'the rewards of restraint' outweigh the gains of aggression, has persuaded Soviet rulers that their self-interest will best be served by not using against the United States whatever margin of strategic superiority they enjoy now or in the future. Dr. Kissinger purported to believe that he has convinced the Soviet policy-makers and planners that the fastest and surest road by which the USSR can attain the status of the outstanding economic superpower is only by active partnership with the United States, that is, by accepting a 'vested interest' in sharing all our 'economic growth' resources, especially our industrial, agricultural, electronic, fuel-production, and space technologies. This type of tangible assistance can be skimmed off only from a 'going-concern' partnership — not from a nation of nuclear rubble or from a nation disrupted by military occupation."



Still confused? Well, in plainer language, we think it means if we *deter* the use of nuclear bombs and military aggression, and instead compete against each other peaceably, while at the same time co-operating in economic and industrial growth instead of military and geographical growth, we can live together on the same planet without blowing each other up. "Merging" the two superpowers is what Kissinger really meant, and what Reagan implies, without using the key word or exposing the bottom line. In any case it didn't work as Kissinger and Nixon planned, or as Reagan plans, because the Kissinger-Nixon deterrence evolved (or devolved) into the policy of Mutual Assured Destruction (MAD). And with the Reagan revival of the Kissinger proposal, nothing is new; only the names have been changed to protect the Ruling Elite.

And how those names have been changed! Research expert Antony Sutton refers back to the 1950s when the first of the series was written by CFR-member George Kennan at the request of "The Order" member Dean Acheson, which became National Security Council Document 68, and which came to be known as the "*Containment Policy*". Mr. Sutton quotes from page 22 of NSC/68:

In "containment" it is desirable to exert pressure in a fashion which will avoid so far as possible directly challenging Soviet prestige, to keep open the possibility for the USSR to retreat before pressure with a minimum loss of face and to secure political advantage from the failure of the Kremlin to yield or take advantage of the openings we leave it.

NSC/68 has been "replaced by still higher classified directives" but the basic no-win policy continues, and it can only be seen as a top level plan to force the United States into ultimate surrender". Surrender to World Authority and the planned "merging" of the US and the USSR. For example, Department of State Publication 7432 of October 1972 states: "Our (foreign) policy is:

* To bring about a closer-association of the more industrialised democracies of Western Europe, North America, and Asia – specifically Japan – in promoting the prosperity and security of the entire free world; in other words, '*Progress Through Partnership*'. (Hence the creation of the Trilateral Commission).

* To help the less developed areas of the world carry through their revolution of modernisation without sacrificing their independence or their pursuit of democracy; that is, '*A Revolution of Freedom*'.

* To assist in the gradual emergence of a *genuine world community*, based on co-operation and law, through the establishment and development of such organs as the United Nations, the World Court, the World Bank and Monetary Fund, and other global and regional institutions; that is, '*A World Community Under Law*'.

* To strive tirelessly to end the arms race and reduce the risk of war, to narrow the areas of conflict with the communist bloc, and to continue to spin the

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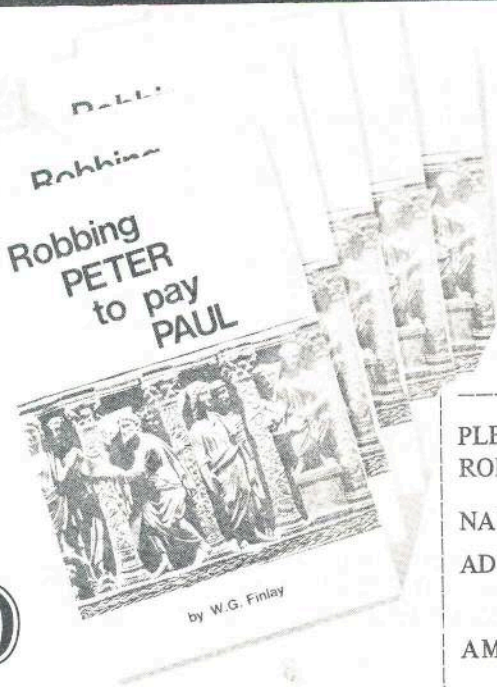
infinity of threads that bind peace together; that is, to win 'Peace Through Perseverance'."

We could continue through the years until today when we revert back to Henry Kissinger's deterrence policy as polished by President Reagan: *Credible Deterrence, peaceful competition and constructive co-operation*; which is just another way of defining total surrender to the New World Order, with the hope of the Elite that the USSR will agree to the merger.

And there is nothing new; only the names have been changed. When we first began this weekly report, the editor of the now defunct *The Southern Conservative*, wrote to us words that are as true today as they were when written in 1953. The statement began:

"Under the strange and bewildering concept of governing processes prevailing today, it makes little difference whether the successful candidate for the post of Chief Executive carries the standard of the Republican Party or wears the Democratic label. And no matter how sound the programme on which he runs; no matter how rosy or appealing the campaign promises he makes to the people and no matter how sincerely he subscribes to his inaugural oath to uphold the American Constitution, he finds that his authority to make major decisions involving the destiny of his country, is surrendered at the White House door. *From that day forward, an invisible master stands beside him and until he takes his final departure from the Mansion on Pennsylvania Avenue, he is never free from this menacing shadow . . . The Unseen Power that is fast closing in over our own and other so-called free nations, is constituted of many men in many lands and was born of the innate hatred of regimented minds for any system of government based on Christian principles, the dignity of the individual and the incentive of profit in a free and competitive economy.*"

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IN THE NAME OF RELIGION

The Jew would have us believe that the Spanish Inquisition was aimed at them. They lie! Rome had her Inquisition tortures right down to the middle of the nineteenth century, and God only knows what she is doing today behind her bolted and barred doors. The book *The Crooked Cross* by Piers Compton 1982 should be read in this connection.

"This horrible institution, a name at which humanity has learned to shudder, was founded between A.D. 1206 and 1233 as already stated. It implies 'a long and supremely cruel and wicked history compressed into one word' — **INQUISITION!**"

It was established in every

country which submitted to Papal authority, for the avowed purpose of suppressing heresy.

The following brief account of the scenes witnessed at the destruction of the Inquisition at Madrid in 1809, by the French under Marshall Soult during the Peninsular War, will give the reader a slight conception of the horrors practised by the dread tribunal.

When the French had taken the building by storm, for it was stubbornly defended by the soldiers of the Inquisition, a search was made for the instruments of torture which were reported to be there. The officers and soldiers searched everywhere in vain. The Inquisitors assured Col. Lehmanowsky, the commanding officer, that they had been belied. He was about to give up the search when Col. de Lisle, commander of the 17th, one of the attacking regiments, suggested that the beautifully polished marble floor be examined, by pouring water upon it, and watching the

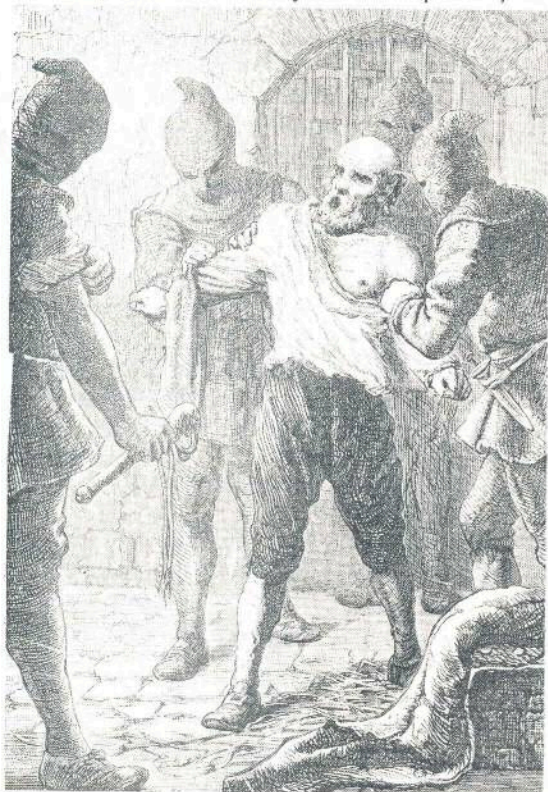
seams to see if the water passed through into openings beneath.

The water was brought and poured upon the beautifully polished slabs, and every seam was carefully examined. Presently Col. de Lisle exclaimed that he had found one where the water was running through. The Officers with their swords, and the soldiers with their bayonets, cleared out the seam and endeavoured to raise the slab. Others struck it with the butt end of their muskets with all their might in order to break it. All this time the priests angrily remonstrated against the desecration of their holy and beautiful house. Presently a soldier accidentally struck a secret spring with the butt of his musket and the slab flew up. The Inquisitors turned pale as death, and shook from head to foot with fear.

The Secret Staircase

Beneath the marble slab now partly up there was a staircase. The officer took the lighted candles from the altar and led the way down the staircase. When they reached the foot of the stairs they entered a large square room which was called the Judgment Hall. In the centre was a large block and a chain fastened to it. On this block the Inquisitors placed the accused, chained to his seat. On one side of the room the Inquisitor General sat on a throne, and on either sides were the less elevated seats of the Holy Fathers who assisted him when engaged in the solemn business of the Holy Inquisition.

From this room the party proceeded to the right where they found the underground cells in which were living sufferers of both sexes and of every age, all completely naked, and all in chains. Here they found old men and aged women, the middle-aged and the young man, and a maiden of



RELIGION

fourteen years of age.

The soldiers immediately set to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness.

The Torture Chamber

"The military party then proceeded to explore yet another room on their left. Here they found the instruments of torture, of every kind which the ingenuity of men or devils could invent.

"The first instrument noticed was a machine, by which the victim was confined, and then beginning with the fingers, all joints in the hands, arms and body, were broken and drawn one after another until the sufferer died. The second was a box in which the head and neck of the victim were so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water fell upon the head of the victim every second, each succeeding drop falling in exactly the same place. This in a few minutes suspended the circulation, and the sufferer had to endure the most excruciating agony. The third instrument was an INFERNAL machine, laid horizontally, to which the victim was bound, and the machine then being placed between two beams, in which were scores of knives so fixed that by turning the machine with a crank, the flesh of the sufferer was all torn from his limbs in small pieces. The fourth instrument surpassed the others in fiendish ingenuity. The exterior was a large doll richly dressed, having the appearance of a beautiful woman, with her arms extended to embrace her victim. A semicircle was drawn around her, and the person who passed over the fatal mark touched a spring which caused the diabolical

engine to open. Its arms immediately clasped him to her breast and a thousand knives pierced him in as many places whilst in the deadly embrace."

Putting the Inquisitors to Death

The sight of these engines of infernal cruelty roused the indignation of the soldiers to fury. They declared that every Inquisitor should be put to the torture of their own Instruments.

Col. Lehmanowsky, the chief commanding officer, did not oppose them, so they began at once to punish the "holy" fathers.

"The first was put to death in the machine for breaking joints. The torture of the Inquisitors who suffered death by the dropping of water on his head was most excruciating; the poor wretch cried out in agony to be taken from the fatal machine.

"Next the Inquisitor General was brought before the infernal machine called 'THE VIRGIN'. He was ordered to embrace her, and begged hard to be excused. 'NO!!' said the soldiers; 'You have caused others to kiss her, now you must do it.' They interlocked their bayonets so as to form large forks and with these they pushed him over the deadly circle. The beautiful image clasped him in its arms, and the knives cut into him in innumerable places.

"The French commander after witnessing the execution of four of the barbarous Inquisitors sickened at the awful scene, and left the soldiers to wreak their vengeance on the other guilty inmates of that prison house of hell.

The News in Madrid. Meeting and Reunion of Long Lost Friends.

"In the meantime the news had

spread to Madrid, that the prisons of the Inquisition were broken open. Multitudes hastened to the fatal spot. Oh what a meeting was there! It was like a resurrection. About a hundred who had been buried for many years, were now restored to life. Fathers found their long-lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were a few who could recognise no friend among the multitude. The scene was such as no tongue can describe. When the multitude had retired, Col. Lehmanowsky ordered the articles of value to be removed from the building and the edifice to be blown up."*

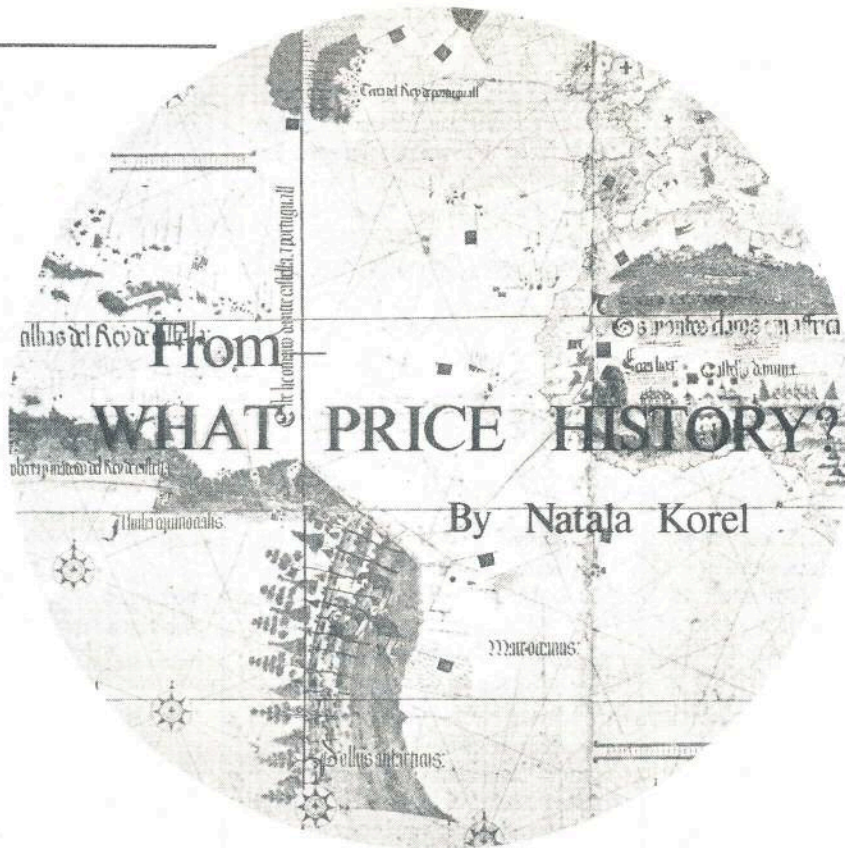
In Spain alone, according to the records of Llorente, who was Secretary to the Inquisition at Madrid, from A.D. 1789-1791, between A.D. 1481 and 1808, over 341 000 were condemned by the Inquisition, of whom 31 912 were burned alive, and nearly 300 000 tortured.

Llorente entered the service of the French on the complete suppression of the Inquisition in 1811, and all the archives and records were placed in his hands.

In 1827 he published his History of the Inquisition, from which the foregoing statistics are taken. He states in this work that he has not dwelt much upon the horrors practised upon the helpless victims of the Inquisition, but to his personal knowledge the accounts given by other writers have not been exaggerated."

N.B. Mention of the "marble floor" reminds one of Westminster Cathedral (Roman Catholic) which is a mass of green marble... In point of fact, "Religion" has much to answer for - even today!

*(From FOXE'S BOOK OF MARTYRS, Cobbin Edition, pp.1057-59.)



"We live in stirring times . . ."
"To-day history was made . . ."
"The historic treaty was signed . . ."
"History is a lying jade . . ."

Trite as may be, but a familiar part of our lives whether we like it or not. A large part of our daily fare. In all languages, among all peoples, with almost as many different slants as there are regimes, with the scales heavily weighed in whatever direction the men of the moment decree.

Names, some of them, stand out like beacons lighting up the centuries. Others are like the tolling of bells, the ring of doom. Does the man make the moment or vice versa? How many times have we argued, "if so-and-so had not done such-and-such the history of the world would be different." Consciously or not,

these people make history. Ambition, lust for power are supreme driving forces, so is love. (Look what happened to Troy all because of Helen!) Sometimes it is a blend of them all. Napoleon's impassioned love letters to Josephine when he was campaigning away from her bring to mind the peacock spreading its magnificent tail to impress and overawe the desired peahen. But . . . would the peacock spread his tail anyway to impress himself, to strut about, glorying in his brilliant superior ego. One feels strongly that Josephine or no, Napoleon's headlong pursuit of his destiny could not have been sidetracked. However, in his early days when he met her and was no more than a mere infantry officer, he must have had her in mind constantly. He was young, vain, with unlimited visions of grandeur, and she

was part of them. The annulment of his marriage was a reluctant affair, necessary only to consolidate what he thought would be a dynasty. He did not want to part from her and was never interested in Marie Therese as a woman.

His mother, Letitia, thought no more of him than any of her other children; she cast a jaundiced eye on a great deal of what was going on, and said so. She lived and died a Corsican woman of the people. One can easily imagine her reaction when forcibly reminded that, for some long time, her son was the greatest figure in the world. She would have been quite capable of giving a shrewd look, a laconic shrug and saying "*va bene, va bene*, but look what it has done to my family." The small enclosed balcony where she used to sit for hours alone with her thoughts is still

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to be seen in the Piazza Venezia in Rome.

Think as far back as you like: the fascinating game of "what might have been" is endless. And historians differ about events as much as doctors over a diagnosis. You read and study the story of a war, a revolution, a reign, and you get the bones, the facts that cannot be distorted, but you can take your choice as to the reasons for those facts, what led up to them, what led away from them, the consequences.

The Russian revolution in 1917, seen through the eyes of a worker inspired by Lenin, is one thing. He was convinced that it had only one aim, to give him his rightful place in a working world, to make him feel a man with a stake in his country, a birthright. Seen through the eyes of a princess fleeing furtively, hiding, starving, at a loss to understand what on earth has hit her, it is quite another aspect of history. Vast numbers of the Russians who made the revolution have lived and died in bitter disillusion, so have many of the aristocrats who discovered that the world beyond their frontiers did not offer what it had before when they travelled in luxury. So what have you? A gigantic social upheaval lauded to the skies by some, castigated by others, depending on the outlook, a massive historical earthquake that has altered the course of Western history, and left nobody the happier — except those who have grabbed power, and they seem to come and go with monotonous regularity.

Historic figures are not often

enough great men; this we learn to our constant dismay. Kings and queens inherit thrones by accident of birth, or they languish in exile, unemployed, making news only for society periodicals, travelling around to defeat boredom or because for reasons of state they are suddenly no longer welcome visitors. Those of them who to all appearances remain firmly fixed in their palaces have little or no real power, but a figurehead can be an anchor, give a feeling of security and occasions for resplendent display and pageantry. In the not too distant past it was different, these men and women had unlimited power and the welfare of their country depended on their character. Sometimes the result of their policy was not evident for a long time. A Louis XIV blazed his sumptuous trail to bring himself into high relief and crush the power of his nobles. The glory of France was unmatched during his immensely long reign. But . . . he paved the way for the French Revolution and the end of reigns in France. Neither Louis XV who, had he been just another Parisian, would surely have been smilingly tolerated as the lecher he was, nor the overweeningly ambitious, scintillating Pompadour (who kept him where she wanted him for 20 years), could stop the rot. And when poor, ineffectual Louis XVI and his "autrichienne" came along, the whole thing exploded, and one only hopes that the shade of old Louis XIV was suitably abashed.

A weakling king could drive his people to despair, a tyrant to revolt, a vacillating character to their wits' end (Joan of Arc must have felt like strangling Charles VII many a time), but a good sovereign could bring im-

mediate change, a period of contentment and prosperity. Alas, they were comparatively rare.

Not that anything is as simple as all that sounds. There is certainly nothing more complex, more intricate, more fantastically wrought than the history of the reigns of kings and queens. Events were recorded as they happened, creating archives mostly left to moulder, until some historian rolls up his sleeves (figuratively speaking) and gets down to the job of "finding the truth". But truth seems to have as many facets as the Koh-i-noor diamond.

"We will prove to you," teach the Communists, "that kings and queens were the ruin of their countries. Decadence stems from the aristocracy, that is why we got rid of them. As you go along you will learn without shadow of doubt that kings, queens, the bourgeoisie, and God all come under the same heading, none of them are any good. You will happily come to believe that only Big Brother is worthy of your complete loyalty, and this you must give unreservedly because he is the only one who knows what is good for us, what is true and just."

If a child becomes slightly confused as to *which* Big Brother, as they turn and turn about, that, one suspects, is a problem he has to solve for himself.

On the other hand, in the West, the ups and downs are firmly presented according to national outlook, and with the intermingling of scholars and students on educational cruises and yearly exchanges and visits, one can readily imagine the

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FROM TOP TO BOTTOM: Three great explorers — Scott, Nansen, and Livingstone.

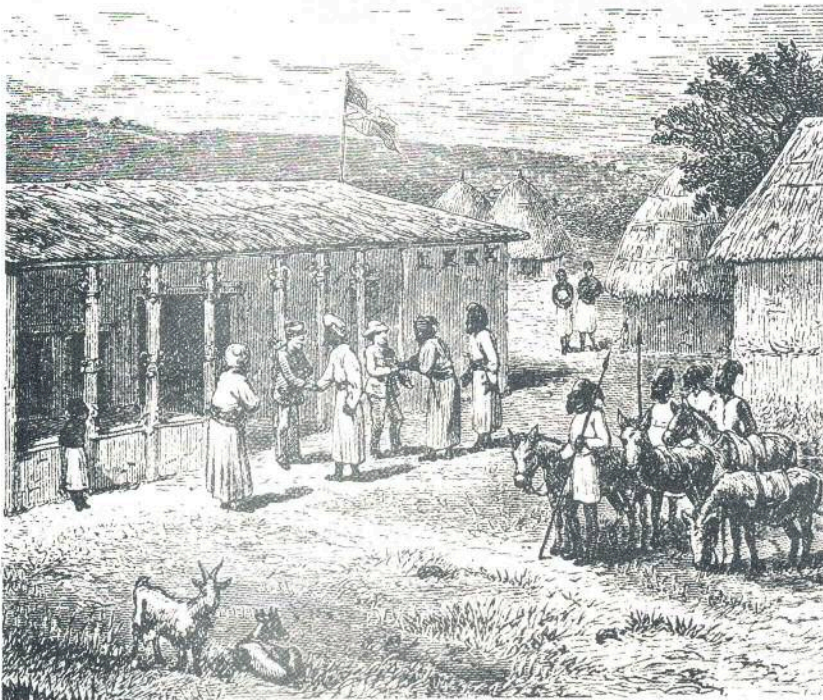
type of discussion that could ensue.

Perhaps the historical figures least aware of creating an image are explorers. It might be more accurate to say that they made geography rather than history, but their personalities are the hallmark of their achievements. Who among us do not revere the names, Scott, Livingstone, Nansen, Cook, Columbus and more recently Heyerdahl and Hillary. Men whose visions embraced the widest horizons, regardless of nationality and political intrigue. They, in their totally different sphere have added enormously to the glory of their countries, but it was not of that they thought when they planned their voyages. The driving force of discovery was paramount, the urge to solve the mystery of the unknown. They would have done what they did were no honours to come their way.

These men knew how to talk, how to inspire wavering minds, and they got what they wanted. The reward? "Land! Land ahead!" Hardship, illness, despair, everything in that moment was forgotten. The indescribable swelling of the heart.

What must have been Livingstone's reaction when he stood, awestruck and unbelieving, surrounded with the natives who had lured him on to find the "water thunder" — the Victoria Falls? Did he, through his stiff upper lip murmur "yet another glory for my Queen's crown"? Or did he stand, thunderstruck, deafened by the incredible noise, thinking what a deucedly lucky man he was after all. Nothing anywhere could compare with this, and he had not even set out to discover such an unthinkable thing, he had virtually stumbled on it — the greatest achievement of his life, the one that would always be linked with his name. Who knows what such a man really thinks at that moment? What mattered was that yet another explorer had given us one of the marvels of our world.

Visual history, seen through the eyes of artists, can give plenty of food for thought. So much of it was done in retrospect. Take the picture we see of Alexander the Great, for instance. His dates are 356-323 B.C. yet he is always represented in medieval splendour, riding caparisoned horses, wearing finely wrought armour, his attendants in sumptuous flowing robes, that bring to mind a far later period. The painters rely on the eye of the beholder, the result is lovely to look at but hardly accurate.



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Some subjects who seem of vast interest to the arts, have little to recommend them as people. Salome comes to mind, an over-indulged, unbearable teenager with an eye to infuriating her mother. What she looked like, nobody really knows. Beardsley makes her extremely decorative, but decadent and vicious, Moreau turns her into a sylph posing in front of the head of the Baptist, various German painters see her as a buxom over-developed Valkyrie type. She would never have inspired anybody had it not been for her one act of barbarism.

Delilah comes into a somewhat similar category, though there are far fewer paintings of her. One of the most dramatic is the Rembrandt who chose his plump, pleasant Dutch wife Saskia as model. Somehow one

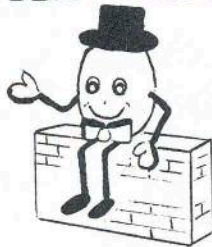
can hardly think of her as Delilah. But perhaps one should be grateful to these characters, they have inspired great works, however undeservedly. These are not portraits from life, they are chimeras given substance. You are contemplating the mind of the painter, something individual he has created from the first stroke of the brush to the last.

And what of the man in the street? He goes about his lawful (or unlawful) occasions, he reads his daily papers the one of his choice according to his inclinations, he spends his evenings staring at his television screen digesting "the news" and interpreting as he sees fit. He is part of it all. He may be a mere factor in the make-up, one of the multitude, but he has his vote — at least in all so-called democratic countries — he has the power to sway elections. If

he chooses not to vote he could rock his country. At election time his opinion is courted with all the ardour of a fervent lover. "Vote for me and you will have security." "Vote for me and you will pay less tax." "Vote for me and you will get a straight deal." His cross on his voting card will decide which way his country will go for a number of years. An intoxicating thought. I, John Smith, or John Jones, or John Brown . . . I am part of history, living history.

In all its aspects, History is a subject of fascinating speculation. You can sift it and sift it again and come up with different answers. In the final analysis . . . but what nonsense to talk of that, as long as our planet revolves on its orbit there can be no final analysis. ▲

An Interesting Fact



Nursery Rhymes

According to a Dr. Southern, Humpty Dumpty refers to Richard III's death at Bosworth in 1485. Others believed it to refer to Thomas Cromwell, Chancellor to Henry VIII, who was beheaded when he fell into disfavour, and so "could not be put together again". Richard III was not dismembered. Incidentally, a comparison of the portraits of the two men shows the epithet to be much more appropriate to the short, bulky Cromwell . . .

As for "Mary, Mary, quite contrary", this could refer to Mary Tudor, who turned England back to Roman Catholicism, "contrary" to her brother Edward VI and her father Henry VIII. Cockle shells were worn in the hats of pilgrims on their way to the shrines of saints to indicate the pious nature of their journeys — this was a practice that again became politically safe in Mary's reign. The silver bells were those again allowed to be rung at the altar during the elevation of the Host, and the "pretty maids all in a row" were, of course, nuns in the re-opened convents.



Whose Law?

"Truth is justice's handmaid, freedom is its child, peace is its companion, safety walks in its steps, victory follows in its train, it is the brightest emanation from the Gospel, it is the attribute of God"

(Sidney Smith – *Lady Holland's Memoirs*)

If the above comment and observation on the subject of "justice" is re-examined, it will be seen to correspond with the same meaning as this was set out by Isaiah the prophet who wrote: "... the work of righteousness (Heb. *tsâdaq*, justice) shall be peace; and the effect of righteousness (Heb. *tsâdaq*, justice) quietness and assurance for ever" (Isa. 32:17). However, if one goes further back in time, it will be seen that "justice and judgment" are central to the purpose of the LORD as this was committed to His true Covenant People. "And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, *and they shall keep the way of the LORD, to do his justice and judgment*; that the LORD may bring upon Abraham that which he hath spoken of him" (Gen. 18:17-19).

If one accepts that in this soliloquy the LORD had in mind the national organisation of the Covenant People some four hundred years later when His Law was codified and given to Israel via Moses, all is well and good, but the phraseology in it certainly provides much food for thought and speculation. Where, for instance, did Abraham acquire the knowledge of the "way of the LORD" which would have as a natural consequence,

justice and judgment within the community? An important lead toward answering this question is to be found in Genesis 26:5 where Isaac was told that the reason why Abraham was called was because he possessed the quality of obedience – this being demonstrated when he "... obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." However, while one can accept that Abraham obeyed the Voice of the LORD which told him to quit the country of his birth and his kinsfolk who lived in Ur of the Chaldees and while one can accept that he responded to the charge to sever all connections with his father's house and household – the subject of the LORD'S "commandments, statutes and Laws" is another matter entirely. If one looks back over the previous chapters in the Book of Genesis, apart from the terms of the Noahic Covenant (Gen. 9:1-6) which cannot be said to fall within the "commandments, statutes and Laws" of the LORD, nothing is recorded then nor in the subsequent chapters which shed any light on what comprised those commandments, statutes and laws or how, or through what agency Abraham received them.

Abraham and Ur

In trying to unravel the mystery of Abraham's knowledge of the "way of the LORD", plus of course Abraham's obedience to a body of Laws which the LORD called His own, one is directed to Ur of the Chaldees, Abraham's birthplace, and the circumstances which governed his life in that city. Although there does not appear to be any theological unanimity about the date of Abraham's birth, it would appear that the two dates – 1996 and 1991 B.C. –

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enjoy the greatest amount of support. This period is roughly one hundred years after the Babylonian-cum-Sumerian king, Hammurabi, promulgated the laws which he had encoded — laws which were in general effect over the cities of southern Mesopotamia which naturally, included Ur of the Chaldees. It would therefore appear that Hammurabi's laws were those under which Abraham lived — although how these could be claimed as the Law of the LORD is, even today, somewhat obscure.

Almost four thousand years after Hammurabi promulgated his law-code, the French Ministry of Public Instruction and Fine Arts decided to begin excavations at Susa in Persia and while these excavations yielded a tremendous amount of information regarding the early history of the Persians and their predecessors the Elamites, the most notable discovery of all had nothing to do with these people. After four years of excavating in the region, the diggers finally came upon a large fragment of black diorite and a few days later, two other fragments were unearthed which, when fitted together were seen to be pieces of a common whole — a monument standing some seven feet tall and containing what proved to be Hammurabi's Code of Laws. Originally, the pillar had been set up in the temple at Sippar, near modern Baghdad, where it remained for almost a thousand years after which, it was removed by an Elamite monarch named Shutruk-Nahunte who took it to Susa where it was set up as a memorial to his conquests.

Two men were immediately involved with the translation of the columns of Babylonian writing on the pillar — Dr. Stephen Langton and Professor V. Scheil — and as their work began to be published, the world was given an insight into both Hammurabi the man and the laws which he encoded and by which he ruled the people of southern Mesopotamia. In the Prologue to the inscription, it tells that the codification of the laws was not completed until near the end of Hammurabi's reign for he mentions that he is ruler of Assur and Nineveh which were not conquered until his thirty-ninth year — his total reign being for forty-three years.

As with most inscriptions of the kings of

antiquity, Hammurabi's pillar relates his special calling by the "gods" to provide his people with a law-system which would ensure justice for all — *"Hammurabi, the elect shepherd of Bel, am I, dispenser of riches and abundance, completing all things in Nippur and Duranki, generous provider of E Kur... The shepherd of men, the servant who pleases Anunit, who installed Anunit in E Ulmash in the suburbs of Agade. The promulgator of justice, the guider of the people, who restored its tutelary deity to Assur... The exalted one, who humbles himself before the great gods, the descendant of Sumu-la-ilu, the mighty son of Sinmuballit, the eternal scion of royalty, the powerful king, the sun of Babylon, beaming light over Sumer and Akkad, the king who is obeyed in the four quarters, the darking of Ishtar am I. When Merodach had instituted me governor of men, to conduct and to direct, Law and Justice I established in the land, for the good of the people."*

As one reads through the translation of Hammurabi's code, it becomes more than a little obvious that several aspects of Abraham's life-style were governed by this. For instance, the Law of adoption recorded in text 191 of Hammurabi's code is seen to be the basis of Abraham's argument with the LORD as recorded in Genesis 15:2,3 while the purchase of Machpelah by Abraham (Gen. 23:9-17) was conducted in strict conformity with the commercial enactments recorded in text 7 of the Babylonian code. As has been noted earlier, the LORD stated quite emphatically that Abraham would instruct his children and his household after him to keep the "way of the LORD" (Gen. 18:19) and as one passes through the early years in the formation of Israel, one can detect too the influence of Hammurabi's code in the lives of the patriarchs. Jacob, for instance, proposed to Laban that whoever had stolen his "gods" should pay for this with his life (Gen. 31:32) — a law clearly set out in text 6 in the Babylonian code while the disinheriting of Reuben (Gen. 49:4) may be seen as the prescribed punishment for his offence according to number 158 in Hammurabi's law. The taking of life by burning, with which Judah threatened his daughter-in-law Tamar (Gen. 38:24) is according to

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Babylonian code (text number 110) while the giving of a special portion by Jacob to his favourite son Joseph (Gen. 48:22) was also provided for in text number 165 in Hammurabi's law code. All in all, there are thirty-four laws as recorded on Hammurabi's law-code to be seen in force in the Book of Genesis and which later were incorporated in the Mosaic code which certainly adds force to the LORD'S statement: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

However, although he claimed to be the originator of the Law-code which today bears his name, it is clearly evident that others before Hammurabi could justifiably claim the honour of being the originator of the law-system which governed Mesopotamia through the second and third millennia B.C. For instance, the unnamed ruler of the city-state of Eshnunna "northeast of Babylon" encoded laws that set a maximum price on foodstuffs, that governed the rental on wagons and boats, safeguarded the

rights of persons and property and set out regulations relating to family matters as well as to the master-servant relationship. Before this however, Lipit-Ishtar, ruler of Isin, had promulgated a code of which thirty-eight laws may still be seen on a partly preserved tablet and here again, the regulations dealt with property, slaves, servants, marriage, inheritance, the hiring of boats and the rental of oxen and the punishment for default on taxes.

Going back even earlier, one finds the law-system as encoded by Urnammu who was ruler of Ur or Kuta as it was known in the earlier days — a law-system which was the basis of that of Lipit-Ishtar but which included "honest and unchangeable weights and measurements". Whether or not the system of Lipit-Ishtar originally included the "weights and measures" and whether it was lost through the passage of time cannot dogmatically be claimed — all that *can* be said is that the stone stela is so badly eroded that its full text will never be known. However, even Urnammu's law-system is not the

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most ancient for in going back to 2 600 B.C. one finds that the *ensi* Urukagina found it necessary to institute reforms in the legal system because those in authority were making unfair use of their supervisory powers while officials abused their office and turned a blind eye to the extortion of high prices demanded by monopolistic groups — truly there is no new thing under the sun (Eccles. 1:9).

Abraham, Isaac and Jacob in Canaan

It naturally follows that if Abraham lived under a set of laws which the LORD claimed as His own that one should ask why the LORD saw fit to remove him from Ur and then from Haran to the land of Canaan. Nowhere in the Bible is there explanation given for this — merely the bald statement in Acts 7 in which Stephen is on record as having stated that the LORD told Abraham to get out of Ur into a land which He would show him.

With such little evidence to explain what is obviously a mystery, one naturally turns to other sources of information — to the works of Hecataeus, Berosus and Eupolemus which was the basis of the writing of Josephus when he provided the story of Abraham (*Antiq.* 1:7). According to Josephus, Abraham was endowed with a greater knowledge of God than his compatriots and he was very determined to change the erroneous opinions of men which were becoming obsessed with moon-worship and idolatry generally. Astrology was becoming very popular and when Abraham indicated the opposition of astrology to the Law and vice versa, he was forced to leave Ur, travelling northwards to Haran and then southwards into Canaan and then into Egypt where, according to Josephus, he taught the Egyptians the sciences of arithmetic and astronomy although there are many who would challenge Josephus' statement in this context.

Another account which purports to provide a reason for Abraham's flight from Ur is to be found in the *Book of Jubilees* which was written probably in the time of John Hyrcanus and which tells of Abraham's abhorrence of the idolatry which was

practised in connection with astrology. Having tried to persuade his father and his brothers to renounce idol-worship and having been rebuffed on every occasion, Abraham finally decided on setting fire to the house in which the idols were kept and in an attempt to save the idols, Abraham's brother Haran was burned to death. This, according to the *Book of Jubilees* was the reason why he had to flee from Ur of the Chaldees.

Whatever the *real* reason — and there is the strongest evidence to suggest that Chaldean *religion* was basically the cause for this immigration — whatever the real reason, Abraham left Ur, travelled to Haran where again Terah his father and his brothers became involved in moon-worship and the manufacture of idols. He then left them — travelling down into Canaan and thereafter, because of famine in the land, down into the land of Egypt. It was down in the land of Egypt that Abraham is presented in a light which certainly does not commend him as an exponent of the "right ways of the LORD" or a demonstrator of "justice and judgment". "And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now I know that thou art a fair woman to look upon: Therefore, it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee" (Gen. 12:11-13).

Whether one cares to admit it or not, this story does nothing to enhance the character of the man chosen by the LORD as the basis for His national purpose in the earth. If Abraham's recorded history is considered again, it will be seen that he who did not fear the wrath of the Chaldeans nor their anger when he burned the house containing their idols is suddenly smitten with fear for himself — so much so that he sought his own personal safety at the price of Sarah's honour.

There is obviously something very wrong with the history of this story for one cannot conceive of the LORD choosing a man of this nature as the basis for HIS Plan and Purpose in the earth. ■

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